

The
PRESENT TRUTH
and
Herald of Christ's Epiphany

WINTER 2003
A.D. 2003 — A.M. 6131
WHOLE NO. 701

C O N T E N T S

Fire on the Mountain 2
Bro. Russell and Bro. Johnson
on Anarchy 10
49 Star Members 13

DEPARTMENTS
In Memoriam 15
Timepiece 15
Announcements *Back Page*

"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

FIRE ON THE MOUNTAIN*

A STUDY OF ANARCHY — ITS NATURE, HISTORY, AND RELEVANCE TO 1 KINGS 19: 11, 12

INTRODUCTION

From the teachings of the Laodicean Messenger, one learns of the part being played — all unknowingly — by various political philosophies and institutions, including Anarchism, in the outworking of the Divine Plan. But whereas many of them are well-documented, Anarchism has been so widely feared by all other parties that awareness of it has been suppressed. In consequence, its principles and history are little known. It is to redress this imbalance, and because there is very little “packaged” information on the subject available elsewhere, that the following article is presented. Parts of it may prove difficult for some first-time readers to absorb, but Epiphany Bible Students should take note that both Bro. Russell and Bro. Johnson were very much aware of the nature of Anarchism in its various forms

and of the significant part it plays in the outworking of God’s plan, as can be seen from their writings.

Without a working understanding of the subject of Anarchy, we cannot properly read and understand the signs of the times. In the deteriorating world conditions of the present time and the troubles that lie ahead — which will no doubt be, as prophesied, so awful as to be almost beyond description — the brethren will have need to draw closer together in the sphere and influence of present truth which God has so graciously provided for us as a shelter in these times (Isa. 4: 6). This study attempts to open up one of the least-understood features of the world’s experiences in this Time of Trouble — a period of worldwide anarchy pictured in the “fire” of 1 Kings 19: 12 — in the hope that it will enable the student of the Bible to more easily and fully discern this aspect of the signs of the times.

* * *


HISTORY REVEALS THAT MANY of the methods and institutions used to control and direct the affairs of mankind begin with the good intentions of their founders. Those in more recent times who first developed the principles of Anarchism, Communism, and modern Democratic Socialism are no exceptions.

The truth of this is demonstrated in the political views and socio-economic reasonings of early radical thinkers such as Henri de Saint-Simon (1760-1825) and François Marie Charles Fourier (1772-1837), and their successors, the Utopian anarchists such as Pierre Joseph Proudhon (1809-1865) and Peter Kropotkin (1842-1921). These men, who dreamed of and planned for a better world, were motivated by high humanitarian ideals in spite of their impracticality and their unwarranted and mistaken confidence in mankind’s essential goodness.

These utopian radicals could never realize their idealistic dreams; but even if they could, their ideal world would still fall far short of that “new earth” which is promised by God’s great Plan for mankind (2 Pet. 3: 13). To all who fully understand and believe this wonderful Plan of the Ages, all hopes in any of mankind’s schemes fade to insignificance and become unworthy even of consideration.

Even certain perceptive worldly political historians have pointed out that, throughout the Christian era, the concept of a “better world” here on earth was to be found only

* This presentation has been adapted, with permission, from a discourse given in 1997, by Bro. H.W. Roberts, British Representative and Pilgrim. In its historical view of anarchy as a social philosophy (anarchism), it expands our general understanding of the subject. We heartily thank him for his efforts.



ISSN: 0032-7700
Postage paid at the post office at
Chester Springs, Pa. 19425-2700, U.S.A.
Published regularly since December, 1918

Published 4 times a year (Winter, Spring, Summer, Autumn) by
the Laymen’s Home Missionary Movement

Editorial Offices
1156 St. Matthews Road
Chester Springs
Pennsylvania 19425-2700, U.S.A.

General Editor
Bernard W. Hedman

Associate General Editor
John Davis

Annual Subscription
\$8.00 (single issue, \$2.50)

Other Publications
The Bible Standard

Foreign language editions
Danish, French, German, Polish, Portuguese, Tamil,
Malayalam, Kannada, Ukrainian

Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord’s people, as He is pleased to provide it.

where the Christian Gospel has been taught. There seems to be no reference to such a “vision” of a “new earth wherein dwelleth righteousness” in any other than those cultures that have been influenced by Christian teachings (Isa. 65: 17; 2 Pet. 3: 13). It follows, therefore, that not only the early anarchists, but also those who sprang from them, such as Karl Marx and other revolutionary radicals, must somehow have received their vision of a “better land” from those who had first preached the Gospel of the Kingdom of God.

The political cultures that we know of as Anarchism, Communism, and Democratic Socialism are thus revealed as mere worldly, secular interpretations — counterfeits — of the Divine revelation of a better world to come.

THE “VISION” OF CAPITALISM

Capitalism was not the originator of its own “vision,” but received it from certain spirit-begotten ones in Christendom, as both Bro. Russell and Bro. Johnson show in explaining the antitype of the sons of God, daughters of men, and giants of Gen. 6 (R2842, 2844; D369, 370; P’44, 27, para. 1; BS’58, 46).

It is worthy of note that the capitalist culture which grew, mushroom-like, out of the Industrial Revolution to achieve the form with which we are familiar today, has in very recent times undergone a technology-induced metamorphosis. It is beginning to emerge in a new form and with a grand strategy for creating a new dimension in world economic control.

This change is being energized by the desire of multinational business corporations, financial giants, and technological entrepreneurs to be free from the influence of what they regard as “taxing” and “interventionist, interfering” governments. These governments, burdened by national problems and preoccupied with their own national agenda are perceived by global business interests as exercising too much restrictive control, hampering the development of trade, and demanding too high a “cut” from profits, in order to fund social schemes and other needs of the state.

Current developments in the world of electronic communications have provided these global enterprises with the means of achieving the freedom they crave by introducing a new communications level, a “superhighway,” for the traffic of world finance and trade. On this level they can operate almost completely beyond the control of all the institutions and instruments of the world’s governments. For instance, the use of international monetary systems and conformity to national fiscal policies can now be replaced by “virtual financing,” using global-tender electronic “tally money” — no national control, no taxes to pay, no questions asked.

This new operational level is “cyberspace,” where each individual “superhighway” user can exercise sole and absolute control over his or her own business affairs. This in turn enables the formation of untraceable cartels of truly enormous and arbitrary power, easily able to transfer their operations

from high-labor-cost and “unco-operative” countries in the developed world to low-cost, third-world countries that are in poverty and desperate to attract capital investment.

Trade Union leaders in the West are aware of this and are fearful of a future in which they and the work force they represent become redundant. This development enables us to appreciate something of the origin, nature, and magnitude of those anxieties that are fuelling an increasingly violent “anti-capital” protest movement.

A DEFINITION OF ANARCHY

Simply stated, Anarchy is the absence of government, a political situation in which there is no supreme power, no centrally positioned rulership. This meaning derives from the primitive Aryan word for “brain,” and was borrowed by the Greeks to provide the base for their word, *arkhos* (head, or leader). If we add to *arkhos* the Greek negative prefix *an*, it gives us *an-arkhos*, meaning no head or leader, or against rulership, and from this, our word anarchy is derived, implying a state of headlessness, leaderlessness, or even brainlessness. This meaning supports the popular notion of anarchy as a state of lawless confusion and unbridled social chaos. However, it is a *mis*conception of anarchy to believe that there is nothing more to it than social chaos and devastation. Such a limited view ignores other significant aspects of the subject.

There is, in fact, a long-established school of anarchical thought which teaches that all organized government is both evil and unnecessary, and that personal liberty compatible with social virtue should be granted to each and every individual. Under this view, all would then share the benefits and learn to live by the standards of that virtue in what would become a benign, utopian society.

This form of anarchy has been considered by able social thinkers and activists over the past two-and-a-half thousand years at least, and an anarchic way of life which is far removed from the mindless mayhem of popular conception has been proposed by a number of them as the *ideal state* toward which all other social developments must lead.

Historical Examples

One example of this is the scheme of Samuel Taylor Coleridge (1772-1834) (of *The Rime of the Ancient Mariner* fame), who in the late 18th century planned with fellow-poet Robert Southey (1774-1843) (author of *The Life of Wesley*), and others, to establish a “Pantisocracy” (*panto*, universal; *iso*, equal; and *kratia*, rule — a universally equal sharing of rulership) on the banks of the Susquehanna River in Pennsylvania. Here people would live without central government, in a largely anarchic way of life. This particular utopian scheme was never put into effect, but the concept was popular among many intellectuals of that time.

Another form of anarchy is that puritan and primitive form of ascetic Christian living advocated by the Russian writer Count Leo Tolstoy (1828-1910) (author of *War and Peace*), which has given rise to the expression, "Tolstoyan Anarchy."

Various Forms of Anarchy

Anarchy generally stems from three causes:

1. Social chaos caused by breakdown of law and order under one government;
2. Political chaos where competing would-be governments make it impossible for any one of them to rule effectively;
3. The deliberate setting aside of any form of central government in favor of one of two alternatives:

(a) Administration of affairs by independent and elected syndicates such as trades associations: *Anarcho-Syndicalism*.

(b) Total freedom of each individual living in an agreed, universally benign relationship: *Utopian Anarchism*.

The third form has two main variations shown at (3a) and (3b), which are today being pursued by competing anarchistic groups as the only viable alternative to the evils they perceive in even the more stable of existing societies. These perceived evils are, on the one hand, the corrupt and tyrannical political regimes that are seen in some countries, and on the other hand the weak, fumbling, and ineffectual democratically elected governments observable in other more politically advanced nations.

Still more perceived evils have come to the fore in recent times in the shape of "globalized" businesses and supranational financial dealers. The controllers of these institutions (referred to by one author as the "new barbarians"¹) are increasingly manipulating world trade, the control of capital, and the brokering of power to their own advantage. Because they conduct their affairs on the "information superhighway," in the liberty afforded by cyberspace, which is increasingly beyond the control of elected governments, they are able to operate freely in their own interests with little accountability. This worldwide — and largely unchecked — liberty, which is open to any entrepreneur in any field who can use the facilities afforded by information technology, is currently being exploited to a degree which is bringing its own element of anarchic disorder into world affairs.

Many well-meaning idealists, perceiving these things as evil, are taking the law into their own hands and seeking to suppress or destroy what they see as unacceptable developments in society. They, in turn, adopt anarchic

measures in resorting to civil disobedience, although many of these participants do not realize the true political (anarchic) nature of their actions.

RADICALS AND CONSERVATIVES

Simply expressed, radicals are those who want fundamental reform of an existing political system, whereas conservatives want the existing system to be preserved — conserved — to stay the way it is. Until the Industrial Revolution in the late 18th and early 19th Centuries, there were only two mutually antagonistic political classes in European society: the peasants and the "upper classes."

Shortly after the Time of the End set in (1799), politically radical movements with the interests of the poorer, peasant class at heart sprang up and began to work for a social and political revolution (peaceful or otherwise). This would rid the "lower orders," serfs and peasants, of their politically conservative masters — the kings, clergy, and aristocracy in Church and State. By this revolution the existing order of affairs would be completely replaced by a single social class, a utopian, agrarian society. The conservatives, with the interests of the privileged few at heart, defended the status of the ruling classes. Thus, the division of interests was uncomplicated.

The Radicals Split

The introduction of machines and factory life completely changed the culture of the whole civilized world. New political groupings appeared, arising out of the emerging interest groups of factory workers, factory owners, capitalists, industrial lawyers, and so forth. In this new environment the radicals themselves were split, being forced by these changed conditions into making a choice.

At that time Proudhon (whose writings had led Karl Marx (1818-1883) to become a socialist), and Mikhail Bakunin (1814-1876), were the main leaders of theoretical Anarchism. Believing that all forms of rulership are evil, they sought to introduce a universal, *rural*, anarchic economy. They viewed the Industrial Revolution as a great evil, claiming that the factory system would serve only to further enslave the people and impose new masters. Through the new factory systems peasants would be drawn away from their radical purpose, which was to overthrow their historic masters, the ruling classes, kings, aristocrats, and clergy, by a popular uprising. All hopes of a utopian society would be lost. Therefore, they argued, factories and machinery should not be built — or if built, *should be destroyed*.

The Rise of Communism

Other radicals — many of them former anarchists — preferred to adopt the new factory system and, through the agency of a *revolutionary state*, use the benefits for the whole of society rather than for the privileged few. These "factory-favoring" radicals were educated in this new concept of an

¹ *The New Barbarian Manifesto: How to Survive in the Information Age*, by Ian Angell; published by Kogan Page; copyright 2000, by Ian Angell.

industrial society by the socio-politico-economic teachings of Marx and Friedrich Engels (1820-1895), and the conversion of many to this new vision of Socialism led away from Anarchism to the development of a new form of communism. This was based not on the ideas of earlier radical thinkers — where “communes” were loose associations of free men, agricultural workers, and artisans, cooperating voluntarily for the common good — but communes based on *state control* of all factories, farms, services, and the means of exchange, administered by a body of elected representatives.

Marx and Engels reasoned thus: in order to run the factories, peasants would have to be educated in various new skills by their masters. The factory worker would therefore become an “educated peasant” (for whom Marx adopted the collective ancient title of the *proletariat*). Being so educated, these could then be taught the principles of radical politics, economics, and organization — things that had not even entered into the thinking of the peasant classes. Thus, a new and powerful sector emerged in society through which, Marx taught, a worldwide revolution and a new order of society could be achieved.

The homes of this new social class of wage-earning factory workers were not scattered over the countryside as were the peasant dwellings, but built close together, near to the factories and forming townships with supporting infrastructure. In this situation, recruitment and group education in the philosophy of radical politics became possible. Marx saw in this new social class a powerful revolutionary force with newly acquired skills, capable not only of overthrowing an existing reactionary state, but also — most importantly — *of replacing its institutions and rulers with a complete, new economic and governmental system.*

This was a kind of revolution which a grossly ignorant and virtually uneducated peasant class could not have achieved. It was for this reason that the majority of radicals, especially in Russia, followed Marx, Engels, and successive leaders of the new Communism, rather than Proudhon and Bakunin, the main protagonists of traditional anarchism. Thus the appeal of anarchism was greatly weakened as a direct result of the Industrial Revolution. As the new Communism grew, frustrated anarchists sought to draw attention to their political aspirations by turning to an extreme form of propaganda, known as “propaganda by the deed,” which included assassinations by knife and gun, and the throwing or planting of bombs to gain maximum publicity for their cause.

Communism Splits

Later in the 19th century, with the anarchists still languishing in the background, the factory-minded majority among radicals was further split as disagreement arose on the

way in which a radically reformed, industrialized state should be organized. The Marxist form of communism based on class war and revolution by the proletariat, which took root among socialists in Germany and Russia, had no appeal in more democratic countries, especially in Britain (at that time wielding immense influence through the power of her empire). The British nation was at that time still strongly affected by the evangelism of John and Charles Wesley, by the British and Foreign Bible Society’s religious zeal, and by the religious revivalism of American evangelists, Dwight L. Moody and Ira D. Sankey.

James Keir Hardie² (1856–1915), a Christian believer, socialist reformer, and founder of the Independent Labour Party in Britain, stated clearly that there was no room in Britain for the atheistic form of revolutionary Communism preached by Marx and Engels. In this way radical politics in Europe underwent a division into the two main branches of organized radical political expression that are with us today³:

1. *Revolutionary Communism* — the object of which is the violent overthrow of royalty, church, aristocracies, and the capitalist system, to be achieved by class war; and
2. *Evolutionary Socialism* — a structural levelling, to be evolved peacefully and democratically within a parliamentary (democratic) framework.

A Compromise

Meanwhile, the hard-line anarchists, now a minority group, still looked to the peasant classes to achieve their revolution, and they clung to their purpose with zeal and determination. They flourished most in poorer countries where the effects of the Industrial Revolution were felt least, especially in Russia where the *Nihilist* movement became strong (Latin *nihil*, nothing — the doctrines and system of a violent revolutionary party which rejected all existing social systems and treated all traditional beliefs with total skepticism). This extreme form of anarchism thrived especially among the educated young.

From the middle-1800’s some anarchists attempted a compromise. They sought to infiltrate the new factory workers’ organizations, *syndicats* (French, for trade union) and to set up anarchic cells, operating in the new industrial environment with a modified anarchic policy to make it more acceptable to factory workers. As a result of this, *anarcho-syndicalism* emerged.

Since that time both utopian anarchists and anarcho-syndicalists have been fighting on all fronts to maintain their position. They are opposed not only to the historic alliance of Church and State with its now-weakened aristocracies (a

² *Studies*, Vol. 4, p. 350.

³ Pastor Russell commented on this situation in *Studies*, Vol. 4, p. 551 and R814-816.

weakness compensated for by the later support of the powerful capitalist world), but for the past 100 years they have also been at odds with organized radicals as represented in various democratic labor groupings and in the Communist party. Today, anarchists are to be found scattered among all the various revolutionary movements, and are especially visible as activists in anti-capital, anti-establishment protest marches and demonstrations.

ANARCHISM AND ETHICS

Between Anarchism and all other forms of political thought and expression there is one fundamental difference: a complete divergence of views. The root of this difference is ethical — almost religious — in nature.

Anarchism holds that man is by nature good, and if given the opportunity and left to his own devices, the good within him will rise to the surface and control his actions as an *individual*, without the need for *control by a higher authority*. When good rulers see this (says the anarchist), they will recognize the benefits and step down to join their fellows in a system of equal liberties and privileges for all. Bad rulers who hang on to power must be removed — by force if necessary. Subsequently, all people, tasting the benefits of utopian anarchy, will co-operate willingly in protecting this liberty of the individual by ensuring that rulership by any over others is no longer an option.

According to this theory, mankind is *self-perfecting*, and any form of government — imposed or elected — serves only to interrupt, inhibit, corrupt, and eventually destroy that process and to diminish both the individual and society as a whole. All views of society other than Anarchism are in opposition to this, being based on the contrary belief that man is by nature evil, and that he must be governed and held in check by legislation and law enforcement. Therein lies the fundamental difference between Anarchism and all other forms of social and political culture conceived by mankind.

It becomes clear that all political theories save one, Anarchism, necessarily involve some form of central rulership, whether they are oriented toward royalty, aristocracy, capital, or state control — these all rely for peace, prosperity, and social culture, on the principle of control by a strong central government.

Examples from History

A good example of this fundamental difference can be found in revolutionary Russia. In the mid-19th century, Russian anarchists attempted unsuccessfully to foment a revolt that would liberate the people from their Czarist and religious (Eastern Orthodox Church) rulers. This would leave the peasants free to develop their land and their way of life along the lines of those agrarian principles that underpin utopian anarchism's cultural thinking.

In the wake of Russia's October revolution of 1917 (a politically extreme communist uprising), anarchists bitterly opposed the plans of Bolshevik leaders to introduce a rigid form of rulership by a single party. The eventual setting up of the Union of Soviet Socialist Republics (USSR) marked the defeat of the anarchists. There followed four turbulent years of factional intrigue and infighting, with much bloodshed. Other nations looked on in nervous distrust, worried that the revolutionary spirit might spread. Such were the political intrigue and social upheavals of those times, however, that few outside Russia — and not many within it — were fully aware of who was fighting whom.

Bolshevism

In 1921, with the triumph of Bolshevism (by then in control of trade, press, and political power), and with Soviet Russia in desperate economic straits, Communist spokesman Leo Trotsky (1879-1940) made a bid for international recognition of the new revolutionary state government and the re-establishment of trade with the outside world. He proclaimed that the new revolutionary government was now stable and secure, and could be accepted internationally as a worthy partner. "At last," he said, "the Soviet government, with an iron broom has rid Russia of anarchism." It had taken four years to quell the factional infighting in which the Russian economy had virtually collapsed, and in particular to suppress the opposition of dedicated, hard-line political anarchists. In Trotsky's utterance we become aware of the strength of influence exerted by anarchism as the main enemy of the revolutionary state at that time.

THE SOURCE OF THE DREAM

As an example of how, in espousing radical politics as a panacea for the world's ills, "the people imagine a vain thing" (Psa. 2: 1; Acts 4: 25), consider the historical background of Karl Marx and the leading Communists who came after him, such as Trotsky and Vladimir Ilich Lenin (1870-1924). Their motivation was not solely and wholly megalomaniac and power-grasping. They genuinely believed that by applying their political theories they could bring a better world into being, that their doctrines would change the course of history, and that by political action they could develop the world toward a future utopian society.

These men certainly had a hope — a mental vision of a better world — but where did it originate? That visionary hope of a state of bliss for mankind, being good, could come only from God, "the giver of every good and every perfect gift" (James 1: 17). Regardless of the route by which it came, and however badly it was distorted by those through whom it came, it could originate from God alone. Indeed, history shows that these leaders got their vision not from some innate, latent intelligence, but from an external, religious source.

In an immediate sense, they owed their vision to their radical forebears, the early 18th-century anarchistic theorists. But these men, by their own admission, learned of the prophetic vision from a study of the life and works of certain religious sectarians who became active against the existing rulers in state and church in the Reformation period. These sectarians were following in the wake of (and developing a measurably worldly change to) the spiritual teachings of those special messengers to the Church, the Star Members of the 14th to the 17th Centuries (the later Sardinia and early Philadelphia stages of the Church) (Rev. 1: 20).

The Star Members

The Star members, reforming teachers such as Wycliffe, Huss, Wessel, Savonarola, Luther, and others, were Bible students who got their understanding directly from the Word of God (as pictured in Moses, “with him will I speak mouth to mouth” — Num. 12: 8; E Vol. 9, pp. 116-120). From the Scriptures they began to learn — and to teach — of “a new earth,” a better land, of “times of refreshing” and “the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began” (2 Pet. 3: 13; Rev. 21: 1; Acts 3: 19-21).

Following these Star Members with their companion helpers and other faithful supporters, came those who were less spiritually strong, less stable. Faced with persecution, especially by the powerful religious and secular arms of the Holy Roman Empire, they abandoned their inheritance of spiritual freedom in favor of the perceived safety of sectarian, clericalistic, and worldly advantage. Some prominent members of the sectarian flock, blind to the purity of the original spiritual message, became fearful and impatient. They sought to defend their spiritual freedom and advance their cause by the *unspiritual methods of worldly stratagem and force of arms*.

Resort to Arms

Typical of these militants was the brilliant military tactician, Count Ziska (1376-1424), a follower of John Huss, blind in one eye, and in later years still directing battles when blind in both eyes. With meager forces he held off the might of the German (Holy Roman) Empire’s armies. Many admired and followed him, believing his to be a religious cause, seeking to establish the new “kingdom” here on earth.

Another case is that of the fanatical preacher Thomas Munzer (1489-1525), an early theoretical Communist who in 1524 headed a peasants’ revolt. Shortly thereafter the principle can be seen again in the fanatical Anabaptist-associated Muenster uprising of 1535; and yet again it is seen in Oliver Cromwell’s “Fifth Monarchy Men,” seeking to establish the Fifth Universal Empire in anticipation of

Christ’s second coming, in 17th-century England. The vision of a better world had been too long in materializing for these more worldly ones who loved the vision, but sought to realize its freedoms in their lifetime and converted it into a worldly ambition to set up Christ’s Kingdom in their day and through their power.

The point to note is that the original concept of a better world underlying all of these events was a *Biblical* one. However, the 18th-century anarchists, studying these historical events, saw all these reformers only as early “freedom fighters,” and as precursors to their own revolutionary political endeavors. Yet we see that they had the original, Biblical concept of a better land handed down to them, already corrupted by these partly religious and partly secular extremists.⁴

THE DREAM IS CORRUPTED

Thus the early radical thinkers honored all the leaders of religious Reformation for the torch of freedom that they had lifted up. Crucially, they honored also the sectarian militants who, in the wake of the reformers, had re-interpreted the original spiritual message in such partly secular terms that the political theorists could understand and relate to. In doing so they misunderstood the true, spiritual mission of the Reformation and, seeing the world in their day still enslaved, they assumed that where the reformers had failed, they could succeed by political, social, and (later) scientific means. In other words, they sought, without being aware of it, to bring into being that better land of which the Biblical prophets had spoken.

In relying solely on their own strength and intelligence, they once again re-interpreted that Biblical vision, but this time into a grossly corrupted form. This confusion of things spiritual and things secular is implicit in the words of the leading anarchist, Proudhon, who so strongly disagreed with the content and course of Marx’s atheistic theory. “My true masters,” said he, “are three in number . . . the Bible first, Adam Smith second, and lastly Hegel.”⁵

With the advent of the machine age, the Industrial Revolution, Karl Marx and Friedrich Engels had set to work on their political philosophy. They took hold of this vision of a better world, already massively corrupted by their anarchistic political forerunners, and corrupted it still further by embodying within it the Darwinian theory of evolution as “the engine of change.” From this they developed their political creed of communism supported by such dogmas as, “the dictatorship of the proletariat,” “historical determinism,” and “dialectical materialism,” which they preached to the factory workers as the heart of a message of violent revolution.

⁴ It is necessary to understand that these early radical intellectuals developed their social and political philosophies before the Industrial Revolution brought the Communist and Socialist parties into being. In those days, before the development of other radical political philosophies, Anarchism alone (that is, opposition to being ruled) could represent radical political thought.

⁵ P. 38, *The Anarchists*, by James Joll (Methuen, Publishers; copyright 1979, James Joll).

"It is not the well-meaning efforts of noble-minded individuals, but the class struggle of the organized proletariat that will deliver humanity from the evils that now oppress it," wrote Lenin. This clearly indicates that the original religious reformers and those who came after them, referred to as "noble-minded individuals," although deemed to have failed in their mission, were nevertheless still held in honor.

Marx lived nine years into the Gospel Harvest period; he died in London in 1883. Engels died in London in 1895. By that time the teachings of the Second Adventist movement were well represented in England. Harvest Truth arrived in the country in 1881. The first Parousia class in Britain was formed in 1882 in Glasgow (later, in London, in 1883).⁶ Parousia literature flooded into Europe and Pastor Russell himself travelled across the length and breadth of Continental Europe including Russia.

Both Trotsky (brutally murdered in 1940), and Lenin, diligent students of all modern movements and ideas, would likely have heard that Truth message, especially the world view expressed in *Studies*, Vol. 4, *The Day of Vengeance* (later titled, *The Battle of Armageddon*) — one of the most widely read books of its time. Joseph Stalin (1879-1953) (more dangerous in his megalomania than any of the others) also lived through those years.

All of them, students of and commentators on prevailing social conditions, would be well aware of the religious teachings of the time, and yet scorned the concept of a perfect Adam, the Fall, Ransom, and Restitution, because it did not fit in with their philosophy. They preferred a Darwinian monkey that had, so to speak, invented itself in — and then climbed out of — a bowl of primeval cosmic soup!

To them and to their disciples to this day, the Biblical teaching and promise of the Kingdom of Christ represents a danger. It threatens their standing. "We can bring the Kingdom!" they say; "We can achieve it!" Thus, they challenge God. Surely, in their presumption, they imagine a vain thing (Psa. 2: 1)! The subsequent history in the USSR and the state of the world today shows just how vain.

Throughout the Time of the End, the Lord's Day of Preparation, God has held out His hands, pleading with and warning the nations (Dan. 12: 4; Nahum 2: 3). In Pastor Russell's day all the relevant information on the coming Kingdom in its earthly phase was placed before Christendom in writing and on charts, fully supported by Scripture, published and circulated in millions of volumes around the earth. But for those still enslaved in the kingdoms of the present evil world, it has been of no avail.

ANARCHISM TODAY

Other examples of Anarchism than those given above could be adduced from a study of the teachings of formative thinkers throughout history, and can be discerned by those who are familiar with the basic principles involved.⁷

Following the setting in of the Time of the End in 1799, and apart from spiritual developments that occurred after that time, the secular world itself began to change. With the onset of the Time of Trouble in 1914 when the world came under Divine judgment this change began to accelerate (R5442, 5443). Since then, a wealth of new Truth has been revealed which focuses attention on worldly affairs that are part of that judgment. This can be seen, for instance, from a study of Bro. Johnson's writings on the antitypes of Jehu, Jehoram, Ahaziah, Hazeal, Ben Hadad, and so forth (1 Kings 19; 2 Kings 9).

The View from the Mount

Of particular interest also are his various comments on the wind, earthquake, and fire of 1 Kings 19: 11, 12, these three natural phenomena typing, we believe, *worldwide war*, *worldwide revolution*, and *worldwide anarchy* respectively (see also Bro. Russell's comment in R5649). These three contiguous phases of worldwide upheaval will be the severest features of the great Time of Trouble of Dan. 12: 1.

From a study of the worldwide war in its two phases that occurred during the last century we have learned of the causes and terrible nature of the symbolic "wind." We have also seen enough of violent revolution in various nations to get some idea of the truly awful severity of a revolution that is worldwide, as portrayed by the symbolic "earthquake."

God has a number of purposes in permitting each of these three phases of the Time of Trouble to play a significant part in His Plan. Prominent among these is His desire to teach mankind in a very practical and lasting way that their confidence in various human schemes for peace and prosperity is misplaced.

Christendom, from the time of its establishment many centuries ago has relied wholly on a powerful union of Church and State for control of the peoples of its constituent nations. This union brought together religious hierarchies with secular rulers — monarchies, aristocracies, landowning classes, and later (from the early 19th century) industrialists and capitalists. Down through the centuries the people in general, being taught from the pulpit that this was God's prescribed order, were thus blinded and accepted it.

⁶ *Bible Students in Britain: The Story of a Hundred Years*, by A.O. Hudson. Published by Bible Fellowship Union, 1989.

⁷ The essence of these principles was explained to the writer by Bro. Raymond G. Jolly, then Editor of *The Present Truth*, on a visit to Britain many years ago, when he pointed to the actions of a famous pacifist of that time. The peace-loving, peace-teaching worldly philosopher, Bertrand Russell (1872-1970), had recently led a column of demonstrators on a peaceful but illegal march in London. This Bertrand, the third Earl Russell, Fellow of the Royal Society, a brilliant mathematician and philosopher, author of many works on social advancement, whose pacifism at one time led to his imprisonment, was recognized worldwide as a humanitarian, a man of peace and order. Nevertheless, Bro. Jolly showed that this man's actions in seeking to set aside a specific requirement of the law — not by changing the legislation, but by force of direct action — however peaceful, were anarchic by nature.

Since 1914, however, the experiences of millions in two world wars (the symbolic “wind”) together with associated social, economic, and financial catastrophes in the aftermath, have to a large extent revealed the true nature of Christendom as being responsible for the causes, outbreak, conduct, and results of that war. As a result, faith in her claims — or that of her constituent nations — to bring peace and prosperity by various Divine rights and authority to rule, is greatly diminished. Thus we see that the “wind” period, the World War, is achieving God’s purpose in that it has been and is increasingly a great educator, exposing the aims and claims of Christendom for what they are — false, deceptive, and bringing the world to war, not peace.

In our day, growing pressures are being brought to bear upon the social order and the failing institutions of Christendom, and these pressures will continue to increase until they explode. As revealed to us through the teachings of the Laodicean Messenger, this explosion will be the “Armageddon” of Rev. 16: 16-21, the last and worst phase of the prophesied earthquake (revolution) feature of the Time of Trouble. Being worldwide, this will make a wreckage of Christendom in all its aspects.

THE FIRE

The lessons, however, will continue. According to 1 Kings 19: 11, 12, after the earthquake came the fire. This is the symbolic fire of anarchy. Not the limited, experimental forms of anarchy that emerged in history; nor the local or incipient anarchy that is with us in the unruly events of today. This particular “fire” refers, rather, to a period of *worldwide* anarchy.

What kind of anarchy will it be? Will it be from the beginning that mindless mayhem and senseless destruction with terrible carnage which many Bible students expect — the anarchy of popular conception? Or will it be introduced as a logical scheme for living, a planned arrangement for society with promises of a better way of life, a “better land”? And will this prove to be the final, desperate Satanic counterfeit of the promised Kingdom of Christ, but this time a version preached by Anarchism’s visionaries? For more details on these questions, see the following article, “Bro. Russell and Bro. Johnson on Anarchy.”

We do know from the Scriptures that at some point the old taskmasters of sin, error, and selfishness — now measurably restrained by national governments — will run riot in a leaderless, lawless world, and the period will quickly deteriorate into the worst kind of anarchy, chaos, and devastation. This is the great “fire” of 1 Kings 19: 12, the destroyer that sweeps away into history any vestiges of Satan’s empire that are left unbroken by the worldwide war and revolution. This will be a catastrophe of unimaginable proportions for the peoples of the world.

God has a number of purposes in permitting each of these three phases of the Time of Trouble to play a significant part in His Plan. Prominent among these is His desire to teach mankind in a very practical and lasting way that their confidence in various human schemes for peace and prosperity is misplaced.

THE WORLD’S FINAL LESSON

It is during this time of downward-plunging anarchy with total collapse of society and devastation of the hopes of all nations, that this harshest of lessons will come to mankind as the Truth, the “hail” of Isa. 28: 17, continues to sweep away the refuge of lies. The world, in total disarray and unable to muster a defense against any evil condition, must then be in truly desperate straits and at their wits’ end (Psa. 107: 27). This will fulfill to the uttermost the prediction of Dan. 12: 1 that “there shall be a time of trouble, such as never was since there was a nation, even to that same time.”

After anarchy has run its course, done its prophetic work, and all vestiges of former civilizations and institutions are ground into the dust of history, despair will be worldwide, except in the nation of Israel. At that time we understand that somehow (it is not clear how) a prosperous and peaceful Israel as the “land of unwalled villages” will attract the wrath of the distraught peoples of the earth (Ezek. 38: 11; Zech. 14).

It is easy to see how envy and bitterness will bring the anarchic remnants of once-proud nations against the nation of Israel at that time, causing her great suffering and unwittingly fulfilling the prophecies concerning the closing stages of this present evil world. At that time, Israel’s Messiah will bring them such a signal deliverance that as one man they will turn to the Lord, while the summary punishment meted out by God to the marauding, anarchic remnants of the Gentile nations will be the last universal lesson required in this present evil world. Fear and utter despair will force from mankind the cry of Psa. 107: 28.

This is the condition in which we understand the peoples of the world will be when they first hear that “still, small voice” of 1 Kings 19: 12, the voice that speaks peace, answering their cry and finally bringing them out of their distresses, and unto their desired haven (Psa. 107: 30).

“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!” (Psa. 107: 31).

ANARCHISM IN PRACTICE

About 150 years ago anarchistic thought found a sympathetic home in Spain, which led to an anarchistic form of society being adopted in the old Spanish provinces of Catalonia and Andalusia. It succeeded for 70 years, from 1866 to 1936. At the end of that period, Spain as a whole was being led by a socialist government that was weak, inept, and foundering, and it seemed that the whole country might give way to the more successful and peaceful anarchic way of life then in vogue in the two provinces.

Although this peaceful anarchism had gone unreported in the wider world, the blood-letting activities of some of the more extreme anarchists elsewhere had brought international notoriety, and the potential of such a development in Spain caused fear among leaders of other European nations. And so, while avoiding open hostility in that time of great international tension (just three years before the outbreak of World War II) they nevertheless tried to prevent it. In a more or less clandestine way they supported an invasion of the Spanish mainland by the Spanish Foreign Legion based in Morocco under the command of General Francisco Franco (1892-1975).

It took all of this well-trained and fully equipped army of legionnaires, together with German and Italian military assistance and the tacit collusion of most other European states, to defeat the dedicated, but untrained, ragged, penniless, and almost weaponless army of Spanish socialists and anarchists. With support from communist, socialist, and anarchist volunteers from abroad (the famed International Brigade) they had fought a bitter, heroic, but losing battle in the years of the Spanish Civil War from 1936 to 1939.

Defeat was inevitable. Anarchism by its very nature had been unable to subscribe effectively to a war that, as with all successful wars, needed *organization* and logistic supply under the command of a central authority. Failures in the field led to wholesale defection of anarchist fighters to the already collapsing Spanish army and the whole affair became a *déba*cle. The success of Franco's invasion and his subsequent dictatorship in Spain effectively put an end to this anarchist social experiment.

BRO. RUSSELL AND BRO. JOHNSON ON ANARCHY

This article and its references will have more meaning if the reader has first studied the preceding article.

THE CONFIDENCE OF MANY that Socialism can succeed where other political systems have failed, is strong and will survive Armageddon. For this reason, after the Armageddon phase, God may permit governments of a purely socialistic character to rule over the people. Again the Laodicean Messenger has shown how such governments must inevitably fail — and do so disastrously.

Bro. Johnson suggests that the duration of this permission to rule will be such as will allow the full effects of that very severe experience to be felt by mankind. Thus will it be demonstrated in the clearest and most practical way that in Socialism also, there is no hope for mankind. Moreover, the collapse of this hope will be accompanied by even worse, more harrowing and trialsome experiences than those suffered in the worldwide war. It is in this catastrophic failure and the people's complete loss of confidence in Socialism's ability to repeal the conditions of the curse that God's purpose of educating mankind will again be accomplished.

At such a time, when the promises and claims of all previous social and political leaders are seen to have been empty and futile; when their vaunted political and economic systems lie in tatters and their personal weaknesses are harshly exposed (*epiphanized*), all faith in rulers, leaders of any kind, will be shattered. In this

environment the anarchist will at last be able to promote to the disillusioned people his vision of a society without leaders of any kind, a way of life where people are free to be guided by their better instincts, deciding all common issues peaceably, reasonably, on a basis of mutual and benevolent interest.

This has been the dream of anarchists of all time, and according to Biblical type and prophecy, by Divine providence they will be granted their day of opportunity to test their theories.

Although most of these things are still future, and we cannot be dogmatic as to these developments, as Epiphany-enlightened Bible students we are now watching, studying the "signs of the times" (Matt. 16: 3). Both Bro. Russell and Bro. Johnson have drawn attention to the significance of Anarchism in the closing stages of this Present Evil World, but unless we know the nature of what we are looking for we shall be unable to recognize it when we see it.

Since 1914, time has been allowed for the lessons of the World Wars to work their way through society; and in the intervening decades consider what changes have occurred in social structures and in the way that people think! Today, the world is moving toward the culmination of the present revolutionary phase of the Time of Trouble

(Armageddon, the symbolic Earthquake), in which Christendom and all her institutions are to be destroyed. Following that amazing and dramatic event, when the Christendom of old is no more, Bro. Johnson suggests that the new revolutionary socialistic rulers are to have their day of power. This is shown in his explanation of the antitypical Israelitish kings of the Jehu dynasty as being the various kinds of conservative labor government in and after Armageddon (E Vol. 3, 129, 130, 180, 330; P'44, 7, 8).

Again, we understand that time will be allowed for each one of these to be clearly revealed as unworthy and unfit to rule, quite incapable of bringing the promised blessings to mankind, their efforts merely adding to the sum of mankind's burdens. This experience under socialistic governments (who, as the established ruling powers will be the conservatives of their day) will teach increasingly hard, distressing lessons to those who had hoped for better things, until those governments in turn collapse and are replaced by the anarchistic radicals (antitype of Hazeal for that time).

As Bro. Johnson shows, when eventually worldwide Anarchism takes over, it is a reasonable inference that time must be allowed for the anarchic way of life also to be tried; when it in turn fails, the world will be brought into its greatest-ever distress. This will effectively remove any illusions mankind may have in respect of the anarchist's utopian dream. This failure will demonstrate clearly that there is no hope for peace and prosperity in a world of leaderless people.* It will clearly demonstrate that the teachers of anarchism were wrong, and that, left without rulers of any kind, evil, not good, emerges from human society. For although originally created upright — righteous — mankind is now corrupted by the Fall, and is by nature evil (Eccles. 7: 29; Rom. 3: 10).

ANARCHISM TRIED AS A CURE

It does not seem reasonable that such a trial could be made if the "chaos and destruction" form of anarchy prevailed *from the outset*, for nothing can be studied and learned under such conditions. But such a trial could take place under the administration of a worldwide social system based on complete freedom of the individual, the freedom dreamed of by all anarchistic visionaries.

The anarchists do have their heroes, role models, and a fully attested historic record of Anarchism practically applied and apparently successful as a peaceful way of life. They are still awaiting their historic turn to put their ideas more fully to the test, and in general they accept that, because of the warlike nature of present nations, the way to their utopian world must pass through an initial stage of bloodshed and destructive revolution.

Without wanting to predict events with certainty, it may be that God will permit the anarchists to have their opportunity, in order that by having a free hand in the world to test their ideas, they might fail — as fail they must — and be seen to fail. When hopes in utopian anarchy die, nothing can then prevent a collapse into the extreme form of anarchy, "mindless mayhem." Under such conditions when the fallen nature of mankind, still demon-plagued, is given liberty without control, the worst excesses of evil in the creature will emerge and this will result in a final, awful but salutary lesson to all mankind.

BRO. RUSSELL'S AND BRO. JOHNSON'S WRITINGS

The following references from Bro. Russell and Bro. Johnson portray their expectations on anarchy and its place in the closing stage of the Time of Trouble.

"ANARCHY AS A REMEDY

"Anarchists want liberty to the extent of lawlessness. They have apparently reached the conclusion that every method of human cooperation has proved a failure, and they propose to destroy all cooperative human restraints. Anarchy is therefore the exact opposite of Communism, although some confound them. While Communism would destroy all Individualism and compel the whole world to share alike, Anarchy would destroy all laws and social restraints so that each individual might do as he please. Anarchism is merely destructive: so far as we can ascertain, it has no constructive features. It probably considers that it has a sufficient task on hand to destroy the world, and will better let the future battle for itself in the matter of reconstruction.

...

"SOCIALISM OR COLLECTIVISM AS A REMEDY

"Socialism as a civil government would propose to secure the reconstruction of society, the increase of wealth, and a more nearly equal distribution of the products of labor through the public collective ownership of land and capital (wealth other than real estate), and the management of all industries by the public collectively. Its motto is, "Every one according to his deeds [needs — *Ed.*]." It differs from "Nationalism" in that it does not propose to reward all individuals alike. It differs from "Communism" in that it does not advocate a community of goods or property. It thus, in our judgment, avoids the errors of both, and is a very practical theory if it could be introduced gradually and by wise, moderate, unselfish men."

— Studies, Volume 4, 482, 483

* The state of affairs which existed in Israel as related in Judges 17: 6, was somewhat anarchic. After the era of the Judges and before Israel became a monarchy, the people were leaderless. This condition fostered many evils, such as idolatry (vs. 1-5, to end of chapter 18).

"In Ezekiel's prophecy (38: 1-13) the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomar, Togomar, Javan and Tarshish were names of children of Noah's son *Japheth* — supposed to be the original settlers of Europe. Sheba and Dedan were descendants of Noah's son *Ham* — supposed to be the original settlers of northern Africa. Abraham and his posterity (Israel) were descendants of Noah's son *Shem*, and are supposed to have settled Armenia — Western Asia. (See Gen. 10: 2-7.) This would seem to indicate in a general way that the attack will come from Europe — the "north quarters" — with allied mixed peoples.

"The overwhelming destruction of these enemies of Israel (bringing the end of the time of trouble and the time for the establishment of God's Kingdom) is graphically described by the Prophet Ezekiel. (38: 18 to 39: 20.) It can be compared only to the terrible overthrow of Pharaoh and his hosts, when essaying to repossess themselves of Israel, whom God was delivering. In this particular also Israel's deliverance is to be "according to [like] the days of thy coming out of the land of Egypt" — "marvelous things." Micah 7: 15

"After describing that the coming of this army from the north quarters against Israel (regathered to Palestine "in the latter day," "having much goods" and "dwelling peaceably") will be suddenly, and "as a cloud to cover the land" (Ezek. 38: 1-17), the message is, "Thus saith the Lord God, Art thou he of whom I have spoken in olden time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" The Lord then declares his purposed destruction of the wicked host; and the description seems to indicate that it will be accomplished by an outbreak of jealousy, revolution and anarchy amongst the various elements composing the great mixed army: a revolution and strife which will involve whatever may still remain of the home governments of the various peoples, and complete the universal insurrection and anarchy — the great earthquake of Revelation 16: 18-21."

— **Studies, Volume 4, 556, 557**

"We recall that our Pastor, in Studies, Vol. IV, applies [Ezek. 38 and 39] to Jacob's trouble in Palestine, which is to be not only after Armageddon, but also after Anarchy. The latter view is evidently right, for the conflict in Ezek. 38 and 39 will occur within one year, and that the last year of the trouble period, while Armageddon will last several years, a hectic peace for several years will follow it, then will follow Anarchy for several years, and thereafter Jacob's trouble will come. . . . In the Hebrew of Ezek. 38: 8 the expression rendered, "in

the latter years," is to be translated, "in the last one of the years"; and in v. 16 the expression rendered, "in the latter days," is to be translated, "in the last one of the days" — a day here standing for a year. This proves that Ezek. 38 and 39 refer to a period subsequent to Armageddon and Anarchy. . . . Gog represents the leaders of nations, as the enemies of God's people, and Magog represents the led of nations as enemies of God's people. Rev. 20: 8 ("the nations . . . Gog and Magog") expressly shows this to be the case in the end of the Millennium; and therefore, by parity of reasoning, this is true of enemies of God's spiritual and fleshly Israel in the windup of this Age."

— **E Volume 6, 580, 581**

The worst of the heathen "we understand to be the worst of the anarchistic remnant that will plunder fleshly Israel in the last year of the trouble."

— **E Volume 6, 599**

"As suddenly as the World War in both Phases came, so suddenly will the World Revolution inaugurated by the Radicals break out (1 Thes. 5: 2, 3). In the symbols of Revelation (16: 18-20) and other Biblical books, this coming World Revolution is described as a symbolic earthquake which will destroy the symbolic islands (republics) and mountains (kingdoms) in one universal groan, crash and break-up of the symbolic earth (society). Worse famines and pestilences than those that accompanied the World War will come during the Revolution. Its destructiveness of human life, property, comfort and health will be even greater than that of the World War (Jer. 25: 29-33). And its end will witness the overthrow of every governmental, religious and aristocratic system on earth.

"Again Satan will attempt to gain control and will erect an order of affairs in which his present forms of government, religion and aristocracy will be absent. Instead, a socialistic form of government will prevail, and a perverted form of the religious Truth and work which the Lord has been giving since 1874 will through a certain so-called channel between God and man be made the popular religion after the Revolution. This form of government is symbolized by the ten horns of the beast (Rev. 17: 11); and this form of religion is typed by Dinah, Jacob's daughter, while his 12 sons type the 12 sectarian denominations of Christendom, which will go down in the Revolution. Such a socialistic form of government will preclude the existence of an aristocracy as such, though doubtless the heroes of socialism will in effect be much like an aristocracy at that time. But that form of society will be short lived. Before many years the Lord's lightning flashes of truth will bare the dark things that will then be practiced, and as a result, in

utter despair the dissatisfied will arise against it and tear it down in a wild orgy of anarchy, which will burn up every vestige of Satan's Empire. That frenzy of anarchy will be more destructive than the aberrations of the Revolution, and its accompanying famines and pestilences will be sorer than those of the Revolution. Its effects will be felt even in Palestine in the last wave of anguish that, as the second phase of "Jacob's trouble," is to sweep over regathered Israel. As a result of its fevered ragings in the time of trouble, the race will be utterly exhausted and prostrate. It will come to the borders of the Millennial kingdom like a shipwrecked, storm tossed and wave beaten prisoner, who finally by his extreme effort and the waves' violence reaches the shore exhausted and prostrate, to find himself free in a good country, whereas he had expected to reach one of more or less restraint and oppression."

— E Volume 16, 144

"Satan, beholding these prosperous Israelites [Ezek. 36: 8, 12], and realizing that his days of mischief are about over, will, after Anarchy has destroyed the future socialistic governments, in hatred against Israel stir up

the anarchistic remnants of all nations to plunder the Israelites in Palestine. These plunderers, as described in Ezek. 38 and 39, Zech. 12: 1-9 and 14: 1-3, will be gathered by Satan from among all nations and will sorely afflict Israel in what the Bible calls Jacob's Trouble (Jer. 30: 1-9). This will be a very severe trouble, according to the prophetic description given in the above citations, and will be Israel's final chastisement. It will effectually turn them to the Lord Jesus in thorough conversion, when they, in the complete overthrow of their plunderers by the Lord Jesus, will remember that their trouble and their troublers' overthrow were forecast to them by the Truth people. And their affliction and besetment by these anarchistic plunderers will be the last act of oppression under Satan as the god of this evil world. With that wicked effort his rulership as man's supreme oppressor will be over, for which we thank God."

— E Volume 17, 84

* * *

49 STAR MEMBERS

AS STATED IN THESE COLUMNS on many occasions, Bro. Johnson consistently referred to "49 Star Members," as his final number. Bro. Russell himself, in harmony with reason, Scripture prophecy, and fulfilled facts, taught that each of the seven stages of the Church had a composite angel (messenger), star, or shepherd, consisting of more than one star member (R336, par. 6; 491, par. 4; 3570, par. 3; 5992, par. 7; P'99, 69, 70).

Following Bro. Russell as the 48th star member, Bro. Johnson was the 49th, the second member of the two in the (composite) Laodicean star. This star consisted of the seventh and eighth principal men (Micah 5: 5; E Vol. 10, 114-116), the two pointed out in Deut. 32: 30 (E Vol. 10, 110-112), typed for the end of the Age by Eldad and Medad (Num. 11: 27-29; E Vol. 9, pp. 46-56; E Vol. 10, 116, 117) and by Jachin and Boaz, the two large pillars at the entrance to Solomon's temple (1 Kings 7: 15-22, 41; 2 Chron. 4: 12, 13; P'68, 72).

The evident prominent use that God made of Bro. Johnson, in reaffirming, defending, and elaborating the Parousia Truth, and in giving through him the advancing Epiphany Truth, with its many beautiful parts, is the best evidence that his claim to being a star member was not usurpatory. (The article entitled "Each Star" in P'99, pp. 69, 70 gives more details.)

There are several lines of evidence that there are 49 star members, as listed in P'78, 76, col. 1:

12 WELLS AND 70 PALM TREES

[1] "In Ex. 15: 27 we read of the 12 wells and the 70 palm trees at Elim, "typifying the 12 apostles" and "the 70 commissioned by our Lord, whose ministries typify the public services of this Gospel Age down to its harvest or close" (R4011, par. 3; E Vol. 9, iii, 30, 43). Accordingly, there are 35 star-members, each with a special helper, making 70, in the Gospel Age between the Harvests, corresponding to the 70 our Lord commissioned. If we add to the 35 star-members of the Gospel Age the 12 Apostles, of the Jewish Harvest, and the two Laodicean star members we have a total of 49.

[2] "The number 49 is 7 x 7 (squared for emphasis), indicating Divine approval and completion."

SOLOMON'S OTHER BUILDINGS

(3) For proof no. 3, we quote from P'68,72, par. 1, with additional specification:

"Before continuing with a further description of the temple, the account (1 Kg 7: 1-11) next describes the building of Solomon's palace, which consisted of several buildings adjacent to the temple: (1) the house of the forest of Lebanon (vs. 2-5), (2) the pillar-hall with its porch (v. 6), (3) the throne-room and judgment-hall (v. 7), (4) the king's dwelling-house and (5) the house of Pharaoh's daughter (v. 8). All five buildings are

included in the one term *house* [palace] in v. 1 [see also 1 Kg. 9: 1, 10, 15; 10: 12, where the one word *house* is used to include all the buildings of Solomon's *one palace*].

"J. fully established himself in his sphere as the Lord's Epiphany executive (Solomon . . . finished all his house, v. 1). This was to be done (1) in respect to the numerous features of doctrine, precept, promise, exhortation, history, prophecy and type which go to make up the whole armor of God (the house of the forest of Lebanon [supposedly so named because of its multitude of cedar pillars; it served, among other things, as a storage-place for armor, 1 Kg. 10: 17], v. 2. The teachings J. set forth in this connection were of Divine authority and not of minor importance (1 Kg. 10: 21), and were based upon and supported by the teachings on the seven features of Bible truths as given by the 49 star members, the last four of which were American [Thomas Campbell, William Miller, Pastor C.T. Russell, and Paul S.L. Johnson — *Ed.*] (four rows of cedar pillars, v. 2), with the other 45 being divided into 3 groups of 15 each (forty-five pillars, fifteen in a row . . . three ranks, vs. 3-5).

(4) For point No. 4, we move to col. 2 of P'68, p. 72, and begin with the subhead:

THE TWO PILLARS: JACHIN AND BOAZ

"Next we find a description of the two large ornamental pillars that were made for the entrance to the temple. 1 Kg. 7: 15-22, 40, 41 and 2 Chro. 4: 11, 12 indicate that Hiram cast or fashioned these pillars, while 1 Kings 7: 46 and 2 Chro. 3: 15-17 state that Solomon made them. We find no contradiction here, if we keep in mind that Hiram worked under Solomon, as his master craftsman. We understand that these two pillars represent the two antitypical Eleazars and Ithamars (E Vol. 14, p. 175). In E Vol. 10, pp. 139-141 (see also E Vol. 8, p. 29) Eleazar (Num. 4: 16) is set forth as typing for the Jewish Harvest the 12 Apostles and for the Gospel Harvest Bro. R. (the Parousia Messenger); while Ithamar (Ex. 38: 21) types for the Interim the 35 star members and for the Epiphany J., its star member (the Epiphany messenger). Bro. R. and J. are also typed by Eldad and Medad. They have been set forth as the two who put ten thousand to flight (Deut. 32: 30; E Vol. 10, p. 110), the two who during the Gospel-Age Harvest won more for the Lord's temple than any others (E Vol. 15, p. 709).

. . . .

{the following is from p. 73, col. 1, para. 3 — I KINGS 7}

"To the pillar Jachin (1) we add the number of cubits in its height (18) *{v. 15}*, its girth (12) *{v. 15}*, the height of its chapter (5) *{v. 16}*, the height of the chapter of lily work upon the top of the pillar (4) *{v.*

19}, the number of rows of pomegranates (2) *{v. 18}* and the number of nets and chainwork wreaths (7) *{v. 17}*, and we have $1+18+12+5+4+2+7=49$, the entire number of the star members. The number is again shown in the pillar Boaz, in the same way.

THE CRITERIA

(5) As a fifth reason, we submit an internal proof. "The Criteria," which appears in P'99, 67, col. 2, is important here. Because we have confidence in Bro. Johnson, we therefore have confidence that in addition to the number 49, he selected those leaders who met most closely the criteria. We quote this section:

"The criteria are hard to explain. Bro. Johnson undoubtedly applied certain tests to each case; he had certain things in mind that caused him to include some names along with the truths which they espoused. There were apparently certain requirements that an individual had to meet in order to be considered as a star member. God, of course, and Jesus, make the final determination in each case.

"Apparently, Bro. Johnson felt that to qualify as a star member a brother should meet at least the requirements listed below . . . :

"(a) that he be providentially situated to act at the time of the events in question;

"(b) that he would *provide the theme(s)* of the teaching for the period or for the seven periods; or

"(c) that he would *contribute to and expand on the theme(s)* for the period and also the seven periods;

"(d) that he would rise up during particular challenges to the Truth for the benefit of the continuity of the general Church;

"(e) that he would perform priestly work (as distinct from Levitical work) for the development of the Church, not only as to the Truth but as to the spirit of the Truth;

"(f) that he would have all the graces to promote somewhat unpopular views and stand alone if need be and be faithful therein, and that he be a faithful priest and among the '70' of each respective period;

"(g) that he would assist in providing historical records consistent with the message of the book of Revelation, the key to the history of the Christian Church."

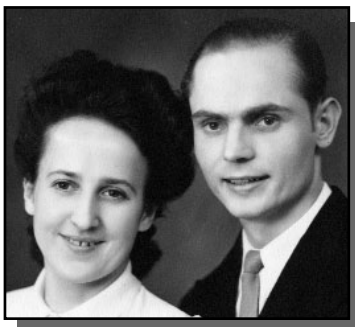
Other requirements could be added, too. Knowing Bro. Johnson as we do, we feel that he was very careful and diligent in this matter. Obviously, we cannot know fully all of the elements he used nor understand fully the depth of his reasoning and the holy spirit and the illumination within him."

IN MEMORIAM

Sister Ludmila Poprozhuk of the Seattle, Washington, class, fell ill and lapsed into a coma. She did not regain consciousness and died on Dec. 16, from heart complications. She was 35 years old. She is survived by her husband Nickolay and three children: Alex, 13; Irina, 12; and Vitaly, 8. She also left parents, four brothers and four sisters. Bro. Walter Markiewicz gave the funeral discourse in the Ukranian language on the subject of the Resurrection — about 250 attended.

Auxiliary Pilgrim Brother Cesar Obajtek of France, died March 2, at the age of 84. He was born May 13, 1919, in Poland and emigrated to France at the age of seven. He consecrated at the age of 14. For seven years he worked in deep underground coal mines, but through self-teaching became an electrician and found more congenial employment.

During World War II, he was taken prisoner by the Germans and put to work in a military hospital in Strasbourg, France. It was here that he learned the skills which qualified him to be a medic. His association with prisoners from many countries enabled him to learn several languages.



Sr. Agnes and Bro. Cesar Obajtek
on their wedding day in 1948

The Lord blessed Bro. Obajtek with fruitfulness in the service of the Truth. He had a love for the Truth, and had a fund of secular knowledge, maintaining an interest in world events, which helped in his understanding and presentation of the Truth. He engaged in colporteur until he was physically unable to continue. Besides serving his home class in Auchel, and the French brethren nationally, he travelled abroad in the service to England, Germany, Poland, Brazil, Africa, India, the United States (including the Bible House), and Canada. He served as an interpreter in France — translating French and English into Polish; and in Poland — translating English into Polish for Bros. Raymond Jolly, Gohlke, Armstrong, and others. For many years he translated *The Bible Standard* and *The Present Truth* into Polish for the branch in Poland until the brethren there assumed that responsibility.

Bro. Obajtek is survived in France by his wife, Sr. Agnes, and in the United States, by his daughter, Sr. Anne Marie Kirkwood; his son-in-law, Bro. John Kirkwood; and two grandchildren, Ariel and Jeremy. We will all miss him, his service, and his fellowship, and express our sympathies to his wife and family, and all those in France and elsewhere who loved him.

TIMEPIECE

KNOWLEDGE LEADS TO FREEDOM

Zion's Watch Tower, December, 1885

“THE FORCE OF EDUCATION is making itself felt in all European countries, and in the old way, too, of producing commotions and turbulence. Wherever it appears it turns the world upside down. In France it has changed the whole complexion of the national politics. In Belgium it has excited active and tumultuous interest. In Russia it has led to violence characteristic of that country, and we read that in Spain it is giving warning to the clericals that their reign must soon come to an end. The tremendous movement that is in progress in England also, a movement that under any other man almost than Gladstone would be a revolution, is due to the fact that the peasantry are getting the benefit of schools and other means of intelligence and training. In a way that is similar, and yet different, the same result is being reached in heathen countries under the operation of Christian missions.”

— *United Presbyterian.*

We are glad that our neighbor is getting its eyes open on this subject. It should notice also, that education and thought are breaking the fetters of fear, which have so long kept many in the nominal Churches. Some are coming to recognize the real Church whose names are in heaven, and to approach the liberty wherewith Christ hath made them free, while others, deceived by the creeds are discarding the teaching of the Bible totally and becoming so-called Rational Christians, really Unbelievers.

THE PRESENT TRUTH
AND HERALD OF CHRIST'S EPIPHANY
1156 ST. MATTHEW'S ROAD
CHESTER SPRINGS
PENNSYLVANIA 19425-2700
UNITED STATES OF AMERICA

Address Correction Requested

NON-PROFIT ORG.
U.S. POSTAGE
PAID
Chester Springs, Pa.
Permit No. 9

ANNOUNCEMENTS

MEMORIAL DATE FOR 2003

Our Lord's Memorial falls on Monday, April 14, after 6:00 p.m.

MOTTO TEXT AND HYMN FOR 2003

Our yearly motto text for 2003 is taken from Ezra 10: 11:

"Separate yourselves from the people of the land."

An article on the subject appeared in the January 2003 issue of *The Bible Standard*, and a motto card is now available. Please see that issue for a sample of the style and prices. The year's hymn is 312, "Vain World, Adieu." Please use this the first of each month; on other days, the third in each Manna list.

WEB SITES

We encourage all individuals and classes to promote our English-language Web sites at all opportunities. The sites are:

www.biblestandard.com

www.biblestandard.co.uk

Other sites are in the planning stages.

EPIPHANY PROJECT

The Epiphany Project is the name given to the compilation in electronic form of the 17 Epiphany volumes (English language only). The brethren at large have shown much interest in this project. We expect the finished product to be a valuable addition to Epiphany study resources under the auspices of the Bible House. A large number of brethren have been engaged in this project for the past couple of years, under the immediate supervision of Bro. Dan and Sr. Sue Herzig for the U.S., and Bro. John Scale for the U.K. (Webmasters respectively in each country). Release of the finished product has been delayed due to production difficulties. We will announce the release closer to the time, expected some time in 2003.

Other long-term projects include the scanning into electronic form of this magazine and *The Bible Standard*, and various books published by the LHMM. A number of indices are in preparation. A pre-publication compact disk of the *Bible Standard Question and Answer* book is already available for \$15.00 (Order Code BSQUCD; Print Version, \$20.00 — Order Code BSQUES).

HERALD OF THE EPIPHANY

AND BIBLE STANDARD MAGAZINES

The study of earlier issues of these magazines is helpful to a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through December 1951 as *The Herald of the Epiphany*.) We offer these at 10 cents per single copy. Up to the year 2001 single issues are 20 cents; for 2001, \$1.00; thereafter \$1.50. We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Herald*,

1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81, 1982-86, 1987-91, or 1992-96 *Bible Standard*.

We have available bound volumes for the years 1997-1999; some are available on back order at \$27.50 each volume, though we do not guarantee that every past issue is available.

ORDER PRESENT TRUTH BACK ISSUES NOW

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity for issues prior to 2002; thereafter, \$1.00 in quantity, \$2.50 for a single issue. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991. We now have also the years from 1992-1999. Thus the 11 volumes for the years 1932-99 cost \$35.00 each, or a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31, which contain almost all articles in those issues. To ensure these prices, we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

* * *