

July 8

The church of the living God, the pillar and ground of the Truth. 1 Timothy 3:15

THE Lord's church, the only one to which the name *ecclesia*, body or church, is properly applicable, is so insignificant, so

(1Tim 3:14-15 KJV) "These things write I unto thee, hoping to come unto thee shortly: (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

HOW THOU OUGHTEST TO BEHAVE THYSELF IN THE HOUSE OF GOD

CONTEXT: (1Tim 3:2-13 KJV) "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach... (6) Not a novice, lest being lifted up with pride... (8) Likewise *must* the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre; (9) Holding the mystery of the faith in a pure conscience..."

F273 "While the entire Church throughout the world is one, yet in another sense of the word each separate gathering, or company, of believers is a representation of the whole. Each separate *Ecclesia*, therefore, is to consider the Lord as *its* Head, and to consider the twelve apostles as the twelve stars, bright ones, teachers, whom the Lord specially held in his hand and controlled—using them as his mouthpieces for the instruction of his Church in every place, in every gathering, throughout the entire age.

Each congregation or *Ecclesia*—even if composed of only two or three—is to seek to recognize the will of the Head in respect to all of its affairs. It is to feel a oneness with all the dear *ecclesias* of "like precious faith" in the dear Redeemer's sacrifice and in the promises of God—everywhere. It is to be glad to hear of their welfare, and to recognize the fact that the Lord, as the overseer of his work, may today, as in every period, use some special instruments for the service of the *Church as a whole*, as well as use certain members of each little local company. Looking thus to the Lord and recognizing the character of the servants he would use—humble, zealous, well reported of, clear in the Truth, giving evidence of having the anointing and the unction of the Spirit—they would be prepared to *expect* such general ministries to the needs of the whole Church, and to *seek* a share in the general blessing and dispensation of the "meat in due season" promised us by the Master. They will specially remember, too, how he promised special blessings in the end of this age, and that he would provide things new as well as old to the household of faith through appropriate channels of his own choosing. Matt. 24:45-47

The means, the channels of these blessings, the Lord himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of his promises; but, nevertheless, are to "try the spirits"—to test the doctrines from whomsoever they emanate. The proving does not imply a lack of confidence in those recognized as divinely directed channels of the Truth; but it does

unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven. (Hebrews 12:23) Its head and

imply a faithfulness to the Lord and to the Truth as superior to all human teachers and their utterances; it implies also that they are not listening for the voice of man, but for the voice of the Chief Shepherd; that they feast upon his words and love them—love to masticate them and to digest them. Such members of the body grow stronger and more rapidly in the Lord and in the power of his might than do others, because more attentive to the Lord's leading and instruction."

F247-248 "It seems less remarkable that "goats" and goat-like sheep in the Lord's flock should aspire to leadership, than that the true sheep who recognize the Master's voice, who know his Spirit and who are seeking to do his will, should with docility permit such goats or goat-like sheep to take the leadership amongst them. It is well that we follow peace with all men; but where we disregard the Word and Spirit of the Lord for the sake of peace it will be sure to result injuriously to a greater or less extent. It is well that all should have the docile, sheep-like nature; but it is necessary also that the sheep have *character*, else they cannot be overcomers; and if they have character they should remember the Chief Shepherd's words, "My sheep hear my voice [obey it]...and they follow me," "a *stranger* will they not follow...for they know not the voice of strangers." (John 10:5,27) It is the duty, therefore, of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. They should first be convinced that he has the real qualifications of an elder in the Church—that he is sound on the basic doctrines of the Gospel—the atonement, redemption through the precious blood of Christ, and full consecration to him, his message, his brethren, his service. They should have charity and sympathy for the weakest of the lambs and for all the mentally and morally lame sheep; but they would be doing violence to the divine arrangement to choose such for their leaders or elders. They should have no sympathy with goats, or with wolves in sheep's clothing who strive for place and authority in the Church.

It should be recognized that the *Ecclesia* is far better off without any public servant than to have for a leader a golden-tongued "goat," who would surely not "direct their hearts into the love of God," but seductively into wrong channels. Of such our Lord forewarned the Church; such the Apostle described, saying, "Of yourselves shall men arise speaking perverse things [wrong, misleading doctrines], to draw away disciples after them [to artfully attract followers after themselves]." The Apostle says that many shall follow their pernicious ways, by reason of whom the Truth will be evil spoken of. Acts 20:30; 2 Pet. 2:2

So we see it today. Many are preaching themselves rather than preaching the Gospel, the good tidings of the Kingdom...

bishop is the Lord, its law is His Word: it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Jesus Christ Himself being its chief corner-stone. Z. '99-37 R2429:1

They are seeking to be the heads of churches, instead of having all the members of the body look directly to the Lord as the Head. From all such we should turn away—the true sheep should give them no encouragement in their wrong course."

(Jn 7:16-18 KJV) "Jesus answered them, and said, My doctrine is not mine, but his that sent me. (17) If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. (18) He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

(1Pet 4:11 KJV) "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."

THE HOUSE OF GOD -- CHURCH OF THE LIVING GOD

R5250 "SERVICE OF THE BRETHREN A PROPER ZEAL "The zeal of Thine House hath consumed Me."—Psa. 69:9 ...

David indeed had a zeal for the House of God—for the Tabernacle first, and subsequently for the Temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that House.

We get the key to this prophecy from its application in the New Testament to our Lord... "The zeal of Thine House hath eaten Me up." (John 2:17.) The Lord's House in that case was the Temple; and our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the Church is His House—the House of God. The Apostles, speaking of the Church, say that we are the Temple of the Holy Spirit. (1 Cor. 6:19.) Again, it is said that we are builded together as living stones. (1 Pet. 2:4,5.) So we see that the real House of God for which Jesus had zeal was the House of Sons. The Jews had been a House of Servants under Moses; but Christ was a Son over His own House—the House of Sons—"whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end;" for "Faithful is He that calleth you."—Heb. 3:5,6; 1 Thess. 5:24.

THE SPIRIT OF CHRIST THE SPIRIT OF SERVICE...

During this Gospel Age the Lord invites the Church to be similarly consumed with Him... It will be a zeal, a warmth, an energy, prompting us to serve in the Church. It will mean that we will be consumed as the Master was consumed—in the service of His Church, which is His Body.—Matthew 20:28; 1 John 3:16."

PILLER AND GROUND OF THE TRUTH

Q719:2 "QUESTION (1908) How is the Church the pillar and the ground of the truth as stated in 1 Tim. 3:15?"

ANSWER--The word "ground" is used in a general way. This is not an improper translation, but we could have a superior one as given in the Emphatic Diaglott. The thought is, pillar and support of the truth, the ground-work of the truth, is that on which the truth is based, and by which it is supported. The mission of the Church here in the present time where error prevails, and sin prevails, is to be a supporter of the truth, to be those who will uphold the truth. We are, therefore, in this sense of the word acting as pillars and as the ground-work or foundation on which the truth of God is now resting in the world, and we shall ultimately be the foundation and agencies of God's truth throughout the whole world in the Millennial Age, because we shall be associated with the Lord Jesus Christ."

(1Sam 2:8 KJV) "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them."

R1813 "THE PILLARS OF THE EARTH

"The *pillars* of the earth are the Lord's, and he hath set the world upon them." -- 1Sam. 2:8

"Which shaketh the earth out of her place, and the pillars thereof tremble." Job 9:6

The first of these proof-texts is from the prayer of Hannah at the presentation of Samuel to the Lord's service. (*Verses 1-10*) It is a poem or psalm, and seems to have been inspired and prophetic. Compare its language and sentiment with the poetic-prayer-prophecy of Mary, our Lord's mother.—Luke 1:46-55.

The passage from Job is also poetic, and prophetically refers to the *shaking* of the coming time of trouble. That Job refers to the shaking of the "pillars" of the present social structure, and Hannah to the establishment of the saints as the "pillars" of the new order of things called the "new heavens and new earth," will be clear to all who read their contexts, *after* noting the significance of the word "pillar" in Scripture usage.—Gal. 2:9; 1 Tim. 3:15; Rev. 3:12."

R4542 "God hath reconciled us to himself through Jesus and hath given to us the ministry [service] of reconciliation"; not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God, be reconciled to him. Our message is that this reconciliation is eventually to reach the whole world, but that, at the present time, it is intended only for "him that hath an ear to hear."

As ambassadors for God, as "members" of The Christ, it is our ministry or service in the world to carry the message to all who can hear it—to persuade men, to encourage them by word and example, to be reconciled to God—to accept his terms and conditions and to submit themselves fully to his will. This ministry or service in the present time

affects merely the gathering of "the household of faith," including the "elect," but this is not the end of the service. Those faithful in the present work of the ministry of reconciliation will be counted worthy by the Lord of a share in the glorious work of the future. The reconciliation of that time will differ from the message of the present time. Now we persuade, we urge, we entreat, we lay down our lives for the brethren. We seek by word and example to encourage, to entice them to the Lord—to have fellowship in his sufferings and in our ministry.

The ministry of the future will be entirely different-- it will be glorious. Instead of suffering and sacrificing and being rejected of men, the future reconciliation work will be accomplished on a plane of glory. Our Lord and Head, glorified, will be the King of kings and Lord of lords. We, his humble followers, will be "changed" by the power of the First Resurrection and, as "members" of his "glorious Body," we will sit upon his throne."

E490 "Ye shall be hated of all men for my sake," "they shall say all manner of evil against you falsely for my sake." Marvel not if the world hate you: ye know that it hated me before it hated you. These words by the great teacher were to be true "even unto the end of this age": and they are as true today as ever. Whoever will faithfully *exercise* his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ and can say truly—"The reproaches of them that reproached thee are fallen upon me." Matt. 5:10-12; 10:22; Psa. 69:9; Rom. 15:3

And here again we behold the wonderful wisdom of the divine plan; for it is while performing his priestly ministry of "the word of reconciliation" to which the spirit of anointing impels, that each priest finds the necessity for offering up himself, a living sacrifice, holy and acceptable to God, and his reasonable service. Rom. 12:1"

R3282 "DEDICATION OF THE TEMPLE *1Kings 8:1-11,62,63... Golden Text: "I was glad when they said unto me, let us go into the house of the Lord."--Psa. 122:1...*

To our understanding of the teaching of Scripture, the fact that the materials for Solomon's Temple were prepared before its construction began, and were so perfectly fitted that no iron tool needed to be used in the construction, indicates that the antitype, this Gospel age, has seen the preparation of the various living stones, which when ready were marked of the Lord to their positions in the Temple, and fell asleep in Jesus until the time for the first resurrection, the time for the construction of the Temple. To our understanding we are now living in that time and have been in it since 1878. The living stones of the past have been brought together and the Temple is merely waiting for the few living stones which are still under process of trial and disciplining, chiseling and polishing. The resurrection "change" coming to each of these in turn places him with the fellow-members of the grand Temple of the Lord... As the Lord's people the time has come for us to know, to sing with the spirit and under-standing, the new song of divine mercy, justice, love and truth...

Our Golden Text is in line with the foregoing. Those who hear the invitation to

become members of the house of God, the house of sons, the antitypical Temple, and who receive the invitation into good and honest hearts, are indeed made glad, "Blessed are the people who know the joyful sound." We couple with this a similar expression by the same poet prophet, who declares, "I will dwell in the house of the Lord forever." Not in earthly houses, not in earthly temples, do we hope to dwell forever; but those who become members, living stones in the spiritual house, the heavenly Temple now under construction, will indeed dwell in the house of the Lord forever. For them to go out would mean the destruction of the house, for of it they will be members in particular; as the Lord declares they will be pillars in the house of the Lord, and the ministers of his grace and truth to all the people. This text will be true also of the world during the Millennial age. All mankind will then be invited to approach the Lord in worship, to approach the spiritual Temple, the Christ, and through the Christ to approach the Father; and all who shall hear that message and who shall obey it will be glad indeed, even as the message brought by the angels at the birth of Jesus intimated that eventually the tidings of great joy shall be unto all people."

(Rev 3:12 KJV) "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

R2832 "IN THE PARADISE OF GOD — REV. 21:1-7,22-27... *"He that overcometh shall inherit all things; and I will be his God and he shall be my son."...*

It is to this new heavens and new earth condition, this paradise, that our lesson introduces us. As the "new heavens"... signify the spiritual power and control of Christ and his Church in glory, so the "new earth" does not mean another planet, but a new social order on this planet. The declaration is that the former heavens and former earth (which are now) will then have passed away and be no more. All present institutions are to utterly perish in the great time of trouble with which this age is very shortly to end...

THE NEW JERUSALEM...

The New Jerusalem, as a symbol, represents the new spiritual government of the Millennial age. It is not earth-born, it is not reared by men, but, as here pictured, it descends from God out of heaven... The declaration that the city is adorned as a bride for her husband implies its grandeur and beauty... But additionally to this it reminds us that in the government of the future, the judges of the world are the saints... These are frequently called the Bride, the Lamb's wife...

THE GLORIFIED TEMPLE

The *third verse* of our lesson associates this city with the other figure of a symbolic Temple, which the Lord is now preparing, of which the saints will constitute the "living stones" and "pillars;" for it is declared that the tabernacle (dwelling) of God shall be with men in this city (government or kingdom). God will dwell in this glorious city or government—it will be his Temple,

and the world of mankind will approach God in it to receive the divine blessings, as Israel approached the typical Tabernacle and the Temple in their typical religious services. Thus God, represented in his Church (the Christ, Head and body) will dwell with men (the world of mankind during the Millennial age) and they shall be his

people;—all mankind will be treated from the standpoint of reconciliation...

While the Millennial Kingdom will be the Kingdom of God's dear Son, it will also be the Kingdom of God... Nevertheless, it will be a separate Kingdom from that of the remainder of the universe, as the Apostle Paul indicates. (1Cor.15:24,25,28) "He must

reign until he hath put all enemies under his feet....And when all things shall be subdued unto him, then shall the Son also be subject to him that did put all things under him....Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father,"—at the close of the Millennial reign."

R2427 (From Harvest Truth Database V10)

"ARE CHRISTIANS DESERTING LOWER NEW YORK?"

DEAR BROTHER RUSSELL:—I send you herewith a page taken from the *New York Herald*, Jan. 8th, the principal part of which is devoted to—

"A STUDY OF A REMARKABLE CHURCH SITUATION IN LOWER NEW YORK CITY"

The array of facts showing a steady and uniform surrender of ground by the churches, notwithstanding the increase of population, should indeed prove an astounding revelation to the "Christians" appealed to. And the fact that these matters are promulgated by one of the eminent leaders of the New York pulpit, and are verified and added to by the *Herald's* investigations, makes the statements well nigh indisputable.

It seems to me that the "study" of the conditions here presented lies not so much in the apparent, surface truth presented, namely, that south of 14th street the "church" would appear to be doomed to practical extinction, as it does in an inquiry into the results which may be expected from this moving and movable church in its later surroundings.

The mistake of abandoning this field can and may easily be remedied, if the conscience of the powers that control the situation be sufficiently deeply pricked. But the causes which suggested, and eventually accomplished, such sweeping changes are still at work in their new abode, and are accomplishing still other changes.

It is to be noted that the new *field* of these *old* "churches" is to-day the fashionable quarter of the city; and of course it is to be expected that these *old* "churches" are called upon to cater to the new requirements. Accordingly we are not surprised to learn that one such requirement is EXCLUSIVENESS.

In the old abode, the idea would not have been tolerated; but conditions are now changed, and the new *environment* is such, that what before seemed to be sinful may now be regarded as an aid to the upholding, if not the upbuilding, of the edifice.

Pursuing this thought, it would be interesting if there could be collected, for purposes of comparison, the subjects discussed, and texts preached from, in these older edifices, in days gone by, and those now made use of in the new fields. I am convinced the relation would be as startling, almost, as the facts here given.

When we reflect upon these things, can we wonder that our friend, Mr. Moody, in his last evangelizing work in New York city, told its ministers and people that if Jesus Christ should appear in person in one of their "churches," he would be driven out, because they would not recognize him!

Since reading the statement of facts alluded to, my attention has been called to another *ministerial* occurrence, which has its bearing on this particular line of "study."

An eminent D.D. of the metropolis, with a big church, fat living, well liked, and ostensibly doing a good work, is offered a professorship in one of our seats of learning. Rumor has it that he wants to accept it. Meeting a friend of the aforesaid D.D., I took occasion to allude to this call and its probable acceptance. "Yes," said this friend, "you know _____ is not patterned after the old style preacher; he is a club man, something of a sportsman, can take his little toddy, and is 'hail, fellow, well met' generally. He is very popular, and is beloved by his congregation, which is fighting hard against this call. But he has literary aspirations, and consequently favors it." Thus we see at work the same underlying evil which succeeded in driving the "church" out of the down-town vineyard.

The student of history, noting such potent and disturbing events as here stated, discovered to-day in New York, sees them to-morrow reflected in London, events, tho peculiar to a locality, having at the same time a universal significance; he hears the alarm sounded, not

by the pessimist, but by the brains and conservative judgment of the church as it is understood to-day, and cannot fail to see the inevitable trend of events.

Can these conditions be changed? Reason answers, about as easily as the heathen are to-day being changed or converted. It must be obvious that the powers which now obtain are as impotent to work the desired change (if indeed it be even desired) in the one case as in the other. What a profoundly sad outlook must the array of facts, which give rise to these and cognate thoughts, produce in this, the closing year of the century.

Sad must they be to the student of events, unless indeed he be also a student of God's Word, and can discern his times and seasons, and their peculiar events. Then what a change! As one season alternates another with precise regularity, each doing the work allotted to it, so he sees the conditions now prevailing fulfilling their purpose, only to give way to still other conditions in a later development of God's plan.

He looks ahead to that future great epoch in the history of time, which is to take the place of the present, and by faith he realizes some of the changes then to be established. Among these changes, he is assured that "an highway shall be there, and a way, and it shall be called, The way of holiness;" and "the way-faring men, tho fools, shall not err therein."—Isa. 35:8.

As one of those who are quite ready and willing to note the signs of the times, tho more especially because he is assured by the Word of truth that "*weeping may endure for a night, but joy cometh in the morning;*" and confident in the comforting assurance that in *that day* (Millennial morning) pauper "churches" will be unknown and unnecessary, because *the way of holiness* shall be open to all, and all shall then know the Lord from the least unto the greatest (Jer. 31:34), I remain, in the common faith,

Faithfully yours, JOHN W. ALEXANDER.

Extracts from the *Herald* are as follows:—

"ARE CHRISTIANS DESERTING LOWER NEW YORK?"

"Dr. Peters says so in a sermon, and the *Herald* here shows that twenty-three churches have been abandoned or moved from below Forty-eighth street in the last ten years.

"The church, instead of adjusting herself practically to the changed conditions in civilization in New York, moves up town and puts on style....A church is located with reference to clientele. So much money must be paid to support it, and it must locate where the rich live, and, as a result, those needing the saving influence of the Church most are neglected;"—says the Rev. Dr. Madison C. Peters.

"This is a startling arraignment of the church in New York; yet the Rev. Dr. Peters quotes statistics which bear out what he says. The church in the Borough of Manhattan is moving up town, and the lower part of the island is every year becoming more churchless. An investigation made by the *Herald* shows that within the last ten years seventeen houses of worship have moved up to the less thickly populated parts of the city, where the wealthy live, and six churches below Fourteenth street have gone out of existence. In the region from the Battery to Forty-eighth street twenty-three churches have in ten years either moved up town or have become extinct, and little has been left in their place.

"The Christian forces at work below Fourteenth street,' to again quote the words of the Rev. Dr. Peters, 'with a population of 700,000, are not as much as they were twenty-five years ago. Altho during that time over 200,000 persons have moved in below Fourteenth street, twenty churches have moved out. One Jewish syna-

gogue and two Catholic churches have been added, so that if we count the churches of every kind there are seventeen fewer than twenty-five years ago.'

"It will be seen by consulting the table of churches which have moved up town that all of them belong to Protestant denominations, with the exception of one Catholic organization. There have been from time to time utterances from various pulpits denouncing the lack of fervor shown by the Protestant churches. It is not an optimistic view of the work of the church among the masses who live in the lower part of the city which is drawn from an analysis of the uptown movement of the churches.

"There are many who maintain that the churches are doing missionary work in the fields which they have left. With the exception of the efficient work of Trinity Parish, of the Protestant Episcopal Church, and the work of the Catholics, this field in the lower part of the city is practically left to the sower of tares. ...There is no escape from statistics. The majority of those who dwell in the lower part of the island are churchless. South of Fourteenth street there is one church to every 4,732 persons. In that section there are districts where there is one saloon to every 111 persons.

"In discussing the causes of the movement of the churches, Dr. Peters, the pastor of the Bloomington Reformed Church, told me that the fashionable churches were becoming fashionable clubs.

"Let me give you two examples of what I mean,' said he. 'A man who belonged to one of the uptown churches told me recently that in his church there was only one poor man, and "he a Scotchman who could not be snubbed into leaving." Another man, a member of a church of the exclusive uptown kind, told me that in his church the pew rents were made so high that only a "certain class" could come.'...

"Statistics show that in comparison with the growth of population here the Presbyterian Church in this city has lost eighty per cent. in the last twenty-five years. The Methodist Church, supposed to be the most aggressive force in Protestantism, has in the last twenty years increased only twenty-five per cent., whereas in proportion to the increase of population in the borough it should have increased eighty-five per cent. The Dutch Reformed Church has in the same proportion lost ten per cent. The only Protestant church doing anything like holding its own here is the Episcopal Church. That is largely owing to the fact that much of the enormous wealth of Trinity Corporation is used in work among the poor. The census of 1890 gave the Catholic population of the then city of New York as 380,000. If the Catholic Church had held her own she should have had 900,000."

* * *

Some one failing to grasp the situation will perhaps say or think—"Well, you criticize others, but what are you doing in the line of mission-work?"

We reply that it is not the *actions* of these "churches" that we find fault with, but the inconsistency of their *actions* and *professions*. These denominations, one and all, profess in their published creeds that they exist for the very purpose of *converting the world*; and that all not converted by them will suffer a horrible eternity; and straightway they leave the world to what they say is its fate, to meet for essays, lectures, music and social pleasures—as "social clubs,"—called "churches."

Our views of the divine plan for human salvation are very different from theirs: and hence the question is not, are we following their theories more consistently than they follow them? but, are we following our own conception of the divine plan consistently?—are we practicing what we preach and profess to believe, faithfully? We trust that every regular WATCH TOWER reader can answer promptly,—I am doing with my might what my hand finds to do, in harmony with my understanding of the divine will concerning me. And if any cannot so answer, promptly, we trust he will begin at once such "reasonable service."

We hold that *none* are in danger of eternal torment—that the very thought of such an unjust punishment for sin is in antagonism to God's revealed plan, rightly interpreted, utterly repugnant to "the spirit of the truth," "the spirit of Christ," "the holy spirit."

We hold that *ignorance* neither justifies nor condemns—either

in New York or Africa or elsewhere; but that knowledge alone brings blessings and corresponding responsibilities. Nor do we understand that all knowledges bring grave responsibilities and are savors of life unto life or of death unto death; for but one knowledge, one science, is thus made a test in the Scriptures—the knowledge of the way, the truth and the life; the knowledge of the *true* God, the God of Justice, Wisdom, Love and Power.

We hold that the masses in down town New York, not possessing this knowledge, but being *blinded* in their minds by the "god of this world" (2 Cor. 4:4), are not on trial *now*, as are we who have this knowledge, but will have their trial by and by, during the Millennial age, at the same time with the "heathen" millions of Asia and Africa;—after Satan has been "bound" and deceives the peoples no more (Rev. 20:1-4), after the Lord and his elect Church have begun the reign of righteousness. And we hold the same to be true of their polished and wealthy and better educated neighbors who have moved up-town; and who, "blinded," mistakenly call themselves "churches."

We hold that ⁽¹⁾the Lord's Church, the only one to which the name *ecclesia*, body or church, is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven. (Heb. 12:23.) Its head and bishop is the Lord, its law is his Word: it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Jesus Christ himself being its chief cornerstone.

We hold that, while neither the *masses* of lower New York nor the *classes* of upper New York constitute this Church, some in both may be eligible to its membership and blessings—"even as many as the Lord our God shall *call*," and no more. And we hold that in New York, as elsewhere, many more have been called than will be chosen;—because the call being to a very high post of service and honor, God has made the way to it *narrow*—so narrow that few find it, and fewer still care to walk therein after they have found it; a way of self-sacrifice, self-denial.

In harmony with this our faith and knowledge respecting the divine plan, we are neither sitting in the seat of the scorers, drawing nigh to God with our lips, while our hearts are far from him (rebelling against him as monstrously unjust and unloving—as blasphemously misrepresented in the creeds of Christendom), nor are we excitedly and frantically with drums and tambourines and "War Crys" striving to save from eternal torment fellow creatures—under a theory that God would horribly and unjustly misuse them, but for our efforts.

On the contrary, we are endeavoring to do as Jesus and the apostles and the early Church did, before the errors ("tares") of false doctrine were planted by the great Adversary. We are striving to find those who are not wholly blinded by the god of this world;—the "called," those who have "ears to hear," among the "masses" and among the "classes;" we are seeking to find, and to explain to them the way of the Lord more perfectly. And whether they hear and obey, or whether they forbear, we doubt not for a moment that all the gracious purposes of our all-wise God will be accomplished,—that the foreordained number of the "copies of his Son" will be completed, and that then these as the body of Christ, "the Seed of Abraham," as God's glorious Kingdom, shall rule and relieve from blindness all mankind and bless and uplift all willing to obediently return to God's favor through the great Redeemer.

Above all we are seeking now, because it is the "harvest" time, the time of preparation for the marriage of the Lamb, to prepare ourselves, and each the other, for that great event which shall complete our joy and usher in the world's blessings;—that we may be in heart (and as nearly as attainable in the flesh also) "without spot or wrinkle or any such thing."—Eph. 5:23; Rev. 19:7.

Additionally, we are sympathetic toward all secondary influences of our Light—moral reforms.

⁽¹⁾ July 8 Manna, 1Tim 3:15