



As always, Pastor Russell got the crowds in Albany, N. Y. We report his discourse on ministerial ordination and titles. Very evidently it was a reply to an attack recently made upon him by W. T. Ellis, field editor of *The Continent*, and alias "the Religious Rambler." Ellis charged Pastor Russell with being unordained, and claimed that his ordination as pastor is fraudulent. The address showed that Pastor Russell understands the situation. He fully justified his position before his vast audience, and showed up the "rambler" editor in the unenviable light either of being ignorant of the subjects discussed or of attempting to deceive the public. His text was: "Not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead" (Galatians 1:1). He said:

Evidently the time has come for telling the common people what the Bible teaches respecting clergy and laity, titles of ministers, and ordination to teach and preach. We have previously pointed out that the doctrine of apostolic succession started in the second century, A. D. The bishops claimed that they had the same authority that Jesus had originally given exclusively to the twelve apostles. On the strength of this claim they appointed and ordained the inferior clergy.

This custom still prevails. In what are known as Catholic churches—Roman, Anglican and Greek. The principle is wholly wrong, unscriptural. According to the Bible, the Church of Christ is not composed of two parts, clergy and laity. Jesus declared, "One is your master, Christ; and all ye are brethren." Therefore, "Call no man (master or) father." St. Paul's writings clearly show that in the early church the ministers were the servants of the flock, and not of a different, lordly caste. They were of the people; and when chosen by the ecclesia by the stretching forth of the hand (Greek, *cheirotonos*), they were recognized as of divine appointment to the ministry—through the church.

The customs of centuries were so difficult to throw off that many of the reformers coveted the titles accorded the Catholic clergy. Nor did they care to tell the congregation that its word was supreme in the matter, and that its ministers were merely by the grace of God its servants. Others of the reformers, realizing that Jesus and His disciples were not styled reverend, doctor, etc., declined to use these titles, preferring to be called *pastors*. This custom still prevails pretty generally in Protestant Germany and Scandinavia. My Christian friends and Bible student associates well know my objection to the title "reverend," and hence address me as "pastor"—shepherd. Furthermore, I am the elected pastor of the Brooklyn tabernacle congregation, and also of the London tabernacle congregation. I fail to see any ground for criticism of my course in this respect; nor do I make any attack upon Christian brethren who accept other and unscriptural titles.

Must Pastors Be Ordained?

There is no question that ordination is necessary to the proper holding of the office of pastor. The whole question is: What constitutes an ordination to preach, teach and be a pastor amongst the people of God?

This question has received a wide variety of answers. The Roman, Anglican and Greek churches, claiming apostolic succession, declare that the authorization to preach must come through their apostle bishops. For this reason Protestant ministers have not been allowed to enter the pulpits of these denominations—until the Episcopalian a year ago granted this concession. Their charge has been that Protestant ministers are unordained. Of course, if their proposition be correct, I am just as much unordained as all other Protestant ministers—and no more so.

Only since the organization of the Evangelical alliance (1846) have the different sects of Christendom acknowledged each other and each other's ordinations. Some of them recognize the word *ordination* in its true light, as meaning simply authorization; and others of less spiritual discernment see merely an outward ceremony. Each denomination does its own ordaining, and makes such ceremonies as it deems proper. If, therefore, the congregation of the Christian believers in Brooklyn and the other congregation in London choose to ordain or appoint me their pastor, it is wholly a matter of their own what ceremonies, if any, shall accompany that ordination or appointment. Who can dispute this? No Protestant denomination, surely, for their own ordinations are on this basis.

The entire subject of ordination of

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