



Conrad C. Binkele

Our story concerns Brother Conrad C. Binkele. Born 1867, Mansfield, Ohio. Finished a faithful course in Christ, 1942 in Los Angeles, California.

Brother Binkele possessed a deep reverence for the Lord with a high standard of Christian character. Raised a Lutheran, and in time, became the Bishop of the Apostolic Lutheran Churches of America. He had the ability to speak, write and read in seven languages.

How He Came into The Truth:

In Mansfield was a Lutheran Church whose resident minister was Carl Lorenz, grandfather of Brother Edward Lorenz. The town blacksmith was a young brother in the Truth named George Jahrous, who was a frequent visitor in the Lorenz home. On one of these visits he met Brother Binkele, who was on a speaking tour for his Church; and at the time was ill and tired. Brother George heard the remark of his illness and need of rest, so he told him that he had a sister in Santa Monica, California, who was a hostess for a wealthy man's retreat in the mountains. Then he told Brother Binkele that there were usually empty cabins, and that he would write his Sister to expect Brother Binkele. George's sister was in the Truth. Soon, Brother Binkele was being served in his cabin and found rest.

One evening in his cabin, our brother wanted something to read. Placed on his night stand was a book: The Divine Plan of The Ages. He picked up the book, and, after the third attempt, read it through during the night. The morning sun was just coming up when he finished. He got out of bed, and upon his knees, he prayed to the Lord with the words: "all my life I have served you in ignorance, what will you have me to do?"

An Immediate Decision:

He immediately left his Church and his position; and, with George's sister, went to the meetings of the Brethren in Los Angeles. There he met Brother Russell. He told the Pastor of his background and of his ability with languages; and asked if he might serve him in some manner. Brother Russell suggested that he continue his study of the Truth through the Volumes; and, if he ever needed him, he would write. Time passed: and a letter came from Brother Russell asking that both he and sister Binkele come to the Bible House.

Brother and Sister Binkele Sent to Europe:

The Binkele's arrived at Bethel. One evening Brother Russell asked Brother Binkele to come to his study. In the study Brother Russell had spread upon the carpet a large map of Europe. The Pastor seated himself upon the carpet and Brother Binkele joined him. Then the Pastor began to point out on the map where the various classes were in Europe, and stating some of the problems that were in the classes. Then he asked the question, "If you were sent to Europe, Brother Binkele, what would you do about these class problems?" The reply, "I would do nothing, but would let the Lord do it." The Pastor's immediate reply, "Brother Binkele prepare to go to Europe tomorrow." There was no delay. The steamship tickets had already been purchased. This reveals the positive mind of the Pastor.

European Office Site Overruled:

The office and home for the work in Europe was over looking the beautiful Lake of Lucerne in Switzerland. Later, it was learned that the location was overruled by the Lord. During World War I, Switzerland remained neutral among the countries, so there was no interruption in the progress of the Truth in Europe. Translations, printing, pilgrim service all progressed and large classes were developing. Brother Binkele had the full time service of a very capable sister, known to many as Sister Emmy Poe. She worked during those difficult years; and, especially, for a short time after the death of Brother Russell.

Errors Emerge Soon After the Pastor's Death:

For a while, Brother Binkele, receiving the Watch Towers for translating, blamed the errors appearing in the Towers as merely typographical mistakes and would correct them. Soon the errors were determined to be the Editor's changes in the Truth with a planned departure from the Truth. After many painful experiences among the brethren, the office was closed and with Sister Binkele he returned to Los Angeles.

This story reveals how the Lord works to accomplish His work for His brethren. Brother Binkele continued to serve the Truth to his death.

Additional History:

In June 1916, only a few months before his death in October, Pastor Russell appointed Brother Binkele general overseer of the Harvest Work in Germany, Holland and Switzerland. He was given full authority to act on behalf of the Society by letters of power of attorney – giving him complete and sole charge of all the Society's assets: including books, magazines, merchandise, property, accounts, cash in bank, cash on hand, records of account, etcetera.

This action was necessitated by problems amongst the Brethren in the three lands. Pastor Russell called the previous two years (1914 and 1915): "troubled waters."

Such action shows the high regard in which the Pastor held Brother Binkele.

Some Lessons to Note:

1. The devastating effects of doctrinal error upon the spirit of the Truth: and, how small beginning errors swiftly mushroomed into greater errors, making recovery difficult, or impossible.
2. How the Lord drew Brother Binkle out of the nominal church into a knowledge of the Truth, by contact with consecrated brethren, and the First Volume; and, how quickly he then made a full consecration, when its true meaning was revealed to him.
3. Brother Binkle's lesson nicely illustrates the subject of how a professed believer must take several steps to arrive at a level where one can make a full consecration acceptable to the Heavenly Father, even though such a one might be zealously dedicated to service at high levels in a nominal church. This bears on current subjects of interest among Bible Students: such as, types of justification, consecration and the "outstanding difference between the nominal church and the true church of Christ."

Brother Binkle shared some of his perspective and lessons from the doctrinal and organizational changes after Brother Russell's death in his discourse on FEAR. His experience in the midst of the transitions moved him to share this bit of wisdom:

"If we compare the sound and peaceful state of things in the springtime of the movement of the Truth people, with what **happened soon after the death of our dear Pastor**, we can easily trace to the source of cause and reasons. We can trace a slipping from wisdom and good understanding, because there was **a falling away from the reverence of God**: hence from humility, hence from appreciation and love of God, the Truth, and of the Brethren. It had its **beginning at** so-called "**high places,**" let me plainly say, **at headquarters**; and, like a contagious epidemic, it **gradually affected conditions everywhere.**"

Following this are images of the documents regarding his assignment to the Europe offices. Following this is a collection of photos from the European branch location, brethren and images of materials from his times, including some examples his own painting talent.

The documents following the discourse notes illustrate some of the international issues and WATCH TOWER organizational changes occupying Pastor Russell's mind and attention in his final months.



Discourse by Brother Conrad C. Binkle given at the Los Angeles Ecclesia

(A timely lesson from the past - (deceased 1942))

(Sub-headings, bolding & punctuation have been added to improve readability)

The Fear of the Lord

Psa.111:10

“The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments; his praise endureth forever.”

Part One – Introduction:

Different Kinds of Fear:

The word “fear,” and more particularly the expression, “fear of Jehovah,” “fear of God,” or the Lord, is found many times in the Bible. The intent in every case will determine just what kind of fear is to be understood. There are, to my mind, at least **three distinct kinds** of fear. All of them are mentioned in the Scriptures. We will briefly consider them.

First, I would point out “**fear**” in the **general sense** of the word, the one that holds dread, fright or terror in various stages. A fear which means being afraid of somebody or something: afraid to face a measure of danger, of difficulties, or of grave responsibilities – being afraid also, to face the possible consequences of failure, or the consequences of wrong doing. This kind of fear is often begotten because of great uncertainty. We might mention too, speaking from the viewpoint of natural man, that this kind of fear is apt to develop moral or physical cowardice.

Secondly, there is a fear called “**fear of God.**” But it is not the kind of fear of the Lord the psalmist would want us to mean in our text. But it certainly has to do with God. Yes, it presupposes a belief in God. It acknowledges the presence of God, of a holy, supreme and omnipotent God. This kind of fear stands in awe of him. Our God’s most supreme power and his superiority over all and everything in the universe impresses a great many people in a frightening manner. To these God is mostly the great and terrible judge of us all, and, being conscious of their sinfulness, they stand in uncertainty as to the possible verdict of God toward them.

Even such as are without real or professed faith, but subconsciously realize there must be some supreme or divine being, have this fear or dread of him: admittedly or not. Their mental condition is that of the majority of natural men: they feel a terror of that great being, at whose command are all the forces and elements in the heavens and on the earth. In times of great catastrophes in the air, on land, or at sea, this kind of fear is very much in evidence among the people. Some of us have witnessed awful demonstrations of terrorizing fear in man, when God permitted calamities to have sway.

Proper Christian Fear:

Now, we come **thirdly** to the kind of fear that is of a very different character from those we have already described. This is the “fear,” or the “spirit of fear,” that our heavenly father wants us, his children, to have and to be directed by in our lives; indeed, it is his will that at some future time all those of mankind, found worthy of life everlasting, must be, and shall be, governed by this blessed attitude of fear of him.

It is that wonderful fear: which, for a fact, means neither dread of God, nor a cringing fright of him, nor being guiltily afraid of him; it is an **honorary fear** that is more properly and correctly expressed by reverence of God. This **reverential fear** of God holds the most noble and God honoring sentiments the human heart can have toward the heavenly father and our Lord and Savior, Jesus Christ.

Personally, I am inclined to call this quality of “fearing God” – the “**fear of a good conscience**” – and it is the truly blessed fear of our text: a sort of holy blend, permit me to say, please, of a respectful shyness and of a loving, child-like trustfulness in God. It holds the highest possible respect, esteem, appreciation and love for his wonderful character, and for his revealed Word of Grace and Truth.

While our consecration and fellowship in the holy Spirit with God and Christ can be ever so close, there is always present with us a most high degree of reverence, of propriety and discretion toward God. This reverential fear never forgets, that we are only the children, and He is the sublime, majestic Father in the heavens, worthy of our adoration, our entire love, as well as of our most professed reverence and ready obedience.

It is the privilege, beloved friends, of the redeemed believers and followers of the Lord Jesus, to learn perfection of this precious fear, and to experience its great staying and strengthening power as they continue in the narrow way of life.

In the absence of this reverential fear there would be no service really pleasing in the sight of God. We dare say, the reverence of Jehovah it was, and is, which has governed all the true people of God throughout the past ages, and especially the members of the Body of Christ, the Ecclesia of God, during the Gospel age unto this present hour.

We repeat the words of our text:

*“The fear of the Lord is the beginning of wisdom:
a good understanding have all they that do his commandments.”*

Reflection and Self-Examination:

Some very profitable conclusions can be gathered from this, as we look closer into the meaning of our text. It seems to point out the fact, that it is to the advantage of the Lord’s people to **retrace**, now and then (in their minds), the **steps higher to take in following the master**. Yes, we believe it’s quite profitable to frequently look back at our beginning in wisdom: to recall from whence we have come – what our first love had been

– our first works. If we do this, it would be no less pleasing to God than it was, when fleshly Israel did what they were again, and again called on to do: to remember their exodus from Egypt – the great deeds of Jehovah in their behalf, his wondrous leading in the wilderness, Moses, the law, etc, etc.

By so doing, we, Spiritual Israel, can judge and estimate our present status, as it were, and the scope of our development in Christian growth since the time we first began to learn and to exercise wisdom. We can see the difference then, one-way or the other; we shall at least get a good picture then of our present condition in Christ and of our position before our heavenly father.

The **standard** by which to compare, to measure, or estimate progress or relapse is, in connection with our special thought tonight, quite evident. We can measure the extent of gain or loss by the degree and quality of **active reverence** of God, which we are now able to practice.

We purposely say “**active**” **reverence**, because, if we had it professedly only, or passively, it would mean exactly the same difference as believing in Christ Jesus, but not being a follower of him. This is, by the way, we think, **the outstanding difference between the nominal church and the true church of Christ.**

The **living faith** in God and Christ is not so much a religion as it is a life: **a new life.** And life does not consist of theories and beliefs and knowledge only, but of **realities**, and **facts**, and **actions**, and **principles.** The life of consecrated Christians is in the newness of life in Christ Jesus (Rom.6:4): they are, in fact, “new creatures,” newly begotten of the holy spirit of God. Their life is in, or by faith in, the active reverence of the Lord: in a faithful devotion to Him, and based upon and governed by righteousness, peace and joy in the Holy Spirit. (Rom.14:17)

Our dear Pastor so often said: “**Actions speak louder than words.**” Well then, if we fear our good God in truthfulness, we shall practice this active reverence of Him. We do the things, and we live the things that are pleasing in his sight. We fervently desire to carry out his word, live it, as it were: yes, we do that as much as we desire to know his commandments, to understand and to memorize them. So, we see, **our life’s actions are the proof of our progress, or otherwise,** in wisdom, which is the reverence of God, and of good understanding (According to our text).

Beginnings in the Truth:

Now: just a look into the time of our “**beginning.**” We know, from our own experiences, that a **Believer**, as yet unprepared, or unwilling to render living service and ready obedience to the Lord, **cannot claim to be walking in this holy fear of God.** He cannot yet free himself from that uneasiness that comes from a measure of dread–fear; he still feels afraid to some extent; he is restless, because the more perfected love of God is not yet developed in him. The apostle John says: “*There is no fear in love; but perfect love casteth out fear; because fear hath torment; he that feareth is not made perfect in love.*” (1 John 14:18)

Yes indeed, there is **torment in dread-fear**: it is like a rod of conscience that slashes; it's like the voice of an accuser charging the very soul of us. And you know, dear friends, the adversary would seem to take advantage of one's poor fallen condition which, of course, is sinful in itself, and causes him to be fearful of our heavenly father. Yes, and **whoever we fear or dread, we keep away from**.

We are told there is a possibility for sins. Oh, we naturally dread and fear. Well now, what kind and how severe will that penalty be: torture perhaps?

It's a fact, so long as we had not come to a clearer knowledge of God and his principles of government, we must fail to love him with that love that casteth out fear. Besides, we must lack the opportunity of making a beginning of real wisdom; and to make progress in the understanding of the purposes of God and his will. **We must be taught, and we must be made willing to learn, and to practice**.

It was Christ Jesus, who has acquainted us with God, the Father; and it was the grace of the Father that has drawn us to the Son, so that the Son, by His merit, would bring us back to the Father (John 6:44; 14:16). The father's character was represented in the character of Jesus: as Jesus, indeed, has shown us to Father (John 14:7-9). He taught, and teaches us, to love the Father, proclaiming and testifying of the father's love for the whole world of mankind: because, "*He so loved the world that he gave his only begotten son*" a ransom for our sins, and for the sins of all the children of Adam.

Why should we be afraid of him – of that good, merciful loving Father? How glad we are that, according to all Scripture testimony, there will be the time, not far hence, when all the ends of the earth shall be filled with the knowledge and glory of our God (Isa.14:1-10).

Oh for the **blessedness** of the **Gospel truth**, and of **Present Truth**! Oh, how gloriously happy we all should be, who are privileged: being enlightened by the spirit of wisdom, of understanding, of counsel, of knowledge and of the fear of God (verse 2)! How sweet it is, and what a balsam, this precious word of life, and oh, how illuminating, mind-composing and sanctifying! How comforting to the harassed hearts of truth-seekers!

Before Knowing the Truth:

Some of us, formerly sincere and zealous members of one or the other churches and creeds, knowing little or nothing concerning the Divine Plan as regarding the true church and all mankind, had been torn and worried by doubts and fears for many years. Our **hearts were never fully at rest and at peace**: notwithstanding the fact that we had come to know our Savior; and had forgiveness of our sins, because of sincere repentance and faith in the ransom sacrifice of Christ Jesus.

No, **something was missing**: we knew not what. Something we felt we should know and do better! Something more satisfying and more complete as to the Gospel message;

that we should understand better, and should be enabled to proclaim more clearly to others.

Thank God there came the time when, **by providence, we were permitted to hear** a more comprehensive and more harmonious presentation of the King's message and Jehovah's wonderful Plan of salvation! Then we came to see a so much brighter light shining upon and reflecting wondrously from the Scriptures. And as the eyes of our understanding became more and more opened, we gradually lost that restless and worried condition.

Our admiration, love and reverence for God grew in proportion as we perceived how great His love is for us and all the children of man. This **newly begotten reverential fear** of God was casting out all our former dread of Him; inasmuch as **we learned, from the Bible, what wonderful provisions our God has made for all men**, whereby they may have an opportunity for life everlasting.

Fuller Light Revealed:

The **mystery** of the Kingdom of God **was then revealed to us**, and the mystery also of the church: Christ, the head and the church, his body. What a surprise! What a grand and unexpected surprise for us that was from on high! **Our joy, then, was boundless**; our hearts almost bursting from the greatness of relief we felt, and from the swelling volume of thankfulness and love and adoration for God and our Master Christ Jesus.

When I came into the fuller light, I well remember the **happiness** that fairly **flooded my heart**. Daily there came to me a sweeter and clearer unfolding of the precious word of truth. Yes, and in such a measure of blessedness, that I was moved to tears. I wept like a woman, bulky, big man as I was, and hardly ever given to tears. Yes, and I took up my Bible and kissed it reverently, looking at the book as in awe and wonder, as though I had never before seen it; I, a so-called minister of the Gospel! Could it have been possible? Why, **I had really known a fraction only of the sacred book!**

Oh, we gladly and humbly confess, my dear friends, our own littleness and unworthiness in the face of the exceeding greatness and loving kindness of our heavenly Father, when once **our vision** has been **cleared from the fog and smoke of the traditional ideas** we had had about God, his character and his word.

House Cleaning From Error:

What a glorious time of "house-cleaning" that had been: I mean, at that time of our beginning in wisdom! Now that many obstacles were cleared away, and the "cobwebs" removed, we began "to live," as it were. Now we could grow, and draw nearer, and nearer to God. **A child-like confidence and absolute trust in Him took the place of tormenting fear of God, and of uncertainty.**

Instead of being driven and urged by force, we began to be urged and drawn, as by our very own impulses of love, to serve and to obey God: and, because of love for him, we would gladly be taught his ways and commandments, and to be instructed as to how to practice these; yes, and how to follow our Lord Jesus in his foot-steps.

How lively in matters of faith and in things spiritual, all of us had been in those days! Unfettered by grave errors, superstitions and fears, our hearts and minds we then prepared for a new filling of the holy spirit of truth, light and understanding. We received the word hungrily, accepted it in meekness and readiness to obey with joy Psalm 40:8: *"I delight to do thy will."*

Full Consecration and Growth in the Truth:

We **consecrated our all** to God, and we eagerly looked forward for the smallest opportunity of service in order to manifest our utter devotion and love for the Lord and the brethren.

My beloved friends, such was **our beginning of real wisdom and in good understanding!** We had come to know and to discern the good pleasure of God toward his people. There was no disputing, or wrangling about words or doctrines, no wavering, doubting, or uncertain attitudes toward the truth among the consecrated. **We felt convinced to the fullest** about the Lord's word of truth as it was revealed to us. We were sure as to the Kingdom message, the Gospel age, and the elected church, or New creation, whose head is Christ, our Master. We were as sure about the coming times of restitution of all things, as we were about the covenants and the deeper teachings of the Bible.

Were we happy? Did we love to attend meetings? I should say so! Whoever was able to travel, so to speak, would be present at all meetings: a fine example in that were always the Elders and Deacons of the class.

Did we continue receiving the word of truth? Why, the Lord's sheep had such an appetite for spiritual things, you would almost hear them munch their food, using a figure of speech.

As already mentioned, a great inspiration to me used to be the dear Elders of the L.A. ecclesia. Their conduct, their zeal, diligence, brotherly kindness, love and meekness, as well as their clearness, firmness and certitude in the doctrines of the truth, was exemplary to me and all the dear friends: as well as to those interested. I never forgot what great pains they took to assist me, and how lovingly they received me and taught me, when, I made my beginning of greater wisdom and understanding in the deeper things of the faith. And I can never forget the wonderful impression upon my heart, when, I for the first time, and with fear and trembling, attended a Sunday meeting of the L.A. Bible Students.

I was interested. But, I felt like those Jewish men that met with St. Paul, when he had arrived in Rome, who said: *"As concerning this sect, we know that everywhere it is spoken*

against.” (Acts 28:22) And, like theirs, it was my desire to hear first and judge for myself afterwards.

Well, I was most agreeably surprised that Sunday. Pretty soon I felt like a fish must feel that suddenly got loose or disentangled from a net or hook, and splashes back into the clear water of the mountain stream. Wouldn't it wriggle, and feel happy, and shoot away under its own powers, as soon as it touched again the element of its life?

Yes, so here, among those Christian people, I discovered the elements of a spirit and atmosphere that gave me a chance to breathe freely – and to live! **All fearful anxiety, I left behind and forgot.** And I listened, and listened, and could not listen attentively enough, to the words of the speaker, who had an astonishing knowledge of the scriptures: how to divide them, and when, and where to place his quotations. **How thankful to God I have been ever since:** for the privilege of having been led into that Sunday meeting of Bible Students about 30 years ago!

This retrospect, I hope has not tired you too much, dear friends!
Without it, I felt, however, the thoughts I wished to convey to you, must fall flat.

Part Two — What Caused Conditions to Change?

Involuntarily, now, the question arises: What was the cause or reason of the so **strongly changed conditions** that had, later, set in among the Lord's people: in a certain measure, still felt, even today? We still are aware of the after effects of a **past period of sore afflictions**, are we not?

Secondary Explanations:

What was the reason in the first place? No need of dwelling on any of the more or less correct, familiar explanations so often made or given. To my mind, they are correct enough, in their place: in a secondary place, however.

Why? Well, it's true, that **siftings** and a work of **severe testings** and **separating experiences** had been **necessary** from time to time among the Lord's people. The Lord has permitted such trying periods **for the proving of his church**. As the apostle declares: *“For there must be also heresies (sects, partisans) among you, that they which are approved may be made manifest among you.”* 1 Cor.11:19 We have had plenty of that in the last decade or so – everywhere.

First Cause Found at Headquarters:

But, what was the **first cause of all causes; and reasons of troubles**? Was it not the **diminishing, or loosening of the fear of God, and the Truth**, that was the underlying cause of most of the difficulties in the church?

If we compare the sound and peaceful state of things in the springtime of the movement of the Truth people, with what **happened soon after the death of our dear Pastor**, we can easily trace to the source of cause and reasons. We can trace a slipping from wisdom and good understanding, because there was a **falling away from the reverence of God**: hence from humility, hence from appreciation and love of God, the Truth, and of the Brethren. It had its **beginning at** so-called “**high places**,” let me plainly say, **at headquarters**; and, like a contagious epidemic, it **gradually affected conditions everywhere**.

When there is a lack of the right kind of fearing, men (yes, brethren) lose the proper regard for the Lords people, (strong sheep of the Lord, or weak): there is **no “sparing of the flock.”** “**Perverse speaking**” **draws disciples** of the Lord after men that may arise even from our own selves. This is what St. Paul predicted at Miletus. You know what he told the Elders of Ephesus at that time (Acts 20:29-30). The predictions often came true.

A Necessary Fear of Displeasing God:

There is a fear, I wish to add and mention, which is also necessary for us to have and to cultivate: Let us **fear of displeasing God**. That kind of fear, our knowledge and love should not cast out. No! Fearing to offend a brother or sister, or a neighbor, or anybody, would be very proper and scriptural. Much more should we **really dread offending our just, gracious, loving heavenly Father!**

This **fearing to offend God, or to stumble believers**, had not been sufficiently practiced during the period mentioned. If it had been, the trouble would have been less severe and far-reaching. Let us remember the fate of fleshly Israel in the wilderness. St. Paul draws the attention of the church to that in 1 Cor.10. In verses 10 and 11, he concludes, saying: *“Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world have come – Wherefore let him that thinketh he standeth take heed lest he fall...”*

Thankfulness for God’s Keeping Watchcare:

How great has been the grace of God toward us, my dear brothers and sisters, that so many of us have endured, even the worst of the past times! All the more reason we have, to gratefully acknowledge and to appreciate our deliverance from greater evil. How profound, sincere and burning should be our reverential love for him who has so compassionately cared for and shielded us in the times of fiery trials: of whirling flood-waters of anguish, of storms and shaking quakes that battered our faith, and love, and confidence, and endurance. Let us be thankful!

And inasmuch as we see prophecies being fulfilled before our very eyes, and occurring events unfailingly giving proof conclusive of the narrowness of the end of the church’s career on earth, let us **stand armored in reverence of the Lord**. This one great armor includes all the other safeguards or arms of God that the apostle mentions in Eph.6:13-17. The fear of the Lord is not only the beginning of wisdom, but also a protector and perfecter of wisdom and good understanding (of discernment and knowledge).

The Memorial and Setting Matters Straight:

In conclusion: we wish to briefly mention the memorial, which we shall soon celebrate, the Lord granting that we all may participate. I am sure every one of us is longing for the blessing it affords.

Let us prepare, dear friends, for a worthy acceptance of the blessed symbols, in memory of the sacrificed flesh and blood of our Lord Jesus Christ, in our behalf, and in behalf of all mankind. Let us **prepare** for that **by examining ourselves**, according to 1 Cor.11:28, and let us bring to the Lord in prayers all that is in our hearts and minds. Let us be confessing too, our shortcomings, asking for forgiveness for Christ's sake; so that the peace of God, and Christ, may be untroubled in our hearts.

Should anything among us require straightening out, resulting from any cause, **let us not hesitate doing our part** to bring about an understanding and a peaceful settlement in the spirit of love and in the reverence of God and the symbols.

Sincere self-examination at any time is a Christian virtue: particularly before the memorial supper. The apostle says: *"Examine yourselves whether ye be in the faith, prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates."* (2 Cor.13:5)

And the prophet exclaims: *"Cast you up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people!"* Isa.57:14

Summary:

If, thus, **we keep our hearts** pure and sweet in the love of God, and in the ready observance of his commandments, we shall not fail to make our calling and election sure. **We shall prosper** in the peace of Jehovah, **in spite of all our visible and miserable opposers!** Yes, and in spite of the great personal weakness we feel. **It is the power of God**, not our own, **that keeps us.** **We shall not fear**, *"for God has not given us the spirit of fear, but of power and of love and of a sound mind."* (2 Thess.1:7) Amen.

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June 10, 1916.

TO BIBLE STUDENTS OF GERMANY, SWITZERLAND AND HOLLAND--
READERS OF THE WATCH TOWER:
Beloved Brethren:

The Lord has permitted His work under the WATCH TOWER BIBLE & TRACT SOCIETY'S care in your lands to pass through troubled waters during the last two years. Not doubting the Lord's Wisdom, Love or Power, we must assume that there are necessary lessons connected with these experiences and that the Lord is able and willing to make all things work together for the good to those who love Him-- the called according to His purpose.

That mistakes have been made we do not dispute; but remember that--
"To err is human; to forgive, Divine."

Therefore, without condoning sin or in any manner upholding it, we feel privileged to believe that none of the Lord's people transgress against the Truth wilfully, intentionally, maliciously. Remembering ourselves lest we should be overtaken in a fault, we have only generous sentiments toward all the brethren and a desire to take their assurances at full valuation. Nevertheless, in the interests of peace, harmony, justice and love, the Society takes to itself the injunction of the Apostle, "Make straight paths for your feet, lest that which is lame be turned out of the way." Accordingly, dear brethren, we announce to you a change in the Society's arrangements in your lands which goes into effect at once and which is to continue according to our judgment of the Lord's will.

We have appointed as a general overseer of the Harvest Work in your lands our dear Brother, C. C. Binkele, who returns to Europe from the United States as the Society's representative for the same purpose. It is not for us to punish any of the Lord's people, for we read: "The Lord will judge His people." It is for us, in various ways, and through Brother Binkele as the Society's representative, to seek to promote in your midst the Holy Spirit of love, joy, peace, and to encourage you all in the cultivation of the fruits of the Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love. If our dear Brother Binkele be received by you as the Society's representative with the full confidence that we place in him, and if the past be buried and forgotten, we believe that thus the Lord's name and cause will be honored and advanced, and that His people will be correspondingly blessed and spiritually enriched.

N. B.—Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.

6/10/16.

We have appointed for Brother Binkeler, with his approval, a number of brethren whose moderation is, we believe, recognized by all, to be his counsellors to whatever extent he may need and ask for counsel.

This Committee will primarily consist of Brothers Fritz Christman, Herman Herkendell and Carl Wellersham.

In view of the uncertainty of life and health, the Society nominates six other brethren as reserve corps and counsellors as they may be called upon and see fit to respond; namely,

Brother Carl Hoeckle, Stuttgart,
Brother Carl Stocker, Sulz,
Brother Paul Balzereit, Kiel,
Brother Emil Wetzell, Dresden,
Brother Ernst Joerg, Reichenbach,
Brother Carl Stohlmann, Strassburg.

In the event of Brother Binkeler's death or for any reason his resignation, the responsibility of the German work would fall on the Committee of Three; and in the event of the death of any of the said Committee or any other necessity, Brother Binkeler is authorized to choose their successors, or in the event of Brother Binkeler's death or resignation, said Committee of Three shall have authority to fill up its numbers as they find convenient from the last named six brethren.

We will continue to pray earnestly on your behalf that the Lord will guide your interests for your good and to His praise.

With much Christian love,

Very truly, your brother and servant in the Lord,

Chas. J. Russell

CTR:FHM

Den 10. Juni 1916.

An die Bibelforscher in Deutschland, der Schweiz und Holland! Leser des Wachturms!

Geliebte Brüder!

Der Herr hat es zugelassen, daß Sein Werk in Euren Ländern, unter der Aufsicht der Wachturm-, Bibel- und Traktat-Gesellschaft stehend, während der letzten zwei Jahre durch bewegte Wasser ging. Wir zweifeln nicht an der Weisheit, Liebe und Allmacht Gottes und müssen annehmen, daß mit diesen Erfahrungen notwendige Lektionen verbunden sind, und daß der Herr sowohl fähig als auch willens ist, alle Dinge denjenigen zum Guten mitwirken zu lassen, welche Ihn lieben, die nach Seinem Vorlaß Berufene sind.

Wir bestreiten nicht, daß Fehler gemacht worden sind; denken dabei aber daran, daß „Irren ist menschlich, Vergeben aber ist göttlich.“ Ohne darum Sünde zu übersehen, oder sie in irgend einer Weise zu unterstützen, empfinden wir das Vorrecht, zu glauben, daß sich niemand vom Volke des Herrn mutwilliger, absichtlicher und böswilliger Übertretung gegen die Wahrheit schuldig macht. An uns selbst denkend, daß wir nicht von einem Fehler übereilt werden, haben wir in bezug auf alle Brüder nur wohlwollende Gefühle und den Wunsch, ihre Versicherungen als vollwertig hinzunehmen. Nichtsdestoweniger, im Interesse des Friedens, der Harmonie, der Gerechtigkeit und Liebe, bezieht die Gesellschaft den Befehl des Apostels auf sich: „Machet gerade Bahn für Eure Füße, auf daß nicht das Lahme vom Wege abgewandt werde.“ In Übereinstimmung hiermit kündigen wir Euch, liebe Brüder, eine Änderung in den Einrichtungen der Gesellschaft in Euren Ländern an, die sofort in Kraft tritt und so lange bestehen soll, als wir es als den Willen des Herrn erkennen.

Wir haben unseren lieben Bruder C. C. Binkle als einen allgemeinen Aufseher für das Erntewerk in Euren Ländern ernannt. Er kehrt zu diesem Zweck als Vertreter der Gesellschaft aus den Vereinigten Staaten nach Europa zurück. Es ist nicht unsere Sache, irgend jemanden vom Volke des Herrn zu strafen, denn wir lesen: „Der Herr wird sein Volk richten.“ Unsere Aufgabe ist es, auf verschiedenen Wegen, und durch Bruder Binkle als den Vertreter der Gesellschaft, dahin zu arbeiten, daß in Eurer Mitte die Wirksamkeit des Heiligen Geistes der Liebe, der Freude und des Friedens gefördert werde, und Euch alle in der Pflege der Früchte des Geistes zu ermutigen, die da sind: Demut, Sanftmut, Geduld, Langmut, brüderliche Liebe und Liebe. Wenn unser lieber Bruder Binkle als Vertreter der Gesellschaft von Euch mit dem vollen Vertrauen aufgenommen wird, welches wir in ihn setzen, und wenn das Vergangene begraben und vergessen wird, so glauben wir, daß der Name und die Sache des Herrn geehrt und gefördert, und daß sein Volk dementsprechend gesegnet und geistlicherweise reicher werden wird.

Wir haben für Bruder Binkle mit seiner Zustimmung eine Anzahl Brüder zu seinen Ratgebern ernannt, deren Mäßigung, wie wir glauben, von allen anerkannt wird. Soweit er Rat bedarf und darum fragt, sollen sie seine Ratgeber sein.

Dieses Komitee wird ersichtlich aus den Brüdern Fritz Christmann, Hermann Herkendell und Carl Wellershaus bestehen.

In Anbetracht der Ungewißheit des Lebens und der Gesundheit ernennt die Gesellschaft als Ersatz-Ratgeber noch sechs andere Brüder, die hinzugezogen werden können, wenn sie einer dahingehenden Einladung Folge zu leisten bereit sind; nämlich:

Bruder Carl Hoeckle, Stuttgart;
Bruder Carl Stocker, Sulz;
Bruder Paul Balzerei, Kiel;
Bruder Emil Weßel, Dresden;
Bruder Ernst Jörg, Reichenbach;
Bruder Carl Stohlmann, Straßburg.

Im Falle von Bruder Binkles Tod, oder im Falle seines Rücktritts aus irgend einem Grunde, würde die Verantwortung für das Deutsche Werk auf das Komitee von drei Brüdern übergehen; und im Falle des Todes irgend eines Mitgliedes des genannten Komitees, oder aus irgend einer andern Notwendigkeit, ist Bruder Binkle bevollmächtigt, Nachfolger für sie zu wählen, oder im Falle von Bruder Binkles Tod oder Rücktritt ist das Komitee von drei Brüdern bevollmächtigt, seine Zahl aus den sechs letztgenannten Brüdern zu ergänzen, wie es als am besten erscheint.

Wir werden fortfahren, ernstlich für Euch zu beten, daß der Herr Eure Interessen Euch zum Guten und zu Seiner Verherrlichung lenken möge.

Mit viel christlicher Liebe, in Wahrheit,

Euer Bruder und Diener im Herrn
(gez.) Chas. T. Russell.

"The Wisdom from Above is the Noblest Science and Best Instruction"

INCORPORATED 1881
FOR THE
PROMOTION OF CHRISTIAN
KNOWLEDGE
ORALLY AND BY PRINTED PAGE
"UNTO ALL PEOPLE"

WATCH TOWER BIBLE & TRACT SOCIETY

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BROOKLYN, N. Y., U. S. A.

June 12, 1916.

TO WHOM IT MAY CONCERN:

Be it known that the WATCH TOWER BIBLE AND TRACT SOCIETY, a corporation of the State of Pennsylvania, United States of America, and at present having one of its Offices at #76 Unterdoerner Street, Barmen, Germany, does hereby constitute and appoint Mr. Conrad C. Binkle to be its true and lawful Representative in Germany, in its name and in its stead to transact its business in its name and by its authority, with the same power and effect as though the said business were transacted by the Executive Officers of the Society.

The said business for which this appointment is made is represented in the publishing of books, tracts, pamphlets, religious papers, etc., and in the mailing of the same and receiving subscriptions for the same, and in receiving and accounting for all the monies and interests of the Society in Germany.

In witness of this Power of Attorney the seal of the said Society has been hereto affixed and is attested by the President of the said WATCH TOWER BIBLE AND TRACT SOCIETY.

Chas J. Russell President.

*Attest to before me
This 12th day of June 1916
Conrad C. Binkle
Notary Public
Kunz Co. N.Y.*

N.B.—Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.

STUDY AIDS OF THE
INTERNATIONAL BIBLE STUDENTS ASSOCIATION
N. Y. N. Y.

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BROOKLYN, N. Y., U. S. A.

APPOINTMENT OF CONRAD C. BINKELE, REPRESENTATIVE OF THE WATCH
TOWER BIBLE & TRACT SOCIETY AND THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION
--OVER ALL AND SUNDRY OTHER AFFAIRS IN GERMANY, SWITZERLAND AND HOLLAND.

TO WHOM IT MAY CONCERN:

Brother Conrad C. Binkele is this day appointed by the WATCH TOWER BIBLE AND TRACT SOCIETY and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION to be their sole agent and representative and to have full charge of their work in Germany, Switzerland and Holland. At as an early a date as he can possibly arrange, Brother Binkele is requested to take full charge of the Society's property, books and accounts, cash in bank, etc., in the countries named; and especially in the WATCH TOWER BIBLE AND TRACT SOCIETY'S office at 76 Unterdoernerstr., Barmen, Germany, including all the books, merchandise and property of every kind, bank balance, cash in drawer, etc. He will also take over and audit all bills claimed to be owing by the Society with the view to paying them off as rapidly as possible.

If necessary and called upon by the said Brother Conrad C. Binkele, civil and legal authorities are requested to assist in carrying out the letter and spirit of this transfer and order as from any and every person now in any sense of the word claimed to represent this Society and Association.

Witness our Society's seal attested by its President, this tenth day of June, nineteen hundred and sixteen (1916), at Brooklyn, New York, United States of America.

Chas. J. Russell

*Sworn to before me
This 12th day of June 1916
Charles J. Russell
Notary Public
Living Co. NY*

N. B.—Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.

STUDY AIDS OF THE ASSOCIATION

Die Ernennung von Konrad C. Binkle zum Vertreter der Wachturm-Bibel- und Traktat- Gesellschaft und der Internationalen Vereinigung ernster Bibelforscher für alle und jegliche Geschäfte in Deutschland, der Schweiz und Holland.

Für denjenigen, den es angeht:

Bruder Konrad C. Binkle wird am heutigen Tag durch die Wachturm-Bibel- und Traktatgesellschaft und durch die Internationale Vereinigung ernster Bibelforscher zu ihrem alleinigen Agenten und Stellvertreter ernannt mit der Vollmacht, das ganze Werk in Deutschland, der Schweiz und Holland zu verwalten. Bruder Binkle ist beauftragt, so bald wie es ihm nur irgend möglich ist, das Eigentum der Gesellschaft, ihre Bücher, Abrechnungen, Bargeld und Bankdepots usw. in den genannten Ländern zu übernehmen, und dies im besonderen in der Geschäftsstelle der Wachturm- Bibel- und Traktatgesellschaft in Deutschland Barmen, Unterdörnsstr. 76 zu tun, hier hat die Uebernahme aller Bücher, Waren und des Inventars, sowie des Bargeldes des Bankkontos usw. zu erfolgen. Er wird auch alle Rechnungen übernehmen, welche die Gesellschaft schuldet und dieselben sobald wie möglich bezahlen.

Alle bürgerlichen und gesetzlichen Behörden werden gebeten, wenn sie von dem Bruder Konrad C. Binkle dazu aufgefordert werden, ihm behülflich zu sein nach Wortlaut und Geist diese Verordnung und Uebernahme auszuführen, wie das gleiche auch von jeder Person erwartet wird, die den Anspruch erhebt, irgendwie diese Gesellschaft und Vereinigung zu vertreten.

Bestätigt durch das Siegel unserer Gesellschaft und durch die Unterschrift ihres Präsidenten, am zehnten Tag des Monats Juni eintausendneunhundert und sechzehn (1916) zu Brooklyn, New York County, Vereinigte Staaten von Amerika.

(Siegel der Gesellschaft.) (gez.) C. T. Russell, Präsident.

(Siegel des Notars.) Vorgelegt bei mir am 12ten Juni 1916.

United States Consulate }
Barmen, Germany }
Hierdurch wird bestätigt, dass angehefteten deutschen Schriftstücke Übersetzungen des am Herrn Konrad C. Binkle von der Wachturm-Bibel- und Traktat-Gesellschaft und der Internationalen Vereinigung ernster Bibelforscher, gerichteten Briefe und erteilten Vollmacht sind und ferner beglaubigt ist durch das die beiden englischen original Dokumente mit dem Siegel des Amerikanischen Notars, Edward Stewensen, versehen sind.

Barmen, den 16. Juni 1916.

Maximilian Vice Consul in charge.

gel. Staats- und Not.
elvergel. Bibelgesellschaft
Bibel- und Traktat- Gesellschaft
Bibel- und Traktat- Gesellschaft

Für denjenigen, den es angeht:

Wir bekunden hierdurch, daß die Wachturm- Bibel- und Traktat- Gesellschaft, eine Körperschaft im Staate Pennsylvania, Vereinigte Staaten von Nordamerika, von der ein Zweig in Barmen, Unterdrönerstr. 76, Deutschland, eine Geschäftsstelle hat, den Herrn Konrad C. Binkele zu ihrem wirklichen und gesetzlichen Stellvertreter in Deutschland ausersehen und ernannt hat, damit dieser Herr Konrad C. Binkele in ihrem Namen und als ihr Stellvertreter ihre Geschäfte als der von ihr Bevollmächtigte vollziehen soll, und zwar in gleicher Macht und mit derselben Wirkung, als ob die besagten Geschäfte durch die vollziehenden Beamten der Gesellschaft vollzogen worden wären.

Die besagten Geschäfte, wegen denen diese Einrichtung getroffen wurde, bestehen in der Veröffentlichung von Büchern, Traktaten, Flugblättern, religiösen Blättern usw., in deren Beförderung zur Post und in der Annahme von Abonnements für dieselben; ferner in der Empfangnahme aller für die Gesellschaft eingehenden Gelder und der Abrechnung über sie, sowie in der Wahrung aller Interessen der Gesellschaft in Deutschland.

Als Beweis für die Richtigkeit dieser Vollmacht für unseren Vertreter, wurde das Siegel der genannten Gesellschaft hier beigelegt und wurde diese Urkunde von dem Präsidenten der Wachturm- Bibel- und Traktatgesellschaft durch eigenhändige Namensunterschrift bestätigt.

(Siegel der Gesellschaft.)

(gez.) C. T. Russell, Präsident.

(Siegel des Notars.) Diese Vollmacht wurde mir am 12ten Juni des Jahres 1916 vorgelegt.

United States Consulate)
Barmen, Germany.) ss.

Hierdurch wird bestätigt, dass angehefteten deutsche Schriftstücke genaue Uebersetzungen des an Herrn Conrad C. Binkele von der Wachturm-Bibel-und Traktat-Gesellschaft und der Internationalen Vereinigung ernster Bibelforscher, gerichteten Briefe und erteilten Vollmacht sind und ferner beglaubige ich hiermit, dass die beiden englischen original Dokumente mit dem Siegel des Amerikanischen Notars, Edward Stewensen, versehen sind.

Barmen, den 14. October 1916.

Frederick J. Buchanan
American Vice Consul in charge.



Schweiz. Telegraphen- und Telefonverwaltung. — Administration des télégraphes et des téléphones suisses. — Amministrazione dei telegrafi e dei telefoni svizzeri. No. 2.

TELEGRAPH
14. XI. 1916
ZÜRICH

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Der Telegraphist: — Le télégraphiste:
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ctr.

Contr. No. 5589

lco conrad binkale
universitatstrasse 121 zurich

= pastor dies tuesday funeral: last sunday burial
pittsburgh: monday love: watchtower: =

unbeanstandet
Zürich,
Telegr.-Kontr.-Kommission

Über telegraphiert an — Réexpédié à
Ritrasmeso a den — le um — à Uhr — heures min.
il alle ore Der Telegraphist: — Le télégraphiste:
Il telegrafista:

Telegram to Conrad Binkele in Zurich announcing death of Pastor Russell

Zurich - Helvetia Square building with auditorium and meeting rooms for Bible Students





Dining Hall Bible House, Magdeburg Germany

Bible House Family, Bern Germany



Bibelhaus Familie Bern.



Bible House family, Barmen Germany 1914

Sister Hanna Binkele, Dresden Germany



