

# A Letter to International Bible Students

*The following pages are a facsimile of a circular letter circulated in March, 1918*

## **OUR DEARLY BELOVED BRETHREN:**

Greetings in the Savior's Name!

The undersigned Committee addresses a message to you at this time of vital and solemn import matters that lie very near to the heart of all God's faithful children. We ask your patience, dear brethren, while you read this statement. The Apostle Paul gave us solemn warning concerning our time, the closing days of the Church's earthly pilgrimage: "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." Statements similar to this are to be found in our Lord's great Prophecy and in the messages of others of the Apostles and Prophets. Wise and masterful, indeed, are these messages, these voices that, "out of the past," speak to the people of God in these "latter days"! Therefore none of the faithful watchers should be dismayed nor overwhelmed as they find themselves in the midst of these fiery experiences, the successful endurance of which will mean to them the "crown of glory that fadeth not away."

True to His promise the Lord in due time sent to the Laodicean Church "that Servant." The evidence has convinced us that the Savior's prediction regarding a "faithful and wise servant . . . to give meat in due season to the household" has been fulfilled in the person and work of our beloved Pastor, Brother Russell. Only sixteen months ago this great man of God passed from our midst, we believe to be "ever with the Lord." His departure became the occasion for God's faithful people to feel a deep sense of loneliness and loss. And yet as they have continued to look to the Good Shepherd for guidance, he has richly blessed them through their rereading the six volumes of "Studies in the Scriptures" and the back issues of "The Watch Tower." It is now seen by these faithful students that many of our Pastor's explanations and teachings contain a depth of significance that seems not to have been realized while he was with us, and in fact it is doubtful if he himself was conscious of the full force and import of many of his messages.

Do we not, beloved brethren, recall how he ceased not to put the brethren in remembrance, and how he warned the saints "night and day"? And we doubt not that it was "with tears," yea, and that at the cost of bitter persecution and earthly loss, and even at the cost of life itself. Like St. Paul he could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Time after time he called our attention to the sacred and solemn warnings of Holy Writ and exhorted us to sobriety and watchfulness against the devices and sophistries of our Adversary. As if almost possessed of the gift of the ancient Prophets, he looked forward to the experiences of the very last members of the Church and seemed to sense an especially fiery trial and a strong delusion that would sweep through the ranks of the Truth people and work havoc with vast numbers of the partly consecrated, failing of deceiving only the "very elect." Alas, that in so short a time after the departure of our dear Pastor there should be realized a complete and world-wide fulfillment of his solemn predictions! Yea, so subtle and so heart-searching has been this fiery trial, as apparently to overtake the majority unawares! Perhaps not since the days of the apostasy, early in this Gospel Age, has there been such a severe test upon the people of God.

It is not our purpose in these lines, dearly beloved, to go into a review of the facts and circumstances that have led up to this great test among the Lord's people; nor shall we here consider the source and nature of any controversy, nor the acts and procedures of the various brethren involved. Much of this you have had fairly and truthfully brought to your attention in previous publications, with which several of the undersigned brothers have had to do. We would here state that any of these publications may still be had by sending, to the address hereinafter given.

Suffice it here to say that our dear Pastor, seeming to anticipate some great tests after his departure, sought to fortify the institution through which he had conducted the Harvest work against encroachments of the Adversary. As the Steward of the Lord's goods, Brother Russell realized that he had a right, not only to direct during his life, but also to control through the Charter of the Watch Tower Bible and Tract Society and also through his Will after his death. Additionally, the copyrights of the various books, etc., were his personal property; and before turning them over to the Society he required a promise from the directors to permit him to conduct the Society's work according to his wishes during his life, and as outlined in his writings, Charter and Will to dictate its policies after his death. The Divine Law and human obligations require that such an agreement be carried out faithfully. We deeply regret the course of the majority in approving and supporting, contrary to his wishes, another policy than his. Loyalty to truth and righteousness forbids that we submit to it; because it sanctions violation of God's arrangements as to the policy of the Society. (Acts 5:29.) This we say with loving hearts, which are grieved at the course of the majority; yet we say this, because we believe it to be the Lord's will in the interests of His faithful people.

From many brethren prominent and otherwise, and from Classes large and small nearly the world over, the undersigned brothers have received messages that tell in no uncertain tones how many of the Lord's dear sheep are in a state of bewilderment and confusion, because of the innovations of the past year. Many write us out of the fullness of their sorrow and distress, pleading for advice and assistance. How deeply do we sympathize with all concerned! Truly, the Master said that His sheep "follow Him, for they know His voice, and a stranger will they not follow"!

We are advised that many brethren have been practically cut off from service by being furnished for distribution new literature of which they cannot fully approve, because of its unsatisfactory character and because in most cases it has been prepared and published contrary to the Lord's instruction given in Brother Russell's Will and Charter and writings, and which, therefore, their conscience forbids distributing. From many we learn that the gravity of the situation has been intensified many fold by having had placed before them a book called "The Finished Mystery," and which purports to be the long looked for truthful exposition of Revelation and Ezekiel. Many faithful Bible Students tell us that as they have carefully and prayerfully investigated and examined this book, and as they fail to hear therein the voice of the Good Shepherd speaking to his faithful sheep, they refuse to follow its voice as being that of a stranger. These faithful brethren call our attention to the fact that this book is sailing under false colors; for they say, and we believe, that the word "posthumous" is entirely out of place as applied to this book, for the reason that it does not contain one sentence of Brother Russell's writings which was not published before his death, and which, so far as is known, lie expected to have incorporated in his proposed Seventh Volume; therefore it could not be Brother Russell's Seventh Volume, either posthumous or otherwise.

Thus it is seen at once that on the one hand, by the claim that it is his posthumous work, and on the other hand by his being praised therein, even beyond his great deserts, the responsibility of praising himself with exaggeration, has been fixed upon him. Additionally, the faithful watchers point out to us that, induced thereto by the claim that it is his posthumous work, thousands have accepted a mediocre book as his, which thereby speaks with an authority which it does not possess; and which thereby has secured for itself and its authors and publishers an authority and a prestige with many, greatly above its and their deserts; an authority and prestige that are the result of Brother Russell's and not their achievements as "that Servant" in many years of most meritorious service. Moreover, consecrated brethren who have made a most sober investigation of this volume truly point out to us that it makes application to the Society of Biblical symbols which mean other things, and that thereby thousands are being led into believing that the Society has a standing before God greatly in excess of what it as such really has; and into a consequent yielding of a corresponding reverence and obedience to it and its officers. For example, the angel of Revelation 8:3-6 is interpreted as symbolizing the Society, whereas it is an exclusive function of the High Priest to offer incense. A business corporation like the Society cannot be in the Holy, much less offer incense there. Similarly, Revelation 14:18 has been misapplied. Suffice it here to say that many brethren are hoping that under the Lord's Providence the many errors and misapplications of Scripture in this volume will yet be pointed out, so that the truth may be more clearly discerned.

Again, our brethren, longing for and striving to follow the voice of the Good Shepherd, are calling our attention to the fact that many friends are being grievously mistaught on the subject of the "channel" by the covert claim that the Society has practically all the authority and power that Brother Russell and it had while he was yet with us; whereas our brethren hold that his "channel" authority and power as the "faithful and wise Servant" to give meat to the household ceased to exist at his death, and were never transferred to another individual or to a corporation; and whereas the Society, according to its Charter and the Divine Providence, was and is nothing more than a channel of cooperation among its supporters in sending forth its messages.

Added thereto, and as a part of the present severe test, the argument is urged among the brethren in many Classes that the majority vote in the Church is the expression of the Lord's good pleasure, and thus many brethren have been persuaded into believing that the majority in the "straw vote" and the voting shares at the recent election expressed the Lord's good pleasure as binding for cooperation upon the whole Church; whereas faithful brethren, walking in the light of their lamp, call our attention to the fact that this majority-rule properly applies only among God's loyal and fully consecrated people who never were given right to dictate to the Lord how His work is to be done, much less set aside his arrangements; that if we are to apply this majority regulation unqualifiedly to all who name the Name of Christ, then it must needs be that we accept and endorse the doctrines and practices of the Roman Catholic Church, which represents the majority. It is urged further by our faithful brethren that early in the Gospel Age a great apostasy occurred, that the faithful saints of that time soon found themselves far outnumbered by masses of the unconsecrated and of the partly consecrated; and that the minority, composed of the faithful, did not yield nor submit to the voice of the majority, but remained loyal to their Lord and to the principles of righteousness. Because of such fidelity to God they were branded as "heretics" and persecuted to death. Likewise the faithful people of God have been in the minority throughout all the centuries of the Gospel Age.

Dearly beloved in the Lord, the foregoing but partially and very mildly presents the present situation throughout the world among the Truth people who profess to have espoused the doctrines and teachings of the Bible as interpreted by Brother Russell. The inevitable crisis to which these circumstances and conditions have led is a most serious and world-wide division among the brethren. How deeply these things and their results have perplexed and grieved the hearts of the faithful, language cannot express; this, the Searcher of hearts knows. In many instances it involves the breaking of tender ties and signifies that we must part company with many whom we have greatly loved and with whom we "took sweet counsel together and walked to the house of God in company." Gladly would we help the brethren from this sad condition.

Asked by many as to who is responsible for the present existing state of affairs, we reply that in view of the foregoing, and in view of the many additional facts set forth in previous publications, we leave it for the careful reader to decide for himself, and pray for each and all Divine guidance in the same. There is One whose infinite wisdom enables Him to know all things, and whose judgment is just; and it is enough that we have the assurance that the judge of all the earth will do right.

For some months previous to the recent annual election many faithful brethren had been hoping and earnestly trusting that at this annual meeting full and complete arrangements would be made whereby all the brethren concerned might have a full hearing in the presence of the shareholders, and thus an amicable adjustment be made possible; for many

individuals and Classes had been officially advised that at the shareholders' meeting, and not in the Classes, these things should and would be discussed. How unspeakably disappointed were these dear brethren, who, upon their attendance at the recent annual election, saw all efforts to explain the situation suppressed, and every opportunity denied in the direction of peace and harmony.

Still there are those who ask, should not we make every concession and sacrifice for the sake of being in harmony with the Society? The answer as given by thoughtful brethren is that of our Lord and of the Apostles as our examples and teachers. Yes; provided the sacrifice is of personal preference and not of principle. Of the Savior, himself, it was written, "Because Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Our Lord would have been spared His suffering, ignominy and shame had he chosen a compromising course; but having entered into a solemn engagement with the Heavenly Father to do His will at any cost, He allowed no person or earthly object to move Him from the path of duty and obedience even unto death. Similarly, the holy Prophets and Apostles, because of their great faith in God, exhibited this loyalty to Him and to the principles of righteousness, counting not their lives dear unto themselves, caring not for the esteem and plaudits of men, but seeking wholly the approval of God. The "little flock" of faithful saints throughout the Gospel dispensation has likewise won the approval of God by proving their love for righteousness and truth and their hatred for iniquity. Dearly beloved, shall we who are living in the "last time" neglect or forget these solemn lessons that come down to us through the ages? Shall we not remember that God has ever expressed His special delight 'in those who love righteousness at all hazards?

Above all peoples of the earth, the footstep followers of the great founder of Christianity, have a true love for peace, but faithful students of sacred history well know that God has authorized some separations in the past, and that there are therefore some circumstances that make a separation an absolute necessity for those who remain loyal to the will of God. Thus we recognize in the Harvest of the Jewish Age our Lord's message caused a separation; during the Harvest of the Gospel Age, the message of the Lord has again caused and is still causing separations, divisions among various classes of people. As further examples of how the Scriptures authorize separations let us not be unmindful of the admonition of St. Paul, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." Again hear the Revelator's warning: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." The Master himself declares the necessity for a separation when He states that He will gather out of His Kingdom "all things that offend and them which do iniquity." Accordingly, earnest and faithful children of God at the present time urge that the Scriptures and reason demonstrate that those who would be faithful to the Lord's arrangements are justified in accepting the present separation as a fact, in that it has been forced upon them by the application of arbitrary tests, never mentioned in the Scriptures nor recommended by our beloved Pastor; we leave the responsibility for present conditions for the Lord to make manifest, and we believe that He is now most surely bringing it to light in this the "bright shining" of Christ's presence.

Thus on the one hand the division is manifest; and on the other hand, coincident with these facts and events, the brothers whose names are signed to this letter have received a very great number of letters and oral statements expressing a deep and genuine sense of need by those who are loyal to the Lord's ways given through Brother Russell. These needs cry out for spiritual food, holy service and new creature fellowship, which are denied them by the new turn in events, publications, activities and objects introduced during the past few months. These needs, manifest to our eyes and ears, appeal to us as Divine exhortations for relief. What shall be done? Shall the satisfaction of these proper cravings be denied them? Should any brother in Christ shut up his bowels of compassion to such needs and calls for help?.

## **FORT PITT CONVENTION AT PITTSBURGH, PA.**

Upon the occasion of the recent annual election a considerable number of representative brethren from various parts, after being disappointed in not seeing harmony and peace prevail among all, decided to meet together for fellowship, prayer and conference, in all informal way Saturday evening, January 5, 1918. Others of like mind hearing of this came also; and, strange to say, undesignedly and spontaneously, this informal conference grew into a small Convention, held in one of the parlors of the Fort Pitt Hotel at Pittsburgh, Pa. The next day three other sessions of this Convention were held and attended by representatives of a number of Churches. Those present said that they never had attended a more spiritually refreshing Convention. Verily it was good to be there! Surely the Lord was there enlightening, guiding, strengthening and cheering His people! Among the testimonies many expressions of the need for spiritual food, work and fellowship were interspersed. Requests for help were made for themselves and their brethren in various classes. Finally a brother of his own accord introduced a resolution which passed unanimously, naming seven Brothers as a Committee (with authority later given, to fill vacancies) to seek to ascertain the Lord's will as to what steps, if any, should be taken to satisfy these needs, and to take; such steps as the Divine Providence might suggest to help the brethren.

Another resolution was unanimously passed, instructing this Committee to prepare a letter to be sent to the brethren throughout the world who stand for the Lord's arrangements given through Brother Russell, asking them to express what they believe to be the mind of the Lord, as to the supply of their needs for spiritual food, service and fellowship; and as to what kinds of service would commend themselves to their minds as being the Lord's will for their help. This resolution grew out of the conviction that the Lord would indicate His will through His people's voice on these matters. Not desiring to take any steps, unless they could be ascertained to be the Lord's will, the Committee felt grateful for this suggestion; and with the entire Convention prayed the Lord to manifest His will in this matter through the answers of His faithful people. Accordingly this letter is sent forth, in order that the Committee may be helped to ascertain the Lord's will, as to what, if anything, should be done to supply the needs of many faithful brethren. The Committee looks for His answer in the expressed voice of His people. May the gracious Heavenly Father grant that this expectation be realized! The Committee, therefore, entreats you, beloved brethren, to make this a matter of devout

consideration and earnest prayer; and then to write to it your thought as to the Lord's will respecting the suggestions of this letter.

## **A TENTATIVE PROPOSAL OF HELP**

The Committee desires to suggest two ways of which at the Convention mention was made with general approval, and in which it thinks that some service, the Lord willing, may be rendered those who stand for the principles of truth and right as set forth in Brother Russell's teachings, arrangements, Charter and Will. We desire from you an expression of what you think of the establishment of the suggested lines of service. And if you think it to be the will of the Lord, will you cooperate with the Committee in furthering such services among the Lord's people?

It will doubtless interest you to know that a valuable house and lot have been offered as a gift to be used as headquarters for the work, if the Lord wills such work to be done. The Committee would suggest the following two ways, mentioned with general approval at the Convention, whereby, the Lord willing, the brethren may be helped:

### (1) PILGRIM WORK

### (2) A PERIODICAL

The Committee has at its disposal a number of experienced and able brothers for Pilgrim purposes. In addition to a number of brothers for an Editorial Committee, some of whom are named for that purpose in Brother Russell's Will, it will have for a periodical timely reprints from Brother Russell's published articles, other timely and helpful articles, answers to questions and letters of interest. *The paper, of course, aril) not in any sense be used as an organ /or private speculations and hobbies.*

If the Lord wills such a publication, it will be edited by a committee of five brothers in the way Brother Russell provided for "The Tower" in his Will. The Committee desires that these suggestions be not accepted simply because it offers them. It makes them merely to give definiteness to a tentative proposal of help. If any brethren think these not in harmony with the Lord's will, please let than so express themselves. The Committee will welcome for consideration other suggestions *briefly given.*

With whatever branches of service the Lord may will an honest and, we trust, a successful effort will be made to realize the ideals of Brother Russell as expressed on the second page of "The Watch Tower" as to its mission. The work will be for the comfort and support of the saints especially; and will most faithfully follow the teachings and principles that the Lord gave through "His steward:" The Committee pledges itself most heartily to follow according to its ability these teachings and principles, sustained therein by the Lord's assisting grace. Not oil its own initiative, bill in the Lord's Name, and by the appointment and commission of the brethren assembled in the above mentioned Convention, the undersigned Committee sends this letter to you with its fraternal greetings and fervent wishes of God's blessing, asking you, dearly beloved in the Lord, to give the matter of this letter your careful thought and heartfelt prayer; and then to let the Committee hear front you. May the Committee lie permitted to offer the following suggestions:

*(1) The Committee requests replies froth those only who are its sympathy with its viewpoint. Letters coating from those who wish to support the innovations that have been introduced during the past year are not invited, as the Committee expects to find the Lord's will expressed on this matter in the voice of those only who are faithful to the Lord's ways, which we believe were given through that "faithful and wise servant."*

*(2) In the event that the majority (of those who view matters like the Convention) concludes that the Lord wills the publication of a periodical, work on it will go forward as expeditiously as possible. If a sufficient number of subscriptions for the paper are on hand, before the first number is mailed, second-class mailing rates, i. e., a *cent a pound*, can be obtained; otherwise it would cost a cent for two ounces. In the latter case the Committee might he obliged to pay several hundred dollars more than in the former case. *This fact moves the Committee to suggest that all who desire such a periodical kindly at once send its their subscriptions, i. e., \$1.00 a year. If it should not prove to be the Lord's will that a periodical be published, this money will be refunded. Additionally souse might desire to subscribe for the "Lord's Poor" or for others. This might be done while subscribing for themselves. Please write plainly the full address in each case.**

Your communications may be addressed to

MR. I. F. HOSKINS, Secretary, Lock Box 13,

Brooklyn, N. Y.

The undersigned Committee, mindful that the Lord is the Head of the Church, desires, not its, but His will in this matter. Dear Brethren, the Committee, therefore, entreats you in the Lord's Name to join with it in prayer to the Lord for Him to indicate His will oil the subject presented to you in this letter. It is the subject of the thoughts and prayers of many saints the world over.

## **FEAR NOT, O, ZION!**

The Lord will not forget His sorely tried and faithful people. Most graciously has He bound Himself to them in the Sarah Covenant: "By Myself have I sworn it, . . . Thy Seed shall be as the stars of heaven; . . . Thy Seed shall possess the gate of his enemies; and in thy Seed shall all the nations of the earth be blessed." (Genesis 22:16-18.) Throughout the Scriptures are promises elaborative of this Oath-bound Covenant. For the comfort and encouragement of our hearts we quote some of these: "I will not fail thee, nor forsake thee." (Josh 1:5.) "I will never leave thee, nor forsake thee." (Heb 13:5.) "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. And they shall be mine, saith the Lord of Hosts, in that Day when I make up my jewels; and I will spare them as a mail spareth his own son that serveth him." (Map. 3:16, 17.) "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee, O thou afflicted, tossed with tempest and not comforted. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." (Isa. 54:10, 11, 17.) "God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19.) "He that hath My commandments and keepeth them, He it is that loveth Me; and He that loveth Me shall be loved of My Father, and I will love him, . . . and We will come unto him, and make Our abode with him." (John 14:21,22.) The Lord now appears in these blessed Scriptures for our comfort. He is, and will continue to remain with us, as we continue to remain His.

Dearly beloved brethren, partakers of the Heavenly Calling, let us give all diligence and heed to the Apostle's exhortation: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice;" and let us "Put on, therefore, as the elect of God, holy and beloved, compassionate sentiment, kindness, humbleness of mind, meekness, longsuffering."

In conclusion, let us once more call to mind the last lines of the Will of our dear Pastor:

"I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the Spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised Kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

"My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the First Resurrection in the Master's Presence, where there is fullness of joy forevermore. We shall lie satisfied when we awake in His likeness-Changed from glory unto glory."

The Committee prays for all of you the blessings of God as contained in the Apostolic benediction: "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all! Amen."-2 Cor. 13:14.

With much fervent love to you in the Lord, we remain, Your brothers and fellow servants in Christ,

J. D. WRIGHT,

I. I. MARGESON,

F. H. McGEE, R. G. JOLLY,

P. S. L. JOHNSON, I. F. HOSKINS, R. H. HIRSH.

BROOKLYN, N. Y., Mar. 1, 1918.

-----Cut this out and send to Sec'y. Write plainly.

To facilitate matters the Committee submits some questions for answers. Please use the following form in answering

(1) Do you think it the Lord's will that there be some general service for the Lord's people?

(2) Do you favor Pilgrim work? .....

(3) Do you favor a Periodical? .....

(4) If you favor some general service, do you desire to cooperate to further the same?

(5) Do you favor some other forms of service? If so, what? .....

Name ..... Street .....

City ..... State .....

## THE FOLLOWING WILL BE OF SPECIAL INTEREST

Crowell, Conn., July 26, 1917

Mr. A. I. Ritchie,

My dear Brother Ritchie:

I thank you for your favor of the 21st, received last Monday. meanwhile I have been waiting on the Lord to know what to say in reply. After reading the letter, the words of the Psalmist came to my mind, recurring many times since: "The meek will He guide in judgment; and the meek will He teach His way." Consequently I have taken time to make this reply:

On entering the meeting room at the Bethel a week ago last Tuesday morning I was very much surprised to find that Brother Rutherford had appointed a new Board, and so expressed myself to those present. Presently we heard the reading of a letter from a Philadelphia law firm, in which were set forth the facts mentioned in the resolution read before the Bethel Family, viz., that the board of Directors, as constituted, was not a legal one, therefore its members were not legally directors. Thereupon I expressed the thought that if these brethren were not legally members of the Board of Directors -- which position some of them had held for many years in the eyes of the friends in general -- then the fact remains that the Watch Tower Bible and Tract Society has never had a legal Board. To this Brother Rutherford assented. I further stated that if it was true that the Society's business had been carried on for so many years in a manner not entirely in harmony with the requirements of the law, it surely could be continued in the same way for a few more months, until another annual meeting. This was not a motion, but merely a criticism or suggestion, upon which no action was taken.

When the Committee which had drawn up the resolution presented it to me. I told them frankly that, while I had nothing whatever against the Brethren chosen, I did object to the appointment of a new Board. After hearing the discussion by the different brethren, including Brother McGee's summing up the articles of the charter, I came to the conclusion that the statements concerning the legal standing of the members of three, who had been elected as the Society's officers by the shareholders, would have the same standing so far as membership in the Board of Directors is concerned. While the charter, as published in the little blue covered booklet we receive, makes no provision for the selection of the members of the Board of Directors and specifies that "the members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds' vote of the shareholders."

You ask why I signed the resolution that was so detrimental to yourself and the other brethren. I felt that there was a measure of wrong on both sides. Some of you brethren had made statements at Philadelphia and other places which called for an explanation, and a letter of some kind was due the friends who asked for such an explanation. This resolution was drawn up by a committee, whose original intention was to have it

published, to which I objected. While I admire Brother Rutherford's ability and his wisdom in settling many difficult questions for the Society, and while I fully believe that it is the Lord's will that he should be our President, yet I cannot approve of some things he did in connection with this matter.

One of my principal weaknesses, as far as I know myself, is that it is very hard for me to say "No," especially to brethren I love as much as I do all the members of the Board, including the brethren newly appointed; in fact, all who are truly the Lord's. When signing the resolution, I had strong hopes that reconciliation might be made between the two parties who differed, and that neither publication of the resolution nor any other publication from either side might be necessary. Before I signed, however a number of statements to which I objected were stricken out. After being thus modified, it was further agreed that copies of this resolution should be set only to Classes and brethren that had heard of the trouble and requested an explanation. I held out for some hours against a thing I did not believe in, but since the brethren had changed it, eliminating some objectionable paragraphs, and agreeing to send it only to inquiring friends, I finally signed, as a compromise.

When our Secretary showed me a copy of the resolution which had been sent to the Class, I could not help but think that it had been sent far and wide to all Classes; and I felt that I had not taken the proper course in signing even after it had been amended. Now that I have reason to believe a general circulation of this resolution has been made, I want to assure you that had I foreseen this I should never had signed the paper. I feel that this had done you four brethren a decided injury, because, in my opinion, none of you has any desire to do any harm to the Society or bring about a division, but that you simply differ with Brother Rutherford about the control of the Society; that it is your desire to stand by the charter and the principles of Brother Russell, which recognize the Board of Directors as having the power of control. I have not concluded to take a firmer stand for what I believe is the right, viz., that the appointment of the new members to take the place of the four who were not legally members according to the decision of the Philadelphia law firm was not the proper course, and will therefore stand by the old Board.

A copy of this letter goes to Brother Rutherford.

With much Christian love, as ever,

Your brother in Christ,

A. N. PIERSON

P. S. You have my permission to make such use of this letter as you may deem wise.

**DAVIES, AUERBACH & CORNELL**  
MUTUAL LIFE BUILDING, 34 NASSAU STREET

JULIEN T. DAVIES  
JOSEPH S. AUERBACH  
EDWARD CORNELL  
CHARLES E. HOTCHKISS  
BRAINARD TOLLES  
CHARLES H. TUTTLE  
NICHOLAS F. LENSSEN  
WARNER B. MATTESON

New York, July 23, 1917.

Gentlemen:

You have requested our opinion concerning your present title to office as Directors of the Watch Tower Bible and Tract Society, and concerning the views as to the law expressed by Mr. Rutherford in his "Statements of Facts and Points," a copy of which you have received.

As to the proposition which is so much emphasized in Mr. Rutherford's "Statements" that even if his course of conduct in ousting, as he claims, you four gentlemen, a majority of the Board, from your Directorships, was wrongful and in violation of law, the matter cannot be redressed in the New York courts, it is enough to point out that he, in his own statement says:

"In 1909 said Watch Tower Bible and Tract Society removed its activities from the State of Pennsylvania to the State of New York; and since that time it has transacted no business of consequence in the State of Pennsylvania, and never had a meeting of its Board of Directors in said State during that time."

If this be so, it goes without saying that the courts of the State of New York have ample jurisdiction to see to it that the affairs of the corporation, which, according to Mr. Rutherford's own admission, are being conducted almost entirely within the State of New York, are not taken out of the hands of a majority of its Board of Directors and turned over to other men whom the President chooses to appoint and regard as Directors. No lawyer familiar with the New York law would have any difficulty in finding legal methods of preventing the usurpers from exercising control over the affairs of the corporation in this State.

The second proposition in Mr. Rutherford's "Statements," to-wit, that the affairs of the corporation could not be brought before the courts in the State of New York, because it is not registered in this State, would involve, if true, very disastrous consequences for the corporation, in view of Mr. Rutherford's own admission that all of its affairs are being substantially transacted in this State. If, in truth, it be an outlaw here -- if, in truth, its

affairs are not under the protection of the State of New York -- it is easy to see that the corollary of the proposition that it is not competent to be sued in the courts of this State, is that for the same reason it is not competent to sue, and that in consequence its affairs, its disregard of the constituted Board of Directors, whose presence in office had expressed the will of Pastor Russell and of the membership of the corporation for years.

As a matter of law, however, it is utter fallacious to say that because the statutes of this State provide no means for registering a foreign membership corporation, that therefore such corporation in transacting affairs here is not subject to the courts of this State. All corporations may lawfully carry out within this State the purposes of their charters and may exercise such powers incidental thereto as may be fairly necessary, unless otherwise forbidden by the laws of this State; and the requirements of the statutes of this State for registry apply only to foreign stock corporations. (*Demarest vs. Flack*, 128 N. Y. 205.) That the Watch Tower Bible and Tract Society is not a foreign stock corporation within the meaning of the statutes of this State is shown by the following definition in Section 3 of the General Corporation Law:

"A stock corporation is a corporation having a capital stock divided into shares, and which is authorized by law to distribute to the holders thereof dividends or shares of the surplus profits of the corporation. A corporation is not a stock corporation because of having issued certificates called certificates of stock, but which are in fact merely certificates of membership, and which is not authorized by law to distribute to its members any dividends or share of profits arising from the operations of the corporation."

Pastor Russell, therefore, was not so ill advised as to the law, that in conducting the affairs of the corporation in this State since 1909 (as Mr. Rutherford himself says) he committed the mistake of placing those affairs outside of the protection of courts of justice.

The third proposition made by Mr. Rutherford is that the provision in the charter of the Watch Tower Bible and Tract Society, approved in 1884 and still incorporated in the said charter, that "the members of the Board of Directors shall hold their respective offices for life," is invalid, since the statute of the State of Pennsylvania, providing that Directors shall be chosen annually by the stockholders or members, is said to be applicable to this corporation. It is a little surprising that one who for years was connected with the management of this corporation should not have discovered this alleged illegality until after the death of Pastor Russell, and then for the first time should bring forward a claim which is well calculated to subvert the whole scheme of government as planned and desired by Pastor Russell, and should use that claim to justify the possession of power in himself alone to oust a majority of the Board of Directors and to fill their places, notwithstanding that a number of the persons whom he thus seeks to exclude held that office for years with the acquiescence and approval both of Pastor Russell and of the membership of the corporation. In this connection it is significant that the charter of the Society is endorsed, as required by Pennsylvania law, with a certificate of an Associate Judge of the Common Pleas that such judge had examined the charter and found the

same "to be lawful and not injurious to the community," and that therefore the incorporators and their associates were entitled to have leave to be a corporation for the purposes and upon the terms therein stated.

Even if, however, an election or appointment "for life" could not lawfully be made, your right to office would not be in any way affected, since no successors to you have been chosen by the members of the corporation. Assuming, for the sake of argument, that as Mr. Rutherford claims, the Pennsylvania statutory provision that "Directors shall be chosen annually by the stockholders or members," has some application to this corporation, there would then come into play the very next clause in the statute, to wit, that such Directors or Trustees "shall hold their office until others are chosen and qualified in their stead." As the members of the corporation have never chosen anyone in your place, your terms of office would (if the statute cited by Mr. Rutherford were applicable) be extended beyond the expiration of one year until such time as successors chosen, not by Mr. Rutherford, but by the members of the corporation, should qualify. Even if the term for which you had been elected were longer than the law allowed, you would not thereby be disqualified from holding office during the lawful period.

Furthermore, this provision of statute that Directors do not lose office solely because of the failure of the members of the corporation to appoint their successors, but continue until such time as the successors have been appointed and qualify, is merely expressive of the common law rule on the subject, and hence would be applicable to your case, even though the statute which we have been discussing be not applicable to the corporation.

As to the claim that at least three Directors must be residents of the State of Pennsylvania, it would seem to be enough to reply that if this be so, the defect in title to office would apply to the entire Board of Directors and not merely to such individual members thereof as Mr. Rutherford (not himself a resident of Pennsylvania) might choose to consider affected by such disqualification. We are, however, unable to find any provision of Pennsylvania law enacted when this charter was adopted or which affects this charter which makes it mandatory that a certain number of Directors in a membership corporation (as is this one) shall be residents of the State of Pennsylvania.

As to the claim that Mr. Rutherford, as President, is "the executive officer and General Manager" of the corporation, and as such "has the legal right to manage the corporation," we cannot but feel that the conclusion which is sought to be reached from the development of this claim, to wit, that as "Manager" he may fill the Board of Directors with his own appointees, is founded on the use of the word "Manager" in a double sense. The term "Manager" of a corporation is the title of an office thoroughly well known to the law and in the business community; and it has never been thought before that this office was in any way connected with the appointment of Directors. It has to do solely with the executive management, and the Manager is the representative and executive officer of the Directors and not the overlord or source of power. The argument that the incumbent of the office of Manager has the "legal right to manage the corporation" is of course unsound, if the word "manage" is meant to imply the exercise of all the powers of the corporation, including the right to appoint Directors.

As to the filling of vacancies, it is enough to say that if Mr. Rutherford is right in his contention that certain portions of the charter are invalid because of the statute laws of Pennsylvania as to corporations, then he is wrong in his contention that as President or Manager of the Society he has the right to fill vacancies, because this statute expressly provides that "in case of the death, removal or resignation of the President or any of the Directors, Treasurer or other officer of any such company, the remaining Directors may supply the vacancy thus created, until the next election." Furthermore, even aside from this statute and taking the charter solely by itself, he has no right to fill your places, since "vacancies" have not occurred in your respective offices, and also because in the event of any such vacancy it would have been his duty, or the duty of any other president, to call the Board together in special meeting, and he could not deprive the Board of such power and obtain it for himself merely by failing to call a special meeting for such purpose.

But even if for any reason your original title to office might have legal defects, you, or at least three of you, have been in office so long and your title to office has been so long recognized by the entire membership of the corporation and by its late President, that you are no de facto Directors, even if not de jure Directors.

Finally, it is important to observe that if the provision of the Pennsylvania statute that directors shall be chosen annually, had the effect which Mr. Rutherford claims, to wit: as rendering vacant the office of every director at the end of one year, he himself would have no title to his office as director or as President, for the charter requires that the President "shall be chosen from among the members of the Board annually." Mr. Rutherford claims that because he was elected by the members of the corporation to be President, such election constituted impliedly an election of him as a director, although he was not expressly so elected. This claim has been overruled by our Court of Appeals in a similar case (People ex rel Nicholl vs. New York Infant Asylum, 122 N. Y. 190.) If he were not in fact a director, the mistake of the members of the corporation in supposing that he was already a director and therefore eligible to be President, would not render him eligible in law to be president or constitute him a lawfully elected director. For this and other reasons, we are of the opinion that he propositions of law advance by Mr. Rutherford, would, if sound and pushed to their logical conclusion, defeat his own title to office as director and president.

Very truly yours,

DAVIES, AUERBACH AND CORNELL

TO:

MESSRS.

A. I. RITCHIE,  
J. D. WRIGHT  
I. F. HOSKINS,  
R. H. HIRSH.

# A SERIOUS SITUATION

Please address us P.O. Box No. 179, Brooklyn. N.Y.

Brooklyn, July 27, 1917

DEAR BRETHREN: --

A situation of such seriousness has arisen in the management of the Watch Tower Bible and Tract Society that we, writing to you as a majority of the Board of Directors, have felt it necessary that you should be acquainted with the facts. The point, in brief, is that an effort is being made to change the scheme of government of the Society as Brother Russell himself devised it and desired it to be perpetuated; and, to that end, to declare illegal provisions in the Charter of the Society which Brother Russell himself placed there, and to use this claim of illegality to oust Directors who have held office for many years with the approval of Brother Russell and the Society.

J. D. Writing, who is one of those now writing to you, became a Director in 1906; I. F. Hoskins became a Director in 1908; A. I. Ritchie became a Director in 1911; and R. H. Hirsh became a Director on March 29, 1917. We four are a majority of the seven Directors of the Board. A. I. Ritchie was Vice-President of the Society at the time Brother Russell died; and Brother Russell's Will appointed R. H. Hirsh and I. F. Hoskins, with three others, "as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee" of The Watch Tower.

The Charter of the Society, which was procured from the State of Pennsylvania in 1884, and was written by Brother Russell himself with his own hand (as Brother Rutherford said in his funeral oration) provides that:

"The members of the Board of Directors shall hold their respective offices for life, unless removed by two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation, or removal, shall be filled by vote of a majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the even of a failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time when such a vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the corporation, when such vacancy or vacancies shall be filled by election, in the same manner as the President, Vice-President and Secretary or Treasurer are elected."

This Charter bears the endorsement, as required by the Laws of Pennsylvania, of an Associate Judge of the Pennsylvania, Court of Common Pleas, certifying that it is "lawful," and that the incorporators were entitled to form a corporation "for the purposes and upon the terms therein stated." The validity of this Charter was again confirmed in

1896 by the Pennsylvania Court, when it approved the petition of Brother Russell, asking that the name of the Society be changed from Zion's Watch Tower Tract Society to its present name. This Charter expressly provides:

"The corporation is to be managed by a Board of Directors consisting of seven members."

In a pamphlet entitled "A Conspiracy Exposed, and Harvest Siftings," April 25, 1894, Brother Russell said, concerning the members of the Board of Directors of the Tract Society:

"Having up to December 1, 1893, thirty-seven hundred and five (3,705) voting shares, out of a total of sixty three hundred and eighty-three (6,383) voting shares, Sister Russell and myself, of course, elect the officers, and thus control the Society; and this was fully understood by the Directors from the first. Their usefulness it was understood, would come to the front in the event of our death."

And in his Will Brother Russell, further referring to the special reasons for his personal conduct of the affairs of the Society, said:

"However in view of the fact that in donating the journal, Zion's Watch Tower, the Old Theology Quarterly (now "the Bible Students' Monthly") and the copyrights of the "Millennial Dawn Scripture Studies" books and various other booklets, hymn books, etc., to the Watch Tower Bible and Tract Society, I did so with the explicit understanding that I should have full control of all the interests of these publications during my lifetime, and that after my decease they should be conducted according to my wishes."

Obviously, these special reasons for Brother Russell's personal conduct of the affairs of the Society do not hold good in the case of any other person.

Since Brother Russell's death, Brother Rutherford has for the first time declared that this scheme of government by Directors who are to hold office for life, is illegal under the Laws of the State of Pennsylvania, and that directors can lawfully hold office for one year. He has also for the first time declared that under the Laws of the State of Pennsylvania at least three of the Directors must be residents of the State of Pennsylvania. With these claims as a lever, he has undertaken to say that we who are now writing you are not lawfully directors of the Watch Tower Bible and Tract Society, and that he has authority to appoint other directors in our place; and he claims to have done so, naming four brethren, none of whom was a Director of the Society during the life time of Brother Russell. He also undertakes to say that, in view of his assertion that the law of Pennsylvania requires three directors to be residents of that State, the penalties of non-compliance with such supposed requirements shall fall upon us, rather than upon him and the other Directors, although neither he nor Brother Pierson nor Brother Van Amburgh is a resident of the State of Pennsylvania. On the other hand, the undersigned, Brother Hirsh, has his home in the State of Pennsylvania.

We are advised by our counsel, Messrs. Davies, Auerbach & Cornell, of 34 Nassau Street, New York City, that the claims of Brother Rutherford in these respects are entirely without warrant; that we are lawfully Directors of the Society; that those whom Brother Rutherford has undertaken to appoint in our places have no title to office; and that if the claims of Brother Rutherford were sound in law, he could have no legal title to office either as a director or as president. We annex a copy of counsel's opinion.

What concerns us most, however, is not the legal or technical rights of the matter, but rather the sacred necessity of preserving the scheme of government laid down for the Society by Brother Russell himself and of preserving in the Society faithful loyalty to each and all of the provisions of the Charter and of his Will concerning this Society, quite irrespective of legal technicalities. That scheme of government was very simple and has well performed its purposes through the years. It has, without exception, met with approval from the membership of the Society; and no one has heretofore thought or attempted to upset it by raising legal questions.

It seems to us, therefore, to be a matter of the gravest concern that, after Brother Russell's death, one holding a high position in the Society should undertake to expunge from the Charter, on technical grounds, provisions which Brother Russell himself put there; and which the experience of years has justified; and should undertake through his mere declaration that such provisions are invalid (contrary to the opinion of counsel), to draw to himself complete power in the selection of the members of the Board and to appoint new men of his own choice in the place of those who served for years with the approval and at the wish of Brother Russell.

The extent to which this course is subversive of the constitution of the Society, and the degree in which it is a lately conceived expedient apparently adopted for a special purpose, is shown by the fact that The Watch Tower in its issue of December 15, 1916, shortly after the death of Brother Russell, gave the following accurate and comprehensive account of the organization and purpose of the Society.

## **ORGANIZATION OF THE WORK**

"It is recognized that everything must be done decently and in order; that there must be a regular organization to properly carry on any work. How, then, may the Harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:

"The Watch Tower Bible and Tract Society was organized in the year 1884 as a means of putting forth the Message of the Kingdom in an orderly and systematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met

and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson and J. F. Rutherford."

At the time when this article was written Brother Rutherford was one of the Editorial Committee and must have passed upon its composition.

We feel it our duty, therefore, to lay all the foregoing facts before you and to ask for your advice and guidance.

We should not willingly, in our own private interests, take even defensive measures; but we are bound to realize that we are in a very high sense fiduciaries who are charged with the duty of preserving, whole and unbroken, the traditions of the Society and the provisions by which Brother Russell desired it to be governed during his life and after his death. Under these circumstances it seems to us clear that the moral influence of all the brethren should immediately be brought to bear, in order that what we conceive to be these injuries to the fabric of our beloved Society may be repaired from within; and that thereby means may be found to avert what otherwise will be the lamentable certainty of litigation in the courts.

If you desire a more detailed statement of the facts, we shall be prepared to furnish it upon request.

Please address us at Post Office Box No. 179, Brooklyn, New York.

Your Brethren in the Service of Our King,  
J. D. WRIGHT,  
A. I. RITCHIE,  
I. F. HOSKINS,  
R. H. HIRSH.

FURTHER NOTE: -- On Friday, July 27, Brother Rutherford, representing the Peoples Pulpit Association, ordered the above named brethren to leave the Bethel Home.

# **The Bible Standard and Herald of Christ's Kingdom**

VOL. I. AUGUST 15, 1918 NO. 1

*Facsimile of the sample periodical sent out by the Pastoral Bible Institute.*

It is not only the first copy of *The Bible Standard and Herald of Christ's Kingdom*, but it is also the first issue of The Herald of Christ's Kingdom. Brothers Johnson, and Jolly separated from the Committee after this issue was published. They adopted the name "*The Bible Standard*" for their periodical and the Pastoral Bible Institute adopted, "*The Herald of Christ's Kingdom*." This version was submitted for approval in July 1918. Only a few were printed and circulated.

## **THIS JOURNAL AND ITS SACRED MISSION**

THIS Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated-Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* (a corresponding price, a substitute) for all. (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:17-15; 2 Pet. 1:6-11) of the Word of God, Its further mission is to-'Make ail see what is the fellowship of the Mystery which has been hid In God. . . to the intent that now might be made known by the Church the manifold wisdom of God" -- "which in other Ages was not made known unto the sons of men as It is now revealed."-Eph. 3:6-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its very utterance into fullest subjection to the will of God in Christ, as expressed In the Holy Scriptures. It Is thus free to declare boldly whatsoever the Lord hath spoken-according to the Divine wisdom granted unto us, to understand. Its attitude Is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but

urge our readers to prove all its utterances by the infallible Word, to which reference is constantly made, to facilitate such testing.

## **TO US THE SCRIPTURES CLEARLY TEACH**

That the Church is "the Temple of the Living God"-peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age-ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which when finished, God's blessing shall come "to all people, and they find access to Him.-1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these 'living stones,' "Elect and precious," shall have been made ready, the great Master

Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.-Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God tasted death for *every man*," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time." -- Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature." and share His glory as His joint-heir.-1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.-Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies In the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom-the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church-when all the willfully wicked will be *destroyed*.-Acts 3:19-23; Isa. 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos-spokesman), "the beginning of the creation of God," "the first born of every creature," the active agent of the Heavenly Father, Jehovah, in ail the work of creation. Without Him was not anything made that was made."-Rev. 3:14; Col. 1:15; John 1:3.

We affirm that the Word (Logos) was made, flesh-became the Babe of Bethlehem-thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ" - God also hath highly exalted him, and given Him a name which is above every name."-Heb. 7:26; Phil. 2:9.

We acknowledge that the personality of the Holy Spirit Is the Father and the Son; that the Holy Spirit proceeds from both, and Is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.-John 1:13; 1 Pet. 1:3.

We affirm the resurrection of Christ-that He was put to death in flesh, but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.

**Term to the Lord's Poor as Follows** - All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a Postal Card stating their case and requesting the periodical. We are not only willing, but anxious, that all such be on our list continually.

## **THE BIBLE STANDARD**

While the list of subscribers to THE BIBLE STANDARD is already very gratifying in size, it is not yet so large as to insure for it a self sustaining basis. Many, no doubt, have waited to see the first issue before subscribing, and now, since it goes to such and to all as outlined on the next page, we leave to the Lord and to His people as He may direct them, the measure of numerical success that shall be attained by this journal.

## **ONE WAY TO HELP**

Our friends can assist us by sending. interesting items of news clipped from newspapers or other publications, the items in each case bearing the date and name of the publication. We shall not, of course, be able to publish all received; but we will endeavor to make appropriate selections as opportunity may afford.

## **GREAT THINGS HOPED FOR THE PERIODICAL**

DEAR BRETHREN:

Greetings in the name of our Redeemer and King! I can't tell you how glad we were to receive the letter announcing the Convention and the hope of a periodical in the near future. We have been waiting as patiently as we could, and longing for some word from Brooklyn. I have felt confident it would be the Lord's will for us to have a paper. He

knows how sorely tried and perplexed we often are over the problems and difficulties that confront us these days. It seems so difficult to know what the Lord's will is along certain lines; yet we have the promise of wisdom from above, and we rely on His sure Word of promise, and trust Him for grace and guidance in these perilous times.

I believe, too, that it is in line with His Word, that we should look for the needed comfort and encouragement and assistance largely through the new periodical. We feel once again that we have a Bethel at Brooklyn to remember, especially at the Throne of Grace. Our prayers have been with you continually, and all the dear ones engaged in directing the Lord's work that you may Divinely guided and kept, and that wisdom from above and the Holy Spirit in abundant measure may be yours as you seek to encourage and assist the Lord's scattered sheep.

We rejoice also that we are to have a Convention, though it seems impossible for us to go such a distance. We will be there in and we pray spirit, that our Father's richest blessing may be upon those who are working for the success of the Convention, and upon all the dear ones who gather there, that our Father in Heaven may be glorified in all that is said, and done.

The Class here is doing well, and we feel that we have the Lord's blessing. With much love to all the friends scattered abroad, I am,

Yours in Him, ETHELYN M. ARCHER.-Kans.

### **WILL BE AT THE CONVENTION IN HEART**

DEAR BRETHREN :

I have just asked the Lord if it is His will that I have the privilege of attending the Convention, and if so to open the way; but I have all the responsibility of our Company and so much to look after that it looks as if I cannot be with you; but my heart will be there. I am so pleased with prospects for assisting the friends, and hope later there may be a Middle West Convention, say about Kansas City. My heart yearns to see the Bible put before the public in some way, and I trust we may all be ready to cooperate in any way which seems pleasing to our Lord and King. My warmest love to all the dear friends.

Yours in His blessed favor, S. H. HUSTON.-Texas.

### **EXPECTS TO BE AT THE CONVENTION**

DEAR BRETHREN:

I received your letter in regard to the Convention to be held at Asbury Park, July 26-29,. and am glad to tell you how thankful I am to my dear Heavenly Father that we are to have the privilege of meeting together in Convention. It is my earnest prayer that our dear Lord will greatly bless this Convention, and that each and all may return with renewed energy to continue to press along for the Prize of our high calling in Christ Jesus.

I am expecting to be present at the Convention, and would like you to engage accommodations for me.

Would like to say further that the Class at Utica appreciated very much the visit of Bro. on Sunday, and all received a rich spiritual blessing. With much Christian love to all dear brethren,. I remain

Your brother in rist,

J. GRUNDY.

# **The Bible Standard and Herald of Christ's Kingdom**

*VOL. I. AUGUST 15, 1918 NO. 1*

## "INQUIRE FOR THE OLD PATHS"

*"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."-Malachi 3:16.*

O THE DEAR ISRAEL OF GOD SCATTERED ABROAD: We extend to you heartiest greetings in the name of our dear Redeemer and King! In this, the initial issue of this journal, we believe that it is not only proper, but necessary that we set before our readers the viewpoint as well as the purpose of this publication. Mention has been previously made of how we have been appealed to by many brethren the world over-calling our attention to the sore needs of the Lord's faithful people for spiritual food, service and fellowship, and suggesting that some arrangement be made for the satisfaction of these needs.

In the circular letter sent out March 1, explanation was made concerning a Convention of the Lord's people held at Pittsburgh, January 5 and 6, 1918, at which a Committee of seven brethren was appointed to seek to ascertain the Lord's will as to what course might be taken to render the assistance mentioned foregoing, and then to take such steps as Divine Providence might suggest to help the brethren. Not wishing to act hastily in the matter, about two months thereafter this Committee of brethren prepared and sent forth the circular letter, asking for an expression from the Lord's people themselves, believing that He would indicate His will as to what should be done through the voice of His faithful people, and, together with later developments and recent events, we believe He has so done in no unmistakable way. The replies to the letter have shown that about ninety-eight out of every one hundred heard from favor not only Pilgrim service, but a periodical, arid at the same time indicate a desire to extend necessary support to the same. Thus we are led to believe that the will of the Lord has been expressed, and that He would be pleased that such ministry be provided for the encouragement, strengthening and supporting of His dear flock.

To this end, therefore, this journal is published-that the spiritual needs of the Lord's people might be satisfied; that by words of encouragement and admonition the faithful may continue to be built up in the Most Holy Faith. Additionally, the purpose of both the Trustees and the Editors of this journal, aided by such of the faithful as might appreciate the privilege, is to bear the Gospel Message the good Word of the Kingdom-to all who have ears to hear. To the best of our ability, and as the Lord may give wisdom, we trust to proclaim the Old, Old Story as taught by our Lord and the Apostles-The Message of Heavenly Love designed for all the Truth hungry, for all those of honest heart.

### OUR STANDARD-THE "RANSOM FOR ALL"

Moreover, this journal is set for the defense of the Truth as expounded by the great Founder of Christianity, the central feature of which Truth is the *doctrine of the Ransom given once for all*, around which all the other features of Divine grace revolve. Our endeavor shall ever be to lift high the banner of the Cross-that "*Christ died for our sins*, and rose again for our justification." And we shall recognize as in full fellowship with the Lord, and as our brethren in Him, all consecrated believers, sharers in the merit of the atoning blood of Jesus and partakers in the Sin-offering with Christ. Living as we are at a time when this all-important doctrine of the Ransom redemption through the precious blood-is being assailed and gaining an increasingly large number of adversaries whose methods and arguments are of a subtle character, surely every true soldier of the Cross should be anxious to enlist all his powers in defense of this great foundation truth.

It is the aim of this journal that its readers shall always be able to see clearly in its columns a very close likeness to the spirit and influence that animated the Lord's servant during the forty years of his faithful ministry to God's people. We trust never to lose the sacred and hallowed memories of that faithful example and ministry; that we shall always remember with heartfelt appreciation his devotion and loyalty to the Word of God, together with his peerless defense of the sacred Truths of that Word, regardless of the persecution, loss and suffering entailed.

We would have our readers fully assured that this journal stands firmly in defense of the ideals, principles and teachings of this servant of the Lord, not because we believe he was infallible, nor because of any blind superstitious reverence for him as a man, but because we have proven those ideals, principles and teachings to be well grounded upon the only sure foundation-the infallible Word of- God. We shall follow his example, therefore, inasmuch as we believe he followed the Lord. Accordingly, as a further statement of our viewpoint, we believe we can do no better than refer our readers to the familiar quotations set forth on the second page of this issue.

While thus expressing ourselves, we do not wish to be understood as fencing ourselves about, as halting in the path of light and making no advancement therein; for the path of the just is still as a shining light, "shining more and more," etc. But looking again at the life of the one whose memory we hallow, we note that his experience was one of continual advancement in the light; he walked in the light as Christ was in the light, and enjoyed and shared with others the abundant blessing thereof. This, we believe, is the aim of all the saints in light; and if it be our Father's good pleasure to make additional revelation of Truth to His people, we trust that we shall all be in that attitude of -heart, and so possessed of that open mind, that will enable us to be ready to advance as He may direct the way.

We believe that it is becoming more and more apparent to all the faithful watchers that we are living in the last time, in that period of our Lord's Presence called His Epiphania (bright shining). It is, therefore, of great importance that we should all maintain an attitude of earnest watching and waiting in order that we may be able to understand the

meaning of His Providences and the fulfillment of the "sure Word of prophecy," as the increasing light shining upon the pathway may reveal them, and thus we shall be found true "workers together with Him." In this connection, the solemn warning of the Master's words seems to apply with peculiar force at this time, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."-Luke 21:36.

## **NO FANCIFUL INTERPRETATIONS NOR WILD SPECULATIONS**

But, dearly beloved, while holding ourselves in readiness to hear the Master's call to advance, is it not of equal importance that we be intensely on guard against receiving anything and everything that may come to us under the guise of new light or advanced truth? The tactics of our great Adversary are much the same today as in the past. He has ever endeavored to counterfeit the Lord's arrangements and proceedings, and as God's people throughout the Harvest time have been richly blessed by many revelations of His Grace and Truth, Satan has readily found many instruments to proclaim his counterfeit messages, which are not always made up entirely of that which is false, but often composed largely of truth, but so cunningly mixed with error as to confuse the mind of the unsuspecting and lead him farther and farther from the Lord and the purity of His Message.

We exhort our readers, therefore, to great carefulness in the matter of accepting new lines of thought or so called new light. As we have observed how the Lord has so wonderfully blessed the Message given us in these last days through His "wise and faithful-servant," shall we not continue to rest confidently in that Message? Indeed, many of the friends have written us of the manifold blessings they are receiving by rereading these messages, and also of how they are grasping the Truth still more clearly and firmly. Anything, therefore, that comes under the label of new light should be subjected to the closest and most searching tests of Scripture, and never received until fully convinced that it squares perfectly with the unfailing and infallible Word of God.

In view of the foregoing, it will be manifest to all that it is not our purpose to open the columns of this journal to fanciful interpretation or wild speculation either of ourselves or of others. The lessons of the past should never be forgotten in this respect. Time after time new leaders have arisen and posed among God's people as teachers of Truth, whereas, it became plainly manifest that they were in many cases either largely or altogether self appointed guides, and gave out much of their own imperfect reasonings and philosophies.

The faithful student of the Divine Word is well aware of the fact that guesses and speculations never satisfy nor sanctify. It is the Truth alone that "satisfies our

longings as nothing else can do," and works in us "the sanctification of the Spirit," even as our Savior prayed, "Sanctify them through Thy truth." It was not in vain that St. Peter wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming of Lord Jesus Christ, but were eye witnesses of His majesty." (2 Peter 1:16.) Here the Apostle is undoubtedly calling attention to the strong foundation for the faith of himself and others of the early Church. The messages of St. Peter and those of other Apostles were made up, not of their own conjectures and imaginations, but were based upon personal knowledge-sure and indisputable proof-for they were "eye witnesses of His majesty" and glory.

Likewise St. John called attention to this positive knowledge which is the privilege of the saints to enjoy: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . . declare we unto you." (1 John 1:1-3.) No better proof could be given than this which St. John presents to the Church. And all who knew the Lord's servant as a teacher of the Church in these latter days, well remember that he also was at variance with the disposition to rely upon guesses or theories or the vague fancies of his own or those of others.

## **THE LORD'S ANOINTING TO PREACH**

The question may be in the minds of some, By whose authority and ordination do the brethren undertake a ministry such as is represented in this publication? Our reply can be none other than that our authority and ordination are from the great Head of the Church Himself, who alone, as all faithful Bible students know, has the power to anoint and ordain to the ministry. Having broken away from the bondage and fetters of the past, and having experienced something of the "liberty wherewith Christ makes free," we are now prepared to recognize that Satan's methods have long been to set up certain individuals and institutions; and he has endeavored to create around them a halo, by the subtle teaching that God has set these up, and given them sole control over His Truth and of His people, and that these and these only, have power to dispense or withhold the favors of Heaven; and that all who would undertake a ministry of the Gospel must receive commission and ordination from them. The Adversary is still using this false premise to hinder and frustrate the work of the ministry. He would still have us believe that permission and ordination to teach the Word must come from some human source or earthly organization, and thus he would throttle and restrain the privileges of the ministry. And yet, how well we remember that during the past forty years much has been done to help the faithful to throw off these shackles of error and superstition; and to direct their minds to look to Jehovah Himself, and not to any human source or institution for their commission to preach the Gospel.

In the clearer light now shining we see that our Lord Jesus received an anointing of the Holy Spirit, qualifying Him to

be the Head or Chief Priest over the Church, the under priesthood. That anointing gave Him authority to preach and to teach in the Father's name. There, at the time of His baptism, when the Holy Spirit descended upon Him in the form of a dove, His ministry began, as He tells of Himself in His sermon in the synagogue at Nazareth, when He read the opening verses of Isaiah 61, and declared their fulfillment then and there, as follows

"The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the Gospel to the poor." (Luke 4:17-21.) Likewise the promised power from on High came to the Apostles at Pentecost. Immediately they began to preach and to teach, for they had received the Divine anointing, as Jesus had received it at the time of His baptism. This Divine anointing came not merely upon the twelve Apostles, but it has throughout this Gospel Age constituted the blessed recognition of the Father and of the Son to all who receive it. Even as in the typical picture, when the holy anointing oil was poured upon Aaron's head and ran down to "the skirts of his garments," and all the members of his body thus came under the anointing; so Jesus, the Head of the Church, received the anointing at the beginning of His ministry, and from Him at Pentecost, by the Divine appointment, it has flowed down over all the members of His Church. Everyone receiving the anointing of the Holy Spirit is a qualified ambassador of God to speak in His name. St. John refers to this same anointing, saying: "Ye have an unction (anointing) from the Holy One, and ye all know it." (1 John 2:20.) And again, "The anointing which ye have received of Him, abideth in you." Thus, dearly beloved, while we recognize that all human ordinations are wholly inadequate to make a real preacher and teacher in the Church of Christ, we are to appreciate the fact that every one begotten of the Spirit is fully authorized and ordained to the ministry, according to his opportunities, circumstances and conditions.

We recall that after our Lord's resurrection, He addressed St. Peter saying, "Feed my sheep," well knowing that a few days later after the anointing of the Holy Spirit at Pentecost, St. Peter would more fully recognize the special need of the Lord's sheep, and in response thereto would go forth to spend and be spent in fulfilling this commission of His Master. Shall not we, therefore, who have experienced this same anointing of the Holy Spirit, no less certainly hear the voice of our Master saying, "Feed My sheep," as we see the Lord's flock scattered and their needs so plainly manifested? Yea, verily, let us by the grace of God so do.

That we shall have our enemies, and plenty of them, as we undertake this ministry there is not the slightest doubt, nor does this thought deter or discourage us in the least. We recall that the entire career of The Christ in the flesh, from the days of our great Head down to the present critical hour, has been continually marked with besetments and assaults of the Adversary; and this is still true of the various members of the Body of Christ, as it was of their Head, who declared, "The prince of this world cometh and hath nothing in Me." Remembering that soul-cheering promise of the Master, "Lo, I am with you alway, even unto the end of the Age," shall we not be of good courage and rest confidently in Him, being fully persuaded that "no weapon that is formed against thee shall prosper"?

The pages of this journal shall not be used to engage in any controversy with those who may oppose us, nor to quarrel with anyone; nor shall we have either time or space to devote to evil speaking, misrepresentation, or for slandering our brethren who may differ from us. No, not even to our enemies shall we render such treatment, preferring to follow the example of our Great Head, "who, when He was reviled, reviled not again." We trust that our hearts and hands shall find plenty to do along the lines above indicated; namely, that our mission is to preach the Word, and that for the purpose of provoking unto love and good works.

## **THE BIBLE STANDARD--GOD'S STANDARD**

The name chosen for this journal-THE BIBLE STANDARD AND HERALD OF CHRIST'S KINGDOM-we believe is especially appropriate and significant for our time. THE BIBLE STANDARD is God's Standard. In His Word there is lifted to our view the Standard or model of perfection. We have found in the Divine Plan of the Ages a most complete revelation of God's character and of His attributes. His Wisdom, Justice, Love and Power are seen to blend most perfectly, and throughout that revelation we are taught the principles of truth and righteousness. At the same time we are taught the importance of a practical application of these principles in order that, so far as possible, we may measure up to those principles, in thought, word and deed. Perhaps, at no time in the history of the Church, more than the present, have the Lord's people needed to have set clearly before them the principles of truth and righteousness that they may be helped to appreciate fully the difference between right and wrong, justice and injustice, honesty and dishonesty; that they may thereby be enabled to adjust their lives in accordance with those principles, which are the very foundation of the Divine Government; as it is written, "Justice is the foundation of God's Throne." Would that all who name the name of Christ might see clearly the truth concerning the Divine Character and Plan; and, recognizing the grandeur and nobility of the Divine Standards, might thereby be led to show forth the excellence of the same in all the affairs of life

Likewise the title, HERALD OF CHRIST'S KINGDOM-it also is full of solemn import to every follower of Christ at this time. The word "herald" conveys the thought of an official bearer of important tidings-one who announces and proclaims an important message. What more important message could we bear than that earth's new King is present! that a New Dispensation, a New Order of Things, is being ushered in, which will mean the destruction of the Twin Monarchs-Sin and Death-who have reigned with relentless vigor throughout the Ages conquerors of all mankind, and the return of man to the glorious paradise of God! It shall ever be the aim of this journal to be a true herald of not only the presence of the King, but also of His glorious Kingdom at hand, and to preserve in these pages the spirit and influence of the great King Himself, and thus prove true to the prophetic vision: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"- Isaiah 52:7.

## **"THE BRIDEGROOM OF THY HEART"**

Through the long, dark centuries of the Gospel Age the saints with ardent anticipation have looked forward to this time and have earnestly prayed, "Thy Kingdom come; Thy will be done in earth, as it is in Heaven." Well has the poet described the heart sentiment of the one true Church

"Thy spirit thro' the lonely night,

From earthly joy apart

Hath sighed for One that's far away,

The Bridegroom of thy heart."

But those days of waiting are now in the past, and it has been the portion of the saints for some years to realize the joy of heart represented by the words of the Prophet, "Oh! the blessedness of him who is waiting earnestly when the thousand three hundred and five and thirty days touch!" (Daniel 12:12, R. V.) Now it is ours to announce, not that the King will come, but that He is here; and that soon He will gather together all the faithful in the Kingdom beyond the veil and begin the long-promised reign of righteousness for the enlightening and blessing of all the families of the earth. "DEAD, YET HE SPEAKETH"

In this connection it will be interesting and inspiring to our readers to learn that during the last several years of the life of that "faithful servant" his published articles were made up almost altogether of his talks at certain times, and we take pleasure in assuring the brethren that we have in remembrance much of his verbal expositions, so that THE BIBLE STANDARD will be able, for all practical purposes, to continue to publish his thoughts as expressed during his long and useful life, which so enlightened and edified his readers.

With such material for publication in THE BIBLE STANDARD, with such food for hungry Christians upon the pathway of life-the same food upon which they have feasted and thrived and been made glad for so many years, and which has enabled them to keep in the light - how else can the mission and future of THE BIBLE STANDARD be viewed than a successful succession of semi-monthly visits of him who although "dead, yet speaketh"-who spoke to all of us through the columns of his semi-monthly publication, and who will continue to speak to the household of faith now through the semimonthly visits of this journal, published with faithful adherence to the conditions which he set forth in his will and testament, to the end that the purity of the Truth might be safeguarded so far as possible.

Dearly beloved, we wish to appeal to all the faithful watchers, to look carefully at all the facts, circumstances, events and issues forced upon our attention in these days. The inevitable conclusion is that the Lord is in the midst of His people, and is dealing with them. Recognizing this fact, let us inquire for and get back to "the old paths," so clearly pointed out to us in these last days. (Jeremiah 6:18.) And then, forgetting the things behind, let us unite our hearts and hands once more in taking up, and supporting and defending the principles, ideals and arrangements committed to our care by that wise and faithful servant, whom the Lord made ruler over all His goods.

Shall we not, then, unite our hearts in the prayer that God will bless our mutual efforts to comfort one another in these days of peculiar trial? How long we shall be permitted to carry on this Ministry it is impossible at this time to say. The storm clouds, in process of gathering for many years past, are rapidly lowering and growing darker. The night time wherein no man can work is surely drawing on. Let us, then, be fully alive to the perils of our time and be sober and watch unto prayer. Let us be intensely awake to the issues that are represented in our Heavenly calling, and ever remember that "the end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith." Let us consider Him, "the Apostle and High Priest of our profession," and remember that God would have us be character copies of His dear Son, and that this character can be attained only by humble and patient submission to all of His wise and loving providences-a full submission to His will, even unto death.

Believing these things, we urge upon the faithful everywhere diligence in gathering all the forces of their being for the conflict of this solemn hour! Let us summon our Christian courage, our Christian love, our patience, our meekness, our humility ! Let us rally around the Lord's standard of truth and righteousness, and ever seek to maintain the purity, the simplicity, the liberty of the Gospel of Christ! Thus doing we shall ultimately and forever be approved as true heralds of our King, and accounted worthy to live and share with Him in the glories and riches of the Heavenly Kingdom. "BRETHREN; PRAY FOR US.

*This first article was reportedly written by Bro. I. F. Hoskins.*

**"THAT HE MAY ESTABLISH YOUR HEARTS"\***

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"The Lord makes you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at [in] the presence [parousia] of our Lord Jesus Christ, with all saints."--I Thess. 3:12,13.

NOT TO SINNERS are these words addressed but to saints. Not those who have not the Spirit of Christ, the spirit of love, and who therefore, are none of his, does the Apostle exhort; but those who already have been begotten of the holy Spirit of love. Increase in love signifies that love already has attained an ascendancy in the heart, a mastery in the mind, by which it is progressing conquering and bringing into subjection all the thoughts and conduct of life. And this thought, that love is to increase in the hearts of God's people, is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which he will be pleased to award the prize in due time. It is as though a cistern were being filled more and more with pure water from hidden springs, until, increasing and increasing it overflows with its abundance. Thus the Lord's people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life; not only carrying blessings to their own refreshment and to the refreshment of all with whom they come in contact, but also redounding to the glory and praise of God from whom this blessing is derived.

The Apostle specifies only abounding love toward the brethren and toward all, but this presupposes the love which, first of all, is due to God our Father. Nor is it to be expected that any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator, has been taught of him, and has to some extent become a copy of his dear Son. This is in thorough accord with the Lord's statement of the full meaning of the Law, "Thou shalt love the Lord thy God with all thy mind, heart, soul [being], and strength and [then] thou shalt love thy neighbor as thyself." No man can love his neighbor in this Scriptural sense, until he has first loved his God to such a degree as to be not only willing but anxious to do those things which are pleasing in his sight; for God is love, and he that dwelleth in love, dwelleth in God.--I Joh 4:16.

One reason why love does not increase more rapidly and abound more thoroughly amongst God's people, is that so many of them have been blinded by the Adversary to the real character of God, and under the misrepresentations of his character have been unable to worship and love him in spirit and in truth. Thank God for the light of the knowledge of himself now scattering the darkness and permitting his children to see him in his true light, in his glorious character! Thank God, the eyes of our understanding have been opened so that we can now see through the deceptions of the Adversary!--Re 20:3.

The Apostle's words, "Even as we do toward you," are full of meaning and force. Paul and his associates were not teaching a Gospel which they did not appreciate and practise; on the contrary, they were exemplifying in their daily course of life this very abounding love, which, overflowing was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. They were laying down their lives for the brethren--daily, hourly; they were sacrificing for the sake of others, opportunities and privileges as respected their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow-Christians to follow after them in the same way of self-sacrificing loving obedience, as imitators of Jesus. And so it should be with all who exhort others to walk in the way of righteousness and love: In order that their words may have force and meaning they must exemplify them in their own lives. As they point to the "mark" of perfect love they must approximate that mark in their own daily lives, and certainly possess it in their hearts, their wills, their intentions. So whether they occupy pulpits or whether they exhort others merely by the influence of their daily lives, they are living epistles read and known of all men who come in contact with them. The darkness may hate them, and say all manner of evil against them falsely, yet it must "take knowledge of them that they have been with Jesus" and have learned of him that they have the same spirit, the same disposition of heart, however crooked their natural dispositions may be.

## **HOW TO INCREASE AND ABOUND IN LOVE**

Ah, says one, I have been desiring to increase in love and to overflow it upon others for these many years but I know not how to cultivate it. What shall I do that I may have this overflowing love? The Apostle impliedly answers this question--that it is not what we can do but what the Lord can do in us and for us. His words are, "The Lord make you to increase and abound in love." It is the Lord's doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the fountain of love and grace and truth--from God, for "God is love." We began to receive of his spirit of love from the time we made our consecration to him, and began to live unto him and not unto the flesh. He has various agencies and channels through which he is pleased to increase our love, and to cause it to abound and overflow and cleanse away the natural selfishness against which we, like all others, must contend.

These channels of grace are represented to us under various figures in the Scriptures. One channel or agency is the Word of God; another is Divine Providence another is the fellowship of the Body of Christ the saints. The Lord uses all of these agencies in causing our love to increase and to abound. First, his Word, the basis of our faith and hopes, is also the basis of our love; for by giving ear to his Word, we taste and see that the Lord is gracious; that the Lord is loving; and in proportion as we see his love manifested, and discern his gracious character, in that same proportion we have before us the pattern toward which we are to aim, and love serves as the incentive to our emulation; as our Lord expressed it, "Be ye holy, even as your Father, which is in heaven, is holy." He is the pattern, and we are to copy that pattern as much as possible in our daily lives but especially are we to have it as the accepted standard of our wills our minds.

The Apostle refers to the Word of God as water which cleanses us from defilements of sin and selfishness speaking of "the washing of water through the Word," by which the Bride is to be cleansed and made fit for joint-heirship with the heavenly Bridegroom. (Eph 5:25-27.) The Word of Truth cleanses our hearts by showing us our imperfections, in contrast with the divine perfections. And more than this, it encourages us with certain promises, the object of which the Apostle Peter declares, saying, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." Were it not for these promises, these hopes held out, our strivings for increasing and abounding love would no doubt succumb before the adverse influences of selfishness and sin in the present time; but by these promises of the Word the Lord incites us to press along the line "toward the mark for the prize."

Divine Providence comes to our aid at various times to assist us in making progress "toward the mark"; to assist us in increasing and abounding in love; for if, peradventure one who at heart is fully consecrated to the Lord should tarry by the way, and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "His rod and his staff they comfort us." (Ps 23:4.) It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of his Word alone. The lessons are impressed, or embossed so to speak, upon the tablet of our hearts, and do us lasting good.

Another channel of blessing and instruction which the Lord has provided and commended for the saints, and which surely has proven a blessing to all of the household of faith in running for the "mark," is the assistance which the Lord supplies to us through the "brethren." Sometimes it is "A word in season; how good it is!"-- perhaps a word of counsel, perhaps a word of reproof perhaps a word of instruction. Perhaps it is merely the testimony of daily lives of the brethren, as we see them patiently enduring hardness as good soldiers, without murmuring--taking with joy, with thankfulness, with faith, with confidence, all things which Divine providence may permit, assured that they are all working out future blessing. Although this channel of blessing might at first seem to be of the brethren, we are sure, nevertheless that it is of the Lord, though through the brethren. It is because the brethren who render such assistance in the way are the brethren who themselves are receiving assistance from the Lord; and so it has been from first to last; the Elder Brother, and all the brethren, as they become advanced members of the Body of Christ, joyfully assist, even to the extent of laying down their lives for the brethren, and all this is the work of God--the effect of his spirit. By all these various agencies God is working in us to will and working in us to do his good pleasure--that we may increase and abound in love.

But who are the "you" referred to by the Apostle? Does he mean that God makes all men to increase and abound in love? Surely not. The vast majority of men have no knowledge of the love of God here referred to. At the very most they know only the natural love, and frequently very little of that. When the Apostle says, "The Lord make you to increase and abound in love," he refers to the Church not nominal Church members, but the members of the true Church, "whose names are written in heaven"; those who trust in the precious blood of Christ, and have made a full consecration of themselves to the Lord, and been begotten again by the holy Spirit of love. These, and these only, are referred to. So long as we continue to be in and of this class we will be subject to the Father's discipline and instructions, for "What son is he that the Father chasteneth not? If any be without chastisement ...then are they spurious and not sons."

## **WE NOW JOIN THE CHURCH--THE BODY OF CHRIST - ON PROBATION**

These chastenings, providences, disciplines, instructions in the word of righteousness, and assistances through the brethren, will be ours as long as we are members of the Body of Christ; and here we are to distinguish between the Body of Christ in its embryo condition in the present life, and the Body of Christ in its perfected condition in the resurrection. We now join the Body of Christ, the Church, on probation; with the understanding that if we are faithful we shall be accepted fully, and be members of the Body of Christ in glory and that if unfaithful to our vows, our covenants, we cannot be members of that glorified Church. We are pupils in the School of Christ, and it is necessary for us to proceed to learn all the lessons appointed of the Father, else we shall never be permitted to graduate-- to enter into all the rewards which he has promised to those who attain to the character-likeness of his dear Son.

It is to this end that we are all exhorted to make increase of love, until it shall abound in our hearts. Any who refuse to make increase in love and to permit it to abound, will necessarily be cut off from this Body of Christ, whatever portion theirs may be. As the Lord explains in his parable of the Vine and the Branches: every branch, every individual member of Christ, that beareth fruit, the fruit of the spirit love--will be pruned of the Father that it may bring forth more and more of this precious fruit; and every branch that fails to bring forth the fruitage of love within a reasonable time, will be cut off and no longer be recognized as a branch of the Vine, as a member of the Body, and will have no opportunity of participating in the glories of those who make their calling and election sure.

It is very important, therefore, that we not only become members of the class here addressed as "you," but that we continue in this class, and maintain our standing by faithfulness and progress under the Lord's leading and instruction. We are to remember that our part in the work is to fully submit ourselves, our wills; and to let the Lord work in us to will and to do his good pleasure. Submitting our wills does not mean stupor or indifference but the setting of our energies in line with the direction which the Lord from time to time will give us through his Word, through the brethren, and through his providences, which shall shape our ways. We do not need to take anxious thought as though the Lord might forget to give us the needed lessons and experiences to bring us on, and to cause us to abound in love. All we need to do is to remember that he is faithful, and to seek grace and strength to walk in his way, as we shall see it pointed out to us by his providence and Word, step by step. "Thy Word is a lamp to my feet; a lantern to my

footsteps."

## **THE OBJECT AND NECESSITY FOR SUCH DEVELOPMENT**

The Apostle in our text tells us why it is necessary that we progress. It is "to the end," or with the object in view, of our hearts being established, fixed, settled rooted, grounded in holiness. It is not sufficient, from the Divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts and that generous emotions shall occasionally be ours what the Lord seeks is "a peculiar people," "a royal priesthood," thoroughly established, firmly fixed in love for righteousness--so that all unrighteousness, all sin all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare they will hate iniquity. And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God and from the book of experience are necessary before character becomes so settled, so crystalized, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of his people during this Gospel Age, and made the way of life, the way to the Kingdom, a "narrow" one, full of difficulties full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which he promises a share with Christ in his Kingdom.

Some may say, Alas! If the standard of character is so high as to be unblamable before God, who is perfect how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh for all of us have learned, as did the Apostle, that "In my flesh dwelleth no good [perfect] thing"; and we have the inspired Word for it that "There is none righteous; no, not one." So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if he should seek perfection in the flesh he would not find it. It is not such an unreasonable and impossible thing that the Apostle teaches; but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes! To have a heart [will--motive--intention] that is blameless, is a very different thing from having flesh that is blameless. The heart standing for the will, the intention, the desire, represents the "new creature." The flesh stands for itself. In its imperfection and its six thousand years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it serve the law of God perfectly; impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the new creature, the new mind, that must reach this stage of development where it will be unblamable before the Father.

Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God in harmony with our calling. He has called us to be his Church, his Royal Priesthood, that he might fit and prepare us for the great work of blessing all the families of the earth as members of the Body of Christ, otherwise called the Bride, called to association with the heavenly Bridegroom during his Millennial Kingdom. Surely God could ask nothing less than that our hearts, our intentions should be in accord with the principles of righteousness and that these principles should control our daily lives to the extent of our ability; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect holiness in the reverence of the Lord. (2Co 7:1.) Anything less than this good desire and endeavor could not possibly be acceptable in the sight of God; without these we could not hope to be of the finally acceptable elect Church. But how reasonable is this arrangement! How gladly do we accept the Divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness! How we long to have our new bodies, promised to us in the "first resurrection" --bodies in which the new mind can act perfectly without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts intentions! This is acceptable to God. He counts it through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; he is merely waiting until this character is fixed permanent.

## **THAT WE MAY BE ESTABLISHED -- FIXED -- IN THE PRESENCE OF OUR LORD**

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord's people all through this Gospel Age, it is specially applicable to us who are now living in the "harvest" time, in the time of the presence of the Son of man. For mark the Apostle's words in our text, that all this development in the spirit of love is to the end that we may be established fixed, "in the presence [parousia] of our Lord Jesus Christ, with all saints." We are now in this time of his presence and it behooves us to inquire carefully of our hearts to what extent we are established in righteousness in love for it, or to what extent our loyalty to righteousness is still unsettled--wavering.

We may be sure that all who do not speedily come to this condition of establishment in righteousness will be tested, sifted and rejected; for the time for the completion of the Body of Christ is at hand. The Apostle asks "Who shall be able to stand?" This is the question: Who shall be so thoroughly established in love that the trials and testings, necessary to prove him so, will be passed successfully? According to this we are not to wonder if various special trials are permitted now to come, thick and fast--trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that he who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if he so loved us then while we were yet sinners, much more does he love us now that we have accepted his grace, and are justified from all sin by faith in his blood, and are seeking to walk in his footsteps. And all who have this desire to receive the Lord's lessons, and to profit by them, and to become more and more copies of Jesus--all such have the assurance that it comes, not by their strength, but by the Lord's strength; and that if they submit themselves to him, he will perfect in them his spirit of love and righteousness and holiness; that they may be "meet for the inheritance of the saints in light."

## **THE SALT OF THE EARTH\***

\*(\\R3736 203736\\)

The declarations, "Ye are the salt of the earth," and "the light of the world," may be very properly applied to such of the Lord's followers as give heed to his teachings and cultivate the blessed states he has described foregoing. All such blessed ones in proportion as they have attained such conditions are indeed the salt of the earth and the light of the world. As salt is useful in arresting decomposition so the influence of these, though they be few in the world is preservative. Looking back along the aisles of history we can see that a good influence extended from the Law Covenant God made with Israel.

As the Jews scattered more or less amongst other nationalities they carried with them more or less clear conceptions of the divine standards as represented in the Law, and these wherever they went had a preservative and corrective influence amongst men. But it was Jesus and his higher Law of Love, exemplified in his own life and in the lives of his apostles and all his followers, who became the real salt of the earth, in a period when without it we know not what might have been the result. As it is not only the spot upon which the candle or lamp rests that is enlightened by it but as the rays extend out in every direction, so is the influence extending from every true Christian. It touches not merely his own person or home but to some extent radiates throughout his vicinity. Similarly it is not merely the spot that is touched by the lump of salt that is preserved, but the influence of that lump spreads over a considerable space round about it, and all with preservative influence.

At the time of our Lord's first advent the world was in a condition in which it would probably have hastened to degeneracy and corruption, but the introduction of the body of Christ and the beneficial influence extending from each member of that body were potent for the arrest of the demoralizing tendency of the times. The light which shone out from Jesus, the Light of the world, and from his followers had undoubtedly a beneficial effect upon the then center of the civilized world. That influence is still manifest in so-called Christendom. And even today, although the truly consecrated believers in the great Redeemer are confessedly very few in number, yet the general influence, the saltiness from the teachings of the Savior, exercise a wide influence throughout Christendom. Without this, doubtless corruption and a complete collapse would have come long ago. In spite of it we see very corrupting and corrupt influences at work in every direction and the wider our horizon the more general our information, the more this fact will be appreciated.

Before very long we expect that all of the overcoming members of the body of Christ will be changed, glorified and the body completed on the other side the veil will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the corruption will take hold swiftly and the result will be the great time of trouble such as was not since there was a nation.

Meantime we are to let our lights shine and thus to glorify the Father, whether men heed or forbear to heed we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the Church in its present humble position. The matter will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly shall shine forth as the Sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare.

## **THE LIGHT OF THE WORLD\***

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While keeping the lamp trimmed and burning--while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we shall be no more successful in converting the world than was our Master. His great light shone in darkness, "and the darkness comprehended it not." And the religionists of His day instigated His crucifixion.

The Master's prophecy concerning His followers will prove true to the end of the Age. The darkness hateth the light. "Marvel not, My brethren, if the world hate you"; "If the world hate you, ye know that it hated Me before it hated you." (I Joh 3:13 Joh 15:18.) It is altogether a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention. It is the Church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as New Creatures--to test our loyalty to God and to His Truth.

Whosoever receives the light of Truth intelligently must rejoice in it; and, rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel he will demonstrate his lack of courage, lack of appreciation lack of earnestness--qualities which the Lord is now specially seeking amongst those whom He has invited to be sharers with Jesus in the glories of the Mediatorial Kingdom about to be established amongst men. It is important therefore, that we let our light shine before men that we be willing, nay, glad, if need be, to suffer for our loyalty to the Lord and to His message. And we have His Word for it that whoever is ashamed of Him or of His Word now, of such He will be ashamed by and by. He will not own them as members of His Bride class will not accept them as assistants with Him

in His glorious Throne.

"The Light of the world is Jesus"; "That was the true Light, which lighteth every man that cometh into the world." (Joh 1:9.) Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and the ear of faith. "Blessed are your eyes, for they see; and your ears, for they hear." (Mt 13:16.) The time for the enlightenment of the world will be after the special call of the elect. Then the Church, as the Bride, will be with the heavenly Bridegroom in His Throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, Jesus, as members of His Body. Altogether they will constitute the great Sun of Righteousness which will then arise with healing in its beams for the blessing of all the families of the earth; "Then shall the righteous shine forth as the sun in the Kingdom of their Father; who hath ears to hear, let him hear." (Mt 13:43.) He that hath a desire of heart, let him be obedient and thus make his "calling and election sure" to this glorious, chief salvation.

## **"TO EVERY MAN ACCORDING TO HIS SEVERAL ABILITY."**

### **THE RECKONING HOUR\***

\*(\\R2764 202764\\)

--MATT. 25:14-30.--

*"So, then, everyone of us shall give an account of himself before God."-- Ro 14:12.*

IT WAS ON the way from Jericho toward Jerusalem that our Lord gave the Parable of the Ten Pounds, delivered one each to ten servants. (Lu 19:11,12. See our issue of Dec. 1.) The Parable of the Talents which we are now considering is a different one in several particulars, tho bearing close resemblance to the other. It was part of our Lord's teaching to his disciples during the few days preceding his crucifixion probably the Tuesday preceding it, on the evening journey from Jerusalem to Bethany. This parable illustrates to us the differing abilities of God's people in respect to his service, and how each is accountable according to his ability, and that the same results are neither required nor expected from all, but simply faithfulness by each in the use of that ability and opportunity which he possesses.

The Revised Version notes the fact that the words "the Kingdom of Heaven," in the opening verse, are not found in the ancient MSS., but this does not interfere with the thought that it is the Kingdom of Heaven in embryo (the Church) that is discussed, and that is likened to these servants who receive the talents; for this parable, it is to be remembered, followed immediately the Parable of the Ten Virgins, which is declared to be an illustration of the Kingdom. The Parable of the Talents, therefore, merely continues the thought respecting the Kingdom class, making these fresh observations respecting it.

Although a number of servants are implied, yet only a sample illustration of three is given, leaving it to be inferred that the others were more or less distinctly represented in these three, without attempting to show or to teach which of the classes would predominate. In this respect also this parable corresponds to the Parable of the Pounds. This parable was evidently, like the other, to prepare the minds of the apostles for our Lord's departure from the present life--to the "far country," heaven itself, there to appear in the presence of God to present on behalf of mankind the sacrifice for sins which he was about to accomplish at Calvary; and incidentally to be crowned, highly exalted and honored far above angels, principalities and powers, at the right hand of divine favor, and there to remain till the appointed time for him to take possession of his Kingdom under the whole heavens, to subdue it and to bring it into full accord with the divine government, that God's will should be done on earth as it is done in heaven.

The expression "far country," would give the thought of a considerable time to elapse between the Master's leaving and his return to establish his Millennial Kingdom. Meantime the apostles were to understand that they themselves were his servants to whom he entrusted his property, and that he would expect them to be faithful in guarding all of his interests and affairs and promoting the same according to their several abilities. But since the parable covers the long period of eighteen hundred years, and looks down to certain servants living at the time of the Master's return, it is evident that it was intended to include, not the apostles only, but, as our Lord's prayer expressed the matter "All those who shall believe on me through their word." We are to notice distinctly that the parable does not concern the world; nor do the decisions mentioned as taking place at the second coming of our Lord in any sense of the word represent decisions respecting the world, but merely decisions respecting the Church. Nor are we even to understand that the parable includes the general "household of faith;" but simply and only the specially consecrated servants of the Lord, to whom he has committed certain responsibilities; viz. those only who have been begotten of the holy spirit.

In the early Church, following the Pentecostal outpouring of the holy spirit, every consecrated believer received a gift or talent, and some received many of these, as the Apostle says: "The manifestation of the spirit [a portion, at least one talent] is given to every man [in this consecrated Church] to profit withal." Each had a responsibility in proportion as he had talents or gifts of the spirit, and hence the Apostle Paul having more than the others, had a greater responsibility because he had greater opportunities; and we judge that he measured up to these responsibilities in a manner most acceptable to the Master. ( 1Co 14:18.) But those gifts must have ceased within a short time after the death of the Apostles, because we most clearly find that the gifts of the spirit were imparted to believers only through

the laying on of hands of the apostles --that they did not come supernaturally from God to every individual, --and that those who possessed the gifts themselves, except the apostles, could not communicate them to others.-- Ac 8:12-20.

The object of those gifts, as we have already seen was the establishment of the early Church, but with its establishment their necessity ceased, and hence the gifts ceased in that form, and have since continued with the Lord's people in a very different form; that is to say, since then the natural gifts or talents which each person possesses through birth, education and training are reckoned, when he is consecrated to the Lord and accepted by him, as being owned or possessed by the man's new or holy spirit, and hence are reckoned as talents or abilities committed to his care, and for the use of which he will be held responsible in the outcome. If he remained one of the world he would have other responsibilities, but no such as are implied in this lesson, which represents only the responsibilities of the consecrated servants in the use of their Master's spiritual goods.

We may safely say that there are comparatively few five-talent servants amongst the Lord's people: the majority of the saints may safely be considered as being of the one- and two-talent classes. There are not many five-talent people in the world anyway, and it would appear that the world, the flesh and the devil bid so high for the services of these few that the number of them to become the Lord's servants, and to make consecration of their five talents fully and exclusively to his service, is comparatively small--"not many wise after the flesh, not many mighty, not many noble."

The parable shows that five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough; certainly more than A., who has one talent, but as much as B., who has two talents. Rather, each disciple is to seek to know truthfully just what talents of natural ability and opportunity the Master has committed to his care, and to seek to use everyone of these as fully, as thoroughly and as constantly as possible, so that the results may be much fruit, much praise, much service, much honor to the Lord. And as this parable should be a check upon those servants who have five talents, to hinder them from taking a slothful view of the matter so it should also be an encouragement to those having fewer talents of ability and opportunity, showing them that the Lord will not expect as great things from them as he would expect from those having greater opportunities and greater natural talents. It teaches such that they should do with their might what their hands find to do, and realize that this reasonable service is what the Lord expects and what he proposed to reward in each. The servant who had only one talent of ability and opportunity should have felt equally his responsibility and might equally have had the Master's approval had he been faithful, in which event, no doubt, his one talent would have increased to two.

Our Lord's arrangement of the parable, that the person who received the one talent was the one who digged in the earth and buried it, should not be understood to mean that the one-talented people are more likely than others of the Lord's servants with more talents to thus neglect and misuse them. So far as observation teaches, we might conclude that proportionately as many of the two-talented and five-talented dig in the earth and hide their talents, as of those who possess only one; and of course their so doing would be proportionately more blameworthy than that of the one-talented man. Why, then, is the one-talented man chosen as an illustration of these talent-burials? We answer, that it is to show the responsibility of those who have least--that the Lord expects even the least of his consecrated people to know of, and to use the talents he has in his possession, and that he will not hold guiltless even those who have the smallest ability to serve him and his brethren and his truth and who neglect to use it. As the responsibilities accompanying a larger number of talents would be greater, so the losses in their case would be greater, and thus the punishment more severe.

"After a long time the lord of those servants cometh and reckoneth with them." By these words our Lord gave to the disciples as clear an intimation as was proper of the fact that they were not to expect him to return and reckon with them in a very few days, a few months or a few years; but when they subsequently asked him respecting the particular time, he refused them, saying that it was not for them to know the times and the seasons, which the Father had put in his own power. And so for eighteen hundred years the Lord's people have been left without clear information on this subject. This, however, does not militate against the thought that it is the privilege of God's people now to know something of the times and seasons, because the due time has come in which the Father wishes to communicate these; --the time mentioned through the Prophet Daniel, when the [truly] wise shall understand as we saw in the preceding lesson.-- Da 12:10 1Th 5:4 Joh 16:13.

There is no intimation in the parable that the disciples would die and go to their Lord, and be reckoned with and rewarded then, as many believe to have been the case. The Scriptures are harmonious and consistent with themselves in their teachings, and not only declare that "David is not ascended into the heavens," and that "no man hath ascended up to heaven" save Jesus, but they declare also that our Lord will come a second time, to receive his people unto himself and to then reward them. The Apostle Paul, who was one of these five-talented servants, declares respecting himself "I have fought a good fight, I have finished my course I have kept the faith. Henceforth there is laid up for me [in reservation, in waiting] a crown of righteousness which the Lord, the righteous Judge, will give me in that day and not to me only, but also unto all them that love his appearing." -- 2Ti 4:7,8 Joh 3:13 14:3; Ac 2:34.

To our understanding we are now living in "the days of the Son of Man," and he is now reckoning with his servants in this the day of his revelation. We understand according to the Scriptures, by faith and not by sight, that the reckoning was to begin with those servants who had fallen asleep, and that "we who are alive and remain unto the coming of the Lord" should not prevent or hinder them, nor take precedence to them in this matter of being reckoned with and rewarded. ( 1Th 4:15-17.) To our understanding as already shown in the MILLENNIAL DAWN series, 1878 marked the date for our Lord's assumption of Kingly authority and his judgment upon Babylon the Great characterizing her as "fallen," and calling for all the people of God to come out of her: and that it marked also the date for the faithful overcomers of the past to have a share in the first resurrection--to enter into the joys of their Lord, and hear his words, "Well done good and faithful servants." In harmony with this it is our understanding that all of this class are now enjoying the glory, honor and immortality promised to the faithful. This work of judging the servants is totally distinct

from the judging of the world--the world's judgment is very different every way, and is to take place during the Millennial age, and is represented in the Parable of the Sheep and the Goats, the scene of which is located "when the Son of Man shall sit upon the throne of his glory," at which time the faithful servants of the present age, whose trial is now in progress and whose reckoning and rewards are shown in the parable of the lesson, will sit with the Lord in his throne as he has promised.-- Re 3:21.

As other Scriptures show, "we who are alive and remain unto the presence of the Lord" will not be omitted from the company of the glorified, altho our being alive will not give us precedence to them. The inspection and rewarding of the Lord's servants having begun in 1878 as respects those that had fallen asleep is since progressing in respect to those who remain: these are granted a reasonable time in which to finish up their contract of full consecration, --to become ripe "wheat"--and to render up their accounts. Each of the elect now, as he finishes his course, reports immediately and does not need to "sleep" in death, to wait for the coming of the King, but is immediately, in the moment of death, changed, "in a moment, in the twinkling of an eye," experiencing fully and instantly the first resurrection blessing of glory, honor and immortality --in the moment of death.

Realizing from this view of the parable that the Lord's people of today are represented in it, it is for each one of the consecrated (while yet it is called day --before the night cometh) to make a full and thorough inspection of himself: and to determine to what extent he has talents, abilities, privileges, opportunities, to serve the Lord, and to what extent he is using these and to remember that his share in the reward depends upon his faithfulness in the use of his talents. There may be instances in which persons of five talents will use three of them faithfully in the Lord's service, and bury the other two in business and cares of this life-- "in the earth," in earthly affairs. There may be instances in which those who have two talents use one for the Lord's service and bury the other one; but the fact that our Lord does not give such illustrations would lead us to question the probability of such a course. Some might plan certain things respecting two talents for heavenly things and three for earthly things; or of one for earthly things and the other for heavenly things but the result probably would be either that he would become thoroughly immersed in the earthly things, and bury all his talents there, or else that his heart would become so thoroughly infused with the Lord's spirit and the desire to serve his cause that all of his talents would be thus employed. This tendency and result is implied by our Lord's statement on another occasion: "Ye cannot serve God and Mammon." "No man can serve two masters." Experience and observation corroborate this; and hence as a rule we find that people are either cold or hot in spiritual things; either it is the Kingdom of heaven first and far above all other considerations demanding and receiving the very best we have of time, energy and influence; or else the Kingdom of heaven is neglected and forgotten, and time and influence are spent in money-getting or other selfish and earthly occupations of mind and body.

The lesson of this to every one of the Lord's consecrated people is plain: we are to "seek first [chiefly] the Kingdom of God." It is to be our chief concern and to receive from us all the time, attention, thought energy, influence and means we have--the things needful for the present life being understood to be excepted and our love and zeal will be manifested by the proportion of these even, which we are willing to sacrifice in the interest of heavenly things.

The reward given to the faithful servants was the same in each case--the entering into the joys of the Lord; and we may reasonably understand that this will mean that the cup of joy to each will be full. In this too, we have a great encouragement for all, and one which perhaps is specially needed by the majority of the Lord's servants, who possess only one or two talents of opportunity, etc. They have an equally good opportunity of entering into the joys of the Lord as tho they had five or ten talents; and the reward, "Well done, good and faithful servant," will be truly meant for, and as fully appreciated by the one as the other.

The reward to these servants is in full harmony with the foregoing application of the parable, and shows that during the Millennial age the faithful servants, the "elect" of this Gospel age, will be the rulers of the world, "joint-heirs with Jesus Christ their Lord" in his Kingdom, and upon his throne of rulership; for the reward specifies, "Thou has been faithful over a few things; I will make thee ruler over many things." If the parable were intended to represent the world's judgment, such a conclusion would be inappropriate because by the time the world's judgment will have ended there will no longer be necessity for rulership in this sense; for, as the Apostle declares, Christ shall reign [during the Millennium] until he shall have put down all authority, etc., and then he shall deliver up the Kingdom to God, even the Father. The rule or reign of righteousness, the Mediatorial Kingdom, is to be established during the Millennial age, --thus to overthrow the rule of unrighteousness now prevailing amongst men, and to lift mankind in general out of the present condition of sin and death--to deliver as many of them as will accept the deliverance from the power of Satan into the liberty of sons of God. And with the accomplishment of this work the time for all such ruling will be at an end; hence this parable is a strong lesson in support of the pre-millennial coming of our Lord and exaltation of his faithful, the elect Church.

The servant who hid his talent in the earth, and who failed to use it, endeavored to justify his course by blaming the Master with being too hard and exacting. And so it is with many, who, having taken upon themselves the vows of consecration to the Lord, subsequently fail to perform them. They are disposed to blame the Lord rather than to blame themselves; and this course indicates what their real lack is, --Love. They do not love the Lord fully, truly, sufficiently, and their course reveals this fact. Had they loved him they would have delighted to do to their ability his will; and only such are blessed with rewards.

The punishment of those who failed to perform their covenant as servants, who failed to use the talents provided for them under this covenant, is shown to be great loss; --but not the loss which many suppose, whose minds are blinded by the theory that eternal torment is the wages for sin, and that it is visited upon all except the "overcomers" of this Gospel age. Such claim that the unfaithful servant would be delivered over to Satan and be tortured in flaming fire, and so blind are many of the advocates of this theory that they read all this into our Lord's statement in this very parable; but instead of mentioning flames of fire, which would surely make the place light our Lord mentions

darkness as his portion--"outer darkness." Neither does our Lord mention the demon-tormentors, generally believed in.

We offer another and much more reasonable, much more consistent, interpretation of our Lord's words. The servant who fails to use present privileges of consecration and service and sacrifice will find the opportunity taken from him. He will have it no more neither will he have any share in the reward given to the overcomers; --he will suffer this great loss. He is represented as going into "outer darkness," implying that he had already been in the light of divine favor blessing, privilege, knowledge of divine things; --that he would lose this enlightenment, and that his understanding would become darkened as respects spiritual things. It is "outer darkness," because it is the darkness common to and resting upon the whole world of mankind; --only the consecrated, accepted of the Lord being permitted to come fully into the clear light of the knowledge of the Lord and of his plan now shining. Any others than these, upon whom this light may temporarily fall, have it only in a secondary sense, at very most, and see not the glorious things themselves, but merely, so to speak, their reflections. The unfaithful servant is to be cast completely out of all favor; even the reflected light will be obscured from his vision, and he will find himself, now or shortly, in the darkness of the world as respects the divine plan, work, etc. And there he will share with the world in its great time of trouble with which this age is about to close, a time of trouble which is fittingly pictured in the parable by the weeping and gnashing of teeth.

## **WHAT IT MEANS TO BE A CHRISTIAN:**

### **FINISHING TOUCHES OF CHRISTIAN CHARACTER.\***

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"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." -- Php 4:8.

MANKIND in general does too little thinking and what it does do is more or less along improper lines, and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, there is a power in thought second to no other power in the universe. Few, perhaps realize to what extent this is true, --to what extent their own happiness and well-being is dependent upon right thinking, --to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking upon the important problems of life. Words are a power in the world but only in proportion as they awaken thoughts and lead to actions; words, thoughts, deeds, is the order. Truly did the wise man say, "As a man thinketh in his heart so is he." ( Pr 23:7.) If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest.

It is because the power of thought is to a considerable extent recognized that it is appealed to on every hand. The teacher appeals to it; the preacher appeals to it; the politician appeals to it; the financier appeals to it; the sociologist appeals to it; the thousands of pamphlets, books, newspapers and magazines published in every land and in every tongue are all appealing to thought. Thought, indeed, may be said to be the great engine which is moving the whole world in its every department. The difficulty is that few are of logical and discerning mind, the fall having affected every member of the human family has disordered our reasoning faculties; and charlatans and demagogues and self-seekers very frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness in its every member does humanity thus labor, as well as against the wiles of Satan; and it is not surprising that generally it is misled and deceived, because added to its incubus of false premises it must struggle also against its own inertia, sluggishness and inaptitude.

The Lord, also appeals to the power of the mind through his Word, and urges upon his people that they be "transformed by the renewing of their minds." ( Ro 12:2.) Indeed, it may be said that the cultivation of the power of thought began with God's people, and that so far as religious matters are concerned it has in no particular degree gone from them. While heathen religions seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears, the Lord, to the contrary, calls to his people saying, "Come, let us reason together." ( Isa 1:18.) We are willing to admit that nominal Christendom has not heeded the Lord's invitation to any great extent--that very largely nominal Christians avoid thought on religious subjects, and especially avoid reasoning; but we hold that to the extent they thus violate the divine arrangement they have not their "senses exercised by reason of use," and are to be esteemed, at very best, only babes in Christ. Heb 5:13,14.

We are willing to agree also that thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but the Lord has protected his faithful along this line by providing us in his Word with the proper basis for reasoning on all subjects involving our duty to our Creator and to our fellow-creatures. The Scriptures lay down certain broad lines, and invite God's people to reason within these lines of revelation and by reasoning thus to taste and see that the Lord is gracious; and come to a clearer knowledge of him, a better understanding of his character and plan. Many who are awakened to independent thinking are careless of the limitations of the divine revelation, and consequently the influence of the divine Word upon them is a mental liberty and enlightenment which, lacking the divine control, is very apt to go to the extreme of license, selfishness self conceit and infidelity. Wherever the Bible has gone it has been the torch which has led civilization: millions have profited by its enlightening influence though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct; and these few are the true Christians--the "wheat" of this age, "the first-fruits unto God of his creatures," which God is now harvesting.-- Jas 1:18.

## **THE CONTROL OF THOUGHT.**

Some are inclined to believe that since man's brain differs from each other man's brain to some extent therefore his thinking must necessarily be different in a word, that a man can only think in harmony with his brain construction. But we reply, Not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him an ideal of character to be copied. Thoughts can be controlled just as words and actions can be controlled: the will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. It is necessary, therefore, first of all for the will to be rightly directed, and secondly, to be strong, and to use its power in the control of thought --in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the "heart," is therefore continually appealed to by the Lord, as he now seeks amongst men for his "peculiar people." The message is, "My son, give me thine heart"--thy will. This request is not addressed to wilful sinners, for they are not recognized or addressed as sons of God, but as children of the Evil One. Those whom God recognizes as his sons are such as have been brought into harmony with him through forgiveness of sins, by repentance and faith in Christ Jesus, the Redeemer. It is to such that the Lord makes known that if they would "go on to perfection"--to the full attainment of his gracious purposes respecting them, the only proper course would be to give their hearts, their wills, to him in consecration.

The heart, the will, thus given over to God, seeks to know the divine will, to catch the divine thought and to obey it in word and in act; and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments and efforts. It is for this reason that the revelation of the divine will and plan is furnished to believers --that by growing in the knowledge of it, by thinking on these things, by filling the mind with the divine plan and will, the transforming influence may extend into every avenue of life.

## **OUR TEXT ADDRESSES THE SAINTS.**

A common mistake amongst people would be to address the words of our text on the subject of right thinking to sinners, to evil-doers and evil thinkers but this is a mistake. The entire Epistle to the Philippians is addressed to "All the saints in Christ Jesus which are at Philippi" (1:1); and the exhortation is applicable to all the saints everywhere, but not to others than saints--not to the worldly, not even to the household of faith, until they have made a full consecration of themselves to the Lord. It would be useless to address others along this line; the exhortation would be of no effect. Hence, the exhortation of this lesson is not specially applicable to any but the most advanced Christians--not even to the "babes in Christ," but only to those who are somewhat matured in the new life. As for the babes who are not developed new creatures, they will have their attention very thoroughly occupied with the cruder elementary lessons, respecting the coarser sins which the new creature must abhor and battle against. This text addresses those who have made considerable progress along these lines of putting away "the filthiness of the flesh and of the spirit"--those who are seeking to perfect holiness in their hearts, and so far as possible also in their earthly bodies.-- 2Co 7:1.

The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God which passeth all understanding, keeping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the finality or finish of the argument, and of the process of character-development: "Finally brethren."

## **"WHATSOEVER THINGS ARE TRUE."**

This is the first question to be asked respecting any matter: Is it true or is it false? If it is false the Lord's people are to have nothing whatever to do with it, --no matter how beautiful. Love for the truth lies at the very foundation of saintship, and we remember that the Lord declares through the Apostle that those who will be rejected and stumbled in this harvest time are such as "receive not the truth in the love of it" ( 2Th 2:10) --such as have pleasure in unrighteousness (untruth). With our poor and at very best imperfect brains there is great danger of our being misled, and hence the Word of the Lord appeals to us with force that we should not even touch that which we realize is untrue. This does not mean that we may not weigh and balance evidences to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error to "see how it would reason out, anyway," when we know the matter is on a wrong basis, is to lay a trap for our spiritual feet, one which frequently stumbles travelers on the way to Zion.

If we are following God's admonition through the Apostle, in this text, it will mean an avoidance of fiction, of novels, of unrealities. This, on the other hand, will mean an increased reverence for whatsoever things are true, an increased devotion to them an increase of time for their study, and an increase of the spirit of truth in our hearts as a result.

## **"WHATSOEVER THINGS ARE HONEST."**

The truth of the thing is only one of the tests to which it must be put. We may find a matter to be true and yet not find it to be worthy of our thought dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as new creatures in Christ Jesus?

The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection --with others--the weaknesses, the errors, the follies or what not of our neighbors, of our friends. The entertaining of these thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them the better, the happier, the more noble will be our own hearts. The dismissal of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things are not only true but also honorable, worthy of our attention as new creatures in Christ Jesus.

### **"WHATSOEVER THINGS ARE JUST."**

Here we have another limitation. Our minds are to be occupied in thinking about righteousness or just things, principles, etc.; we are not to be continually meditating upon grievances and injustices either real or imagined. We are to remember, on the contrary, that we are living in the period which the Scriptures denominate "the present evil world," and that it could not be this if Justice prevailed generally. We are to remember that hereunto we were called, --even to endure injustice, for righteousness' sake; --to do good, to lay down our lives in the service of the Lord and his Word, and yet to be evil-spoken of and to be misunderstood and to have all manner of evil said against us falsely for Christ's sake. We are, therefore, not to think strange of the fiery trials that shall surely come upon all who are of the Royal Priesthood; but rather, having settled this matter in advance, when we made our consecration we are to take it as it comes, as a matter of course, not grieving over nor specially thinking about the trials, the injustices, etc. And thus doing we will have the more time to give to thinking of the more helpful, the more strengthening, the more elevating things--the things that are just, the things that are in harmony with righteousness, respecting the past the present and the future, as promised in the Lord's Word.

### **"WHATSOEVER THINGS ARE PURE."**

There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord's consecrated people to follow the Apostle's injunction and to carefully strain out the impurities and see that they do not enter into our hearts, our thoughts, realizing that with them in the result will be to work our defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another--from the world or the flesh or the devil--its attack must first of all be upon the mind; and if repelled there the victory is won: if not repelled we cannot know what the consequences would be, as the Apostle James declares: "Lust [selfish desire of any kind], when it has conceived [in the mind] bringeth forth sin [develops sinful words or deeds], and sin when it is finished bringeth forth death."-- Jas 1:15.

No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice and even were not dishonorable, yet were impure this would be quite sufficient to condemn it as unworthy of the mind of the Lord's consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication not only at the time, but for years afterward.

### **"WHATSOEVER THINGS ARE LOVELY."**

The saints are exhorted to be meek and peacemakers but in order to be thus they must have amiable thoughts, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife --vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the new creature, and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable quarrelsome dispositions in ourselves.

### **"WHATSOEVER THINGS ARE OF GOOD REPORT."**

It may be argued by some that since the world hateth the light and the children of the light, and rejoiceth in iniquity and in getting the advantage over others, therefore those things which would be reputable with it would not be the holy things suitable to the thoughts of God's people. But not so we answer; the world does recognize to a considerable extent a right standard, even though it does not follow that standard, nor even pretend to do so-- even though it hates those who it sees are endeavoring to walk up to that standard; even though it calls the children of light hypocrites, and crucifies them as in the case of our Lord. It is policy and false religion that generally excite religious persecution. Nevertheless, if anyone will follow the standard that is reputable, and think upon those things he will find therein a blessing.

## **FOR THE VICTORS ARE THE REWARDS.**

Some may feel that if they thus sifted and tested and rejected all the untrue, the unworthy, the unjust the impure and the unamiable thoughts presenting themselves, that they would have no topic left whereon to engage their minds, and this we believe would be true with a great many--their minds for a time would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a "hunger and thirst after righteousness," truth things lovely, things pure, things noble, that they would be in the right condition to receive the very spiritual food which the Lord has provided for them. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just pure, lovely, --and that is, the divine character and plan. Let us think upon its various features. Let us study the divine Word and behold through it, as a telescope, the beauty of the divine character, the splendor of the divine plan, as revealed in God's Word and plan...whose length and breadth and height and depth no man can measure, and only the saints can comprehend by the holy spirit, and that in proportion as they receive of the holy spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man. ( Eph 3:18.) What a splendid premium the Lord thus places upon the study of his Word in the esteem of all who are of the class addressed by the Apostle in our text!

Such a ruling of the mind is a conquest; such a self-mastery is a victory; the greatest victory that can be gained. As the Scriptures declare, "He that ruleth his spirit [mind] is better than he that taketh a city." ( Pr 16:32.) And the prescription given by the Apostle in our text, for the mental health of the saints, is the very soul-discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Jesus our Lord. These are the victors to whom will be granted a share in the Kingdom. Ah, then, as the Apostle exhorts "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author of our faith" until he shall have become the finisher of it ( Heb 12:1,2); remembering that he who is on our part, and who has engaged to help us and to carry us through every difficulty, and to fully instruct us if we submit ourselves to him, and thus to "make us meet for the inheritance of the saints in light," is Jesus --who loved us and bought us with his own precious blood.

Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart saying, "Keep thy heart with all diligence, for out of it are the issues of life." Keeping it, to the saints now called and in the race, means life more abundant with glory, honor and immortality. Neglecting it refusing to exercise self-control, means the permission of selfish desires to be conceived in our brains and to lead away from the Lord and his "narrow way" on toward sin, on toward the wages of sin-- death--Second Death.

# **THE COMMITTEE BULLETIN**

No. 1 AUGUST 1918

*A Publication Devoted To The Interests Of The Believers In The Present Truth*

## **ON ESSENTIALS, UNITY -- ON NONESSENTIALS, CHARITY**

The Bulletin is a monthly publication authorized by the friends at the Asbury Park Convention and is not a classified or standard publication, being merely designed to serve as a simple means of communication for those who have indicated their desire for a publication. Its object is to report matters of special interest relating to the general affairs of the Lord's people, such as Convention arrangements, business meetings, notices of meetings, and Pilgrim appointments, etc. Doctrinal matters cannot be considered. The Bulletin should be regarded as a temporary arrangement, to continue until it is decided to issue a publication in harmony with the wishes of the consecrated people of the Lord.

All communications addressed to the Committee, or for the Bulletin, should be sent to the Secretary, Brother I. F. Hoskins, 262 Fulton Street, Brooklyn, N. Y.

## **THE COMMITTEE-ITS POLICY**

The Committee appointed by the Bible Students assembled in Convention at Asbury Park, July 26-29, they having elected their own officers as authorized, is composed of the following brethren: J. D. Wright, Chairman; I. F. Hoskins, Secretary; P. L. Greiner, Treasurer; F. F. Cook, I. I. Margeson, F. H. McGee and H. C. Rockwell. The Committee is pledged, insofar as possible, to adhere to the directions and instructions of our late Pastor, Charles T. Russell, as voiced in the six volumes of the Scripture Studies, the Charter of the Watch Tower Bible and Tract Society, and his last Will and Testament. It is recognized that this is the only basis upon which the believers in the "present truth" can enjoy unity of thought and action. It is further recognized that all who cooperate on this basis, can accomplish more in advancing the cause of the Truth to the glory of God, our Heavenly Father, and in the interest of His people, than upon

any other.

## **STATEMENT TO SUBSCRIBERS**

The amount of your subscription will continue to be held subject to your order, to be applied in payment when the regular publication is issued. The reasons for the delay in publishing are considered in the different articles appearing in this issue of the "Bulletin." As soon as the conditions have been met and complied with, the long and earnestly desired paper, that so many of the Lord's people in various parts of the world have been waiting for, will be issued.

It is our conviction that this happy consummation will be realized in the near future, as the prospects are bright and the needs are great. The date of your subscription will begin with the first issue of the regular publication, as the "Bulletin" is not what you subscribed for. This paper is issued free of charge, the cost being met out of the general fund, and is to serve up to the time of the issuance of the standard p publication.

It will be remembered that the Fort Pitt Hotel Convention at Pittsburgh authorized the original Committee to communicate with the friends to learn if they desired, among other forms of service, a publication, and to then carry out the expressed desire of the consecrated as indicated by the subscriptions given.

This Committee realizes that the subscribers to the proposed periodical, having paid for the paper, are the ones to decide whether it should be published and that they have done so, nevertheless, as a general Convention of the Lord's people called by the Committee, voted to delay the publication until after further action by the next general Convention to be called by this Committee, we have felt that, of course, the Convention's wishes should be carried out and the publication, which was already on the press, should not be issued. This delay was, in the main, due to the difficulty in issuing the paper without a publisher, some few objecting to a corporation; the large majority, however, seeing no objection to such an arrangement in order to enable the subscribers to control its policy.

## **THE CONVENTION AT ASBURY PARK**

IT WILL, no doubt, be a matter of interest to all to have a report of the Convention held at Asbury Park, July 26-29. We believe this conference of the friends resulted in t a rich blessing to nearly all present. In harmony with the previous announcement which many- of you received, the Convention was called to order at about 10 o'clock on the morning of July 26. There were friends gathered from quite a number of States, principally, of course, froth the East, but in harmony- with our expectations there was a goodly number of representatives present from distant points as far west its -Nebraska-approximately, about 300 were in attendance.

Many of those who came had not attended a general Convention since the death of our Pastor, and the privilege of again assembling with those of like precious faith caused their faces to shine and their hearts to burn with loving appreciation, especially as during the past year, the majority had felt keenly the pressure of the disquieting situation and the fiery- trials through which they- had passed. The selection of Asbury Park as the location for the Convention, we believe, was a good one, leaving, as many of you know, a number of advantages. III addition to its being centrally located, especially so far as the East is concerned, it is situated on the shore, and the beautiful ocean scenery as well as the delightful breezes from the water, adds mach to the individual comfort, and makes the city one of the most charming places, to come apart and rest from the rush and toil of daily routine.

The usual proceedings were carried out at this Convention. In preparing the program we were enabled to make selections of a number of brethren of ability- to address the friends among whom were several experienced speakers who were honored by Brother Russell on Convention programs in former year. There were from three to six discourses each day, besides the symposium, praise and testimony meetings, and ,l number of business sessions, thus making the time quite full from beginning to end. Brothers \V. H. Kimball of Boston. and R. E. Streeter of Providence, served admirably as Chairmen for the Convention. -

T he discourses were generally of a very spiritual and helpful character, dealing with one phase or another of the experiences of the true Church and particularly with the experiences and outlook of the Lord's people at the present hour. It was indeed, gratifying to note the general effort on the part of the speakers to call attention to the utmost necessity for the development of Christian character and the adorning of the life with tile graces and fruits of the holy spirit preparatory to the closely approaching union with the heavenly Bridegroom. III this connection frequent reference was made to the life and teachings of our departed Pastor anti of glow, though he has passed front our midst, his messages still speak to the Lord's people in living tones, admonishing all the footstep followers of Christ to perseverance and faithfulness in bearing the cross. in the hope of winning the crown tit glory which fadeth not away-. It was indeed encouraging to note the general tendency among the friends to love and cherish the memory of our beloved Pastor and to be loyal to his interpretation of the Word of the Lord.

Saturday afternoon, July 27, had been set apart for the business session at which time it was thought wise to give opportunity for the friends to express themselves with regard to the general interests of whatever work or ministry the

Lord might be pleased to open up to His people. Then, as the Committee had been confronted with various problems and difficulties for some months previous, it was thought best to lay these before the Convention for consideration also. One of the brethren was asked to make a report with regard to the Committee and its proceedings up to the present time.

In his review, the brother went back to the time when the Committee was appointed at Pittsburgh, January 6, by a small company of about 32 persons, who had gathered for the Purpose of considering the general interests of the scattered sheep. The result of this conference being that a Committee of seven brethren was appointed by the remainder of the company, numbering 25, the purpose of the, Committee being to confer together, and seek to ascertain the Lord's will in respect to activities which might be mutually helpful in spiritual matters to the Lord's people throughout the country, especially with respect to preparing a periodical and arranging for Pilgrim service, and to carry out to the best of their ability and judgment whatever they might find to be the Lord's leading in these matters.

Soon after returning from the Pittsburgh Convention, the brethren began the preparation of a circular letter to be sent to the friends to inquire of them their wishes regarding some ministry in the way of a periodical and Pilgrim service. This letter went forward under date of March 1, 1913. The Committee, wishing to allow enough time for the friends at distant places to respond to the letter, did not arrive at any definite conclusion as to what work should be undertaken until a meeting was held about six weeks after the circular letter was sent forth. At this meeting the general response to the letter was considered and it was found that nearly all the communications to the Committee expressed a desire for a periodical. The response was so favorable the Committee decided that it should look seriously in the direction of preparing for the periodical, even to the appointing of an Editorial Committee, which was authorized to arrange and prepare matter for the publication.

It was explained in this connection that while the Committee was of one mind in the belief that some general ministry should be provided for the Lord's people, yet on the other hand, during all this time and even up to the tinge of this Convention, the Committee found itself confronted with serious difficulties and problems which made it practically impossible to proceed satisfactorily with any kind of service. These difficulties and problems were occasioned by the fact that three of the brethren of the Committee had developed some new lines of thought from the types and symbolisms of the Bible, which to them was new, and important light, and which they insisted should be received and acted upon by the entire Committee. Accordingly, vigorous efforts were made to have the policy and work of the Committee fit these new interpretations of Scripture, which were not accepted nor endorsed by the majority of the Committee. As, for example, when just recently, the Committee had decided to issue the periodical, the question arose as to which would be the best and wisest method of sending out the paper and transacting business incidental thereto. Various suggestions were made as to who or what should constitute the publisher. Some suggested that the name of one of the members of the Committee be given as the publisher and stand sponsor for the publication, or that three or more of the members of the Committee act as publishers, etc. But these suggestions were seriously objected to by the Committee's majority, on the ground that it would not at all be considered wise to start the paper or any kind of ministry on a basis that it could be controlled by one individual or even by a Committee of seven persons. Therefore, we should carefully guard against anything of this kind by establishing the paper and the work on a basis and in a manner that the entire controllership would rest in the hands of the subscribers - the friends themselves, and be subject to any change that they might wish to make at any time.

In order to do this, it was pointed out to the Committee by Brother McGee, who is well versed in legal matters, that a business corporation should be formed, similar in kind to that of the Watch Tower Bible and Tract Society, and which in New York is called a Membership Company. This arrangement would permit each subscriber to have membership in the company, and the right and power to control the work and its policies, would always remain with the subscribers, and could not be dominated by any one person or a clique of individuals; just as Brother Russell had organized the Watch Tower Bible and Tract Society on the same basis, with the understanding that the controllership would be in the hands of the shareholders, particularly after his death.

The three members of the Committee signified their opposition at once to such an arrangement, claiming that they had Scriptural ground for thinking that it was wrong to form a corporation, and wrong for the Lord's people to form such an organization. But it was explained that this proposed business corporation was not, in any sense, an organizing of the Church, for this was all accomplished in the beginning of the Age when our Lord and the Apostles laid out the rules and regulations and formed the organization of the Church for the entire Age. Neither was this suggested corporation the forming of a new sect or another denomination, any more than Brother Russell had organized the Church, or formed a new sect when he organized the various business corporations by which to transact business in harmony with the laws of the land and to carry on the work of the ministry. This corporation now proposed by the majority of the Committee, was merely for the same purpose-that all things might be done decently and in order, and that the controllership of the work might rest in the hands of the truth people themselves.

However, it was explained that the Committee took no action in the matter of forming a corporation, preferring to bring this feature before the Convention for settlement, and consequently the periodical was not yet issued.

Thus it was pointed out that two different lines of policy were being advocated in the Committee. The one which might be termed the radical policy, advocating the promulgation of new and, to many, doubtful and surprising lines of thought; and the other, the conservative policy which advocated such lines of thought and such ministry of the Word as were clearly established by plain statements of Scripture. In view of this situation in which the Committee found itself unable to go ahead harmoniously it was explained that the entire matter was now in the hands of the Convention to take up and act upon as it saw fit.

Following this report, the question arose as to the authority of the Committee to exist, and it was explained that the Committee's authority was based merely upon the appointment of the twenty-five persons gathered at the Fort Pitt Hotel at Pittsburgh, January 6, and that the appointment of the Committee was not for any specified length of time, but was subject to dismissal at any time. It was then ascertained that the majority of those who had formed the gathering at the Fort Pitt Hotel, January 6, were present at the Convention, and these at once signified their desire and willingness to turn over to the Convention all of their rights and privileges so far as the appointing of the Committee was concerned. At this point the members of the Committee unitedly offered their resignation. Following, a motion was unanimously passed accepting the resignation of the Committee and expressing thanks and appreciation for their labors of love and for their services thus far rendered. The brethren who resigned were: J. D. Wright, R. H. Hirsh, P. S. L. Johnson, R. G. Jolly, I. I. Margeson, F. H. McGee and I. F. Hoskins.

The matter next considered was that of electing a new Committee and considerable discussion followed as to just what way another Committee could serve the friends, and just what lines of service could be taken up. However, without at once determining the exact lines along which another Committee would be expected to work, nominations were placed in order for a new Committee. Vote was taken with the result that the following brethren were elected by a large majority: Brothers J. D. Wright, H. Clay Rockwell, I. F. Hoskins, F. H. McGee, I. I. Margeson, F. F. Cook and P. L. Greiner.

Another motion was passed recommending that the new Committee meet as soon as possible and formulate such lines of service as it might think best to take up and have these ready to present to the Convention before it should adjourn. Thus closed the proceedings of the business session Saturday afternoon.

Sunday morning a meeting of the Committee was called and after about an hour's deliberation, the following recommendations as to lines of service to be taken up were decided upon, to be placed before the Convention.

- (1) That the Committee be authorized to arrange for another Convention whenever it might seem advisable.
- (2) That the Committee be authorized to issue a periodical and make such arrangements for Pilgrim work as the funds may justify.
- (3) That the seven brethren of the Committee be constituted Trustees and that they be authorized to arrange for a non-profit corporation—a company not for profit, similar in kind to that of the Watch Tower Bible and Tract Society—called in New York a Membership Company.

Following the afternoon discourses on Sunday these recommendations were read to the Convention. Considerable discussion grew out of these recommendations, principally with regard to forming a business organization through which to issue the periodical and carry on the work. It would seem proper here to state that two brethren who were members of the former Committee Brothers Johnson and Jolly, stated that they were opposed to the organizing of a corporation and made vigorous protests against anything of the kind, claiming that they had Scriptural reasons, in the types and symbolism of the Old Testament for believing that it was contrary to the Word of the Lord and therefore wrong for any who were running the race for membership in the Little Flock to have anything to do with a corporation, organized to carry on a religious work; and these brethren insisted that opportunity be given them to present their Scriptural reasons for taking this stand toward forming a corporation. The friends, desiring to have all the light possible upon this and every question, voted to give these brethren a hearing with regard to their views on the subject. In harmony therewith, Brother Johnson was heard for an hour and a half. Following his presentation one of the brethren of the Committee made a brief reply in refutation of the arguments that had been presented against the forming of an organization. It was additionally explained that the Committee had no thought whatever of trying to organize the Church, or of establishing another sect; that nothing could be farther from their intentions. But believing that whatever work was started should be established on a basis that could be fully controlled by the main body of Truth people themselves, and to prevent anything in the nature of headship and individual controllership from creeping in, the business corporation was suggested as the very best way to issue the periodical and transact business in connection with the general ministry.

Following this summing up, a vote was taken as to the scripturalness of forming a business corporation with the result that the majority signified their belief that there is nothing in the Scriptures condemning a business corporation, organized for the purpose of carrying on a religious work by those who are striving for membership in the Little Flock. However, in view of the doubt raised in the minds of some as to the advisability of using a corporation, a minority expressed their doubt by voting in the negative. Consequently it was deemed wise by the majority not to insist on or urge the organizing of a corporation or the issuing of the publication at this time, believing that by resting the matter for a while, the will of the Lord would be more clearly manifest and the matter could be taken up any time at a later Convention.

A motion was passed, however, authorizing the Committee to issue a bulletin which would not be intended to contain general teaching or doctrinal matter, but principally to give general information of interest to the friends, and by which the various classes might be kept in touch with one another. Additionally, a motion was passed authorizing the Committee to arrange for such Pilgrim work as the funds might justify, and to call other general Conventions whenever it may seem advisable. It is recognized that the different Ecclesias have the right and privilege to arrange for *Local Conventions*, but the *General Conventions* which affect the interests of all the Ecclesias, should be called and arranged for by the entire Church, through its chosen representatives, the duly appointed Committee. This matter is clearly understood by all order-loving and law-abiding people, and requires no elaboration.

The Convention closed Monday afternoon with a Love Feast, mid song and praise, heartily participated in by all, and as the friends bid each other "God speed," and "God be with you," the one spirit of the Great Head of the Church was plainly manifest in their faces and told of the longing in their hearts for the last final Convention-the general assembly of the Church of the FirstBorn beyond the veil.

## COMMITTEE'S FINANCIAL STATEMENT

January 6, 1918, to August 3, 1918

### RECEIPTS

Donations and Subscriptions \$3,820.89

### EXPENDITURES

Committee's General Expenses \$111.09

Printing and Mailing Circular Letters 464.57

Office Rent, Help and General Expenses 577.74

Convention Expenses 416.59

Printing Sample Periodical 141.82

Total expended \$1,711.81

Balance on hand \$2,109.08

## A CONVENTION SUGGESTION

In reviewing the events of the Convention held at Asbury Park, it is now recognized that considerable latitude was given two of the brethren, who were insistent in stating their views, in the way of taking up the time and the attention of the friends.

An hour and a half was devoted to the expression of their views by one of these brethren on the first day. During the business meetings of the next day the other brother was frequently on his feet objecting and interposing even to the extent of speaking when requested to sit down by the Chairman, who had recognized someone else. This brother was given an additional half hour in which to further state his views. The larger portion of the two business meetings was taken up in considering the matter submitted by these brethren. The following day, Sunday, one of these brethren was to speak on the topic selected by himself and which was announced on the program. In place of doing so, he left his subject and proceeded to relate personal experiences which, while appealing to the emotions and sentiments of some of his hearers, was not appropriate to the occasion. During a limited business session in the afternoon following this discourse, the other brother arose and stated that an opportunity should be given "to hear the Word of the Lord" (their own theories relating to the types principally) on the very subject which the other brother should have considered in his forenoon lecture and which he had been announced to speak on. So the friends, kind-hearted, long-suffering and gracious, decided, after some discussion, to upset the program arrangements, and remove from the program a brother who had journeyed a long distance from the west to speak at the Convention, and listen to some more of these views. Accordingly, an hour and a half was allotted one of these brethren Sunday evening. After this further hearing, a "straw vote" was taken and the majority vote was against his contentions. Again, on Monday these brethren were heard from.

The two brethren still feel that they were denied a fair hearing and, therefore, have adopted further means of circulating their views.

In consideration of the foregoing, the suggestion is made that it would be advisable to adhere more strictly to the arrangements outlined on the program, at future Conventions, and not permit a determined faction or minority to interfere with the spiritual interests of those who are assembled together for worship and mutual edification.

## THE OBJECT OF AN ORGANIZATION

*1 Corinthians 14:40.*

RECOGNIZING THE DIVINE PRINCIPLE of order, organization, exercised in all of the arrangements of the Heavenly Father, our greatly loved Pastor, Charles T. Russell, endeavored to arrange the various lines of activity in the service of the Truth, in the most efficient and systematic ways by forming a number of business organizations, such as "The International Bible Students Association," "The Peoples Pulpit Association," "The United States Investment Co.," and "The Watch Tower Bible and Tract Society," all of which were singularly blessed of the Lord and accomplished a marvelous work over the whole earth.

This latter organization, "The Watch Tower Bible and Tract Society," was an especial instrumentality through which the great work was carried on during the lifetime of our Pastor, and as planned by him, was to be the continued agency after his death. This evident purpose was interfered with by those who set aside Brother Russell's arrangements and plans and substituted others. The result of these perturbations lists meant a general sifting, demonstrating those who are sincerely loyal to the Lord's arrangements as expressed through the Pastor, and those who profess to be and are not.

It would seem that the time has now come, in the Divine Providence, for the work to lie taken up as far as possible, where it was left at the time of the passing under the "veil" of Brother Russell, and be carried on to whatever end or conclusion may please the Lord, until the last member of the Body has been glorified.

In order to do this, the forming of a business corporation under the laws of New York State is proposed. This simple business corporation is to enable the different congregations to cooperate along general lines and be the means of preserving unity and harmony in thought and purpose. Without some such an arrangement no concerted action on the part of the Lord's people would be possible. Each Ecclesia, acting locally, would develop into a faction and its efforts would necessarily have local limitations. In place of having one body, with the Classes constituting the different members, and all working unitedly in the accomplishment of a broad and general work over the world, there would be innumerable bodies, more or less in confusion and opposition to one another, with little or no work accomplished.

The specified reasons for this organization are:

(1) To act as a kind of "clearing house" of whatever doctrinal matters may be in circulation or may be proposed for circulation among the Lord's people.

(2) To form a reliable and responsible depository of all funds contributed and required for the advancement of the work.

(3) To act as a medium through which the Church collectively may execute business arrangements essential to the accomplishment of any enterprise of great or lesser magnitude.

(4) To be endowed with the legal authority to issue a classified publication, as a representative of the thoughts and sentiments of the Church, and to publish tracts, Booklets, and kindred forms of printed matter for the work of the ministry.

(5) To serve as a means of preserving unity of thought and action, without which, a condition of confusion and inaction is sure to result, and just as we see slowly developing everywhere among the Lord's people at the present time. Would-be scribes, some of large and some of lesser mental caliber, are leading many off in different directions, following after some pet theory or hobby, confusing the poor sheep who are unwary, and who no longer hear the advice and instructions of their beloved Pastor.

(6) To be the agency through which General Conventions may be arranged for, and the time and place together with the entertaining features to be decided, and duly announced through its publications.

(7) To arrange and develop the lecture or Pilgrim service, providing able brethren sound in doctrine and faith, tried and true in character, as well as in teaching, to serve the friends from place to place as may be desired, and to give public ministrations. Which shall it be - ORGANIZATION - with its attendant conditions of order, harmony, efficiency, advancement, and accomplishment of service to the honor of our Lord, in the interests of the truth, and to the blessing of the faithful, watching saints, or - DISORGANIZATION -- with its concomitants of disorder, confusion, misapplied efforts, and a gradual subsidence into obscurity and final disintegration?

## **"NEW LIGHT" - THE COMMITTEE'S ATTITUDE**

*"Of making many books there is no end." Ecclesiasties 12:12.*

A multitude of books, booklets, papers and pamphlets are pouring forth from every quarter and many of these purport to be "New Light" on the types and symbols of the Bible. We have been asked by some who are being confused and

perplexed, as to our views on some of this so-called "New Light." Our reply has been general, that we know of no genuine, bona-fide new revelations of the Word of the Lord.

What is the effect of these new views, some of which are far-fetched and fanciful, upon the minds of the friends' Do they exercise an edifying, uplifting influence upon the mind and heart, or do they have a tendency to confuse and bewilder and to develop a lack of peace, harmony and love'

This is the title above all others when many are "tossed to and fro and are being carried about with every wind of doctrine" that blows (Ephesians 4:14), but beloved, be you steadfast, immovable, sound in doctrine and faith; holding fast to the glorious message of the Truth, which the Lord our God, so graciously dispensed to the household of faith, through the ministrations of that wise and faithful steward. Let us avoid vain imaginings and speculations regarding the symbolisms of the Scriptures, reflecting upon the severe chastisements of the Lord visited upon those who have done so during the recent past. To our sorrow we say it, that we know of a number of prominent and able Bible Students who, failing to give heed to these striking experiences of others, are now speeding along in the same direction, bewildering and confusing those who are not as fully developed as they should be, and who are in danger of being plunged into discouragement and despair.

Let its continue admonishing one another, and exhorting one another to Christian steadfastness, buckling on the whole armor of God, with which we will be amply protected from all of the vigorous assaults of the great Adversary, and be able to stand in this "evil day" when so many are falling away from the true faith.

In regard to the so-called advanced light on Revelations, Elijah and Elisha, etc., we, the members of the Committee, desire it to be distinctly understood that we do not endorse any other statements or teachings made thus far than those of our late Pastor, Charles T. Russell.

Should any lecturers or writers set forth matter, other than that contained in the Scripture Studies, Watch Towers to date of October 1, 1916, and the Pastor's sermons, they do so on their own responsibility and not with our endorsement. The foregoing statement applies tip to the present time.

## INTERESTING LETTERS

**Nov. 15, 1910-Tower.**

DEAR BROTHER RUSSELL-Just one year ago I came into the Truth. I was exceedingly rejoiced with the many wonderful truths entirely new to me, though I had been educated for the ministry, and preached for three years; and had passed normal school examinations and taught school for several years.

My temporal surroundings, as well as my newly acquired desire to penetrate the new and unknown fields of the now unsealed Book, led me to long for a further unfolding of these new and surprising truths. I could wish that there were one hundred volumes of such studies, instead of six; and instead of contenting myself with a careful assimilation and application of that already learned, I sought rather for new conquests.

I began with the help of Strong 's concordance to delve into tile meanings of words. I sought to make pictures and draw types front nearly every chapter in the Bible. I tried to fit the meaning of every proper name to some one, and usually concluded that it referred to Brother Russell. My faculty for seeing pictures and types became so developed that my eye could skim over a chapter, jumping at a chance picture here and there, and missing nearly all the original meaning and proper application of the text.

The Bible I loved was thus becoming quite barren to me in respect to its intended use. Instead of using it to supply my much needed armor, I was enjoying it more as one would enjoy a picture book or "Grimm's Fairy Tales."

Since my speculations were unwarranted, they naturally contradicted each other. One picture would bring me to one conclusion, and another would seem to contradict it. It became quite confusing.

Finally I came to the point where it became quite difficult for me to distinguish between Truth and error; and I was in danger of losing my appreciation of the Truth and devoting myself to the fanciful. Nor did I realize the great danger I was in until a short time ago, the Lord used our clear Brother Saphore to point out to me my mistake. I cannot express to you what a blow it was to me to see that most of my Bible study for a whole year was not only of no account, but of a negative influence not only to myself, but to those I may have thus influenced.

I deeply regret my mistake, and have vowed to my Lord that henceforth, trusting iii His grace to help, I will to the best of my ability more zealously appreciate and pursue the study of the *Truth*, and cease all speculation and type-making.

I am endeavoring, dear Brother, to retrace my steps; to learn again to discern between fact and theory, and- to make no positive statement except that which I know, and can prove by the Bible to be Truth-fully warranted and established.-Isaiah 8:20.

The article in the September 15 Tower, page 297, entitled, "Is the Reading of the Scripture Studies Bible Study?" has been of great help to me; and I am now reading at least twelve pages every day and seeking to keep all my Bible study within the bounds of that which is known, and given to us by the Lord as meant in due season.

Now, Brother, I fear that many are making a similar mistake of rash speculation to the end that perhaps many will stumble. I pray for such that they may see their mistake and the great danger thus impending over those who thus build upon speculation, and are sure to see their speculations fall. Oh ! that our faith may be built upon nothing unstable as a part of its foundation, for "This is the victory that overcometh the world-even your faith."

R. G. JOLLY.

### **Australia, July 2, 1918.**

Dear Brethren in Christ-I sent you a wire yesterday asking for information regarding the situation in respect to the Watch Tower Bible and Tract Society. From reports here the President and Directors would appear to have been sentenced to a long term of imprisonment and we are wondering how this may affect the policy of the Society, and whether the shareholders now may realize that a great mistake has been made, and may be the Society will now get on a right basis of work to carry along as Brother Russell would have wished. I would fain hope so, and yet it seems to me as though the Lord had- permitted Brother Rutherford just to bring the matter to a stop ; as though Brother Russell's work was an unique one and must stand alone. However, I am glad that you, along with the other Directors, are endeavoring to be a comfort and blessing to the Lord's people in the trying conditions, and I hope that the project of Issuing a periodical may be attained.

I have had lily experiences here in connection with the relinquishing of the position of representative of the Watch Tower Bible and Tract Society, and am sending you a paper which will give just ail idea of my experiences. I have no doubt these brethren all mean well, but there seems to be a spirit of delusion goes along with the volume they falsely call "Pastor Russell's Seventh Volume," which takes away the spirit of a sound mind. I am glad that I do not feel unkindly toward them, but can leave them with the Lord to judge.

I sought to act fairly and straightly towards the Watch Tower Bible and Tract Society, and wrote as soon as I discerned that wrong had been done to

yourself and the other three Directors, and again as soon as I could see that the "Finished Mystery" was not only contrary to the Lord, His Word and His Spirit, but also discreditable to Brother Russell, seeing that they had the assumption to class it as his.

I wrote to you four Directors at the same time, but did not have any reply. It may be lily letter failed to reach you or your answer may have been lost on the way.

I had expected to look for some living in another way when I left the position I had held so long, but some of the friends earnestly requested that I *take up the organization* of the "Bible Students Tract Society" and carry along as hitherto, in harmony with what we believe would be Brother Russell's wish. A Committee of five has been formed and we have lead good support already, and we trust just to press along as the Lord may open the way, our first object being to comfort and encourage the interested and then to do good to all as we may have opportunity.

We published the letter from the late four Directors and have had several requests for your periodical, and so I added to the cable "fifty copies periodical," which I hope you understood to mean to increase the order which you would receive over the signature of Sister F. I. McMahan for forty copies. However, it will not matter if you have sent us these extra, for we can use them as specimen copies. We shall be very glad to cooperate with you in this way so long as you follow the Lord and His spirit, and this we have felt you have so far done. \* \* \*

Regarding the expense in connection with the periodical, I suppose that you would send us a few copies to use as specimens which we would circulate, and then it would seem right that a few cents on each subscription should be retained by us. Let us know your thoughts in the matter and also supply us with all particulars of your work, and maybe you can send us some little matter for publication in our "Peoples Paper" which at present is monthly. \* \* \*

With Christian love and praying the Lord's guidance and blessing with you, arid hoping soon to have some copies of the new paper, and also to hear from you.

Yours in the *service of Christ*,

R. E. B. NICHOLSON

## REQUESTS FOR PILGRIM SERVICE

As quite a number of requests have been received for the services of Pilgrim or Lecturing brethren, arrangements are being made to *develop this* branch of the *service, both* locally and generally. All desirous of these visits of the traveling brethren should briefly outline, on a postcard preferably, the arrangements that can be made for meetings, either public or private; the facilities for entertaining the speakers, together with full particulars for reaching the place of *meeting*. No charge is made for *these services*, and as there are no collections taken, the expenses of this and other branches of the service are met out of the *general* fund, composed of the voluntary contributions of the friends desiring to share in this work. The extent of this and other lines of service is, of course, dependent upon the cooperation of the Lord's *people* in this regard. All those desiring a share in this ministry may communicate with the *Committee's Secretary*.

## THE COMMITTEE BULLETIN

No. 2 SEPTEMBER 1918

*A Publication Devoted To The Interests Of The Believers In The Present Truth*

**ON ESSENTIALS, UNITY -- ON NONESSENTIALS, CHARITY**

## THE COMMITTEE BULLETIN

This Bulletin is published monthly by a Committee, of seven brethren duly appointed by a representative body of the Lord's people assembled in General Convention at Asbury Park, July 26-29, 1918. It is designed to serve merely as a simple means of communication for those who have indicated their desire for a regular publication. Its object is to report matters of special interest relating to the general affairs of the Lord's people, such as Convention arrangements, business meetings, notices of meetings and Pilgrim appointments, etc. The Bulletin should be regarded as a temporary arrangement until it is decided to issue a publication in harmony with the wishes of the consecrated people of the Lord. All communications should be addressed to the Secretary, Brother I. F. Hoskins, 262 Fulton Street, Brooklyn, N. Y. Phone, Main 4875.

### RE FUNERAL SERVICES AND OTHER MINISTRIES

Some of our dear friends have inquired if we, as a Committee, would be in a position to serve at funerals. We answer, Yes, our preaching brethren will be glad to serve in this way, not only at funerals of friends in the Truth, but also where others might desire. our services, especially where the funeral arrangements are left in the hands of our friends, or, as is sometimes the case, where such arrangement (even the securing of a minister) is left in the hands of the Funeral Director, should he desire to secure our services. All communications, whether by phone, wire or letter, should be sent to the Committee's Secretary.

Brethren who are in sympathy with our work, who have answered the V. D. M. Questions, and who have been accredited by their local Ecclesia as more or less able as public speakers, we request such to communicate with us in respect to the matter of attending funerals, and otherwise serving as traveling or local speakers. Kindly also send along your Class recommendations.

### RE "A TIMELY LETTER OF IMPORTANCE TO ALL THE BRETHREN"

Concerning the letter by Brother McGee to the Chairman of this Committee, Brother Wright, which has been printed and enclosed with this issue of the Bulletin: We wish to say that we believe this letter to be a most fair, honest and conservative statement of facts. In fact, all who are acquainted with Brother McGee, know that he would not state matters otherwise. On hearing this letter read and finding it to contain so much information of importance to all the friends, we decided that it would not be exceeding our province to permit the letter to be enclosed in the same wrapper with this issue of the Bulletin. The letter is not published by the Committee, nor paid for out of its funds; the expense having been met from other sources.

We believe it will be gratifying to all, to learn that the Committee urged our dear Brother McGee to reconsider the

matter of his resignation, with the result that he has decided to remain for the present, a member of the Committee.

## **A COMMITTEE RESOLUTION**

WHEREAS, It is the thought of the Committee that all correspondence should be signed with the name of the Pastoral Bible Institute, but that for the assurance of the friends corresponding with the Committee appointed at Asbury Park, the signature of the writer should be attached thereto, in order that all may have the knowledge of the authenticity of the letter of the Committee, it is on motion duly seconded

RESOLVED, That all correspondence be signed by the name Pastoral Bible Institute, over the signature of the writer with his official designation on the Committee attached thereto; and it is further ordered that this resolution be spread on the minutes and inserted in the next issue of the Bulletin.

## **CORRECTING A WRONG IMPRESSION**

In harmony with the first item on this page the Committee wishes to state that the contents of the Bulletin emanates from the Committee, and not from a single individual. This is applicable also to the "Review of Brother Johnson's Charges" which accompanied the last Bulletin. Some seem to be under the impression in one of the Classes that a certain member was responsible for the last Bulletin and the reply, and that another Brother of the Committee was not aware of the contents of either. All this is erroneous and mere rumor.

## **A GENERAL CONVENTION CALLED AT PROVIDENCE, R. I.**

*"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name."-Malachi 3:16.*

THE COMMITTEE wishes to announce that we have received a cordial invitation from the Class at Providence, R. I., to hold a General Convention in that city sometime during the month of October. The invitation has had our careful consideration, with the result that it is accepted. We therefore have pleasure in announcing that a General Convention of the friends of present Truth is called for Providence, R. I., October 18-20.

The suggestion that another General Convention be called, seemed to the Committee a good one, for various reasons.

First, it is always good for followers of Christ to assemble together for fellowship, praise and for hearing the Word of the Lord. All agree that this is one of the principal means provided by the Lord for stimulating and building up the saints in the various qualities of Christian character-in faith, hope and love, and in general the edifying of the body of Christ in spiritual life. In looking over the various features of the Harvest work during the lifetime of our Pastor, we believe there was none that was more particularly blessed of the Lord for the strengthening of the saints in the most holy faith than the Conventions that were held from time to time.

Second, the peculiar circumstances and conditions with which the Lord's people are confronted at the present hour, involving as they do, various difficulties and problems which must be met, would seem to make the present a most auspicious time for the friends to assemble in holy conference, that they may calmly and soberly consider matters of vital importance to the new creation, and take counsel together as to the best methods of conducting themselves and the work of the ministry during this stormy time.

In accepting Providence as a location for the next General Convention, it was our desire, of course, to consider the interests of the largest number of friends. We have been impressed by the large number of friends in Providence who, in the face of fiery trials, have dared to take a firm stand for truth and righteousness -the number being one hundred or more; the same is true of Boston, Mass., not far distant. Then, too, the location is not far removed from New York City and Philadelphia, so that we would expect that many from these places may be permitted to join in the Convention at Providence.

As the way may open up, we trust that a Convention may be called in the middle West at a later date, by which many more of the friends there may be accommodated. Nevertheless, it is our hope that at this Convention at Providence, we may see a good number of scattered ones from these far removed districts. It will, no doubt, be of interest to all to know that the program, a copy of which will be mailed you in advance of the Convention, will present a number of well known brethren of ability to address the Convention. We invite brethren who have had experience as Pilgrims, and who could attend this Convention, to communicate with us, that we may be assisted in advancing this branch of the ministry, as far as possible.

All meetings will be held at Andrews Assembly Rooms, 14 Green Street. Those desiring that accommodations in the way of rooms, etc., be engaged for them during the Convention will address their requests and communications to Brother H. H. Eddy, 40 Bridgham Street, Providence, R. L., stating the number of persons in party, length of stay, etc. Price of lodging will be \$1.00 and upwards; and meals additional will amount to approximately \$2.00 per day.

For the benefit of the friends of New York City and vicinity, we would advise that one of the boat lines would be less expensive than the railroad. We would recommend the Colonial Line, as considered to be very good, the price of which is about \$3.60 one way, including stateroom, two persons in a room. In order to secure the stateroom at this price, it should be engaged three or four days in advance. The boat leaves Pier 39, New York City, at 5:30 every evening, reaching Providence the next morning at about 8 o'clock.

We have pleasure in assuring the friends that the outlook promises a most peaceful and harmonious season of fellowship on this occasion. We earnestly urge upon all whose circumstances will permit, to join the brethren in this Convention, and share with them the blessings of this Conference in holy things. Come one and all, desiring to receive a blessing and to impart one to others.

## **HEARTY COOPERATION FROM BOSTON**

Boston, Mass., Sept. 15, 1918.

To the Asbury Park Convention Committee of Associated Bible Students, Dearly Beloved Brethren in the Lord:

Greetings in our Dear Redeemer's Name! May grace and peace be multiplied unto you and all the dear Israel of God scattered throughout the world. We pray for you and for them the blessing of God "which maketh rich and addeth no sorrow." We pray God that you may be richly blessed in all heavenly wisdom, specially in the graces of humility, meekness and love -yet we trust you will not be found wanting in justice.

We realize that the great time of sifting and trial is now upon the Church. Our hearts are pained to note many of the things which are taking place among God's people. Oh, how much the covering mantle of love is needed! We are fully in sympathy with you and the work you are endeavoring to do for the Lord's little ones. as you were directed by the Asbury Park Convention.

We were much pleased with your recent bulletin, and also greatly blessed by the Pilgrim visits which we are privileged to have. Pilgrim Brothers Rockwell, Hoskins and. Streeter's recent visits to us have been a source of great comfort and blessing. We feel that their ministry was God directed and God blessed. Our hearts have been refreshed, our faith strengthened, and, in fact, our determination to be faithful unto death has grown stronger, as our eyes are opening more and more to see God's leading in all our recent experiences.

On September 8, 1918, we took action to assist the Committee by our weekly Good Hopes-laying aside as the Lord may prosper us (temporarily) a certain amount weekly, which we give to the Lord and entrust to you, praying that you may use it wisely, so that it may be a blessing to His dear people and an honor to His dear Name.

We sent our disapproval to Philadelphia in regard to the "General Convention," called disorderly, we considered, by Brother Johnson, but wish to assure you that we will be in full harmony with a Convention that you may call, and we learn there has been a request for one at Providence some time in October. If you should accept their invitation, we wish to assure you of our hearty co-operation.

THE BOSTON ECCLESIA

## **THE COMMITTEE'S REPLY**

Associated Bible Students,

Boston, Mass.

Dear Brethren

We desire to express our deep appreciation of the words of grace and love in the Communication of the Boston Church to the Committee, under date of September 15 inst. We trust that the hope expressed for the Committee and the brethren bound together in truth and in love by the grace of our Heavenly Father and our Lord and Savior Jesus Christ may result in a common effort to glorify God and to take advantage of every opportunity to clear the name of

our Heavenly Father and to serve the brethren. We note that this was the aim and consistent purpose of the ministry of our Lord and Savior Jesus Christ, and that it was the attitude of our dear Pastor, who has so lately been taken from us.

We appreciate and thank the Boston Class for its support and the expressions of confidence in the Committee contained in the letter, and take this opportunity to assure you of our desire to serve you and all the brethren in ways most pleasing to the Lord.

We are glad to take advantage of the invitation of the Providence Ecclesia to call a General Convention in that city, to be held on October 18, 19, 20; next, and, are glad to know that this Convention will be of service to the Boston friends as well. We trust that the Convention will result in a strengthening of our intentions to carry out the purposes for which the Committee was formed, and that it may be a time of blessing to all concerned, whether present or not.

We will be very glad to publish your letter in the next issue of the Bulletin, and wish you to know that each individual member of the Committee is, and will be, stimulated to greater zeal and courage for the faith, because of your love and prayers.

Praying the Lord's blessing upon you all, we are, Your fellow-servants in the Lord,

THE COMMITTEE.

## **RE AN "INVESTIGATION COMMITTEE" OR COURT OF INQUISITION**

The Committee is asked to state its position with regard to certain proceedings carried out at a recent so-called "General Convention," held at Philadelphia. As stated in the August Bulletin, our Committee could not recognize that the Philadelphia Convention was called according to Scriptural rules and proper order, and for the same reason we could take no part in the Convention. We are advised that the friends generally took this same view, and that accordingly we are informed, that there was scarcely more than twelve persons present at the Convention outside of the regular Philadelphia Church, which numbers upwards of two hundred. Thus the gathering was merely a local affair, there being about 200 present.

For reasons previously given, therefore, our Committee could not consistently recognize any Court of Inquisition, arrangements, proceedings, or appointments made at this Convention as having any bearing upon, or jurisdiction over, other Churches in any sense. Whatever was done in Philadelphia could apply to that Church alone.

As stated in the August Bulletin, this Committee is open to investigation at any time, on the part of any Church or number of Churches, who wish to appoint a body of disinterested brethren, to investigate who have not been concerned in the affairs of this Committee. But we could not, under any circumstances, recognize any such Tribunal or Inquisitorial Board as that appointed at Philadelphia.

## **IMPORTANCE OF AN ORGANIZATION AS SEEN BY BROTHER RUSSELL**

The importance of an organization for the proper conduct of the Lord's work in his hands was appreciated by Brother Russell, as shown in his statement in "A Conspiracy Exposed," April 25, 1894. He says

"The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet 'Food for Thinking Christians'-now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, 1884, at the instance of the friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a Charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884."

First, the Society was formed, or organized, by five of the Lord's children at the time, the first great effort was about to be launched, in the distribution of nearly one and one-half millions of copies of the booklet, "Food for Thinking Christians." Thus Brother Russell saw the importance of organized effort, and took advantage of what he saw right at the beginning of his work, or when his vision became clear as to what the nature of his work was to be.

The funds at their disposal were almost wholly contributed by Brother Russell, so, of course, as he says, the affairs of the Society were left wholly in his charge. This would be proper, for that, if for no other reason, especially since he had unquestioned ability in respect to the matter in hand.

Thus far all was well, and would likely so continue as long as Brother Russell lived and kept his health. But some of

his friends saw, as did he also, of course, that he might die before the work was complete, and the work would be interrupted pending a settlement of his estate, by regular legal processes. So, they conferred together, and decided it would be better to put the work upon such a "legal footing" as would reasonably guarantee that it would not -be interrupted, whoever might die or otherwise drop out.

Thus they decided that their Society, or "organization," would be upon a proper "legal footing" if they would take out a charter. They secured this charter in 1884, and ever after that, the organization was recognized by the State.

So also the gathering of the friends at the Fort Pitt Convention early this year thought it necessary that whatever work was undertaken, be done decently and in order-(organized)-and they accordingly appointed a Committee of seven brethren, which was authorized to organize for business, and ascertain, if possible, what could be done.

That Committee named, met immediately at Pittsburgh, and organized, electing officers-a Chairman, Vice-Chairman and Secretary Treasurer. Thus, having gone this far, it is recognized that a society or organization was already created, even without going through legal processes. We emphasize this point because some of the friends seem to entertain inaccurate and erroneous ideas with regard to what constitutes an organization, and seem to feel that so long as a charter is not secured and certain legal processes enacted that there is no organization or society; whereas, an organization may exist without these. As confirming this we refer our readers to "What Pastor Russell Said," page 77, paragraph 2, first edition; page 78, paragraph 5, second edition, as follows:

"The `Watch Tower' was started in 1879, and the `Watch Tower Bible and Tract Society' was started in 1880, and the mere matter of getting a charter for it does not signify that it was not existent before that time. *The getting of a charter does not make a Society. You can form a Society without a charter, but it is limited. The Society is just as much o f a Society if two or three of you make it without a charter, as if five hundred make it with a charter; it is ø Society all the same, an Association.*"

Thus, the point is clearly seen that a Society or Organization is an association of individuals, set with organs or instrumentalities, such as officers-Chairman, Secretary, Treasurer, etc., thus organized for the purpose of carrying out a certain given project; and the securing of a charter, or articles of agreement is but the legalizing of: the organization in the eyes of the law,, in order to comply with the regulations and requirements of "the powers that be" in the transaction of necessary business, though the Association is just as much an Organization before the securing of a charter.

Accordingly, when the Committee was appointed in January, this year, and they had met and elected officers, an Organization or Society was formed, and this organization has been intact ever since, though the personnel was changed at the recent Asbury Park Convention, as previously explained.

Some work has been done, but in a snore or less hampered way; and it is recognized now that, to proceed decently and in order, this organization should be legalized by certain legal enactments, such as the forming of a constitution or charter, which shall set forth the rules by which the work shall be carried on legally in the eyes of the law. By having this legal arrangement, all funds placed in our hands toward carrying on the work would not stand in the name of an individual, but in the name of the Society or Corporation. As it is at present, all deposits are placed in the name of the Treasurer, so that, if the present incumbent of the office of Treasurer should die, the work would be more or less interrupted until his estate could be settled. Besides, there would be a continual possibility of our business plans miscarrying, because we are not recognized by the. law. *lit short, what was good for Brother Russell and safeguarded the interests of the Truth for so long, will be safe and good for us also now*

## **SELECTIONS FOR THE FAMILY CIRCLE**

### **"THE INELEGANCE OF HURRY"**

There is an idea prevalent that to be in a hurry is a sign of importance, 'of large business and large achievements. It is a serious mistake. An experienced person always mistrusts the man who hurries, for he fails in emergencies. Serenity of mind and leisurely action are necessary to fine work of any kind. It is in leisure that the mind assimilates best.

Scipio Africanus declared, "I am never less at leisure than when at leisure." A rare bit of wisdom of which all reflective minds know the value. If we admit this as true, the inelegance of a hurried manner has the best of reasons. It -is wasteful, inconsistent with the finest action, and is caused by a man losing control of himself, and suggests an uneasy, indecisive mind.

A distinction, however, should be recognized between activity and excited hurry, and between slowness and self-possession. Activity with self-possession is the desirable condition.

### **TROUBLES MADE BEAUTIFUL**

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may all produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and the shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described, and we have seen some-shells to the interior of which small metal images were attached by the pearly secretion.

When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation-the pearl-is something "of great price." Apart from its pecuniary worth, this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that amongst mankind some martyrs are more remembered for the glory with which they invested their sorrows than for any other portion of their lives. Biography has its moral pearls, which are treasured long after the creatures of them have perished, just as material pearls are valued long years after the oysters have been discarded.

## **GOD CHOOSETH**

There are men who have strong and laudable desires to serve the Lord, and who fervently pray for His glory; but He does not always seem to hear their prayers. There are various reasons for this. Sometimes men are unfit for the Lord's service. They are not purged from their sins; they are not vessels unto honor, *fitted* for the Master's use; and so He sets them aside as not adapted to His work. Sometimes men wish to do great things, but find themselves straitened, hindered, limited and circumscribed; sometimes they are reserved for still greater work; in other cases they are rejected of the Lord for reasons well known to Him.

Moses longed to lead Israel into Canaan, but He was not permitted to enter the Promised Land. So David would gladly have built the temple at Jerusalem, but the Lord would not accept that service at his hands. Paul was forbidden by the Holy Spirit to preach the gospel in Asia, and, though he essayed to go into Bithynia, the Spirit suffered him not. In like manner we may have desires and aspirations for usefulness which will never be gratified. The Lord may 'see that we could not bear the exaltation and the honor which we seek.' He knows far better than we do what is for our good, and so He would have us rest contented in His providence; not idle, but diligent; not careless, but watchful; not indifferent, but full of intense, earnest longing to do the will of God; yet patient under restraint, and content to be neglected and forgotten, remembering that "they also serve who only stand and wait," and that the Lord in His own well chosen hour can lead us forth to fulfill His purposes of grace. .

## **SHOOT UPWARD AND ROOT DOWNWARD**

Let me remind you all, ye faithful believers in Christ, that ye are 'compared to trees-trees of . the Lord's right-hand planting. Seek to grow as the tree grows. Pray that this year ye may grow *downward*; that ye may know more of your own vileness, more of your own nothingness; and so be rooted to humility. Pray that your roots may penetrate below the mere topsoil of truth, into the great rocks which underlie the uppermost stratum; that ye may get a good hold of the doctrines of eternal love, of immutable faithfulness, of complete satisfaction, of union to Christ, of the eternal purpose of God, which He purposed in Christ Jesus before the world was. This will be a growth which will not add to your fame, which will not minister to your vanity, but it will be invaluable in the hour of storm; a growth, the value of which no heart can conceive when the hurricane is tearing up the hypocrite. As ye root downward, seek to grow *upward*. Send out the topshoot of your love towards heaven. As the trees send out their spring shoot and their midsummer shoot, and as you see upon the top of the fir that new green child of spring, the fresh shoot which lifts its hand towards the sun, so pant to have more love and greater desires after God, a nearer approach towards him in prayer, a sweeter spirit of adoption, a more intense and intimate fellowship with the Father and with his Son, Jesus Christ. This mounting upward will add to your beauty and to your delight. Then pray to grow *on either side*. Stretch out your branches; let the shadow of your holy influence extend as far as God has given you opportunities., But see to it also that ye grow in *fruitfulness*, for to increase the bough without adding to the fruit is to diminish the beauty of the tree. Labor this year by God's grace to bring forth more fruit unto Him than ye have ever done. We would not be as the gleanings of the vintage. when there is only here and there a cluster upon the uppermost bough, we would be as the Valley of Eschol, whose presses burst with .new wine.

*This is to grow in grace; to root downward, to shoot upward, to extend your influences like far reaching branches, and to bring forth fruit unto the Lord's glory. -- C. H. SPURGEON.*

## **INTERESTING LETTERS**

### **"FELLOWSHIP OF KINDRED MINDS, LIKE TO THAT ABOVE"**

Houston, Texas, September 3, 1918.

Dear Brethren:

Our little Class of about fifteen feel the need of fellowship and co-operation with those of like faith. While we love all the dear brethren, we especially feel close to those that have taken their stand by Brother Russell's will, and are endeavoring to live up to the principles of freedom as given out by our dear Pastor; and since he is no longer with us, we would appreciate a letter now and then to read at our Praise and Testimony Meeting on Wednesday evening. While we would be very pleased to have some of the Pilgrim visits down here, still we feel that we are so far away and can help so little, that this would be almost an impossibility. However, if this would be possible, and the friends along the way would co-operate, we would be glad to do what we could to that end. However, we will appreciate a good letter as often as is convenient, and wait for better things.

We are herewith enclosing check to assist in any way that you may see good to use. In addition to the above amount, Brother has donated \$-, to be applied to the journal. Kindly enter his subscription for one year, and apply the balance to expenses. When same comes out, kindly send the friends a few copies.

We are sure, dear brethren, that we feel about things in general as you do. \* \* \* We are not able to do very much; however, we want to do what we can while we remain here. We ask an interest in your prayers that we may do the dear Lord's will each day, and be wise in all we do and say, and be able to stand each test as they come, and that our zeal may be the same as in former times. That is why we desire some encouragement from our dear brethren.

Assuring you that you have our prayers and cooperation to the best of our ability, we remain, as ever,

Your brethren in Him,

HOUSTON CLASS.

### **A VOICE FROM AFAR**

South Australia.

Dear Brethren

With reference to the periodical which your Committee propose to publish, as referred to in the "Letter to International Bible Students," I am enclosing three subscriptions for the same, if published, the paper to be sent to the following addresses

The Money Order is addressed to you, Lock Box 13, Brooklyn, N. Y.

A large section of the brethren here and indeed throughout Australia are in sympathy with your attitude toward "The Finished Mystery" and the Watch Tower articles on the same, which they are quite unable to accept as from the Lord, either as regards their spirit, or their interpretations of Ezekiel and Revelation. Nor can they regard the volume as in any sense of the word, Pastor Russell's. In Adelaide, a large section of the Ecclesia found it necessary to separate from it, as they felt that they could not identify themselves with those who were engaged in teaching and spreading broadcast these erroneous interpretations as truth. It was a painful course, but a necessary one under the circumstances, and we firmly believe that the Lord will overrule the division for the best interests of those who are truly His.

We understand that similar divisions have taken place throughout America and elsewhere, and our sympathies are with those who have seen the need for taking this course. One cannot help regretting that so many should have been led astray by what are, in many cases, such palpable errors, but in some instances at least, it is the result of paying undue deference to human agencies instead of realizing that we are individuals and will be judged individually and not in the mass.

We are wondering just what effect on the Watch Tower Society and its activities the imprisonment of so many of its prominent members will have. No doubt, items of interest to the Church, of this kind, will appear in your new publication.

Praying that the Lord will direct your efforts so that they way be truly helpful to His people.

Yours in our one hope,

CHAS. F. MAIN.

The above letter presents strong evidence of the Lord's overruling providence and care over His people, separated and scattered though they are, in all parts of the earth. It is worthy of note also that the results of the severe testings and fiery trials of the past year are the same in far-off Australia as they are in America.

Additionally, it is cheering to our hearts to note the zeal and activity on the part of the Australian friends, in being about our Father's business, in forwarding the work of the ministry. They have had their work organized for several months, and are now well under way—a regular periodical that contains timely articles and doctrinal matter for the nourishing and encouragement of the household of faith; besides the issuing of appropriate volunteer matter for free distribution, and the circulating of the Scripture Studies. The following notice appears in the recent issue of their periodical:

### **The BIBLE STUDENTS TRACT SOCIETY**

"Has been organized under a Board of five members. The object is to carry on the service of truth along the lines instituted by Pastor Russell—to preserve a centre of interest for all who desire to co-operate in the work and thus to comfort and sustain the Lord's people in the particular trials of this day; also to supply Scripture Studies, Bible Aids, and such other literature as may be helpful. Step by step the way opened up, and the support at once accorded seemed to indicate that it was the Lord's will that the Society be formed.

"The Committee would like to hear, as soon as possible, from all who are willing to cooperate in any way in this work, so that plans may be made accordingly."

### **SUNSHINE OVER ALL**

"What folly, then," the faithless critic cries,  
With sneering lip and wise, world-knowing eyes,  
While fort to fort and post to post repeat  
The ceaseless challenge of the war-drum's beat,  
And round the green earth, to the church-bell's chime,  
The morning drum-roll of the camp keeps time,  
To dream of peace amidst a world in arms;  
Of swords to plowshares changed by Scriptural charms;  
Of nations, drunken with the wine of blood,  
Staggering to take the pledge of brotherhood,  
Like tipplers answering Father Mathew's call.

Check Ban or Kaiser with a barricade  
Of 'Olive leaves' and resolutions made;  
Spike guns with pointed Scripture texts, and hope  
To capsize navies with a windy trope;  
Still shall the glory and the pomp of war  
Along their train the shouting millions draw;  
Still dusky labor to the parting brave  
His cap shall doff and beauty's kerchief wave;  
Still shall the bard to valor tune his song;  
Still hero-worship kneel before the strong;  
Rosy and sleek, the sable-gowned divine,  
O'er his third bottle of suggestive wine,  
To plumed and sworded auditors shall prove  
Their trade accordant with the law of love;  
And Church for State, and State for Church shall fight,  
And both agree that might alone is right."

Despite the sneers like these, O Faithful few,

Who dare to hold God's Word and witness true,  
Whose clear-eyed faith transcends our evil time,  
And o'er the present wilderness of crime  
Sees the calm future with its robes of green,  
Its fleece-flecked mountains, and soft streams between,  
Still keep the track which duty bids ye tread,  
Though worldly wisdom shake the cautious head.  
No truth from heaven descends upon our sphere  
Without the greeting of the skeptic's sneer;  
Denied and mocked at, till its blessings fall  
Common as dew and sunshine over all.

-Whittier

# THE COMMITTEE BULLETIN

No. 3 OCTOBER 1918

*A Publication Devoted To The Interests Of The Believers In The Present Truth*

*ON ESSENTIALS, UNITY -- ON NONESSENTIALS, CHARITY*

## ITEMS OF GENERAL INTEREST

### THE COMMITTEE BULLETIN

This Bulletin is published monthly by a Committee of seven brethren duly appointed by a representative body of the Lord's people assembled in General Convention at Asbury Park, July 26-29, 1918. It is designed to serve merely as a simple means of communication for those who have indicated their desire for a regular publication. Its object is to report matters of special interest relating to the general affairs of the Lord's people, such as Convention arrangements, business meetings, notices of meetings and Pilgrim appointments, etc. The Bulletin should be regarded as a temporary publication until it is arranged to issue a periodical in harmony with the wishes of the consecrated people of the Lord. All communications should be addressed to the Secretary, Brother I. F. Hoskins, 262 Fulton Street, Brooklyn, N. Y. Phone, Main 4875.

## THE PROVIDENCE CONVENTION POSTPONED TO NOVEMBER 8-10

In harmony with the notice recently sent to the friends, we have been compelled to postpone the Convention that was set for Providence, R. I., October 18-20. As previously stated, the Health authorities in Rhode Island, as in several other States, found it necessary to make a ruling against all week-day meetings while the epidemic was in its worst stages. We are now advised that relief has come and that the ban has been lifted. The new dates for the Convention now decided upon are November 8-10.

We would repeat that the Convention will be held at Andrews Assembly Rooms, 14 Green Street. Those desiring that accommodations in the way of rooms, etc., be engaged for them during the Convention will address their requests and communications to Brother H. H. Eddy, 40 Bridgham Street, Providence, R. I., stating the number of persons in party, length of stay, etc. Price of lodging will be \$1.00 and upwards; and meals additional will amount to approximately \$2.00 per days

On arriving in Providence, it is suggested that the friends go direct to the Convention Hall, where they will find someone prepared to give further information. This applies also to November 7, the day before the Convention, should you reach there on that date.

For the benefit of the friends of New York City and vicinity, we would advise that one of the boat lines would be less

expensive than the railroad. We, would recommend the Colonial Line, as considered to be very good, the price of which is about \$3.60 one way, including stateroom, two persons in a room. In order to secure the stateroom at this price, it should be engaged three or four days in advance. The boat leaves Pier 39, New York City, at 5:30 every evening, reaching Providence the next morning at about 8 o'clock.

We have pleasure in assuring the friends that the outlook promises a most peaceful and harmonious season of fellowship on this occasion. We earnestly urge upon all whose circumstances will permit, to join the brethren in this Convention, and share with them the blessings of this Conference in holy things. Come one and all, desiring to receive a blessing and to impart one to others.

## **ANOTHER CONVENTION-ST. LOUIS, MO., DECEMBER 6-8**

It seems to be the Lord's leading at this time that another General Convention should be held, in the middle West. We have received a cordial invitation from the friends at St. Louis, Mo., to arrange for a Convention in that city, early in December. Realizing that the friends throughout the West are considerably, scattered and that very few could find it possible to attend any of the Eastern Conventions, the Committee warmly welcomes this request from St. Louis.

We cannot too highly commend the disposition and desire on the part of the friends to assemble together in fellowship and mutual encouragement, and "so much the more as we see the day drawing on," As the Committee considers this an opportune time, and believes that St. Louis is an excellent location for a General Convention, the invitation from the friends there has been accepted, and we have fixed December 6-8 as the date for this Convention.

We trust that a good number of the dear friends westward may avail themselves of the privilege of this season of fellowship, and receive thereby a great blessing. It is our expectation that several able, well known brethren will be present to address the friends.

All sessions of the Convention will be held at Stumpf's Hall, Van Devanter and West Belle Sts. We are advised that board and lodging can be had at a moderate price. Anyone wishing further information or desiring reservation should address Mrs. N. P. Negus, 4733 St. Louis Avenue, St. Louis, Mo.

Let us take the matter to the Lord in prayer, and, earnestly seeking His guidance, endeavor to have our hearts in that attitude that we may be the means of encouraging others as well as receiving a rich blessing ourselves.

## **OUR PASTOR**

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them" - Revelation 14:13

"Through honor and dishonor, through evil report and Boob report; as deceivers, and yet true; Giving no offense in anything, that the Ministry be not blamed" - 2 Corinthians 6:8, 3

## **IN MEMORY OF OUR PASTOR**

ANOTHER year has rolled by- since our well beloved Brother and Pastor, Charles T. Russell, departed the scenes of this earthly realm, having ended his toil and labor and finished his course in death. As we once more approach the anniversary of his decease, the sacred memory of his holy example and his lifework, and particularly of his closing days on earth, are as ever fresh and dear to our hearts. Surely this is an appropriate occasion for us to review some things pertaining to his life and memory.

When two years ago the news was flashed across the earth and the tidings reached us that our Brother had passed from our midst, so strange and unreal seemed the event that at first we were dazed, and, for a moment our hearts sank within us. For more than forty years our Pastor had been so active and was so unceasingly attentive to the Lord's work, and the care of all the Churches continued to rest upon him so exclusively, that many of the friends had come to feel that his earthly pilgrimage must continue on, and that his departure would perhaps be among the very last of the feet members. But alas, as it has so often proven, so again it came to pass, that man's thoughts and ways were different from God's and it is now clearly recognized that He had other designs to be worked out than that of continuing the earthly ministry of our Pastor.

Great indeed seemed the loss to the Lord's faithful people, when Brother Russell finished this course and was called Home; yet remembering that God is at the helm, and that He doeth all things; well, none of the faithful could for an instant think that the death of our Brother would be allowed of God to result in any real disaster or calamity to them as new creatures. True to His promise, there is indisputable evidence that our great Heavenly Shepherd has continued to

shield and guide His loyal, faithful, humble children unto this present hour.

Standing now at the second anniversary of our Pastor's change, and reflecting again upon the life of this great man of God, it is with unspeakable gratitude and admiration that we love, and cherish his memory. Nor are these sentiments which burn in our hearts, in the slightest degree, those of blind reverence, as of some human idol or fetish. To the contrary, they are emotions and impulses that are the inevitable outworking of certain unchangeable laws, and have as their basis the most worthy and sublime of causes. Every person who truly has a knowledge of God and of His Son, our dear Redeemer, must have some keen appreciation of, and love for the great ideals, the principles of truth and righteousness for which they stand. Every faithful Bible student recognizes that the more he learns of the greatness and goodness of God, the more his soul is constrained to worship and adore His blessed majesty.

Those who, truly knew and loved Pastor Russell, saw *in* his person and life work so much that reflected the beauty and glory of the Divine character. Most logically therefore we admired and loved our Pastor because 'his life' and teachings" revealed the "fact' that he was a 'true and faithful expounder of godliness, and of the great fundamental principles of the Divine government -- justice, truth and righteousness. Indeed, we consider that we are honoring our Heavenly Father, when we honor the memory of our Pastor who was a faithful Servant of God.

Most prominent throughout his writings as well as in his example, the spirit of the Lord is observed in great effulgence, and most eloquently proclaims that our Pastor loved righteousness and hated iniquity that he was in full heart harmony with the Lord. And how' ardently he labored with others to help them see the vital importance of a life of holiness; in confirmation of which he frequently quoted the words of St. Paul: "Without holiness no man shall see the Lord." He most earnestly taught that the daily conduct should be squared with the principles of truth, honesty, justice, righteousness, and love -- the sum of all graces; and reminded us in this connection of the words of the Prophet, "Who shall ascend into the hill of the Lord's, or who shall stand in His holy place? He that hath clean hands and a pure heart." It is remembered in this connection that the words of the Prophet as used in the Manna for January 15, and Brother Russell's comment, are exactly to the point: "What doth the Lord require of thee, but to *do* justly, and to love mercy, and to walk humbly with thy God?" - Micah 6:8.

Those who truly appreciated Pastor Russell and who remain loyal to his memory, feel justified in taking the position that not since the days of our Lord and the Apostles has there one arisen whose faithful ministry has exercised such a revolutionary and sanctifying influence among God's, faithful people; so luminous have been both his oral; and printed statements on the Bible. Thus was made. most prominent his large possession of the spirit of wisdom and revelation, by which he was enabled to read from Genesis to Revelation the stately steppings of our God in the Divine Plan of the Ages. The Bible was the dearest of all books to Pastor Russell because he -found in it the very fountain of truth and grace-a most satisfactory revelation with regard to man's past, present and future. As he saw therein the glory of the Divine character, and the hope of deliverance for the, whole groaning creation, his heart was stirred to its depths and his tongue touched as it had been, with coals of fire from off the altar. Early in his career, having dedicated his earthly life and fortune to the service of God, he went forth to bear to all who had ears to hear, what he considered to be the kernel of the divine message, "Jesus and the Resurrection" -- the Redeemer and His Work -- the coming reign of righteousness under the whole heavens.

Possessing by birth a magnanimous heart, full of loving sympathy, it could be truly said of him, as of the Master, that as he beheld the multitude-the lowly, the sorrowful and the suffering of mankind, he was moved with compassion; he longed for the fulfillment of our, Lord's prayer that he so often. repeated.: . "Thy Kingdom .come, Thy will, be. done on earth, as in heaven." How well we remember that it was his chief delight to explain what that Kingdom would signify to all the living and the dead and how eloquently he pictured forth, in great contrast with the present dark time of the reign of sin and death, the blessings of joy and peace that shall abound among men when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover. the sea." Thus the last sermon he wrote, but which he was not permitted to deliver, was along this line: "The morning cometh -- A night also." The thought that the second advent *of* Christ was at hand, and the fact that the dark night of sorrow and weeping, was about to give place to the morning time of light and joy for the whole groaning creation, gave great impetus to his enthusiasm and zeal to make known the glad tidings, and caused him to travel far and near, yea, around the earth to reach as many of the truth hungry as possible.

Nor did our Brother take to himself any credit or glory for the words of revelation that he so clearly presented. To the contrary he disowned that it was his message; he disclaimed any unusual ability or talents on his part that so many were blessed by the Truth which he gave out. In great humility he set forth that the Lord could just as well make use of any instrument as an index finger, as this was the due time for the Truth to be made manifest. In fact, he repeatedly stated that the message he was presenting was not a new message, but was the same old story of heavenly love taught by Jesus and the Apostles and Prophets; that oil account of the sowing of seeds of error and superstition by the great Adversary in the darker past, the precious Truths of the Bible had become greatly beclouded, and many of them lost sight of; and that now in the end of the Age, the due time had come for the uncovering of these Truths, for the consolation of the faithful, and that they might be .enabled to stand in this evil day.

That our Pastor was well aware that his loyalty to God and fidelity to the Truth, would bring certain sufferings and persecutions, there can be no doubt. But the question of what he was willing to endure for Christ's sake, had been settled early in his life when he made a full consecration to God of all of his powers, earthly opportunities, name, etc., and buried his own will in the will of God. It was as if God had forewarned him as he did. St. Paul, that having called him for a special mission. he would show him what great things lie must suffer for His sake; and in showing him his sufferings, he doubtless showed him also the significance of the invisible crown of glory, which would be his at the end of his earthly pilgrimage.'

For this reason our Pastor did not allow the forces of darkness to deter him in the prosecution of the work of the ministry. His example in this regard is well worthy of our emulation. He allowed no defamation of his reputation, no threats of the Adversary to beat down his Christian fortitude which was well supported by his great faith in God. His dauntless courage and confidence were fully expressed in his own words, familiar to all:

"My life is hid with Christ in God, and nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished, the Adversary, no doubt, will have full power, not only against my reputation, but also against my life.

"When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil doer; let not my friends forget that so others have perished, martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord Himself."

In harmony with this expressed sentiment our Father spared him well and long to minister to the needs of the saints, and we are fully confident that his labors were not permitted to cease until *his work* on earth was done. Remaining to the very last, patient, steadfast and resigned, yea, through the greatest suffering without murmur or complaint, his example now stands out as a living revelation of the words, "faithful unto death."

Shall we not ask ourselves the question, what was it that won for our Pastor the Lord's final approval? And we find the answer, in his great loyalty to, and love for the Divine will, and his implicit obedience thereto. Was it not the fact that, yielding himself to a wise and loving Providence through evil and through good report the holy image of God was wrought out in his character, and he was made indeed a copy of God's dear Son.

Dearly beloved, we do not have Brother Russell's physical and personal presence with us today as of yore, for God has taken him. He does indeed rest from his labors and his works do follow him; this mortality having put on immortality. But while we are bereft of his bodily presence, he has left us the sacred and hallowed treasure of . his illustrious example, which speaks to us with an eloquence that is better than that of tongue or pen; and we do have, with us his words of wise counsel, of admonition and of teaching. Alas, that in so short a time there are those who seem to so easily forget the life-work of our Pastor and now practically repudiate that which they so recently held as sacred and dear. Thus with added force the Apostle's words come home to us, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Then let us forget not this noble example and the wise instructions that have been left us, and ever regard as hallowed, the memory of our faithful Pastor. So shall it be well with us, and we too shall shortly be borne across the mystical river, passing through the gates of glory, into the New Jerusalem-into immortality -- "changed in a moment, in the twinkling of an eye,"

"Forever with the Lord!"

Amen, so let it be

Life from the dead is in that word,

'Tis immortality.

With thee the promised throne

Then evermore to share,

We'll gladly make thy glory known,

Thy praises everywhere

## **LETTER OF INTEREST TO THE CHURCH**

TO the Pastoral Bible Institute Committee,

Dear Brethren-After a somewhat extended tour through the middle West and a portion of Canada, I take great pleasure in rendering a report as to existing- conditions among the Classes of Bible Students visited and of others which we heard from directly and otherwise.

The trials and difficulties resulting since the death of our dear Pastor, Charles T. Russell, have had a sobering effect upon all of tile friends. And not only so, but those with whom I was privileged to meet, have been mellowed and sweetened by the trying events. Not one, so far as I know, was embittered or soured by the spirit of opposition on the part of others, In place of cherishing unkind feelings and sentiments, there is a prevailing disposition to ignore the unhappy experiences of the past, to think charitably of all, and to regard .the mistakes which have been made as due to errors of judgment rather than to attribute them to any wrong condition of the heart. This noble attitude on the part of the friends to "let love cover a multitude of sins" is having its good effect;. as a number who formerly were arrayed against us, are now coming to see that they were too harsh in their judgment of the brethren, and seem once more to

be actuated by the desire to fellowship with those who have stood loyal for what they know -to -be right and true. Many are weary of the unprofitable controversies over the visionary interpretations of the symbolic portions of the Lord's Word, with which the Church has been regaled, and now are seeking for real spiritual refreshment as of yore. All are inclined to take a more hopeful view of matters and to look forward to the day when present misunderstandings shall have been removed and, once more united on the things worth while; the Church shall go forward to fulfill its mission this side of the "veil."

In not a single instance, that came under my own observation, were the divisions, occasioned by disagreements over the fundamentals of Our faith! This is a fact! All of the divisions were forced by the ones standing by the present mismanaged Society, and were over the types and symbolisms of the Scriptures, upon which they themselves are not fully agreed. After these divisions of God's people had been effected, these same representatives went about with beautiful inconsistency and child-like simplicity, quoted Romans 16:17, saying, "Mark them which cause divisions . . . and avoid them." And the zeal with which some have ostracized and scorned those who had a sufficient measure of the spirit of wisdom and of love, and of a sound mind to stand for the right and the truth, would have delighted the hearts of the Inquisitioners of old.

We are disposed to view with sorrow and pity, the actions of these brethren in going about among the Lord's people and doing as they have done, knowing that they have yet to answer to the Lord for what they have accomplished, and even now some are experiencing regrets. It is no light thing to create confusion among the flock and to cause divisions. We sincerely trust and hope that what has been done in this direction, has been mainly through blindness and not through a willful disposition to rule or ruin.

The incomprehensible part of it all is, that brethren long under the instructions of the loving Christ, through the splendid ministrations of one of the noblest characters in all history, should be so ready to denounce as of the "Judas Class," the "Second Death Class," etc., their brethren in Christ; and for what? Why, not because of the denial of the foundation principles or doctrines of the Christian faith, but because of some peculiar interpretations of the symbolisms of the Bible!

### **A NOBLE CHRISTIAN SPIRIT**

About the finest thing which it has ever been my privilege to witness, is the broad and splendid spirit of Christian self-control, patience and love, exhibited by the friends towards those who evidence very little of the development of the fruits of the spirit. Again and again have these with smiling faces and in kind and loving tones greeted former associates, only to be met with cold stares and an utter disregard of the laws of common decency and courtesy. Our friends, we are pleased to say, are standing loyal and true to the fundamentals of the Christian faith, and giving close heed to the admonitions and instructions of our dearly beloved Pastor. There is no change in faith or practice among the Lord's true people, excepting that of manifesting a larger measure of the spirit of the Master. Whatever changes have taken place, are on the part of those who are not standing with us. They themselves must admit this.

### **PROMINENT BROTHERS AND NEW LIGHT**

One of the truly astonishing things which was observed on this journey out over the country is the number of prominent and able brethren, representing both sides of the main controversy which has afflicted the Church for the past two years, who have developed so-called "New Light." All of these new lines of thought are based on the types and symbols found in the Bible. Why these highly respected and honored brethren should devote their fine talents and energies to theorizing and speculating on that which, if the friends accepted their wild guesses, would generate endless confusion is, indeed, a mystery. The Christian's faith and practice are based upon the clear, plain doctrinal teaching of the inspired Word of God, and not upon something flimsy and uncertain. Why; therefore, devote consecrated time to specializing on matters that cannot be agreed to, and that positively could not be understood in detail until after their fulfillment, and which then will be clearly discerned? Have not the experiences of the past two years thoroughly demonstrated to all thoughtful minds the unprofitableness of delving into the figurative statements of the Lord's Word and striving to force "New Light" ?

Still there are others *who think* (they do not know) that they are specially endowed intellectually or spiritually to reveal the hidden things of Scripture to the Church. Poor deluded brethren, would that they might profit by the impressive lessons of the past forty years in particular, and, ceasing to speculate, devote what time and talents they possess, to feeding the flock of God with the abundance of spiritual food which the wise and faithful steward, under the Lord's direction, gave to be ministered to the sheep in these last times, We found a number of these forsaken members of the flock, grazing about on the miserable husks of speculative theories, with lean and hungry looks, longing for the rich spiritual feasts of days gone by!

### **"THE CHANNEL"**

Another matter impressed upon my mind was the frequency with which the term "The Channel" was heard. It seems to have become a sort of fetish among the members of a certain class of Bible Students, Their almost slavish adherence to what they thus designate "The Channel" (the Society), is, sublime in its guilelessness. No devotee of ecclesiasticism could ever be more solicitous in regard to the object of his credulity and affection, than do these

devout contenders for "The Channel." Truly their devotion is touching I Some have remarked to me, "Yes, we know that certain of these brethren, representing the Society, have done wrong, but there is the Channel, and we must stick to the "Channel !" Good, honest souls! How we admire their spirit of loyalty, even though we are distressed by their obtuseness! We see the same things to admire in our Roman Catholic friends, and in the Mohammedans, the Buddhists, etc.

After all, what is the real "Channel"? It is our Savior, Himself. He is the main Channel of the Truth. And all of the Lord's people who have the spirit of the Truth and who bear the message of the "Glad Tidings" to others, these are various subsidiary channels. Some of these are special channels, wider and deeper than others, through whom the waters of Truth have circulated more voluminously. Of such were the Apostles, prophets, evangelists, pastors, and teachers. (Ephesians 4:11, 12.) Pastor Russell, doubtless, was one of these special channels of Truth, and not the Society which he organized and which was merely an instrumentality used by him to facilitate the work of the ministry in which he was engaged. Who cannot see that if the Society were "the Channel," then indeed, the people of the Lord would be exposed to all kinds of delusions, *for both truth and error could be made to flow through it*-which in fact has been the case, as even the advocates of this channel theory will admit; *for many statements and predictions which percolated through it are now repudiated by all.*

## **ACTIVITY IN THE SERVICE OF THE TRUTH TO BE RESUMED**

Another thing noted was the tendency among the friends recovering from the shocks and experiences of the past two years, to adjust themselves to new situations and to look about to see what could still be done in the way of service of the Truth. A number of suggestions were offered in the way of outlining future avenues of service. The hope was expressed that "volunteer" literature would again be issued. Others were of the opinion that the conditions in the world would cause the minds of the people to become more receptive to the message of the Truth than at any time in the past, and, therefore, we should expect a renewal of former activities. So the loyal, earnest people of God are now preparing to once more lift high the royal standard of the Truth. Some are now disposing of literature they have on hand. Others are arranging to engage in Pastoral work. A number have asked for tracts. Still others are asking for something to do, and all are beginning to get restless over the enforced idleness of the past. We met with able brethren willing and ready to do local Pilgrim service here and there as opportunity offers, and who have thus been serving.

We wish to say further that many of the clear friends have expressed confidence in the members of the present Committee. They have likewise indicated their appreciation of the long, hard struggle of the past two years, on the part of those who have been contending against a one-man control or a set of men, Executive Committee or General Committee, controlling the Church of God. *It is realized more distinctly than ever that the Church should control its own affairs absolutely;* and that an organization, or Committee, is merely the machinery to be used in regulating its own business and in conducting its affairs. It is recognized that any individual who becomes inoculated with the idea that he has superior abilities and endowments, and should therefore endeavor to control and direct the Church, dominating his associates and the Lord's people at large, that the sooner this individual is removed from all positions of authority and power, the better for himself and the general interests of the Church.

All are eagerly looking forward to the time when a standard medium of communication and spiritual enlightenment and encouragement in the form of a classified publication shall be issued. With but few exceptions, the friends are in favor of having some simple.. business organization formed to carry on the work efficiently, decently and in order. They point out that without some medium of communication and expression of thought, without some arrangement for the consideration of writings and teachings purporting to be "meat in due season," without some representative board to maintain and give *expression to the general thought and purpose of the Church, not any local Ecclesia, but the Ecclesia of Christ,* there can be no unity or harmony among the "believers in the present Truth." Chaos and confusion are sure to result.

The friends insist that there is but tile one basis on which we can unite and go forward in the Lord's service; and that is to take up *the work* where it was *laid down.* by our great leader, and go on *with* it. As far as possible, re-organize the work and carry out his instructions ,as given in His Will, and directed in the Charter which he left for the guidance of the Church.

The friends are pleased to note the disposition manifested on the part of the members of the Committee, to be guided by the great motto adopted by "that wise and faithful servant" of God-"*Let him that would be greatest among you be servant of all.*"

Thanking you, dear brethren, for the privilege of co-operating with you in the interests of the Truth, and desiring to express to all the loyal, faithful friends of the "Present Truth," those who "love righteousness and hate iniquity," my fervent Christian love, I am, Your brother and fellow-servant in Christ, H. C. R.

## **THE RIGHT WAY**

Lord, is it still the right way, though I cannot see Thy face,.

Though I do not feel Thy presence and Thine all sustaining grace?

Can even this be leading through the bleak and sunless wild

To the City of Thy holy rest, the mansions undefiled?

Lord, *is* it still the right way? A while ago I passed

Where every step seemed thornier and harder than the last;

Where bitterest disappointment and inly aching sorrow

Carved day by day a weary cross, renewed with every morrow.

The heaviest end of that strange cross I knew was laid on Thee;

So I could still press on, secure of Thy deep sympathy.

Our upward path may well be steep, else how were patience tried?

I knew it was the right way, for it led n me to Thy side.

But now I wait alone amid dim shadows dank and chill;

All moves and changes round me, but I seem standing still;

Or every feeble footstep I urge towards the light

Seems but to lead me farther into the silent night.

I cannot hear Thy voice, Lord 1 Dost Thou still hear my cry?

I cling to Thine assurance that Thou art ever nigh;

I know that Thou art faithful; I trust, but cannot see

That it is still the right way by which Thou ledest me,

I think I could go forward with brave and joyful heart,

Though every step should pierce me with unknown fiery smart,

If only I might see Thee, if I might gaze above

On all the cloudless glory of the sunshine of Thy love.

Is it really leading onwards? When the shadows flee away,

Shall I find this path has brought me more near to perfect day?

Or am I left to wander thus that-I-may stretch my hand

To some still wearier traveler in this same' shadowland ?

Is this Thy chosen training for some future task unknown? known?

Is it that I may learn to rest upon Thy word alone ?

Whate'er it be, oh I leave me not, fulfill Thou every hour

The purpose of Thy goodness, and the work of faith with power.

I lay my prayer before Thee, and, trusting in Thy word,

Though all is silence in my heart, I know that Thou hast heard.

To that blest City lead me, Lord (still choosing ail my way ),

Where faith melts into vision as the starlight into day.

- FRANCES RIDLEY HAVERGAL.