

the Society, years ago. This applies also to the Society's work in foreign lands.

#### TRUE DEFINITION OF BABYLON

Question.—If the I. B. S. A. headquarters should promulgate methods not understood or approved by us are we to apply Rev. 18:4, "Come out of her, my people," and if so, how?

Answer.—I think if the I. B. S. A. can be shown to be a section of Babylon, we all ought to get out of it. If we all get out on the same side, where shall we be then? I think we shall be pretty close together if all get out on the same side.

The word "Babylon" signifies "confusion," and in Revelation 18:4, it is used in reference to mixing the things of God and of men. There was a time when, throughout Europe, the kingdoms came very much under the influence of the Roman Catholic church. To some extent those kingdoms came under the influence of Christianity—to the extent that there was Christianity in the Roman Catholic church.

It is well to emphasize that there was a time when the Roman Catholic church was the only church in the world, and when people knew no better than to be in it and of it. Where would they have been, otherwise? Then there came a time when the church officials, those who were high in the church management, succeeded in coming into affiliation with the Roman Empire; and the Roman church became its successor. Then the church of Rome began to sway the nations and to tell the people of this or that principality, "Your king is not in harmony with us. You can select another one." Then there would be a revolution. The Pope and the Catholic church were back of these changes. That is the way it began. There is where the illicit marriage of the nominal church and the world took place.

In many European nations this has now been gradually changed. In some the church and the state are completely separated. But this change has not been made in Austro-Hungary. The people are strictly under the control of the Roman Catholic church. The church has to do with everything. In Great Britain, the representatives of the church of England sit in Parliament, as part of the Government. The church bishops are members of the House of Lords. In Germany and Sweden, it is very much the same. Their government and God's government are lined together in the minds of the people.

This state of things God calls Babylon—the professed church of Christ being married to worldly governments. These have been called Christian governments by mistake. They are not Christian. Look at present conditions in Europe. The governments at war are not manifesting the Spirit of Christ. There are Christians in all these governments, but the governments themselves are not Christian. The nominal church has been responsible for this state of things. The situation has so warped men's minds that they think their present course the right one. They think that Christ is now reigning. In their minds the reigning king and the parliament represent God on earth. The Lord would have us separate from all this.

There is another way in which the spirit of Babylon manifests itself; as, for instance, in the Protestant churches—Methodist, Baptist, Presbyterian, etc. They pander to the worldly spirit. They take note of the rich, trying to work in with the rich and get the rich into positions in the church. Thus they recognize money above spirituality. In many cases money runs the church. That is not the basis under which the true church operates. There is a system in connection with all of them, even in the Baptist church, the most liberal of all.

The Baptists will say, "We are in no bondage; we have no ecclesiastical control at all." They do not realize that the spirit of Babylon has gotten into the church. Suppose we have here a congregation of Baptists. As a congregation they call their own minister and attend to their own affairs. A certain minister, then, Brother A., is called to serve them. But he must be ordained as pastor of this congregation. So they send for some other Baptist ministers—say Brother B., Brother C., and Brother D. to ordain him. But Brother A. does not stand in very well with the ministers called to do the ordaining. So they say, "We will not ordain Brother A.; he is irregular." And the congregation ask, "You cannot ordain him?" Then they reply, "We have nothing at all against Brother A., but we will not ordain him." So you see the preachers have the rule, and the people do not know it.

The Baptists will tell you that the preachers have no authority at all. But the Baptists cannot do a thing without the consent of the preachers; this they do not seem to know. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another man to preach the Gospel. God does the ordaining; and it is for the church to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. All this ordination by men

is Babylonish, a species of machinery to manage the people. It is all worked just like politics.

Nevertheless the Baptists are the nearest free, of all so-called "orthodox" sects. The people in the Methodist church have almost no liberty, except the privilege of giving money. That is the principal liberty they enjoy. The bishops rule in co-operation with the presiding elders. At each annual conference the presiding elder and the bishop have it fixed what minister is to go here and what one there. The minister that does not stand by the presiding elder will go to the country place which pays only \$400; while the one who does stand by him, though no more capable, will be sent to a place that pays \$1,000 or more. I have had several Methodist ministers tell me this. They complain about it, but do not want to get out of a job altogether. That is not the liberty wherewith Christ makes free. I realize that this is a system. Let me show you what a system it is. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders. They have their head or chief amongst them. They have a human head. The General Conference is the highest authority.

So the Presbyterian church has a head in the way of a General Assembly which has the deciding of matters. All this is according to the course of this world. The simplicity of Christ is not generally observed, except amongst the friends of the International Bible Students Association. There it is very general, and the Word of God is observed. They learn to take notice when things are going wrong. The simplicity of the matter is evident to all.

On one occasion I was called upon by a minister of the Reformed church. He wanted to know how I managed my church. I said to him, "Brother ——— I have no church." He said, "You know what I mean." I answered, "I want you to know what I mean too. We claim that there is only one church. If you belong to that church, you belong to our church." He looked at me in surprise. Then he said, "You have an organization; how many members are there?" I replied, "I cannot tell; we do not keep any membership rolls." "You do not keep any list of the membership?" "No. We do not keep any list; their names are written in heaven." He asked, "How do you have your election?" I said, "We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation." "Well," he said, "that is simplicity itself." I then added, "We pay no salaries; there is nothing to make people quarrel. We never take up a collection." "How do you get the money?" he asked. I replied, "Now, Dr. ———, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing, anyway?'" He looked at me as if he thought, "What do you take me for—a greenhorn?" I said, "Now, Dr. ———, I am telling you the plain truth. They do ask me this very question, 'How can I get a little money into this cause?' When one gets a blessing and has any means, he wants to use it for the Lord. If he has no means, why should we prod him for it?"

There would be nothing to come out of, as an organization, if one is an International Bible Student. You cannot get out of anything you have not gone into. If any one can tell me how he got into Babylon by getting interested in the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, let him show me how he will jump out, and I will jump with him.

#### ISRAEL'S PRIESTS DIED TYPICALLY

Question.—Please explain Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment."

Answer.—This is explained better, perhaps, in the STUDIES IN THE SCRIPTURES than I can take time to explain it here. It is difficult to explain a matter like this in three to five minutes, because the whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy, and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy-Seat, he went into the Most Holy, representing heaven itself.

The antitype is that our Lord Jesus offered up himself as