God's children appreciate the fact that his Word is a "light unto their feet, and a lantern unto their pathway." To the divine Word and providence they look for guidance, instruction and comfort. They believe the Word of God and rely upon it, and thus walk by faith. They view current events in the light of divine prophecy. For several years Bible students have been expecting a great international war, followed by revolution and anarchy. (1 Kings 19:11-12) They expect the great ecclesiastical systems, conceived in sin, born in iniquity and operated in fraud and deceit, to be swept away with a great besom of destruction. (Revelation 18:5-21) They have looked for the governments of earth, built upon false and unrighteous foundations, to crumble away amidst a great storm of human passion. (Psalm 18:7-19; Jeremiah 25:8-38) They have expected a dark night just preceding the ushering in of the glorious kingdom of Messiah. (Isaiah 21:11, 12) They have expected these things because the Bible says so. God's Word is true.

For the encouragement of his followers, the great Master said, "When these things begin to come to pass, then look up and lift up your heads, for your deliverance draweth nigh." (Luke 21:28) "Be patient, therefore, brethren; the kingdom of Messiah is at the door."

**Expectations Being Realized**

Current events confirm our expectations. The new year dawns amidst great strife, turmoil and bloodshed. For nearly two and one-half years a mighty conflict has raged amongst the European nations, and the storm of destruction continues unabated. In that time, governments and nations have been involved; and upwards of thirty millions of men, armed with the most deadly weapons known to modern science, have engaged in wholesale destruction of human life and property. Approximately seven millions of men have been killed, and many more millions are insane or nervous wrecks by reason of the indescribable experiences through which they have passed.

Jehovah, through his Prophet, foretold the coming of this great storm, describing it as "a great and strong wind which rent the mountains and brake in pieces the rocks before the Lord." The Bible deals largely in symbols. "Wind" is a symbol of war; "mountains," a symbol of kingdoms or governments; and "rocks" a symbol of the solid or more stable parts of the governments. In this picture, therefore, the rocks would very fitly represent the financial strongholds of the governments. When the financial strength of a government is gone, the government itself is practically gone.

It is apparent to all observing ones that the warring nations are on the verge of bankruptcy. For the purpose of procuring money with which to conduct the war, the belligerents have borrowed fabulous amounts, for which they have issued bonds, treasury notes and other promises to pay. The amount of bonded indebtedness of the warring nations is now so enormous that there is not enough money in all the earth to pay the interest on that indebtedness. How then, will it ever be possible to pay the principal?

Great Britain and her Allies have borrowed heavily from Americans through the instrumentality of certain American financiers. These nations are desperately attempting to negotiate other loans through the same channels. As an evidence of the desperation to which these nations are driven, we cite the recent attempt of Great Britain to borrow from American investors one billion dollars upon unsecured treasury notes, which have no basis for issue and are strictly fiat money. Some time prior to this attempt, the British government obtained credits in the United States to the amount of $1,100,000,000. About one-half of this amount was obtained upon unsecured paper, and was taken largely by munition manufacturers and other large creditors who expected to make enough profit out of the sale of munitions to cover any loss that might occur.

About the first of December last, the President of the United States became aware of the attempt of the British government, through its American agents, to sell to American investors a billion dollars of flat credits, designated as "short term treasury notes." Foreseeing the uncertainty of the payment of such notes, President Wilson and the Federal Reserve Board exposed this dangerous scheme by warning American investors against the purchase of these. Discussing this question editorially, one of the leading American dailies recently said:

"When the British government came back for more credit and wanted a real loan in Wall Street, then Wall Street was not so certain of the value of the treasury notes. It wanted security in the shape of American stocks and bonds, and insisted upon having it."

"The British government has no American stocks and bonds and not a great deal of gold to spare. After having taken care of Wall Street's preferred loans, still it wants more American money on credit. So certain English agents among American bankers attempted to persuade American investors, through American banks, to buy one billion dollars of unsecured treasury notes, when Wall Street was unwilling to lend half that amount against a year ago without additional collateral American security."

"It is probable that these Anglo-American bankers, whose prestige is very great, would have carried this disastrous scheme through without a hitch had not the President and the Federal Reserve Board干涉ered with their warning."

"These notes are unsecured, and are subject to the hazard of defeat in war, of national bankruptcy through prolongation of war, and of repudiation in case of social revolution after war. They have no gold basis; for the British government has already outstanding more of their promises to pay—more of this fiat money, in fact, than all the gold that has been produced since the Christian era began could redeem."

"There is not gold enough in all the countries of Europe combined to pay ten cents on the dollar of the paper flat treasury notes that have already been issued by Great Britain."

Financiers everywhere are trembling, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26) All these things that we see are but the beginning of greater sorrows. The end shall be a "time of trouble such as was not since the beginning of the world."

Each warring nation has hoped for victory, but it has not come. Discouraged and dismayed at the utter failure to deal a crushing blow, the rulers of some of the nations have impressed their strongest men, that mightier efforts might be put forth. In desperation, government officials have resigned their positions; and others have been asked to take their places.
The British ministry recently fell; and a new ministry, organ-
ized with the cooperation of the socialists, is now in office. It is
held by those who favor peace. In November last a new ruler
ascended the throne in Austria; a new cabinet was organized,
and within one month that cabinet has fallen.

**CRY FOR PEACE—GREATER SORROWS TO FOLLOW**

Germany desires peace and proposes terms. It is be-
lieved that all the ruling nations desire peace; but some of
these nations desire not peace yet. But may we not expect peace
among the nations at an early date? We are not inclined to that opinion. The
nations must be further weakened. It may be expected, however, that
this weakening will be agreed upon some sort of peace terms in the near distant future. But peace will not be a lasting one; it will be merely temporary.

It may be expected that politicians will from henceforth have much to say about peace; that the ministers of the nominal church systems, who have been advising their respect-
ive nations to war against other nations, contrary to the Word of God, will also say “Peace”; that people in general, unware of God’s purposes, will say “Peace” and will believe that safety has come to them. There will be, doubtless, a short period of peace; but it will be merely a lull before a greater convulsion. We base our conclusion upon the Scriptures. These clearly indicate that there will be a great earth-
quake (symbol of revolution)—“an earthquake such as was not since man was upon the earth, so mighty an earthquake and great.”—Revelation 16:18.

St. Paul, writing of the “day of the Lord,” which he de-
clared would come upon the earth as a thief in the night, said: “For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape.”—1 Thessalonians 5:3.

**REVOLUTION CERTAIN**

Corroborative of this, the Lord in 1 Kings 19:11 describes the second stage of the trouble on the earth in these words: “And after the wind an earthquake.” This picture is symbolic of revolution. Having faith in God’s Word, let us look about us and see whether there is any evidence that this mighty event is about to come. The Apostle Paul is assured that they that would not need to be in ignorance respecting that day, saying: “Ye brethren, are not in darkness, that that day should overtake you as a thief.”

Revolution is the result of discontent on the part of the governed, and a determination on their part to no longer subject to the rule of constituted authority. Before the war, the people of Europe were greatly burdened with taxation. The increase of national indebtedness, resulting from the war, is now so great that the burden of annual taxation must be in-
creased more than twice the increase in the interest on the debt. Seven millions of Europe’s able-bodied, wealth-producing men have perished on the battle-field. The earning capacity of those surviving is less than prior to the war, because of their weakened physical condition, even if after the war there will be sufficient unemployment to earn money, the war has so impoverished the nations engaged in the conflict that they cannot further issue bonds to rebuild the destroyed property. Hence the opportunity for earning money by daily labor is greatly reduced.

In addition to this, while the men have been at the front, women have been installed in the positions held by men prior to the war. To put the women out in order to give the men the positions would be an injustice to the women, and would cause great trouble from that source. If the women are permitted to hold the positions they perform the work, there will be a large army of unemployed men. These unavoidable condi-
tions will produce increased discontent. Add to this the scarcity of food supply, the increased cost of living and the lack of proper medical care, and the result will be a great army of starving men, women and children.

Naturally, such an army of unemployed discontented will ask, “Why do we find ourselves in this miserable condition? Have we not been preparing for the war?” It is no answer to say, “Have we not suffered great loss for the same cause, and are we not now entitled to food and shelter?” If war is responsible for this miserable condition, why should we have gone to war at all? Who sent us to war?” Of necessity the answer must be that the nations are to be blamed for this, for as long as the war lasts, the clergy of the various nations have long advised these kings and rulers that they were ruling by Divine right, and that therefore they were justified in whatsoever course they might take; and that the same clergy class have urged the peo-
ple to go to war. Hence the political and ecclesiastical ele-
ment will be held responsible by the common people for their misery, and condition.

Bloodshed becomes commonplace in time. The shedding of blood upon the battle-field month after month develops the disposition in men to shed more blood under different cir-
cumstances. The conditions that led up to the French Revolu-
tion are among the things that today a small set at that time stared the “earthquake”; so now but little will be re-
quired to provoke a world-wide revolution. Once started, it cannot be stopped until the fire of anarch, begun by the revo-
lution, has burned itself out.

**STATEMEN EXPECT REVOLUTION**

Statesmen and worldly-wise men see that revolution is inevi-
table. Even Max Weber, the famous sociologist, and other scientists, in recent months published an article calling at-
tention to the conditions in European countries and stating that revolution is certain to follow in every country now en-
aged in the war.

About September 1, 1916, the London Times published an article from the pen of Lord Beresford in which he stated the following:

“We began the war with two great assets—the fleet and armies. The hundred million, to balance which we have succeeded in borrowing about two hundred and fifty million, our moiety of the American loan.

“If we go on spending money as we are now, we shall see another break in American exchange, accompanied by a rise in Canadian and Australian exchange rates. This probably will mean the suspension of specie payments, and we shall have to tell the world that we are unable to pay our debts.”

**AMERICAN UNREST**

Suspension of specie payment by European governments would produce the greatest financial panic the world has ever known, and would especially affect the United States, thereby increasing the discontent here.

The Lord Jesus, describing the condition through which the world is now passing, said that the wars would be fol-
lowed by “great earthquakes (revolution) in divers places, famine and pestilence” (Luke 21:11). A glance at the present situation in Europe shows the world is rapidly advancing toward famine and pestilence.

Broken, bleeding, starving Europe is frantically grasping for food in American markets. Exportation of food stuffs has the greatest economic and political importance today than it was a year ago; and here the retail prices have advanced alarmingly.

The Los Angeles Tribune editorially says:

“We venture the prediction that unless radical action is taken in order to keep the exportation of food stuffs, now proceeding at a rate that presently will strip the country
of its supplies, the early months of the coming year will behold bread as in American cities."

From the St. Louis Post-Dispatch.

"The food production in America in the year past has been greatly reduced from that of former years, as will be observed by noting the following figures: There is a falling off in the production of all cereals, the wheat crop being less by 504,000,000 bushels. Oats show a loss of 300,000,000 bushels. The potato crop is short, 70,000,000 bushels. Apples are short, 9,000,000 bushels. Sweet potatoes, beans, tomatoes, cabbage and everything in the vegetable line have also been quite short, making a stormy wind of living. Even a temporary peace will stop the manufacture of war munitions, resulting in a great number of unemployed in America and greatly reduced wages for those who are employed. But the cost of living is governed in a measure by the law of supply and demand, it could not be expected that prices will be lower; for the supply is decreasing."

January 1, 1917, marks the day for the opening of the great work in the United States Supreme Court between the Railway companies and the Railway employees over the eight-hour law. Should the court sustain the law, which is hardly probable, government ownership of railways would quite likely result. Such a victory for a portion of the labor element would hold a lesson for the other laborers to see if their national legislation in their behalf; and the failure to get it would add more fuel for the flame. If the railway employees are defeated in their legal battle, a nation-wide strike is almost certain.

The evidence points strongly to the fact that the world is now nearing the great earthquake, the great revolution, to be followed shortly by the fire of anarchy. In symbolic language the Prophet of the Lord described it as follows: 'Pope (Jerusalem) commandeth and raiseth the stormy wind (great trouble), which lifteth up the waves thereof. They mount up to the heaven (higher ruling powers), they go down to the depths (the lowest stratum of society); their soul (the very being of the government) is melted because of trouble; they reel and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.' (Psalm 107:25-29.)

Thus the Lord describes the passing away of the present order, preparatory to the establishment of the kingdom of righteousness under the Prince of Peace.

**WARING TO THE CHURCH**

The great "hour of temptation" (Revelation 3:10) is upon the world. Selfishness, discontent, insubordination, refusing to work, and anxiety or care about the things of the world, is the great temptation or trial upon the world that is leading straight to revolution and anarchy. "There hath no temptation taken you but as is common to man." (1 Corinthians 10:13.) In other phrases the Apostle says, "The temptation that is in the world is common to all men." (1 John 5:19.)

The same great trial that is upon the world, the church must come in contact with.

Is it possible that the spirit of revolution will try the church and destroy our definition of revolution—discontent, insubordination, surrender to the constituted order of things? The Lord Jesus is the Master of the harvest, and is present directing the work thereof. For many years during the harvest he has had one special servant in the field, a servant who is willing to work in due season in the kingdom of God. (Luke 16:10.)

The Great Master, through his chosen servant, instituted the order of things amongst the harvest workers; and a disposition persistently to refuse to conform to that constituted arrangement would ultimately lead to disaster.

The best example of the loyalty of the church to the principles the Lord has laid down is surely presented by the friends from every part of the land, yet as we enter upon the year 1917, which will of necessity be fraught with great trials, we deem it proper to call the attention of each other to the dangers that may be lurking in the way. Shall we take contrary courses, and to partake of that 'meat in due season' provided for us by the Lord through his "wise and faithful servant," and strictly conform ourselves to the order which the Lord has instituted for the proclaiming of the kingdom message? Or shall we take a contrary course? Shall we keep in mind that "in unity there is strength," and he governed thereby? Or shall we pursue an opposite course, and disregard the Lord's appointed way? Shall we walk in pleasing before the Lord and continue earnestly to seek the wisdom and more of his Spirit? Or shall we be self-willed?

These are some of the questions that must come to the church; for they involve the principles in the temptation that is now upon the world. These words are not written to discourage, but for the purpose of helping the church to keep before his mind the true situation which we are facing, "He who is for us is greater than all that can be against us."

We deem it appropriate, therefore, to call attention here to the final warning and admonition given to the church by that "faithful and wise servant," published in the November 1, 1916, Watch Tower. This warning from Brother Russell seems to indicate that after his decease special trials would come to the church. Since his death his words appear even more forcibly than while he was among us. We quote them as follows:

"So far as we are able to judge, the same conditions prevail today among Bible Students, which the Apostle pointed out to the elders of the church at Ephesus when he charged them, saying, Take, therefore, heed unto yourselves, and to all the flock over which the holy Spirit hath appointed you overseers, to feed the church of God, which he hath purchased with the blood of his own" (Rom. 1:19, 20:28, Diaglot)

Paul's prophecy came true: "After my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn everyone night and day with tears; and now, brethren, I commend you to God and to the word of his grace."

We commend a careful rereading of that entire article, entitled "The Hour of Temptation."—Z. '16, P. 327.

With the connection we suggest to the various Ecclesias that a wise and prudent course for all the church to follow is giving information to anyone requesting it as to the names and addresses of the members of your class and similar information as to the character of meetings, etc., unless such information be requested by regular members of other churches.

Notwithstanding the fact that we may expect such trials, thanks be to God that his grace is sufficient for every time of need, and will be abundantly supplied to all who faithfully follow in the Master's footsteps and loyally obey his Word. Continue, then, brethren! Ever the Lord again speaking made you overseers, to feed the church of God, which he hath purchased with the blood of his own" (Rom. 1:19, 20:28, Diaglot).

We believe that there is yet much work to do before all comprising the kingdom class are gathered into the garner of the Lord and the kingdom is set up. This seems to be particularly true with reference to the United States, which has been especially fruitful for work in his harvest work.

**PASTORAL WORK**

The pastoral work is opening wider fields of service for the sisters and for many of the brethren. This work was begun and conducted more particularly under the supervision of Brother Russell as Pastor. Since he was Pastor over many of the congregations, it was quite appropriate to designate it "Pastoral Work." While the name may not seem so appropriate since his passing away, yet for want of a better name the Society will continue the work under that title. Our dear Brother Sturgeon will have the oversight of that department at the Brooklyn office. All communications concerning the same should be addressed:

**Watch Tower Bible and Tract Society, Pastoral Department, 13 Hicks St., Brooklyn, N. Y.**

It is the desire of the Society to co-operate with the churches everywhere in furthering this work. We recommend that it be organized in all the cities and towns, and that each one who has ability and time should take an interest in the work. The Society will appreciate reports from time to time from the lieutenant in charge of the work at each place.

**SMITING JORDAN**

Time and again our attention has been called to the fact that the Jordan must be smitten. We understand the "Jordan" to represent people, and the "smiting" to symbolize that which will divide or separate the people, and the message of the kingdom to be the instrument with which the smiting will be
done. We cannot, of course, be sure how this smiting or division will take place; but we venture here a suggestion which it is our duty to present. At least, the suggestion may stimulate us to greater sobriety of mind, watchfulness and zeal for the Lord's cause.

We may not hope to improve our method of advertising and thereby draw out greater crowds to hear the message. The message itself cannot be improved upon. We cannot hope to have greater ability with which to present the truth. We may not be supplied with any unusual amount of money with which to spread the kingdom message. Then how may the smiting be used?

We answer, A great change may take place in the minds of the people. "Man's extremity is God's opportunity." "A broken and contrite heart, O God, thou wilt not despise." (Psalm 51:17) "I will look even to him that is poor and of a contrite spirit and trembleth at my word." (Isaiah 66:2) Nominal Christendom—Catholic and Protestant—numbers her members by the millions. She is proud and says, "I am rich and have need of nothing." Evidently there are quite a number in these nominal systems who love the Lord, but who because of weakness of faith and pride of heart are held in bondage to the systems. But when the great "earthquake" becomes evident to all, when the people become thoroughly convinced from evidence aside from the Bible that all earthly institutions are to come to an end after the world's history is finished, when their pride is humbled, and when they become of a broken and contrite spirit, may we not expect this to work such a change of mind that many will seek to know the real reason for prevailing conditions? Surely they will learn that the nominal preachers throughout the land have been deceiving the people; that Pastor Russell for more than forty years has been telling the people the truth when he called attention to the approaching storm, earthquake and fire; and that the real servant of the Lord was among them, and that they heard him not. They will realize that the vicious assaults made upon him by nominal preachers were without any justification, and were made really to cast sand into the eyes of the people and blind them to the truth. Then may we not expect many of these to hear the message of the kingdom gladly? If so, then will be the time for every consecrated child of God to grasp the sword of the Spirit and go forth to "smiting." Clearly, Brother Russell had a purpose in sending out the V. D. M. questions to all the church. Those who are able to give clear and proper answers to those questions manifest that they have a sufficient knowledge of the truth to give to any one who may ask an outline of God's plan. All who have this knowledge, who have the Spirit of the Lord, and who possess a zeal for his cause, will gladly avail themselves of the opportunity.

CHRIST COMING—AND COMING TO CHRIST

[Except the paragraphs printed below, this article was a reprint of June 1, 1905, which please see.

DECEMBER 31.—Rev. 22:6-14.]

"The spirit and the bride say, Come. And he that heareth, let him come; and he that is athirst, let him drink of the water of life freely."—Verses 17, 18.

"GO YE AFTER HIM AND SMITE"!

What Bible Student is he who thoroughly appreciates the divine plan and yet doubts that Brother Russell was the "man clothed with linen with the writer's inkhorn by his side," described in Ezekiel 9? Ezekiel 9:2 is the most exciting chapter in the Scriptures. It describes the work given him to do; and truly could he say, as stated in the 11th verse, "I have done as thou hast commanded me." In the 5th verse of this chapter we read, "And to the others he said in mine hearing, go ye after him through the city and smite the women and the children, and come not in unto the city dwelt, and they heard him not. They will realize that the vicious assaults made upon him by nominal preachers were without any justification, and were made really to cast sand into the eyes of the people and blind them to the truth. Then may we not expect many of these to hear the message of the kingdom gladly? If so, then will be the time for every consecrated child of God to grasp the sword of the Spirit and go forth to "smiting." Clearly, Brother Russell had a purpose in sending out the V. D. M. questions to all the church. Those who are able to give clear and proper answers to those questions manifest that they have a sufficient knowledge of the truth to give to any one who may ask an outline of God's plan. All who have this knowledge, who have the Spirit of the Lord, and who possess a zeal for his cause, will gladly avail themselves of the opportunity.

CHOOSE THE EADKESLIASCHAL HEAVENS

We now have a good stock of "A Great Battle in the Ecclesiastical Heavens," by Brother Russell, published in issue 9, refer to all of the church. Those who are able to give clear and proper answers to those questions manifest that they have a sufficient knowledge of the truth to give to any one who may ask an outline of God's plan. All who have this knowledge, who have the Spirit of the Lord, and who possess a zeal for his cause, will gladly avail themselves of the opportunity.

BEKLYK, N. Y.

[6028]
JESUS THE LIFE AND LIGHT OF MEN

[This article was a reprint of that entitled, "The Life and Light of Men," published in issue of December 15, 1904, which please see.]

"THE SPIRITS OF JUST MEN MADE PERFECT"

[This article was a reprint of that published in issue of August 15, 1913, which please see.]

"FROM GLORY UNTO GLORY"
2 Corinthians 3:18.

[This poem was a reprint of that which appeared in issue of January, 1891, which please see.]

SOME LETTERS OF INTEREST

A VOICE FROM LONDON

DEAR BRETHREN:—

Loving greetings in our Heavenly Father's name! At a meeting of the London Tabernacle Congregation, it was unanimously agreed to send you a cable message and also a letter of loving sympathy.

The news of our beloved Pastor's death came as a great shock to us. We realize more clearly than hitherto how much we owe to him, and how much occasion we have to praise the Lord on his behalf.

In a special sense he was Pastor both to the New York Temple and the London Tabernacle congregation. Both were so very near his heart that we feel specially drawn to one another.

Our hearts go out to you especially, dear Brethren, because the closeness of your association with our dear Brother will cause you to feel the break more keenly than others who have not been so privileged.

We thank our dear Father for sparing Brother Russell to us so long. For forty years his faithful ministry has testified his courage, zeal and love. He has been a constant stimulus to us—a wonderful copy of God's dear Son.

Whether there be much work to be done by the Church in flesh, or little, we prize highly the privilege of bearing the precious vessels left in our charge, and of feeding the Lord's dear sheep. Our chief concern must be to watch and pray that we may be ready and, whilst pressing on with all diligence, our eyes will be fixed on heaven yet more earnestly, looking for a happy reunion. Pray for us, as we will continue to do for you.

With sincere sympathy and fond love in the Lord to you, Your brethren and fellow-servants,

London Tabernacle Congregation.

WILL CONTINUE IN THAT WHICH HE BEGAN

DEAR BRETHREN:—

Greetings in the name of the Lord! Mercy unto you; grace, peace and love be multiplied unto you.

We take this opportunity of expressing our appreciation of our dear Pastor's labor of love, our implicit confidence in his purity and integrity, his sterling qualities, and our determination to continue in that which he began.

While recognizing our exceeding great loss, we rejoice that our dear brother has passed beyond into his reward, to the inheritance of the saints in light. We feel sure he is now with our dear Lord, crowned; having ceased from his labors, but his works continuing.

Words would fail us to express the spiritual help, comfort and encouragement we have received from the Lord's hand through this faithful servant.

Having before us his noble example of self-sacrifice—laying down his strength and life in our interest and service—of faith, love, loyalty and cheerful and unceasing endurance of persecution and misrepresentation—we are resolved that, by the Lord's assisting grace, we shall endeavor more faithfully to walk humbly in our dear Redeemer's footsteps, daily striving to grow up into him, and to develop the fruit of the Spirit—love.

We desire to continue our co-operation with the Bethel family in the harvest work, in harmony with our dear Pastor's labors, and pray the Lord's richest blessing upon all participating, to the honor and praise of our glorious Head and our heavenly Father.

Hamilton Church—Ont.

DEAR BRETHREN:—

Enclosed you will find — for my Good-Hopes for the last half of 1916. And, dearly Beloved, I wish to say that I have received a great blessing from the Lord for my Good Hopes offerings of the past year. I know the amount is small, but it is sure I am precious in His sight. I hope to do even better, if I can. Truly our hearts are willing; and God looketh upon the heart. One of our Good-Hopes for next year is that we continue to serve the Lord faithfully, either on this side the veil or on the other side. We hope soon to see him face to face.

I wish to assure you of my love and interest in you. Since our Pastor's change, I am more determined to continue to follow him as he followed the Lord. As I delighted to follow him while he was here, I now expect to follow him on until I shall see him in the kingdom glory.

I sometimes think how you brethren must miss the presence of our dear Brother; but then I know that the kingdom is becoming more and more real to you. My prayers ascend for you. With much love, I am your fellow-servant,

ALEXANDER LOWE.—Pa.
FINISHED HIS COURSE TRIUMPHANTLY

DEAR BRETHREN IN THE LORD:—

We were deeply affected by the sudden, unexpected death of God's faithful servant. Particularly do we mourn his loss because of the love, sympathy and help he has at all times so freely given us. We realize now more than ever how completely he laid down his life for the brethren. But while we mourn our loss we rejoice in the thought that he has finished his course triumphantly and gone to his eternal reward.

We wish to assure you of the love and loyalty of all the brethren to the memory of our dear and valued friend, and we offer our hearty congratulations to the Society. We are conscious of the fact that his loss is a heavy one, and that the work of our beloved Pastor, sup-plemented by our best efforts in holding high the banner of Truth until the work is finished; whether the time for its accomplishment lies in the early future, as we hope, or is deferred for 'yet a little while'; goes on.

ST. LOUIS ECCLESIA.—Mo.

A VOICE FROM ABROAD

DEAR BRETHREN:—

We cannot say much; our hearts are full; but we sympathize with you in the loss (pro tem.) of our beloved Brother Russell. We only wish that the Lord has seen fit to remove from us our brother-friend.

How glad we are that he has ever urged us to rest in the Lord and in him only! And how glad we are of his repeated warnings against pride, selfishness and wolves! Through his unyielding faithfulness, thank God, we have been aided in putting on and utilizing the whole armor of God.

We trust that we, with you, may remain faithful and courageous to the end, and that you may individually and collectively be enabled to enter into much parts of the re-adjusted work as will bring honor to our God, so that he grants you and permanent blessings to yourselves.

Yours in his love.

F. GUARD AND FAMILY.—Eng.

CONTINUED DEEP INTEREST AND COOPERATION

BELOVED BRETHREN:—

The faithful and noble spirit of the mutual loss of our dearly beloved Pastor! We realize with sorrow our great loss in the passing over of "that wise and faithful servant"; but we sorrow not as others, realizing that while he has ceased from his earthly labors, his work follows with him.

"Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forsaking as ye know that your labor is not in vain in the Lord." We desire to assure you of our continued deep interest and cooperation with you in the furtherance of the Lord's work during the remaining time that the Lord may give you to continue to serve him in the flesh. Your servants in the Lord,

SPRINGFIELD ECCLESIA.—Mass.

FAITHFULNESS IN LITTLE THINGS

DEAR SIB:—

I do not know the persons doing your work here—distributing literature; but whoever they are, the papers are not placed as they should be to get results. I find them on doorsteps, in yards and on the sidewalks; not one-fourth appear to get into the homes. I should like to have a trial, and would guarantee to do the work thoroughly and satisfactorily.

["He that is faithful in that which is least is faithful also in much." We believe that the greatly increased cost of paper will make it necessary for us, to too, keep up the interest in the distribution of the Bible Students' Monthly—that every paper may reach the hands of a reader. No doubt our Lord would be very careful in putting out literature, that there be no waste; and we believe he would be pleased to have his brethren endeavor to exercise the highest of all virtues.

STAND TOGETHER AS GOOD SOLDIERS

DEAR BRETHREN IN CHRIST:—

Christian greetings to you in the name of our dear Redeemer and Advocate! Keenly do we feel the loss of him who so faithfully did his life work in the distribution of the Bible Students' Monthly—that every paper may reach the hands of a reader. No doubt our Lord would be very careful in putting out literature, that there be no waste; and we believe he would be pleased to have his brethren endeavor to exercise the highest of all virtues.

STAND TOGETHER AS GOOD SOLDIERS

WHEELING CHURCH.—W. Va.

CONFIDENCE IN THE SOCIETY

DEAR BRETHREN IN CHRIST:—

We have confidence in your abilities. As you have been so long in close contact with our Pastor you will understand necessary to finish the proposed services, according as the Lord has directed him, and we shall do all in our power to carry on your handiwork.

We express our hearts when we tell you that we shall the more fervently love you in your desire to continue in the service of the "Glad Tidings," even unto death. You have our daily prayers and sympathetic interest in this dark "Hour of Temptation." "Out of the mouth of babes and sucklings hast thou prepared praise to thy name, our love and our cares."—ABILENE ECCLESIA.—Mo.

WILL HELP "HOLD UP THE HANDS"

DEAR SIBS IN THE BETHEL HOME:—

As a Class, and also as individuals, we realize that in the death of our Beloved Pastor we have lost that "faithful and wise servant," who laid down his life so faithfully in the Lord's cause, even unto death. His faithfulness has been the means of giving us more determination than ever to continue in the work which he loved so very much, and we assure you that the Allentown Ecclesia is anxious to "hold up the hands" those upon whom the work of the Society falls, and to assist in every way possible to carry on the work, until "the night cometh wherein no man can work."

ALLENTOWN ECCLESIA.—Pa.

TRUTH-HUNGRY ONES AMONG THE SOLDIERS

DEAR BRETHREN:—

We are sure you are remembering us in your prayers as we continually bear your names in our petitions to the Father, and ask his blessed blessing to the soldiers on the Mexican Border is a wonderful privilege and is surely having the Lord's blessing! Dear brother (Gen.) Hall is being used of the Lord very wonderfully, and we are glad to co-operate. Many of the officers take very kindly to the Dram, and to the considerable interest, and the soldiers are very eager for it.

At the close of one finale talk twenty-eight written questions were handed in, and several told the speaker it was the first real appeal that came home to their hearts to induce them to surrender all to the Lord.

Our living in the tents and "roughing it" with the soldiers brings us into close contact with them and gives us many privileges of service. There are indeed truth-hungry ones among them.

In personal conversation with two military prisoners, one told how he had heard several of our "pilgrims." Often some one mentions a mother, sister, father or brother in the truth. We desire a further interest in your prayers. I am so glad our dear Pastor offered me this precious privilege of service before he was called home!

Your brother by his grace.

WALTER H. BUNDY.

MOURN NOT AS THOSE WHO HAVE NO HOPE

DEAR BRETHREN:—

We of Vernon, B. C., Ecclesia wish to express our deepest love and heartfelt sympathy for all at the Brooklyn Tabernacle, who mourn the passing of our beloved Pastor Russell. But although our hearts are sore, we do not mourn as do others; for we know our brother has entered a glorious reward, having "borne the cross, despising the shame," and we rejoice that his course of "suffering" is finished, his crown won.

It is true that the grief is upon all who are taking up the work in Pastor Russell's stead, and that our great High Priest, our Lord Jesus Christ, will soon come forth in his garments of beauty to bless his people.

Yours in his love,

VERNON ECCLESIA.—B. C.

WORLD HAS LOST A REAL FRIEND

MY DEAR MR.:—

This is to thank you for the two copies of The Watch Tower containing an account of the career, so illustrious, the life, so full, sweet, wholesome and truly good, of that much beloved Pastor Russell, whom I learned to admire and love in the brief time I was his guest on two occasions only a few days before his death. The whole world has lost a real friend.

How I wish he could have spared another span of life that he might continue to teach us meekness and love! I have many friends who will be much interested in Pastor Russell and his teachings, and if you can favor me with a half dozen or more copies of the above issue, I will take

[6030]
January 1, 1917

THE WATCH TOWER

DEEM IT A PRIVILEGE TO COOPERATE

Dear Brethren in Christ:

On this, the occasion of the passing beyond the veil of our beloved Pastor, we desire to assure you of our resolution to continue, by the grace of the Lord, faithful even unto death. We deem it the highest privilege always, at the most opportune times, to be allowed to co-operate with you in the further spreading of the glad tidings of the kingdom.

We are rejoiced to know that the work of The Watch Tower Bible and Tract Society will continue. Our prayers shall ascend daily to the Throne of Heavenly Grace on your behalf.

Kamsack Ecclesia—Sask., Com.

BATTERING DOWN THE WALLS OF HELL

What Say the Scriptures About Hell (Hz), Watch Tower form, is 5c per copy, or 2c each in lots of 50 or more. This Watch Tower continues to be in great demand. It treats every text in which is found the word hell and dispels the fear which many entertain respecting the erroneous doctrine of eternal torment, while pointing out the punishment set forth in the Scriptures for the incorrigible, namely, "The wages of sin is death; but the gift of God is eternal life through Christ."

God's Special Gift to His Children

"If ye then, being evil, know how to give good gifts unto your holy Spirit to them that ask him."—Luke 11:13.

Comparatively few have realized the value of this heavenly gift, the holy Spirit, and few have possessed it. The begetting of the holy Spirit, which first came on Pentecost to those who were to constitute the church, is necessary in order that we may become children of God. One cannot become a Christian by the mere study of the Bible. Indeed, we must be born again, we must be born of water and of the Spirit. By water is meant the Bible, to apprehend the deep things of God. The begetting of the holy Spirit is something that we cannot explain, something that nobody can explain. If God had wished us to understand this miracle of grace, doubtless he would have told us so in the Bible.

But we know from the testimony of the Word, corroborated by our own experience, that there is a begetting of the Spirit, a supernatural start of a new life in those who consecrate themselves to God. In referring to this beginning, we are enabled to understand nature, the Lord uses a figure of speech, illustrating the matter by something that is well known to the human family.

We know that it is not a mental power in man that begets a human life, but that it requires a direct impartation of the spirit of life originally received from the Creator, before an individual life can begin. And so it is with the spiritual child of God. There must be a direct impartation of the holy Spirit to start the new heavenly life.

We are not to think of this start as being something great or large in amount; for as a matter of fact, the beginning of the new life is small. But it must be there. The Christian may not be able to point back to anything like an electric charge as the beginning of his Christian life. A few people have made such claims, but we think this is a mere hallucination of the mind. God used a special outward manifestation at the begetting of the Lord Jesus with the holy Spirit, in order that John the Baptist might make a declaration of what he saw in the case of the first member of the church, and that we might know. There was also an outward manifestation at Pentecost, and in the case of Cornelius and his family, the first Gentiles to be received into the church. But these were for a very special purpose, as heretofore shown. As regards all the others of God's family, we are induced into the body of Christ, which is the church, without any outward manifestation. But when we have met the conditions, we do not doubt our acceptance. We receive it all by faith in the Lord's Word.

NECESSITY OF FEEDING UPON THE WORD

This begetting of the holy Spirit, then, which has a small beginning, must gradually develop itself if the new creature feeds; just as the germ of life in the human being must be fed, must gradually grow, develop and become stronger, and thus manifest its individual life. If the new creature does not feed upon the Word of the Lord, it will grow weak and sickly, and eventually will die. With hundreds of thousands, who have been for twenty years consecrated to the Lord, and who are still babes in Christ, because they have been stunted in their development through insufficient or improper feeding and exercise.

God did not wait for us to come voluntarily into his family. Indeed, no man can come unless he has been invited by the Father, who has received the Word of truth intelligently, and is drawn by it, has an invitation. If he responds during his "acceptable time," if he accepts Jesus as his ransom and presents himself fully to God, he is begotten of the holy Spirit. Then he is to grow through "eating" the truth, by the study of the truth, through applying it to his own life. We should store our minds with the Scriptures, so that in each of our experiences these Words of Life will be there to give us in increased measure the Spirit of the truth, that our growth may become strong in the Lord as the various trials of life come to us, and thus we may be sustained by the Spirit of the truth.

Who May Pray for the Holy Spirit

With the thought of the primary work of the holy Spirit in mind—namely, the work of spirit-begetting—let us now consider our text. Our Lord had been suggesting to his disciples the thought that a good parent, if asked for a fish, would not give his child a serpent, or if asked for bread, would not give a stone. Jesus would have his disciples consider how they would act as parents, so that they might the better realize what God's attitude would be toward any whom he re­jects into his family as his children. Then the words of our text followed: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the ask him?"—Luke 11:13.

Then our Lord Jesus specifies the particular blessing for which we should ask—God's holy Spirit—not using vain repetition, as do the Gentiles, those who are not the Lord's true children, and who are not instructed to pray to Jehovah. With many, the prayers go to the heavenliness of God as a race still, so real a way, as by machinery—in some nations by literal machinery. The Chinese have a praying-wheel which they turn around and round, and thus repeat the prayers. They are shrewd enough to know that thus they can say the prayer more often than with the lips. Such is not the kind of prayer that the Lord will receive.

God's children have instructions from his Word on this subject of prayer. They are to come to the Father according to the particular circumstances of their lives, in loving, reverent, his wisdom, and his power. They are to come with full confidence in him as their Father, asking for the things for which he has bidden them to pray. Their trust in him should be so absolute that they would know that he is ever seeking their very highest blessing, that they learn the instructions to this end, and that he withholds nothing that would be for their good.

But before any one can come to God in the sense here referred to, he must take the definite step of becoming a child of God. The world are not children of God; for that relationship was lost when Adam became disobedient. By dis-
obedience he was cut off from fellowship, from membership with the heavenly Father. He lost the spirit of God—his mind, or disposition, of the Lord—which all beings created in the image of the heavenly Father possess by nature, so long as they retain that image unblemished. After his fall Adam became imperfect in all his powers; and this imperfection increased until death finally claimed him.

Thus all of Adam's posterity, through hereditary imperfection, have gone further and further from God, being alienated “by wicked works. But God has made provision by which every one may be brought into a relationship with him as children. His provision is our Lord Jesus Christ, and the work he will do for mankind. During the Gospel age our Lord has been doing one part of the work, that some may come immediately into relationship with God and enjoy all the favors of being a child of God. Another part of the work will during the age to follow this—the Millennial age—will all the world, every son and daughter of Adam, be permitted and assisted to regain this lost sonship, if they will. It is being regarded as a matter of plain or straightforward relationship with him. God does not purpose at any time to shun the company of those who do not wish to be in relationship with him.

We should by no means have the thought that God is grieving because all mankind are not praying and going to church. Nothing of the kind! God's happiness is not dependent upon the personal concerns of his children. The only particle of anxious concern about those who are not now in relationship with him. He is not calling all the world at this time. He merely concerns himself for those who desire to be his children, with all their interests provided for.

The child of the Lord is instructed to ask for the blessings which the Lord has for him. The Lord wishes his children to make a formal request for the blessings they need, in order that they may manifest that that need of the new creature does not realize his need would be little blessed by receiving from the Lord. Our heavenly Father desires that we should fully feel, desire, crave, what he has to give, before it comes to us, that his gift may prove of real and lasting benefit.

The Lord desires that we be precise about the tokens of the things for which we may ask. We may ask for nothing contrary to God's will. To do so would show that we are not in accord with the heavenly Father. The very terms and conditions of our being reared as his children were that our wills should be fully submitted to his will. If, then, we ask for things for which he has not told us to ask, and which he does not wish to give us, our course proves that we have a will in opposition to his or that we have not studied to know what is his will. The Lord does not study of his will, it shows carelessness and a lack of loyalty to the Lord. To ask favor at his hands when we are not seeking to know what will be, unless we do, and hence are not doing it, would be presumptuous.

So we should be very careful to note what our Father is pleased to give us, that we may ask the things pleasing in his sight.

**GOD'S PATIENCE WITH "BABES"**

But the Lord is very merciful with "babes in Christ"—those who have partaken only of "the milk of the Word," and not of the "strong meat," and hence would not know the things to which they are now called. The Lord is not of such cases takes the will, the heart intention, instead of the words. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit maketh intercession for us with groanings which cannot be uttered; it is the mind of the spirit, for he maketh intercession for the saints according to the will of God." (Romans 8:26, 27)

That is, God accepts our minds, if we are asking for right things in our hearts. If the holy Spirit, the holy mind to which we are begotten, longs for the Lord's spiritual blessings, God will give us those things, and not the things we may be asking for with our mouths.

We have known of some good Christian people, sincere in heart though poorly instructed, who would pray fervently that God would baptize them "with the Holy Ghost and with fire"—not appreciating the meaning of their words, not seeing that the baptism of fire would have a destructive influence and would be injurious to them. Those who thus pray do not understand John the Baptist's words, do not realize that it was the disobedient and unfaithful Israelites who were to receive the baptism of fire, while the faithful would receive the baptism of the Holy Spirit at Pentecost. But the Lord mercifully accepts the minds, the hearts, of these children, and not what they say.

The Lord indicates that his true children may always feel confident of receiving God's power and influence. It is not to realize that the Lord knows far better than we do what we need. The Master taught us to pray, "Give us this day our daily bread." There is no intimation of what kind it would whether the food was to be little or much, very plain or not at all, whether it is palatable or otherwise. We are merely to ask him to give us what is best in order to our greatest benefit as new creatures. If this means suffering in the flesh or the impoverishment of the human body, well and good, for this body is consecrated to death, and we are glad to lay it down according to the Lord's choice for us.

But there is one thing for which we may pray and be sure that in so doing we are asking in harmony with God's will; and that is, the holy spirit, the power or influence or energy of God; it also means the mind or disposition of God. We know that God has an invisible power that he exercises. Holy men of old spoke and wrote as they were moved by the holy Spirit, the power of the Lord. God's energy or influence. God has given his sons an enlightenment of mind, a supernatural illumination, which throws a light upon the Scriptures of the Old Testament and the New Testament. Thus we gain a good conception of God's purposes and the mind of God.

**"HOLY SPIRIT" A BROAD TERM**

In asking for more of the holy Spirit as Christians, we are asking for more of the mind of the Lord, the disposition of the Lord. It means the power or influence or energy of God; it also means the mind or disposition of God. We know that God has an invisible power that he exercises. Holy men of old spoke and wrote as they were moved by the holy Spirit, the power of the Lord. God's energy or influence. God has given his sons an enlightenment of mind, a supernatural illumination, which throws a light upon the Scriptures of the Old Testament and the New Testament. Thus we gain a good conception of God's purposes and the mind of God.

When we speak of the Holy Spirit, that which is spoken of is not of the New Testament. It is the Holy Spirit who according to the will of God" (Romans 8:26, 27) shining light. During the next age he will do away with the narrowness of the way, and there will be a great highway cast up. However, there will still be tests upon the people, conditions of attaining relationship with God. God does not purpose at any time to shun the company of those who do not wish to be in relationship with him.

We should by no means have the thought that God is grieving because all mankind are not praying and going to church. Nothing of the kind! God's happiness is not dependent upon the personal concerns of his children. The only particle of anxious concern about those who are not now in relationship with him. He is not calling all the world at this time. He merely concerns himself for those who desire to be his children, with all their interests provided for.

The child of the Lord is instructed to ask for the blessings which the Lord has for him. The Lord wishes his children to make a formal request for the blessings they need, in order that they may manifest that that need of the new creature does not realize his need would be little blessed by receiving from the Lord. Our heavenly Father desires that we should fully feel, desire, crave, what he has to give, before it comes to us, that his gift may prove of real and lasting benefit.

The Lord desires that we be precise about the tokens of the things for which we may ask. We may ask for nothing contrary to God's will. To do so would show that we are not in accord with the heavenly Father. The very terms and conditions of our being reared as his children were that our wills should be fully submitted to his will. If, then, we ask for things for which he has not told us to ask, and which he does not wish to give us, our course proves that we have a will in opposition to his or that we have not studied to know what is his will. The Lord does not study of his will, it shows carelessness and a lack of loyalty to the Lord. To ask favor at his hands when we are not seeking to know what will be, unless we do, and hence are not doing it, would be presumptuous.

So we should be very careful to note what our Father is pleased to give us, that we may ask the things pleasing in his sight.

**MEASURE OF THE HOLY SPIRIT VARiously INCREASED**

This Spirit of God may be increased in us by other ways than asking for it. The Lord is not only willing, but he is potent in providing a still greater degree of the Holy Spirit, the Lord is not only willing, but he is potent in providing a still greater degree of the Holy Spirit for some children of God, guided by his holy Spirit, the Spirit of the truth, may write some beautiful hymn, and into this hymn may incorporate so much of the truth of the Scriptures, so much of its spirit, that the mere singing of that hymn, or the receiving of that impression, may be an additional measure of the Spirit of God. It is none the less the Lord's Spirit, though it is transferred from the printed page into the individual life. It is the coming of the truth and its spirit and power into the heart and life that constitutes the light. The child of the Lord receives individually the Spirit of the truth, in that same proportion he becomes a burning and shining light. As the holy Spirit is from the Father and through the Son, so this holy Spirit is in the church, and shines from upon the world, and he be exalting in the light. Sometimes they think it is hypocrisy—sometimes
one thing, sometimes another. But no matter. It is ours to show forth the praises of God. And some few will hear, and will take knowledge that we have been with Jesus and learned of him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and from the lives of God's children, it does not come to them without divine assistance in the matter. For instance, when studying the Word of God, we may be in touch with the spiritual channel of heavenly communion—namely, prayer; by which the child of God may tell the Father of his feelings, sentiments, etc., even as with the Bible tells his children his sentiments. Thus we receive an increase of the holy Spirit through the act of prayer. In our appeals for forgiveness, etc., we are reviving in our minds the Spirit of God; and this holy Spirit comes to us more richly as a further confirmation of the fact that the divine assurance, "Like as a father pitieth his children, so the Lord pitieth them that reverence him"; and so we come to the throne of heavenly grace to obtain mercy and find grace to help in every time of need. As therefore the needy one comes, he receives more of the holy Spirit.

There is still another way by which the heavenly Father gives his children of his holy Spirit, and that is through his providences. While we know not, of ourselves, the things we should ask for as we ought, we know from his Word that we may always ask for more of his holy Spirit and the fruits and graces thereof. But we may not at first realize how these can best be cultivated in our hearts. We have the instruction in the Bible that we are to put on meekness, self-control, gentleness, forbearance, kindness, etc. Yet while we know this, there is something more that we need—experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble in some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the Lord's purifying, refining and testing work, which is to help in our character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God, come, fill our hearts and minds with rich intent! Illuminate, instruct, and guide our own counsels. That they may witness thy loving fulness.

"By words divine that point the heavenly way, by discipline's hard hammer, or by strain of heavenly music winged with pleading prayer, by sunshine bright or dreary days of pain, Lead thou us on! This narrow, rugged path we cannot keep alone; but led by thee the way grows luminous, fair, each earthly bond is loosed, and we are free!"

CONVENTION AT PITTSBURGH

ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January 6 and 7, was a season of blessed fellowship. When the Society began to make arrangements for the annual election of its officers, required by the charter to be held at Pittsburgh, on January 6, it was thought well to have a convention in connection therewith, and a two-days' convention was then arranged.

This was the first convention held by the Society since the death of Brother Russell. As was expected, the spirit manifested by the friends in attendance was excellent, giving evidence that all had been living very near to the Lord. The attendance on Saturday, the 6th, averaged about 600, and sessions were held in Carnegie Hall, North Side, Pittsburgh. The addresses by Brother Ritchie and Brother Hirsh were much enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, opened with an address by White, the President. The Bethel service was followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of whom were students. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The evening address by Brother Van Amburgh was greatly appreciated and was followed by a love feast, participated in by about 500.

THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of officers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year. Brother Rutherford was chosen to open the meeting, followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of whom were students. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The next order of business was the nomination and election of officers. The meeting was so well arranged, with very appropriate remarks and expressions of appreciation and love for Brother Russell, stated that he had received word as proxy-holder from friends all over the land to the effect that he cast their votes for Brother J. F. Rutherford for President, and he further stated that he was in full sympathy with this and therefore

would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that a vote be taken by which to direct the Secretary of the convention to direct the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the same gentleman was chosen to cast the votes for the election for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that Brother Rutherford had guided their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full to overflowing. You will bear me witness that I have not in any way influenced the result. I have written you many letters to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to him. To his holiness is due this success.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world
soon shall know. It is a great privilege to be one of its officers, I am mindful of the great responsibility resting upon me to be worthy of that position. I am especially mindful of my inability to measure up to the full requirements.

“One who follows a great man in office always finds it a more difficult task to fill the office than it was for his predecessor, due largely to the fact that his acts are measured by the high standard set and maintained by the great man who preceded him. Brother Russell was truly a great man, because especially fitted for the use to which the Lord put him. No one can fill his place. While I am fully conscious of this fact, yet I realize that through Christ Jesus who strengtheneth me, I can do all things that he has will in me. I will therefore attempt, by his grace and under the guidance of the Holy Spirit, to develop to completion, and the church is now ready and that the Lord will use his people to do all that he requires of us. The Apostle in Romans 5:17 states it in our text. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

FIRST DISCIPLES OF THE LORD JESUS

The Apostle Paul in his epistles presents the church as being under an evil reign of Sin and Death. (Romans 5:12, 14, 17; 6:12; 1 Corinthians 15:26.) He presents the matter as though these were Twin Monarchs. Sin and Death have been reigning over the world for six thousand years. Sin and Death are one man, and the Bible describes the reign of Sin and Death as being a reign of death. Under their blighting reign thousands of millions have lost the hope of life and happiness. Eventually they will fully degrade their humanity, and it will be their destruction.

DESTRUCTION OF THE TWIN MONARCHS

The year past has been a very eventful one. The year opening may be even more eventful. Let us feel therefore not in the least discouraged. We as a church are members of Christ, to suffer with him, to be crucified with him. This does not mean that our new minds are being crucified. It means that as we do our part in the reaping faithfully while the opportunity is here. Be strong, be brave, be loyal! May his blessings be upon you who are here and upon the Lord’s children everywhere! Thanks be to God that he has permitted us to be members of such a favored company!”

JOHN THE BAPTIST AND JESUS

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—Romans 6:6.

CRUCIFIED WITH CHRIST

Our Lord was crucified in conjunction with the divine arrangement. He did not die a sinner, but he died as the Redeemer of men. And so our human nature goes down into death, not as a sinner, but as a justified creature, by God’s arrangement. The Word declares that we are to be dead with Christ, to suffer with him, to be crucified with him. This does not mean that our new minds are being crucified. It means that as our Lord as a man was crucified as a sin-offering for the world, so we as his members have died as men, sharing in this crucifixion of Christ. We are already reckoned dead; but the natural process is now going on, and will not be consummated until these bodies have been actually laid down in death.

So the sufferings of Christ, the crucifixion of Christ, in this larger sense of the word, have been in process all through this Gospel age. The sufferings being completed, the glory and the consecration of the divine nature promised to the “more than conquerors” will take place, and the purchaser-price for the world will be applied.

What is the end of this crucifixion of each member of the church with his Lord? The Apostle states it in our text. “In order that the body of sin may be destroyed. Sin once ruled within us. But he has been dethroned. His power over us has been destroyed. Sin is the great giant that has been ruling the world for six thousand years, in conjunction with Death. Then a terrible reign of suffering, but they are about to be vanquished. The church is now suffering with Christ. And if we faithfully suffer with him unto the end, we shall reign with him and bring about the destruction of sin and death, which will be accomplished in his Millennial reign.—Romans 6:7-17; Revelation 3:21; 5:10; 20:4-6; Daniel 7:22; Psalm 149:6-9.

“That henceforth we should not serve sin.” We as the Lord’s people are delivered from this reign of sin. We are no longer under bondage to sin. God counts us as having passed from death unto life, from sin unto righteousness, We
are new creatures, and he does not hold us responsible for the moral weaknesses of the flesh. We are cleansed by the imputation of our Savior's merit. This merit was imputed to us for past sins, and also covers us now, as a robe, because of our imperfect bodies. It avails for us as we shall need and call for it for daily shortcomings. We do not serve sin any longer. We are now set free from the one who was our taskmaster.

The Son has made us free. He has made us free by faith. We shall be made free in the absolute sense when we receive our resurrection "change." We read respecting the new age that the groaning creation shall then be delivered from the bondage of corruption [Sin] into the glorious liberty of the sons of God. (Romans 8:19-22.) The world will be delivered from sin and death actually during the thousand years, by their flesh being restored to perfection and their minds restored to the image of God. But as the church of Christ do not receive this full deliverance now, except by faith, they must wage a constant warfare against entrenched foes within as well as foes without. This warfare calls for great courage and determination, in the strength of our great Captain. How many of us will be of the noble "Gideon's band"?

"Count me the swords that have come."

"Lord, thousands on thousands are ready,"

"Lo, those are too many! and with them are some whose hearts and whose hands are not steady,"

He whose soul does not burn,

"Let him take up his tent and return."

"Count me the swords that remain."

"Lord, hundreds on hundreds are daring."

Those yet are too many for me to attain.

To the victory I am preparing.

Lead them down to the brinks of the watrs of Marah to drink!"

"Lord, those who remain are but few,"

And the hosts of the foe are appalling!

And what can a handful such as we do?

When ye hear from beyond my voice calling,

Sound the trumpet! Hold the light!

Great Midian shall melt in your sight!"

SOME LETTERS OF INTEREST

WHO WILL BE OUR PASTOR?

The following is a sample of inquiries received by Brother Rutherford since his election as President of the Society, and his reply thereto:

DEAR BROTHER RUTHERFORD:-

Greetings in the name of the Lord! Last night we as a church elected you as our Pastor. Let me inquire, dear brother, is this the correct procedure or not?

Reply

DEAR BRETHREN IN CHRIST:-

Since my election as President of the WATCH TOWER BIBLE AND TRACT SOCIETY, I have been advised that your Ecclesia has elected me as its Pastor. I beg to assure you, dear brethren, that I very much appreciate this expression of confidence and loving-kindness, but I take this occasion to advise you of the peculiar relationship that our dear Brother Russell bore to the church as "that servant." It was therefore entirely appropriate that he should be elected as Pastor of the various Ecclesias. In view of this, and in deference to his memory, it is my opinion that no one should be elected, henceforth, Pastor of any Ecclesia.

At a church meeting of the Brooklyn and New York congregations, a pastor was not elected, but a resolution was adopted to the effect that the President of the Society, should at all times be regarded as the pastor of the church, that is, to have the right and responsibility to minister to the church. It is my opinion, dear brethren, that if we adhere to the order of electing elders and deacons alone, and avoid the election of pastors, we shall find it more profitable and in keeping with the image of Christ, to have the right and responsibility to minister to the church.

Some had but recently come into the light of present truth, Dorcas had made while she was with them. All felt more deeply than they could express how much they owed to Brother Russell as the channel of God's grace for the spiritual clothing, in the possession of which they were rejoicing that day. 

The following evening, we arranged for a special Prayer, Praise and Testimony Meeting, so that an opportunity might be afforded for individual expressions of appreciation of the life and work of our dear Pastor and of gratitude to God for his faithful ministry. It was granted to them to the various testimonies. It is probable that the incident recorded in Acts 9:36, 39, when, at the death of Dorcas, the widow stood by the Apostle Peter, showing the coats and garments which Dorcas hid made while she was with them. All felt more deeply than they could express how much they owed to Brother Russell as the channel of God's grace for the spiritual clothing, in the possession of which they were rejoicing that day.

Some had but recently come into the light of present truth, never having seen the Pastor's face in the flesh. Others could never have been present at any of the meetings which were held in Glasgow, and in every one of which my dear Brother Russell bore to the church the image of Christ, and from the Lord Jesus Christ. Blessed is the Lord that hath considered us. Inasmuch as I have been elected, it is my desire that the President of the Society be the spiritual overseer of the Church and that all the members of the Church be comforted of God."

"For the Father himself loveth you."

The latter text was one that Brother Russell used in the last meeting for the brethren that he addressed in Glasgow. Many of us have been removed from us and we shall miss very much the influence of his noble example and the power of his effective ministry, which we have no reason to think otherwise than that the work will go on. We would, therefore, at this time, assure you of our prayers on your behalf and of our hearty cooperation in connection with the arrangements which those left in charge might make from time to time, so that the grand work so nobly begun and carried on by our dear Pastor, under the guidance of our Lord and Head, might be continued, and in his own good time and way completed.

Your brethren and fellow-servants,

GLASGOW CHURCH.—Scotland.

AN EXPRESSION OF CONFIDENCE

DEAR BRETHREN:-

We at Cleveland desire to convey to you our Christian love and sympathy in this dark hour of bereavement at the loss of our beloved Pastor. Surely the death of such a noble
Christian character as our Brother was, one so faithful in laying his life in the service of the Lord and the brethren, must cause us some sorrow and pain; and yet a sense of joy comes to us as we picture him now in glory, clothed with immortality, in the presence of our heavenly Father and our Lord Jesus.

My Dear Brethren:--

While on a trip visiting the classes in this country, news reached me of the passing away of dear Brother Russell; and you know what a mixed experience it is—sorrow and joy—joy that he has entered into his reward, and sorrow that we must do without him for awhile. Yet with tears I sing, "Blessed Lord, thy word is very near me." I know what an experience it is for you; yet I only hope the sweet Spirit of the Lord, which our brother always manifested among you may continue and that wisdom from above may bless the affairs in the selections of a president for the W. T. B. & T. Society.

I am making mention of you in my prayers, and have called upon the classes to this end, to join me in prayer for you, that you may continue in the same until we are called to join the church in glory and meet our dear Pastor again.

Brother Browne, of the office at Kingston, Jamaica, was with us. We had a blessed time. He is now at Panama. Your Brother in the Lord's service.

E. J. SAMUELS.—Costa Rica.

MESSAGE FROM EDINBURGH

DEAR FRIENDS:—

Greetings on behalf of the Edinburgh church! We desire to express to you our deepest sympathy in the great loss we have sustained through the passing beyond the veil of our beloved Pastor. We, however, rejoice in the confident assurance that his work of self-sacrificing labors and advancement of the truth among you may continue and that wisdom from above may be yours in the selection of a successor for dear Brother Russell. We will ever cherish the charm of his spiritual personality. His wonderful example of life and work will also continue to inspire us all onward toward the goal he has reached, that we also may make our calling and election sure.

Our united prayer, dear Brethren, ascends on your behalf, our loving Father, that he may guide and support you in carrying on the work of the Society, for the comfort and upbuilding of the Lord's people in their most holy faith.

With love in the Lord as always.

EDINBURGH ECCLESIA.—Scotland.

WEARINESS ENDED AND GLORY BEGUN

DEAR BRETHREN:—

Through the newspapers we have learned that our dear Brother Russell has entered into the Courts of Glory, having accomplished his earthly career while traveling the last leg of his journey, from San Diego, Cal., to Kansas City. The news could not be otherwise than a shock to us, but, as we contemplated upon the honor and glory into which our dear Brother has entered, our sorrow was turned into joy. Our Lord, the great Chief Reaper in the harvest work, continued the work that he had commenced, and that now he has gone to his eternal reward. He has, we believe, gone to be with and like our dear Redeemer, and is now in possession of the crown of life, the promised blessing of our heavenly Father.

Heartfelt sympathy and grateful gratitude ascend to him from whom all blessings flow for our dear Brother's long life of self-sacrificing labors in the service of the truth, for the glory of God, and for the spiritual interests of his people. We will ever cherish the charm of his spiritual personality. His wonderful example of life and work will also continue to inspire us all onward toward the goal he has reached, that we also may make our calling and election sure.

Our united prayer, dear Brethren, ascends on your behalf, our loving Father, that he may guide and support you in carrying on the work of the Society, for the comfort and upbuilding of the Lord's people in their most holy faith.

May grace sufficient be your portion, and in the love of Christ be your home. May the Lord be with you always.

Yours in the Redeemer, E. J. COWARD.—Barbados, B. W. I.

DEAR FRIENDS:—

"A WORD TO THE WISE"

DEAR FRIENDS:—

In a recent trip through the Southwest, covering about seven thousand miles and making twenty stops, we observed that in many of the stations there were neatly framed notices of religious meetings of the various denominations, also Christian Science notices with boxes underneath containing literature. Only at one station did we see any of the I.B.S.A.
Literature, and then it was on a rack mixed up in a disorderly way with Christian Science literature. At one station we saw an I. B. S. A. box with no literature.

We know from THE WATCH TOWER that many of the towns have I. B. S. A. classes, and we could not help thinking an opportunity for spreading the truth was being missed by not providing them with stock literature with boxes to keep it, at every available station. If this suggestion were followed it would provide not only reading matter for the public, but also information regarding places of meeting for the benefit of traveling friends.

Yours in the Lord's service,

MRS. ELLEN HUNTER.—Ill.

Cry for Light Answered

DEAR BROTHERS:—

We regret to hear of our beloved Pastor's passing away; for it was one of his sermons in the Winnipeg Free Press that cheered us so in the dark and the time the churches were giving us; so we left them. But we did not leave the Lord. We cried aloud unto him and he heard us by sending a little light in that sermon. Then a few months later we got the Truth in the Mail and now we know that we read and understand the Scriptures, not through the wisdom of man, but through the wisdom which cometh down from above.

We are glad to see that our dear Pastor, whom having not seen yet we loved, is one of his sermons in the Memorial Number. I wish to advise that the Wheeling branch has left his house in order, that all things may continue the same. My wife and I are alone here in the truth, yet not alone, as he that is for us is more than all that are against us. We pray that God's richest blessing may continue to rest upon the Bethel home.

Yours in his service,


A Voice from the Colporteur Banks

DEARLY BELIEVED BRETHREN:—

Would like to thank you for your good letter of encouragement in regard to the colporteur work and the advance in the selling for the first quarter of the year. I ask also, I go on rejoicing, thankful for this further opportunity of telling out the glad tidings.

In about four hours recently I took orders for three full sets at the new prices; also orders for three first volumes. This way, was the following the trial credit also. I am glad to see the tributes to my old friend, and I wish to thank you for your good letter of enclosure. Please send 3.75 to cover price.

Yours in the service,

W. H. SCOTTEDAY.

One Who Can Chase a Thousand

DEAR BRETHREN:—

Enclosed is Report ending Sept. 30. I am glad to say that of late I find more interest manifested in the truth than ever before. Another thing very noticeable is that some people are becoming less prejudiced and are investigating, and others are becoming so prejudiced that they will not invest in Bible Students going around and explaining such "devils' doctrine" that all the preachers put together could rectify; and that something ought to be done to stop those people calling themselves Bible Students going around and deceiving people!

It occurred to me that if I, one of the least in the work, am doing so much damage to the devil's cause that all the preachers can't rectify it, what will the great watch tower do in the future? Your fellow-servant in the Master's cause.

WM. R. ENSR.—Colp.

A Privilege to Uphold the Word

DEAR BROTHERS IN CHRIST:—

We desire to inform you that we have been greatly blessed through our late Pastor's faithfulness. We sympathize with you in our mutual loss; and yet we feel thankful that our Pastor's trials are over, and that he has entered into his reward.

We wish to assure you that we will consider it our duty and privilege to uphold those who endeavor to carry on the work of serving the household of faith, which our Beloved Pastor strove so faithfully to do. We are praying for those upon whom this responsibility will fall.

Your fellow-servants,
The Montreal Church.—Quebec.

Trusting in His Grace and Wisdom

DEAR BRETHREN:—

The secretary is instructed to convey to you the assurance of our continued co-operation in the service of our Lord and Master, even unto death.

While our hearts are torn with grief at the loss of our friend and Pastor, we nevertheless bow in humble submission to the will of the Lord, patiently waiting for whatever experience he may have devised for us in the future. Trusting in his grace and wisdom to accomplish in all of us his good pleasure even unto the end, we are praying ever to remain in the favor of our Lord and the light of his Word.

RIVERSIDE ECCLESIA.—Col.

Work Will Proceed While Yet Day

DEAR BRETHREN:—

While we deeply feel the loss of our dear Pastor, we are glad to know he has made ample arrangements for the continuation of the work. Our faith and confidence is in the Lord, who has directed the harvest work thus far, that he will continue to direct it until finished.

We are both glad and willing to continue to co-operate with the Society as the Lord sees best. We pray the Lord's blessing on the Bethel family and on our further efforts in his work, and assure you of our continued love and confidence.

AUBURN CHURCH.—Ind.

Long-Telt Repugnance to Doctrine of Endless Woe

DEAR FRIENDS:—

I thank you for your letter of Nov. 13 and have read THE TOWER of Dec. 1. I am glad to see the tributes to my old friend, and wish to send them to some who did not know him so well as I. Please send me such number of copies of the issue as convenient for enclosure. Long before I first met Brother Russell I felt the same repugnance to the doctrine of endless human woe that formed the main spring of his study and work, so well outlined in your obituary of him.

Cordially your friend,
J. A. STOWE.—N. J.

DEAR FRIENDS:—

Please find check enclosed for $5, for which send 100 of Memorial Number of THE WATCH TOWER.

WALTER KITCHEN.—Pd.

DEAR BRETHREN:—

Please send 300 Memorial Numbers of THE TOWER to your brother in the Lord.

E. O. MILLER.—Ore.

How the Church Render Justice and Judgment

"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21: 3.

Justice and judgment are two words which are very closely allied in meaning. Justice represents that principle of righteousness, truth, honesty, which is the basis of the divine law; and judgment seems to mean the enforcing of the principle of justice and the giving of rewards or punishments in proportion as justice would be obeyed or violated.

All of God's people should, to the best of their ability, live justly. Justice, the Golden Rule—should be the standard of life. All those who desire to be looking forward would measure with the Golden Rule every act, every word, every thought.

Nothing is said in our text about doing more than justice; it states simply what is just, what is right. Judgment might come in respecting the punishing of ourselves or others respecting our dealings with any one else over whom we properly have control; as, for instance, the parent with the child. If you are a parent, you render judgment to the child for wrong-doing. The magistrat is the duly appointed father of the parent so to do. A magistrate, also, might have the right to punish for wrong-doing. God would expect these to render judgment—the proper reward or punishment for the well-doing or evil-doing—because that is in their province, in their control.

It is not for each individual to mete out judgment to other individuals; for this would make a kind of anarchy throughout the world. Quite out of harmony with the divine law. In society we have laws to which, if any one does another an injustice, the injured one would have the right to appeal for proc-
tection, or to stop the injustice. But we are not to take the law into our own hands. There is this difference, then, between the position of a parent toward his child or a magistrate who represents justice, and other individuals.

Each person, however, may in his own case exercise judgment, and act accordingly. Our Lord, for example, said to the apostles, "I must needs go on My way." He must not be judged by the law of the land, if we have the principle of justice well defined before our minds and find that we have come short of its requirements in act, word or thought, then we should render judgment to ourselves that Jesus sacrificed a part of his own body as a sacrifice without justice preceding and accompanying them. But if we have the principle of justice well defined before our minds and find that it is this: Our Lord was born in a special manner; he had a special, unblemished life, transferred from the heavenly estate; we are members of Adam's fallen race, and therefore we are contaminated with the evil environments of sin, which have a special influence on us. Then, Jesus, in absolute terms, would be what he would desire. But if Jesus' name and in obedience to him, every knee should bow, both in heaven and on earth. Eph. 1:20-23; Phil. 2:9-11.

**OUR EXTREMITY IS GOD'S OPPORTUNITY**

As respects ourselves, the Apostle assures us that our Lord's course is a grand example for us. He hath set us an example that we should walk in his steps. (1 Peter 2:21) This means that as Jesus did, so we should seek to do. Here we meet a great difficulty. Our Lord could perfectly do the things that he wished; but, as the Apostle says, "We cannot do the things that we wish." If we would find that this is the case, we would find that it is this: Our Lord was born in a special manner; he had a special, unblemished life, transferred from the heavenly estate; we are members of Adam's fallen race, and therefore we are contaminated with the evil environments of sin, which have a special influence on us. Then, Jesus, in absolute terms, would be what he would desire. But if Jesus' name and in obedience to him, every knee should bow, both in heaven and on earth. Eph. 1:20-23; Phil. 2:9-11.

**JUSTICE AND JUDGMENT FIRST—THEN SACRIFICE**

We are here shown that God in his greatness and perfection of character appreciates those who exercise the principles of righteousness and justice, as in the Old Testament, where the Levitical Law, and the Mosaic Law, was brought in. There were sacrifices, offerings, sacrifices, and judgments, to be made, and under that system, there was a large provision for justice and judgment. The Lord does not want us to do that which he would not desire. But if Jesus' name and in obedience to him, every knee should bow, both in heaven and on earth. Eph. 1:20-23; Phil. 2:9-11.

**THE WATCH TOWER**

Brooklyn, N. Y.

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our lives, and more and more we are to bring ourselves into full accord with the Lord, daily presenting our bodies living sacrifices, and realizing that this continues to be acceptable only through Jesus. Thus, as the Apostle says, "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." Romans 8:4.

What then, Paul mean? "How do we fulfill God's law? The Apostle evidently refers to us as new creatures. When we presented ourselves to God through Christ Jesus, consecrating our hearts and lives and agreeing to keep the law to the best of our ability, it was the Father's arrangement that Jesus' merit should complete for us all that we were lacking. We were then begotten to a new nature, a new life. This is the start of an entirely new being. In God's sight the flesh is now reckoned dead—and in our own sight also. We start as new creatures. In his sight we are new creations; then, as the Apostle says, in us as new creatures the righteousness of the law is fulfilled. Every one of us who is a new creature is thinking justly, speaking justly and acting justly to the very best of his ability. This is the will of the new creature.

As for the flesh, the new creature controls the flesh so far as he is able; and the merit of Jesus, the merit of the sacrifice of Jesus imputed on behalf of these, covers all the blemishes and shortcomings of the flesh that are unintentional. The Father encourages these to come to the throne of heavenly grace to obtain mercy for all such imperfections and blemishes. If any of the transgressions of a child of God should have a measure of willfulness, he must suffer "stripes" as an expiation, to the extent of the willfulness; but upon application to the Father through the merit of Jesus, he will be fully reinstated in the Lord's favor. The child of God should earnestly strive, however, to keep so close to the Lord that there will be no measure of willfulness in his trespass.

Our Lord, Jesus Christ, is the sole example acceptable to God, as well as serving him acceptably. It is not that we do the sacrificing ourselves; for that is the work of the great High Priest. We present ourselves, he receives us, and day by day the sacrificing is under his supervision and is acceptable to the Father. He never claimed that anything he said or did was his own; he was addressing himself to God as to his Father, thereby it was the Father who sent him. He loved not his own life, but declared that it all came from the "Father who sent him." He was loyal to the Father and to the truth in everything. This love and loyalty to the Father and to God in Christ is grandly evident in the footsteps of our Lord, reckoned as absolute in justice and judgment, and sacrificing additionally. Eventually, she will be completed through the grace of God and by this arrangement while he has made. Then will come the time for dispensing God's blessings to all mankind, and this class, so especially called, so especially favored, will be highly exalted and honored to this great office with their Lord, next to the Father.

CHRIST JESUS—OUR ILLUSTRIOUS EXAMPLE

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:3.

The Apostle's argument in our text is that the Lord's people need to be of good courage, need to remember that they have chosen the battle, and that they are not alone. He reminds us of how much Jesus was tested, how bitterly he was addressed, how great the trial for our sake, and that the enlistment is for life. The condition of their acceptance by the Lord was to this effect: "Be thou faithful unto death, and I will give thee the crown of life."—Revelation 2:10. The number who came to the Lord on the day of Pentecost are to be accounted for by the fact that at this par-
REVERENCE OF JESUS FOR HIS FATHER'S HOUSE

This article was a reprint of that entitled "Cleansing the Temple," published in issue of January 15, 1908, which please see.

JESUS THE SAVIOR OF THE WORLD

This article was a reprint of that entitled "Regeneration and the Kingdom," published in issue of January 15, 1908, which please see.

JESUS AND THE WOMAN OF SAMARIA

This article was a reprint of that entitled "Give Me to Drink," published in issue of February 1, 1908, which please see.

OUR BELOVED DEAD

In loving memory of our Beloved Pastor, Charles Taze Russell.

They laid him there so cold, so still, so silent.
There in the place where oft in days of yore
He loved to speak the message of the kingdom;
To tell the same sweet story o'er and o'er. In
Those loving eyes; oh, what an inspiration
So quick to see the likeness of the Master
In each dear saint he met along the road!
They laid him down among the fragrant flowers;
Ah, who can paint the beauty of that scene!
Death had no victim here; death had no triumph;
And poured them at that faithful servant's feet; Those who had toiled beside him long, sweet years,
The palms and wafers softly in the breeze;
The rose and lily shed their perfume there,
A silent tribute to the power and beauty
Of that rich life, poured out as incense rare.
Now on the air came softest music stealing,
Like heaven's benediction on that throng; And then the slow, sad journey was begun;
It seemed the earth had brought her choicest treasures
And poured out their love for him, mid sobs and tears. To greet our own beloved, they seemed so near!
The vision fades away, and standing o'er him
Those who had toiled beside him long, sweet years,
Who with our Lord had walked upon the earth.
And still they came; it seemed the hosts of heaven
And at his head was placed the victor's crown.
And poured them at that faithful servant's feet; Those who had toiled beside him long, sweet years,
It seemed the earth had brought her choicest treasures
And poured out their love for him, mid sobs and tears. To greet our own beloved, they seemed so near!
The vision fades away, and standing o'er him
Those who had toiled beside him long, sweet years,
And gladly shared in all the fiery trials,
Of glorious hues, of fragrance rare and sweet. Surrounded by those glorious heavenly beings
The palms and wafers softly in the breeze;
The rose and lily shed their perfume there,
A silent tribute to the power and beauty
Of that rich life, poured out as incense rare.
Now on the air came softest music stealing,
Like heaven's benediction on that throng; And then the slow, sad journey was begun;
It seemed to all the world a longing,
It lifted hearts and carried them along.
It told of sweet, unselfish, patient service,
In loving, loyal service to his Head. The way grows steeper, and the feet grow weaker,
Those loving eyes; oh, what an inspiration
So quick to see the likeness of the Master
In each dear saint he met along the road!
They laid him down among the fragrant flowers;
Ah, who can paint the beauty of that scene!
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The palms and wafers softly in the breeze;
The rose and lily shed their perfume there,
A silent tribute to the power and beauty
Of that rich life, poured out as incense rare.
THE PHOTO-DRAMA OF CREATION

The following letter is one of many inquiries now coming to the Society in regard to the Mena Film Co. We publish it, together with our reply thereto, that the friends of the truth may know our position with respect to the matter in question.

DEAR ——— :

Last evening our Secretary read a letter from the Brethren who have purchased the PHOTO-DRAMA rights. I would like to get straight on this for my own good, and for the good of the many who will be certain to ask my advice respecting it. Already we have been asked regarding it. I do not wish to always seem unduly careful, and am trying to watch my heart very closely, so that no wrong suspicions creep in. On the other hand, I am deeply impressed with the necessity of being very careful to be identified with only those things which are "Simon pure," and which have the unqualified approval of those into whose hands the Lord has now placed the direction of the present efforts and work of the saints.

The thought that any feature of the work is to have increased activity brings a blessing. It did seem strange, however, that the various classes should be thus approached to assist in financing a project which has admittedly been thoroughly commercialized. To the consecrated, the possible dividends on a commercial proposition would be a small inducement, indeed, when all that they have is held as a stewardship from the Lord to be used "thine own good, and for the good of all men that are in the household of faith." We do not wish to alter the"disposition of the PHOTO-DRAMA and the Mena Film Company as the Lord has given it, but if the Mena Film Company is to be subjected between now and the time of its glorification, it must be because of the increased activity that brings a blessing.

You can readily see my perplexity. I am not sure if this request to the various classes is properly made at all, and well acquiesce with the brethren in these brethren, and do esteem them highly for their work's sake, and love them very dearly as fellow-pilgrims in the narrow way. I could see no objection to their securing financial assistance for an attractive dividend-paying project from the brethren who have been prominent in this sort of work, but it was the matter of using the influence of their connection with the work of the harvest as an inducement to influence classes, and as to what should be my attitude in the matter, that has perplexed me. I believe that the DRAMA should be used by them. If the Society wished to assist in financing this matter, then we would understand that to be what the Lord would seem to direct.

During the year 1914 the PHOTO-DRAMA OF CREATION was shown free of charge in practically all of the cities of the United States. The expense was a heavy tax on the Society and on the local friends. Later Brother Russell undertook other methods of exhibiting it, that it might be self-sustaining. These were not successful. The available cash has not since been sufficient to exhibit it free, as was done during 1914.

In the latter months of Brother Russell's service he was perplexed as to just what to do with the DRAMA. After his death all these questions came up for determination by the brethren named to do nothing that would in any manner interfere with the policy and work of the Society.

As the present position of the Society, we here state that the Society is in no wise interested financially in the Mena Film Company. As all readers of THE WATCH TOWER know, it has at all times been contrary to the policy of the Society to solicit money from any one, either directly or indirectly. We therefore go everywhere that no one in the service of the Society is authorized to solicit money from the friends or from any one else for the Mena Film Company or for any thing. No one who employ of the Film Company has any authority from us to call a meeting of any Ecclesia at any place for the purpose of discussing the investment of the Mena Film Company; nor has any Pilgrim brother or anyone else in the service of the Society been authorized to encourage any one, either directly or indirectly, to subscribe money for stock in any company. The Society's position in this matter is entirely neutral. Our thought is that each one should be left to exercise his own will with reference to what he should do with his own money. We make this last-mentioned view in view of the numerous replies coming to us as to whether or not the Society is backing the Film Company.

SOME LETTERS OF INTEREST

"WILL TURN MINE HAND UPON THE LITTLE ONES"
TO THE DEAR ONES IN CHRIST:

We were so dazed, and our hearts so riven with sorrow at the death of our dear Pastor that it seemed impossible to write sooner. Nevertheless our prayers have been daily ascending to the heavenly Father to give you wisdom, courage and grace in abundance to continue the glorious harvest work.

How we miss that dear one of whom it can truly be said that his very presence radiated peace and comfort and joy! There were none like him. He lived for others, and has left behind him a "monument of virtue which the storms can never destroy." His name and his deeds shine as the stars of heaven.

We picture him now free from all pain, all care, all sorrow, free from the fiery darts of the evil one, resting at last from his labors, with our blessed Lord and like him, a glorious being, immortal, divine! Blessed indeed is the memory of our beloved Master.

One of the most precious promises now to be fulfilled we see in Zech. 13:7: "I will turn mine hand upon the little ones." "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!" What a precious gift our dear Pastor was to the church! and not even all the stars of heaven are bright enough to be seen from him from our midst, we know we shall be especially cared for because of our loss; and that the time is near when, if faithful, we shall see him face to face again in the presence of our blessed Master.

We take this occasion to assure you of our continued

prayers for you and coöperation with you in spreading the Gospel of the kingdom. STERLING ECCLESIA.—Ont.

ACCEPT THOSE APPOINTED BY HIM

DEAR BRETHREN IN CHRIST:

The Watch Tower, November 15, having confirmed the news of the death of our Pastor, dear Brother Russell, we are embracing this first opportunity of sending you our token of sympathy in the loss of our faithful leader.

But our sorrow must give place to an eternity of praise and thanksgiving, for having enabled our Pastor to finish his course, his Master's glory and to partake of the divine nature.

We note with pleasure the assurance that the publication of The Watch Tower will continue, and thus bring us "meat in due season." We pledged to accept the Committee appointed by him, as his personal representatives, and shall endeavor to cooperate with them as though he were still present.

It is still our privilege to remember you at the throne of heavenly grace, and we shall be mindful of the severe tests of loyalty, humility and love for the brethren, to which the church is likely to be subjected between now and the time of its glorification.

That it may be our mutual endeavor to watch and pray and hope unto the end for the promised reward is the earnest prayer of your yoke-fellows in the school of Christ.

The Bridgetown Class.—B. W. J.

[6043] (45-46)
DEAR BRETHREN:—

While we grieve in the flesh for the loss of our dear Pastor, counselor and friend, our last earthly court of appeal in all of our difficulties, nevertheless we rejoice in the spirit that he has gone to a place at last reaped the reward of his labors, and is now with our dear Lord, High-Priest and King, in glory. Hence we desire to place upon record our deep appreciation of his disinterested, devoted labor in behalf of the brethren literally laying down his life in sacrifice for them.

For many years now we have been provided with "faithful servants" to dispense the meat in due season to "the household of faith"; and that through his ministrations, the eyes of our understanding were opened to a knowledge of Jehovah's glorious character and plan, "calling us with an heavenly calling," not according to our works, but according to his own good pleasure and grace that was given us in Christ Jesus before the world began. We glorify his name, that our beloved Pastor was to us so noble an example of Christian fortitude and loyalty—exemplifying indeed all of the Christian graces and that he is a worthy pattern for us to follow, even as he followed Jesus.

Our sincere prayer is that the saints will continue to grow in grace and love and will be knit more firmly together by the bonds of faith, hope and love.

We, the undersigned, desire to convey to the members of our ecclesia, our fervent Christian love and heartfelt sympathy in memory of our dearly Beloved Pastor, Charles T. Russell, and with the teachings and wishes of our dear Brother Russell, we ask a continued interest in your prayers, that we may be "strong in faith," and that we also may come to the throne of grace, and desire your prayers also.

DEAR BRETHREN AND FELLOW-SERVANTS IN CHRIST:—

We, the undersigned, desire to convey to the members of the Bethel family, our fervent Christian love and heartfelt sympathy in the loss of our dearly beloved Pastor, Brother Russell. We desire also to assure you of our determination to cooperate with you, as heretofove, in the completion of the harvest work. We will continue to remember you at the throne of grace, and desire your prayers also.

DEAR BRETHREN:—

In all of our difficulties, nevertheless we rejoice in the spirit that he has at last reaped the reward of his labors, and is now with our dear Lord, High-Priest and King, in glory. Hence we desire to place upon record our deep appreciation of his disinterested, devoted labor in behalf of the brethren literally laying down his life in sacrifice for them.

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Dear Brethren:—
We wish to assure you of our continued love and loyalty in the Lord; and that you will have our support, our prayers and material things as we have ability to give them.
We pray that the wisdom from above may be yours to prosecute the work of the Lord that remains to be done.

From Acacia Eclesiasticum of New Mexico.

During the past month we have received orders from Eclesiasticum for the 1917 Volunteer Literature—"The World on Fire," amounting to over one million copies. This number is very large, but many classes have not yet been supplied.

This is the second mention we have made that the classes should take prompt action in advising us of the number they can use judiciously for Volunteer purposes. When ordering please mention B. S. M., Vol. 9, No. 1. Volunteer numbers of B. S. M. are supplied free, transportation charges collected.

BROOKLYN, N. Y., FEBRUARY 15, 1917

No. 4

GREAT STRIDES IN TEMPERANCE MOVEMENT

While the church nominal makes little or no effort to correct the errors in her creed, handed down from a dark and remote past, but exhibits a declining interest in real Bible study and rather encourages every effort to fasten still more firmly upon the minds of her supporters the doctrine of Criticism and Evolution, nevertheless we cannot observe with indifference her interest in the direction of placing still further restrictions upon the liquor traffic in the various States and territories of the country. We quote from the Literary Digest:

"The past twelve months in the religious world, comments a writer in the New York Herald, witnessed a great stride forward in the temperance movement, when four more States went dry at the elections in November, so that now there are twenty-three States in the 'dry' prohibition law, to go with the fourteen that went dry at the last session of Congress. The impropriety of sectarianism, which is. almost any cost.—Revelation 13: 15-17.

"While later developments will doubtless hurry along the fulfillment of prophecy, we believe Babylon is now fast progressing. We give following a portion of the article referred to:

"Private letters from the Vatican, received by Dr. A. Palmieri of the Library of Congress; a recognized writer on ecclesiastical subjects, announces that Pope Benedict XV. sent a letter to the commissions, assuring them of his 'deep interest and prayers.'"

While the presses are running we need to know how many to print. Orders from individuals will be received where there are no classes. In estimating do not figure on more than one copy to each English-speaking home.

The friends will better realize the importance of care in the distribution of the Literature this year when we inform them that at the present cost of paper each million of the B. S. M. amounts to about $3,000.

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XV. is about to appoint a commission of four cardinals to renew a movement begun by Pope Leo XIII., and aban­
doned by Pope Pius X., looking to a reunion of Chris­tianity and the cultivation of friendly relations with the
Anglican Church. A public announcement on the subject
from Rome in expected soon.

But the new movement, as outlined in his advices, will be directed particularly toward an establishment of the reunion of the Russian church and the Papacy and to a thorough re-examination into the validity of Anglican or Episcopal ordinances, which was settled in the negative in a papal bull "Apologia Sedis," by Pope Leo X. The interest of the pope in the problem of
Christian unity is said to have been intensified by the
recent progress of the world congress, initiated by the
American Episcopalian church.

LONGS FOR REUNION

"The new pope," said Dr. Palmieri, summarizing the
information received from Rome, "has taken a considera­
tive part in the efforts of neutral nations to establish
peace among nations. The Vatican's efforts have been
suggested not only by a humanitarian spirit, but also
longing for Christian unity and to end the conflict which
long since has divided Christian churches. Efforts of
Leo XIII. for carrying out the reunion of Christianity
were abruptly stopped by Pius X., who aimed at an inner
resolution of the question of Anglican orders and
clergy and to all his energies to the crushing of modernism [Higher Criticism and Evolu­

Benedict XV. thinks it is time to renew the policy
of Leo III., and that a reestablishment of a political peace
would be the first step in the attempts to split the
Christianity into a greater number of sects.

It seems to the Vatican that the Orthodox Slavs will
be very soon called to take a more active part in the
life of western nations, either Protestant or Catholic,
and that it is necessary to come to an understanding with
them to avoid evils produced by religious intolerance.

The newly planned commission of cardinals will pay at­
tention to yearnings for unity, which from time to time
manifest themselves in the Orthodox church, and to cul­
tivate friendly relations with the Anglican church.

WILL REEXAMINE ARGUMENTS

"One of the most important tasks of the new com­
mision will be a thorough reexamination of the argu­
ments pro and con on the validity of Anglican ordina­tions.
The Bull 'Apologia Sedis' by Leo X. has settled in the
negative the problem of that validity, but generally theo­
logical schools assume a more favorable attitude toward
acknowledgment of the validity of Anglican orders, and
the new commission of cardinals will carefully ponder
the reasons set forth by Russian and Anglican divines against
the decision of Pope Leo X. The friendship of the Angli­
can church is appreciated by Rome, for she may be as a
link of union between Roman Catholicism and Russian
Orthodoxy."

"SO MIGHTY AN EARTHQUAKE"

The New York American continues to see and boldly proclaim editorially the "Earthquake!" of Scripture. We quote as follows:

"What direct effect the President's address will have upon
the Governments of Europe we shall soon see. That his high
object of universal justice, liberty and permanent peace
can be obtained without a more definite and adequate plan
and programme we frankly doubt.

But we suspect that the President was not speaking
alone to governments. His notable address is an address to
peoples, and we cannot help thinking that no man under­
stands better than Mr. Wilson that this is the true pur­
pose of his words.

"We are but a fragment to thoughtful men that this war, huge as it is, only the prologue to a greater drama; that when
the ruling classes have settled upon terms of peace with
another, they must then settle with the peoples they have so
long ruled, and whom they have led or driven into this
futile massacre.

"Nothing that is still in the future can be more certainly
expected to happen than a series of revolutions in the Euro­
pean States which will change the whole face of society;

EXEMPTION OF SOCIETY PROPERTY FROM TAXATION

Since there has been so much published by various news­
papers concerning the taxation of the Association's property,
and our effort to have the same exempt from taxes, we deem
it proper that we should here give to the friends a statement of the facts.

The laws of the land usually are very just. It is rather

(52-53) THE WATCH TOWER
Brooklyn, N. Y.
remariable that so many righteous laws have been enacted by man and penned. It is quite evident that the laws mankind have been guided in the past and for the present are devoted to the welfare of God's children. The laws have been brought into disrepute in the minds of many, not because the laws are wrong, but because they are oftentimes enforced without adequate cause.

Under the Membership Corporation Law of the State of New York, a corporation created and organized for the purpose of the mental and moral improvement of men and women, and for religious, charitable, scientific and historical purposes is exempt from taxation. This exemption is based upon the theory that the corporation is engaged in a work that is beneficial to the public in general, and therefore such work should be encouraged.

The Peoples Pulpit Association was created and organized, under the Membership Corporation Act of the State of New York, for the purpose of aiding in carrying on the work in which the Watch Tower Bible and Tract Society has been engaged for more than thirty years. The Watch Tower Bible and Tract Society is incorporated under the Pennsylvania laws, but certain legal requirements made it necessary to have a New York corporation in order to facilitate the work of the Society. Hence the Peoples Pulpit Association was organized. Its charter declares that it is organized for the purpose of the mental and moral improvement of men and women by teaching the Bible and preaching the Gospel by word of mouth and through the printed page, and for historical, scientific and benevolent purposes. This corporation, therefore, through the College and the Beecher Home, was thereafter, as the harvest work expanded, purchased an adjoining piece of property, and later constructed on the rear a new building, joining the three, thereby making one property, which is designated as the Bethel Home.

For some time after the organization of the Corporation the Tax Commissioners of the City of New York, upon examination of the property, declared that it was not entitled to the benefit of the exemption. The Commissioners were divided as to what they should do, and concluded that the matter should be submitted to the courts in order to get a final decision. The Corporation thereupon appealed to the New York Supreme Court under the supervision of the Corporation Counsel. Corporation Counsel, after long delay, filed and returned an answer in the Supreme Court, and the case came on for hearing in the Court before Mr. Justice Callaghan on the 15th of January. The issues to be determined by this case were the matter of the real estate involved not only the taxes upon the Bethel Home, but also the Beecher taxes were paid upon it, but Justice Callaghan in his decision said, that those five gentlemen continued to subscribe $100 a month, which the Association would be required to pay, was demanded by the Corporation Counsel, after long delay, filed and returned an answer in the Supreme Court, and the case came on for hearing in that Court before Mr. Justice Callaghan on the 15th of January. The issues to be determined by this case were the matter of the real estate involved not only the taxes upon the Bethel Home, but also those upon the Beecher Home. There was no doubt in the Corporation Counsel's mind, and there was no doubt in the Corporation Counsel's mind, and there was involved the aggregate sum of between twenty-five and thirty thousand dollars, which the Association would be required to pay. The taking of testimony in the case occupied the greater part of one week. At the close of the hearing the Corporation Counsel, who appeared on behalf of the Corporation Counsel, and was therefore not entitled to the exemption of the statute, and the Corporation Counsel, who appeared on behalf of the Corporation Counsel, and was therefore not entitled to the exemption of the statute, and the Corporation Counsel, who appeared on behalf of the Corporation Counsel, and was therefore not entitled to the exemption of the statute, and the Corporation Counsel, who appeared on behalf of the Corporation Counsel, and was therefore not entitled to the exemption of the statute.

Mr. Durham tried to bring out the fact that when 124 Columbia Heights was occupied by Henry Ward Beecher taxes were paid upon it, but Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case. Mr. Justice Callaghan thereupon remitted the judgment in the case.

Joseph F. Rutherford, Pastor Russell's successor as head of the Watch Tower Society, was the last witness. He testified that in 1909 he and four other gentlemen raised $10,000 between them to settle Mrs. Russell's claims for back taxes upon the Beecher Home. These five gentlemen continued to subscribe $100 a month to pay alimony to Mrs. Russell from 1909 until the Pastor's death in October, 1916. He declared that not one cent of this alimony came from the treasurership of the Watch Tower Society. He said, was made while Pastor Russell was in Europe and was done without the Pastor's knowledge and consent. The money all came from the private resources of the five gentlemen. Mr. Justice Callaghan thereupon remitted the judgment, and the tax matter will be definitely settled in favor of our Association.

WHO IS RESPONSIBLE?

The great Master, Christ Jesus, began to promulgate in the earth God's message of salvation to mankind. He pointed out the forgiveness of sins and the blessings of life everlasting could come only to those who accept Jesus as their Redeemer. And Paul, the apostle, pointed out that not only the reverence of God. The apostles taught the same doctrine as long as they were upon the earth. The teachings of Jesus and the Apostles pointed out that "the wages of sin is death"; that sin is the result of the disobedience of Adam and Eve. But that death sentence came upon all men by inheritance as the offspring of Adam; that God provided redemption through the merit of Christ Jesus' sacrifice, that those in this age who exercise faith in the merit of his sacrifice and who present themselves in full consecration to do the will of God receive the imputed merit of Christ and are accepted by Jehovah as joint-sacrificers with the Lord Jesus; and that if thus continuing faithful unto death they are to be changed in the first resurrection to the divine nature to live and reign with Christ for the blessing of mankind and for the carrying out of the eternal purpose of Jehovah. They
further taught the coming of Messiah's kingdom; that this kingdom would be when the church is complete; that the church is the body of Christ and is selected without reference to creed or denomination. Jesus taught his disciples to pray, "Thy kingdom come," well knowing that the establishment of the kingdom would mark the beginning of blessings to the world and the destruction of chaos.

After the death of the Apostles, false teachers arose and erroneous doctrines were put forth. Contrary to the Scriptures, the clergy was formed, as distinguished from the laity of common people. The clergy began to teach that the wages of sin are eternal torment or eternal torture; that the souls of all are immortal; and that death does not mean death, but the beginning of either bliss or torture; that only a comparatively small number would be saved and taken to heaven and that all the rest were destined for everlasting pain. They taught the divine right of kings to rule the people, and asserted that this right came to the kings through the ecclesiastical systems. Numerous sects and denominations were organized, and spread these doctrines throughout the earth, each claiming that these teachings are supported by the Bible.

In more modern times teachers of Higher Criticism have arisen in the church nominal, who have repudiated the Bible altogether, denying that any part of it is inspired; and denying that it is God's Word to man, but last followed it was written by men in ancient times who were less capable of writing than the modern clergy. These and other clergy men calling themselves Evolutionists, teach that the Genesis story of the creation of man a perfect being and of his subsequent sin and fall, and of God's redemption of man through the blood of Christ, is all nonsense and not worthy of the consideration of thoughtful men and women. The church nominal throughout the world for some time has been devoted chiefly to social functions and the teaching of almost everything except the Scriptures. The effect upon the people has been demoralizing to an alarming degree.

ADVANCEMENT IN THINGS MATERIAL—DECLINE IN THINGS SPIRITUAL

We call to mind that the forefathers of America migrated from Europe to New England because they believed the Bible and desired to teach it and to serve God according to the dictates of their own conscience. They taught and followed the Scriptures as best they could. After several hundred years we mark a great advancement in material things and a great decline in things spiritual. The Eighth Annual Session, in the Journal of Sunday, January 21, publishes almost a full page concerning the conditions prevailing especially in New Hampshire, under the title, "Grave Moral Decay Threatens Future New Hampshire." We quote from it:

"Eighty years ago the Governor of New Hampshire said: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and spread to social functions. The clergy are not capable of teaching the people that any part of the Scriptures is supported by the Bible and the result is that they have lost their faith in God and his Christ."

These two events are representative of the situation. We know that the forefathers of America migrated to a land where children grow to manhood unchristened; and that there are communities where the dead are laid away without the benediction of the name of Christ."

Continuing, this article gives many instances of moral depravity, attributing such to the fact that the people have lost faith in the Bible and do not hear its teachings.

"THE HEBREW CARETH NOT FOR THE SHEEP"

To show them the blame attach for this moral degeneracy—to the people themselves or to those who have claimed to be their teachers? The clergy have occupied, and yet occupy, positions of great influence amongst the people. A repudiation of the Bible by them could have none other than to tend to destroy the faith of the people. Jehovah foreknew that such a condition would arise as we now witness; and he attached the blame therefor to the men who claim to preach the Gospel, but who in fact have turned the minds of the people away from his Word. Through his prophet, he said: "For amongst my [professed] people are wicked men; they lay wait as he that setteth a snare; they set the snares and traps of Higher Criticism and Evolution; as a cage is full of birds, so are their houses full of deceit [they have practiced deceit upon the people]; therefore they have become great and waxen rich [many of the clergy say, "We are rich in wisdom; and none can teach us, not even the prophets and the apostles"]; they are waxen fat; they shine; yea, they pass by the deeds of the wicked [unnoticed]. . . . Shall I not visit them for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets [preachers] teach falsely and the priests bear rule by their means; and the people love to have it so." (Jeremiah 5:26·31)

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Had the Christian influence, and solemn pravity, attributing such to the fact that the people have lost faith in the Bible, and do not hear its teachings.
The news of the death of our beloved Pastor came to us with mixed effects—sorrow, of course, but also gladness, because we are confident he has entered into the presence of the Master he loved so much and served so devotedly. He has entered into his rest; surely none deserved it more! His life and work on earth, his example and devotion, will ever continue to be an inspiration and encouragement to all of us.

We desire to let you know that it is our intention as a class to follow faithfully our beloved Pastor's teachings. The truth we have come to us through him, and for which we have stood, we will continue to defend and promote, so that John Russell in his life, in his service for Jesus, and in his death. We shall endeavor daily to be "servants and guides," for surely none deserved it more! His life and work on earth, his example and devotion, will ever continue to be an inspiration and encouragement to all of us.

We pray for heavenly wisdom to guide the dear brethren who have been in charge of the different departments of the work. With much love in the Lord,

Yours in our One Hope,    CSSAT AT DUNDEE.—Scot.

ELECTION AS PASTOR RESCINDED

The following letter from the Boston Ecclesia, which had elected Brother Rutherford Pastor, will be of interest to all.

DEAR BROTHER RUTHERFORD:

Although you had not receive official notice from the Boston Ecclesia that you had been elected Pastor, Brother Margeson read to the Ecclesia last night your position in the Boston Ecclesia and the wish that he might enjoy the confidence of his fellow believers and that you might receive a ransom for all.

MORE DETERMINED TO FOLLOW HIS WISE COUNSEL

DEAR BRETHREN:—

Our heavenly Father, in his infinite wisdom, has called our beloved Pastor to a higher station. As "that servant" to whom was entrusted the dispensing of "meat in due season for the household of faith," he has done his work well. Surely, we shall miss him; but we would not call him back for we know he is now partaker of the divine nature—joint-heir with our Lord—even better able now than heretofore—associated more closely than ever with our Lord—to assist in "the harvest work.

Our love for him should make us more determined to follow his wise counsel, even as he was a true follower of the Master. Our prayer is that our heavenly Father will continually watch over those to whom our dear Brother has entrusted the work yet to be done, strengthening them to discharge faithfully their responsibility.

Resolved, That we will render loyal support to the work, as in the past, that when the night shall close around us, "in which he can work," we may, like our dear Pastor, hear the Master's words: "Well done! Thou hast been faithful over a few things; I will make thee ruler over many!... Enter thou into the joy of thy Lord!"

EASTON ECCLESIA.—Pa.

COOPERATING WITH THEIR PASTOR'S INSTRUCTIONS

DEAR BRETHREN:

We assure you of our love and sympathy, and also of our desire to cooperate with you in any way possible for the furtherance of the work.

The Wichita Ecclesia has been blessed with abundant opportunities for service of late. We have had, as we believe, more than a prophecy of what the future may bring. We are thinking how much more you of the Bethel family must be thinking how much you wished to do for our dear Brother, Russell, in the flesh by cost no more for C. O. D. charge, and can be sent into the country by Parcel Post, C. O. D.!

We who have been left in charge at the Brotherhood and the money will be perfectly safe. Then on the vote of confidence in all of the arrangements of the trust in all the brethren, we trust by divine influence in every place.

RUTH.

out our great desire to be faithful, and to continue in the work as long as we are permitted to do so, as we know was our dear Pastor's wish.

We assure you of our love and sympathy and also of our desire to cooperate with you in every way possible for the furtherance of the work.

With Christian love,

WICHITA ECCLESIA.—Kans.

CONTINUED LOVE AND LOYALTY

DEAR FRIENDS IN THE LORD:—

At our business meeting Sunday, December 3, the Detroit Ecclesia, after the reading of the December 1 WATCH TOWER, passed a vote of confidence in all of the arrangements of the Society and in those who have been left in charge at the Bible House, and we wish to assure you of our continued love and loyalty and of our further cooperation.

With loving Christian greetings,

DETROIT ECCLESIA.—Mich.

HIS "HAND UPON THE LITTLE ONES"

DEARLY BELOVED COLLABORERS:—

We were for a moment bewildered by the sudden demise of our beloved Pastor. We sorrow, knowing his loving watch-care over the Lord's flock; yet we rejoice, knowing "whither he goeth, ye shall go also." We shall feel a vacancy which henceforth cannot be filled. But "our will is the will of our God!"; we bow in humble submission unto it, endeavoring day by day to "gird up the loins of our minds [more fully] and hope to the end for the great joy which shall be revealed unto us at the [fuller] revelation of Jesus Christ."

One faithful promise reads, "I will turn mine hand upon the little ones." Surely his care is around each one! Therefore will not we fear though the earth be removed, and the foundations thereof be moved away into the midst of the sea.

We assure you of our continued effort to cooperate in the harvest work. Believing our beloved Pastor's death has had a blessed effect in this community, we trust by divine grace to give better testimony in future to our Father's great plans and purposes. We need your cooperation.

Our petitions continue to ascend to the throne of heavenly grace for the dear friends at Bethel, and for all who labor in the vineyard.

With loving Christian greetings, your servants in the Lord.

PRINCE RUPERT ECCLESIA.—B. C.

ASSURANCES OF FULL CONFIDENCE

DEAR BRETHREN OF THE BETHEL FAMILY:—

We esteemed it a great privilege to pay our last respects to the memory of our dear Brother Russell in the flesh by attending the funeral services. A man not in the truth said, "The world has lost its brightest star." We miss our beloved brother so much! We did not know how much we loved him until now. We know that Brother Russell loved the colporteurs, for he manifested this in many ways. This was a great help and inspiration to us.

But, dear brethren, if we miss dear Brother Russell, we are thinking how much more you of the Bethel family must miss him, as we surround the table each day without his blessed influence and face in your midst! And also the great responsibility that now rests more fully upon you as you continue to minister unto the saints, and to herald the glorious tidings of our King. We believe that one reason for Brother Russell's great achievements was that he had many loyal supporters, long tried, tested and proved faithful under many circumstances and conditions, which were the means of fitting out the unfaithful; and that having been so thoroughly tried and proved loyal to our dear Pastor as the Lord's chosen servant you will continue faithfully to carry on the work to its grand completion. We have always appreciated your loving and cheerful service in our behalf. We wish to assure you of our full confidence.

No doubt there will be trials as testing, strong delusions, etc., to the end, but you shall have our prayers. We shall be glad to support you in every way possible.

Mr. and Mrs. Ray Van Huyning and Ruth.

WILL HOLD UP THE HANDS

DEAR BRETHREN:—

Resolved, That to the dear Bethel family and brethren of the Society at Brooklyn we extend our heartfelt sympathy, our warmest love and earnest prayers for comfort in their bereavement, and for guidance in the continuance of the Lord's work.

Resolved, That we desire to express our confidence in the brethren whom our dear Pastor has left in charge, and to assure them that we will earnestly cooperate to the extent of our ability in the furtherance of the Lord's work's and we know that you, as true followers, are thinking how much more you of the Bethel family must miss him, as we surround the table each day without his blessed influence and face in your midst! And also the great responsibility that now rests more fully upon you as you continue to minister unto the saints, and to herald the glorious tidings of our King. We believe that one reason for Brother Russell's great achievements was that he had many loyal supporters, long tried, tested and proved faithful under many circumstances and conditions, which were the means of fitting out the unfaithful; and that having been so thoroughly tried and proved loyal to our dear Pastor as the Lord's chosen servant you will continue faithfully to carry on the work to its grand completion. We have always appreciated your loving and cheerful service in our behalf. We wish to assure you of our full confidence.

No doubt there will be trials as testing, strong delusions, etc., to the end, but you shall have our prayers. We shall be glad to support you in every way possible.

CORTLAND ECCLESIA.—N. Y.

ALL CONFIDENCE IN THE BRETHREN

DEAR BRETHREN IN CHRIST:—

Resolved, That the to our dear Pastor in his privilege of being with the Lord, away from all personal suffering and trouble, and while we recognize the loss to be as much ours as yours, we desire you to know our appreciation of your loving and cheerful service in our behalf. We know that you, as true followers, are thinking how much more you of the Bethel family must miss him, as we surround the table each day without his blessed influence and face in your midst! And also the great responsibility that now rests more fully upon you as you continue to minister unto the saints, and to herald the glorious tidings of our King. We believe that one reason for Brother Russell's great achievements was that he had many loyal supporters, long tried, tested and proved faithful under many circumstances and conditions, which were the means of fitting out the unfaithful; and that having been so thoroughly tried and proved loyal to our dear Pastor as the Lord's chosen servant you will continue faithfully to carry on the work to its grand completion. We have always appreciated your loving and cheerful service in our behalf. We wish to assure you of our full confidence.

No doubt there will be trials as testing, strong delusions, etc., to the end, but you shall have our prayers. We shall be glad to support you in every way possible.

Yours in his dear name,

BROTHER AND SISTER S. D. LEMLEY.—Wash.

HIS NOBILITY OF LIFE AND LOVELINESS OF CHARACTER

DEAR BRETHREN:—

While we rejoice with our dear Pastor in his privilege of being with the Lord, away from all personal suffering and trouble, and while we recognize the loss to be as much ours as yours, we desire you to know our appreciation of your loving and cheerful service in our behalf. We know that you, as true followers, are thinking how much more you of the Bethel family must miss him, as we surround the table each day without his blessed influence and face in your midst! And also the great responsibility that now rests more fully upon you as you continue to minister unto the saints, and to herald the glorious tidings of our King. We believe that one reason for Brother Russell's great achievements was that he had many loyal supporters, long tried, tested and proved faithful under many circumstances and conditions, which were the means of fitting out the unfaithful; and that having been so thoroughly tried and proved loyal to our dear Pastor as the Lord's chosen servant you will continue faithfully to carry on the work to its grand completion. We have always appreciated your loving and cheerful service in our behalf. We wish to assure you of our full confidence.

No doubt there will be trials as testing, strong delusions, etc., to the end, but you shall have our prayers. We shall be glad to support you in every way possible.

Yours in Christ,

THE PORT OF SPAIN ECCLESIA.—B. W. I.

GOOD NEWS FOR COLPORTEURS

DEAR FRIENDS:—

We wish all the colporteurs could know how convenient it is to deliver in the country by Parcel Post, C. O. D.! We frequently find people in the rural districts who are interested, but they cannot pay the postage. We have the books that suits them we mail the books at a cost of 5c for postage and 10c for C. O. D. A full set of Scripture Studies will cost no more for C. O. D. charge, and can be sent into the second postal zone for a few cents.

Please let all the colporteurs know of this as soon as
PROCLAIMERS OF THE KINGDOM MESSAGE

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that saith unto Zion, thy God reigneth!" —Isaiah 52:7.

Looking down through the corridors of the ages, and viewing the closing part of the Gospel age, the Prophet Isaiah wrote concerning that time in the words of our text: "The Gospel age opened with the clarion notes of the Master announcing, 'The kingdom of heaven is at hand!' The King was thrust upon the earth; but before he could attain to the glorified condition and assume the authority of his great office, he must suffer, die and rise again. So those who compose the members of his body must likewise suffer and die and rise from the dead before the kingdom will be fully in operation. Throughout the Gospel age, therefore, the members of that body, as a course of preparation, and many Scriptures teach that at the close of the age those remaining in the flesh to finish the work would be especially honored by the Lord.

"FEET MEMBERS" OF THE MYSTICAL CHRIST

St. Paul, in addressing the Corinthian church, uses a human body to illustrate The Christ, saying, "For as the body is one and hath many members, and all the members of that body, being many, are one body, so also is Christ." (1 Cor. 12:12-27) The Apostle calls attention to the importance of each part of the body, and the office that each performs. In another place he writes, "If one member suffer, all the members suffer with it." (1 Cor. 12:26) Is this the Head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the preeminence." (Colossians 1:18) The Head, Christ Jesus, was born first, and from that point onward all the members of the heavenly body to be born would properly be designated "feet members." Hence the Prophet Isaiah refers prophetically to those last members of the body, who would participate in the glorious privilege of announcing the glad tidings on the earth. He describes them as "beautiful." Evidently they are a beautiful appeal to the world. Their special beauty is not a beauty of the flesh; they are beautiful by reason of the sweet, unselfish, sacrificing spirit manifested. Their great desire is to announce the King and the blessings which his kingdom will bring.

The word "mountains" in the text symbolically represents kingdoms. At this time we see the kingdoms of the earth torn with the strife of the most horrible war in history. Every nation is threatened with disaster. Yet there is a wonderful peace, yet know not how to obtain it. Everywhere men's hearts are failing them for fear because of what they now see upon the world, and they are fearful that even worse things will come. "All faces gather blackness."—Joel 2:10.

The contrast of distress amongst the peoples of the earth with the condition and work of the "feet members" of the body of Christ, and with ecstasy exclaims, How beautiful are the feet of the Messiah now engaged in publishing peace, in giving to the world the message that will bring a harmonious, the bringing good tidings of good, who are bringing to the dying race the sweet message of salvation! Truly wonderful is the position occupied by every spirit-begotten one who in this harvest time fully appreciates the privilege of serving the Lord! These are coworkers with the present King, engaged in a special sense in proclaiming the closing message of the age.—"The kingdom of heaven is at hand!"—The King is present!

It has been the privilege of the Watch Tower Bible and Tract Society since its organization to send out brethren designated as pilgrims, or lecturers, to proclaim this glorious message to those who have hearing ears. The Lord gave the message to the Laodicean church, the faithful ones of whom compose the "feet members" of Christ; and he gave it through his especially chosen servant, according to his promise. (Matthew 24:45-47) All the "feet members" who are now engaged in proclaiming this message, received their enlightenment by partaking of the "food" which the Lord sent through his chosen servant. The Watch Tower unhesitatingly proclaims Brother Russell as "that faithful and wise servant." He delivered the message faithfully, finished his course and has now entered into his rest, leaving the work to the faithful servants. Through him the Lord gave to the church the message that is so essential to each one who in this harvest time would win the glorious prize.

We cannot too strongly urge upon the pilgrim brethren, that they be true to the various classes the necessity of operating strictly to the channel which the Lord gave through this chosen channel. Any departure from the message at this time must necessarily be displeasing to the Lord and work a detriment to those thus turning aside to accept some other channel or message.

The pilgrims have the privilege of opening the way. It has been found necessary for others to follow up the pilgrim work, that those who have manifested some interest in present truth may be encouraged to greater growth in knowledge.

THE COLPORTEUR WORK

The Society has long recognized the importance of the colporteur work. If we were to draw comparisons, we would say that the colporteurs do the most important work of all, because they are bearing this message of glad tidings of peace and good will in a form that enables the one receiving it to feed on it, to grow in the grace and knowledge of our Lord. The colporteurs, therefore, enjoy a wonderful privilege as coworkers with the Master in the field. The strongest of our pilgrim brethren are unable to deliver more than three lectures daily, whereas the colporteur, who spends his entire time in the hands of the interested thereby preaches many discourses, and in such connected and convenient form that they may be referred to as often as desired. The colporteurs are in no sense book agents, but are truly ambassadors of the Lord, delivering his message of reconciliation to the world. The condition of distress amongst the nations is so great, it is our desire to encourage the colporteurs all we can to be as diligent as ever, and rather to speed up than to become faint or weary in their minds.

At this time the majority of people have some ready money and are anxious to know the meaning of the great distress amongst the nations. The colporteurs, by placing the Scriptures before them, thus bring that which will fully answer their questions and satisfy their desires. We hope to hear of more becoming active in the colporteur field by Spring time, and trust that they may labor with diligence before the great
night of darkness, when no man can work, fully settles down upon the world. Truly the harvest is white, but the laborers are few!

**THE PASTORAL WORK**

We do not always have the foresight that we desire. Often mistakes are made unwittingly. The Lord permits such experiences to teach us lessons. It now appears that there is danger of the colporteur and pastoral work conflicting at times, whereas these two important branches should be a great aid one to the other.

A man who attempts to walk and steps with one foot on the other must necessarily impede his progress. The "feet must be kept in order," to declare the message of Messiah's kingdom would not look so beautiful if one foot interfered with the progress of the other.

During the time Brother Russell was with us as our leader, several hundreds of classes of Associated Bible Students elected him as their pastor. It was under his direction and supervision as shepherd of these congregations. He afterwards thought well to suggest this work to all the classes, limiting it for a time to the sisters in the congregations.

After Brother Russell's death, the Society continued the name "Pastoral Work" because of having no more appropriate name. It was not until about this time that the work was fully developed, and the advantages and disadvantages of the first outlines could be properly weighed. It has taken time to get the work into shape; and what has been done was that it is now no longer wise to limit this work to the sisters, but that the responsibility should rest upon all the congregation, that all should have a voice in it.

As has already been advised, our new President has counseled the chairmen of the district, that the work of any of the congregations who were believing that in view of Brother Russell's peculiar relationship to the church and out of deference to his memory, none should attempt to fill the place of Pastor to the church at this time. It is therefore impossible to carry out fully Brother Russell's original idea that the Pastoral work; it comes necessary to make some changes, that the work may be conducted efficiently and in harmony with all other branches. When a general dies, the members of his personal staff cease to be officers in that capacity; so when Brother Russell died those who had been selected as lieutenants under his direction, technically speaking, were no longer officers. Acting upon this situation, and with perfect harmony, at a business meeting held in the Brooklyn Tabernacle by the New York City congregation, a list of names and officers for the New York Ecclesia were elected by the congregation.

It is now the suggestion of the Society that this course be followed by the classes everywhere; or, if it is deemed better, that the holding the positions might resign and the congregation proceed as soon as convenient, to elect a lieutenant and other officers necessary to conduct the work; or, if thought wise, revert the present incumbents.

The lieutenant elected should then communicate at once with the Society's office at Brooklyn and she will receive from the Office assignment of territory and further instructions. All territory will be assigned by the Brooklyn Office, but when assigned will be directed by the local lieutenant. The territory for both the colporteurs and the pastoral workers being assigned from the Brooklyn Office; the pastor of the Brooklyn and New York, will avoid any possible confusion. The pastoral work will then be carried on practically as before, with the exceptions herein stated.

**BOOK-LOANING FEATURE ONLY INCIDENTAL**

The book-loving feature of the pastoral work instituted by Brother Russell was designed for the benefit of the congregation by any of the members that were interested in the books, that the map now used for the colporteur assignments had to be finished to the satisfaction of all the congregation.

In the minds of those who go from door to door in the district, the colporteur work is always understood to be the work of the members of the congregation. For some time, the colporteur work was understood by many to be merely incidental, and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books, to interest them in reading, to encourage them to attend Chart Talks, and then to organize classes for Bearer Bible Study.

Indiscriminate loaning of books in territory where colporteurs are canvassing must be a necessity to the colporteur work. Thus one foot would interfere with the other, in view of the President's desire to avoid. We therefore ask the friends to adopt the following course especially in cities or towns where colporteurs are at work, in order that we may not hinder the colporteurs and yet may still grant to the pastoral workers the same privileges they have heretofore enjoyed.

**ORDER OF PROCEDEURE**

All territory for both the colporteur and the pastoral work will be assigned by the Society, but one map will be used, and that map will be the territory assigned to the colporteurs. The colporteurs will first canvas the territory; afterwards the pastoral workers will follow in the same territory. Both colporteurs and pastoral workers receiving their assignments from the Brooklyn Office, there can be no conflict and no interference with each other's work.

When following in the territory that has been colporteured, should the pastoral workers find those who desire to purchase books, the colporteur still being in the city and working in any part thereof, should be sent to that person with the books for sale. The pastoral workers should sell no books whatever in cities where colporteurs are at work. Those of whom have purchased books from the colporteurs should be furnished with the books by the pastoral workers, who have called upon them and endeavored to interest them in the books and the Study of the Scriptures, as heretofore outlined in THE WATCH TOWER.

When the city has been gone over in this manner, the colporteurs might then go again over the same territory covered by the pastoral workers, this time sending the MANNA and DRAMA SCENARIO, and again the pastoral workers could follow the colporteurs, and thus keep in touch with the people who are manifesting interest. The only possible way to avoid one department's interfering with another is to have everything managed by the Society's Office at Brooklyn.

As to the loaning of books, this can be done to those who had a chance to purchase from the colporteur, but had not done so. Our experience is that one who buys a book is much more likely to read it than one who borrows it. We therefore would not encourage the loaning of the SYRINX in the Scenar- tures where this would be in any wise interfere with the colporteur work.

**VOLUNTEER WORK**

Where it is possible, it is always better that the volunteer workers follow, in the district, both the colporteur and pastoral workers. If it is not found practicable to follow the colporteur work, the officers in that capacity will be chosen by the congregation. When the colporteur work is properly organized, the colporteur and pastoral work, thus stirring up as much interest as possible in the minds of those in the community.

The volunteer matter is very valuable. Do not waste it. We earnestly recommend volunteers, where it is possible, to ring the door-bell and hand in the paper to some one in the household, or to put it in the doorway. Throwing them on the street, or placing them on empty car seats, or on the ground near mail-boxes is not wise. Let us keep in mind the importance of the message and the necessity of putting it where it has the most good effect.

Concerning the selection of the district, the canvassers, the canvas to be given, and the Chart Talks, we refer the friends to the November 1, 1916, WATCH TOWER. Since the pastoral work will henceforth be the supervision of the entire congregation, it will be proper that the entire congregation select the speakers; or, in harmony with the custom we have of-times followed, the selection of the speakers may be delegated by the congregation to the elders, who will choose those best qualified to deliver such talks.

We hope that every ecclesia of Associated Bible Students in the land will at once organize for the pastoral work, elect their lieutenant and have that Lieutenant communicate at once with the Office of the Society at Brooklyn for instructions and the assignment of territory. The Society will see to it that this assignment does not in any manner conflict with the colporteur assignment, but that it works in conjunction therewith.

Let us arouse ourselves to the importance of the hour, dear brethren. The opportunities are great; the laborers are few. This is the time when we have more opportunity than ever before. This is the time to aid the wonderful privilege of publishing the message of salvation. As we go forth in the field of labor, let us be inspired with the words of Jehovah spoken through the Prophet: "How beautiful upon the mountains are the feets of him that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth!"—Isaiah 52:7.

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**PHOTO-DRAMA OF CREATION**

In the early part of January the Board of Directors of the Watch Tower Bible and Tract Society entered into a conditional contract for the sale of the PHOTO-DRAMA OF CREATION with certain brethren who had organized the Mena Film Company. This contract was to be fully consummated by March 31 next.

As many friends throughout the country have since expressed the feeling that the Society should retain the DRAMA, it has
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been mutually agreed by the Board of Directors of the Society and the Film Company that the contract for sale of it shall be cancelled, and it has been done, the Society to re-tain the possession and ownership of the PHOTO-DRAMA of CREATION.

It is fully and mutually understood by all the parties that the cancellation of this contract is without prejudice to any. We take this occasion to announce that the Mena Film Company is entirely independent from the WATCH TOWER BIBLE AND TRACT SOCIETY, is not financed by the Society, and the Society is not at all interested in it financially, but it has the feeling toward all the brethren who are interested therein. The Film Company believes that it will produce an all-film exhibition which will be instrumental in teaching God's plan.

The friends everywhere must exercise their own will and discretion in reference to subscribing for stock, as the Society will not attempt to influence them in one another.

THE V. D. M. QUESTIONS

"And the things which thou didst hear from me through many to instruct others."—2 Thess. 2:2.

In March, 1915, a student in the Kentucky Wesleyan College wrote to us concerning the degree of V. D. M. He had read the second page of THE WATCH TOWER, and was deeply impressed by the following words which he had found in the second paragraph of the standing article on "This Journal and Its Sacred Mission":

"Our Berezan Lessons are topical rehearsals or reviews of our Society's published Studies, most entertainingly arranged, and very helpful to those who wish to merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V. D. M.), which, translated into English, is Minister of the Divine Word."

Consequently, he wrote to the Society asking that they inform him of the instructions necessary for him to do so merit this degree. In reply, he was informed that if he would read carefully six volumes of SCRIPTURE STUDIES, and then read them again to impress their lessons upon his mind and heart, and would then write us, we would submit to him a set of questions, which, if he could answer correctly, would enable us to recognize him as a V. D. M.

In March, 1916, the Society received the following letter from this student in the Wesleyan College:

"I have been a Bible Student since January 4, 1915. I ordered a set of STUDIES IN THE SCRIPTURES at that time and I have been very deeply interested in the books ever since. I am also a reader of THE WATCH TOWER, and I like it fine, especially its treatment of the International Society's lessons. I have not been able to get over the reading of STUDIES IN THE SCRIPTURES. I have read the entire set of six volumes twice, and I have carefully looked up and read each Scripture citation in the meantime. I have read several B. S. M.s also. I am now reading carefully twelve pages of the STUDIES each day, reading each Scripture citation as I go. I am consecrated to the Lord and his work.

"It is wonderful what a fine spiritual atmosphere Pastor Russell leads one into, if one will read carefully and profitably his Studies in the Scriptures. The book emphatically contradicts the many false and slanderous reports made by the modem Pharisees in their ridiculous and absurd attempts to assassinate his character. I never met him in my life, but I would shake his hand upon the above statement I have made. Such a character as he is painted to be could not create any such impression on people in general as he invariably does. You are zealous with confidence and assurance that you are getting the truth, presented honestly and sincerely, from the very moment you commence reading STUDIES IN THE SCRIPTURES. In reading any other literature you get a little truth—much error; you lose your confidence, and very soon you are entangled in a maze of tradition and rank foolishness, and are even led to question the genuineness of the truth. Well did our Master declare, 'My people perish for lack of knowledge.'"

"I request that you send me your series of questions required by a candidate for the degree of Verbi Dei Minister, and also a list of citations pertaining thereto. . . . I could write a book in praise of STUDIES IN THE SCRIPTURES, but will now close, with love and respect for the Society and its beloved Pastor."

As a result, the V. D. M. questions were prepared and sent to him, and his were the first answers received and filed. He made about 90%. It was then thought well to submit the list to the pilgrim brethren. Others requested them and afterwards they were sent to the elders, then to the colporteurs, and subsequently to all who wrote for them. The responses are now general, and the Committee is kept busy in trying to keep up with them. This has necessitated the formation of the witnesses, these entrusted to faithful men, who will be competent

V. D. M. Dept., which is endeavoring to serve the friends as faithfully and expeditiously as they possibly can. They have regretted their inability to serve the friends so soon as requested in many instances, but by the Lord's grace they have "suck to it." until now they are getting their heads pretty well above water.

No doubt some of these papers were lost in the mails during the Holiday rush; others were not signed by the writers or full address was omitted, so that there was no means of notifying them, or advising the writers; still others have failed to obtain the required 86%. We are reserving the failures for later treatment and advice. For these reasons many have not yet heard from their papers, whereas thousands have received them. Many have been most edifying, and a large portion that we receive are truly refreshing and encouraging. In one instance a sister failed; but the Committee thought they could greatly encourage this saint by sending her another set of questions and advising her to try again. This was her reply: "Dearly Beloved Friends in Christ: When I saw your Secretary, she said, 'You are turned down on your questions.' I said, 'I am thankful for that; I am going to start right next time.' So if I am not right, turn me down again. I make so many mistakes and blunders, but I know they are stepping-stones, and make me more careful. Dear friends, I love you dearly, and my heart is with you in this great harvest work. God bless you all! Pray for me," etc.

Some have said that they thought the questions, when first they looked them over, would be too easy; but when they proceeded further that the more they thought and prayed over them, the more important they appeared. We have many letters telling us how much good the preparation of their answers to these questions has done them. To put these answers down in the right way, and to give appropriate references to the Scriptures and Dawns after each answer takes considerable time. Many have spent a whole day on them, and some two days. These have seemed to receive the largest measure of blessing.

If a brother wrote us, after much prayer and study over them, that he considered these V. D. M. questions to be "The pulse of the church," and a great many have testified to the wisdom of Brother Russell in preparing and sending them out. No doubt they have helped to raise the standard of Christian life, and enthusiastically endorsed the Committee as the friends as the V. D. M. Committee has so generously and patiently gone over the papers and made brief reply. We would have preferred that each paper be answered separately and individually, but this would have taken a year or more, even to handle the thousands already received, and the stream continues to flow in daily.

Various friends have requested that we send them a list of the correct answers; but this would have interfered with the work proposed. We have invariably replied that our booklet contains a list of the questions, and in the case of the one who was then thought well to submit the services of an answer with the index of the books. A brief reply. We would have preferred that each paper be answered separately and individually, but this would have taken a year or more, even to handle the thousands already received, and the stream continues to flow in daily.

Various friends have requested that we send them a list of the correct answers; but this would have interfered with the work proposed. We have invariably replied that our booklet contains a list of the correct answers in THE WATCH TOWER, so that all might have the benefit of them in the way of comparison, cor-

rection, confirmation and refreshing.

The V. D. M. and pastoral work were the two features of the V. D. M. Dept. which the beloved Brother and Pastor shortly before his departure. How wonderful and various have been the mutual blessings the mutual blessings connected with both of them! It will be the Society's pleasure to serve the friends in connection with the V. D. M. questions until, in the Lord's providence, they shall cease to be the medium of grace and comfort. The Lord sees it. It is a fine witness for the truth. They reveal, among other things, how the Lord's spirit teaches many humble ones of earth far removed from the educational facilities of men. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"
JESUS THE BREAD OF LIFE

[This article was a reprint of that entitled "I Am the Bread of Life," published in issue of March 1, 1908, which please see.]

THE KING COMETH!

"See, the King in beauty cometh,
He, thy long, long absent King;
As the light of dawn he shineth,
And his breath is that of spring.
From the night of darkness waking,
Zion, lift thy voice and sing!

"From the dust of ages rising,
Put on all thine ancient might,
For to thee the crown belongeth
Of coming age the glory,
Of the ransomed earth the light."

JESUS SAVES FROM SIN

[This article was a reprint of that entitled "Ye Shall Be Free Indeed," published in issue of February 15, 1899, which please see.]

AT THE TEMPLE—SUNDAY, FEB. 4

For years Brother Russell made the first Sunday in each month an occasion for especially inviting the public to the New York Temple. Brother Russell was the speaker when at home, and the public responded generously to the invitation. Prior to the Temple meetings, the Brooklyn Academy of Music was used in a similar way, and it was often crowded and many turned away. Thousands heard the truth proclaimed for the first time, and many embraced it and are now rejoicing in its light.

Since the death of Brother Russell it has been thought well to continue the practice of extending a special invitation to the public on the first Sunday of each month. The first effort in this direction was put forth for Sunday, February 4, Brother Rutherford being the speaker. Advance announcements were to the effect that Judge Rutherford, successor to Pastor Russell as President of the Watch Tower Bible and Tract Society, would be the speaker in the Temple at 3 P.M. The results are considered such as to justify mention in the columns of THE WATCH TOWER. The topic was, "Why Do the Nations War?" About 1,800 gave earnest attention for almost two hours while some were turned away. About 135 address cards were handed in requesting information along the lines of systematic Bible study.

Brother Rutherford will not speak at the Temple again until Sunday, April 1, at 3 P.M., having started Thursday evening, February 8, all appointments at Denver and on the Pacific Coast. He will, however, return to Brooklyn about March 15.

HARVEST WORK

"Oh, honor higher, truer far,
Than earthly fame could bring,
Thus to be used in work like this,
So long, by such a King!"

"A blunted sword, a rusted spear,
Which only he could wield;
A broken sickle in his hand,
To reap his harvest-gold!"

LETTERS OF DEEP INTEREST

AN ITALIAN BROTHER BEFORE THE MILITARY TRIBUNAL

DEAR BRETHREN IN CHRIST:—

I will give you a summary of the trial which took place at Alessandria, in which our beloved Brother Remigio Cuminetti gave a fine witness of his faith before the Military Tribunal.

Sister Fanny Luigi and myself were present at the trial, and were happy to have the privilege of supporting with our presence our Brother's confession of faith. The President questioned him long without finding him in a fault. Here is the summary in a few words:

President: "Accused, be careful! You are before the Tribunal, and your position is grave. It seems as if you have a desire to laugh at the situation."

Brother Cuminetti: "I cannot change the expression of my face. My heart is so full of joy that my face reflects its cheerfulness."

"Why did you not put on the uniform? And why did you refuse repeatedly to serve the Fatherland?"

Cuminetti: "If it were not for that, I would not be here: for I have committed nothing reprehensible, except that I have refused to put on a uniform which is not suitable for the sons of God, whom I serve. In like manner I also refused to wear the distinguishing mark in the factory in which I was working, because that little star represented war and hate, while the distinguishing mark of the sons of God is peace, and love for their neighbor."

President: "Is it true that in the prison of Cuneo you divested yourself of the uniform and remained only in your underdrawers?"

Cuminetti: "Yes; it is perfectly true. Three times I was dressed by force; and three times I undressed myself; for I was unwilling to wear a uniform which to me implied hate for my neighbor. By so doing I did not intend to revolt against doing good to others. On the contrary, if I had one hundred lives, I would give all my blood to the last drop for my neighbor's sake. Give me any kind of work, even the most ignominious and abject, to do and I will very willingly adapt myself to it, to do all that I can to uplift others. But NEVER will I give the least help toward doing evil or any thing to injure my fellow-men, whom God says I should love and not hate."

President: "What schooling have you had?"

Cuminetti: "That is of little importance; I have studied the Bible."

President: "I have asked you what schooling you have had. Answer that which is asked you."

Cuminetti: "I have attended day school for three years, and night school for two years. But I repeat that this is of little importance in comparison to what I have learned in studying the precious divine revelation."

President: "Have you passed the military visit?"

Cuminetti: "Yes, I was visited three times.

President: "It is a pity that you have made the acquaintance of some persons [Sisters Luigi and Cerulli] who have started you upon a wrong road. How long have you studied this book which you call the Bible?"

Cuminetti: "It is now six years that I have studied the Book; and I am sorry that I did not know it long before."

President: "Who teaches you this new religion?"

Cuminetti: "God himself teaches his own. The elders of the Bible Students help me to understand it; but God alone opens the eyes of our understanding."

President: "Do you know that your refusal to render obedience is a very grave offense? Are you fully aware of what you are going against?"

Cuminetti: "Yes, yes! I know very well. But I am ready for all that may come, even to being shot down. I cannot"
break the covenant that I have made with the God of the Bible, whom I adore." The President then gave the word to the barrister, who asked the President to condemn Cuminetti to four years and four months of solitary confinement.

The advocate who was defending our Brother then arose and delivered a wonderful testimony to the great conduct of Cuminetti, who had worked for six consecutive years in the laboratories without having a person say one word against him. The lawyer said: "Remigio Cuminetti has refused to wear the distinguishing mark of war because he already wore the uniform of God, and he did not wish to act contrary to his conscience. If he had worn that distinctive mark, he would have retained his position, been relieved from conscription and able to earn a good living for himself and for his family. But he preferred the honor of sacrificially, fully conscious of what his refusal would mean to him. Calmly and serenely he withdrew from all. Cuminetti's case is a unique one in Italy; and we ought to admire him. He read in the Bible that God commands, 'Do not kill,' and he does not wish to kill. He is an apostle of love. He is in full possession of his mental faculties; he is neither silly nor mad. The spirit of the Bible has taken possession of him, and makes him act against his personal interests."

The judges went over, and after five minutes returned and read: "For his refusal of obedience to the King and to the laws of the nation Cuminetti is condemned to three years and two months of detention." Cuminetti then rendered thanks with one of his sweetest smiles. He was asked whether he had anything else to add to his defense, he answered: "I would have many things to say on the subject of God's love and on his plan of salvation for mankind." The President was annoyed, and said, "That is not what I asked. We have already heard much on this subject. All admired him. Even the judges and his accusers were astonished at his appearance—humble, but at the same time filled with the courage which the sons of light possess because they know to kneel only before the Lord, who is worthy of all adoration and absolute obedience."

At present our beloved Brother is in Gaeta, a beautiful place, with sunshine and the charming beauties of nature. He writes letters which exult in love and joy, saying that it does not seem like a prison to him. All certainly love him. Indeed, for the sons of God he is not a prisons; nor do they beh him a cage. Under iron and stones the innocent soul finds Pacific heritage. What is scorn, where there is no fault? Virtue despises the contempt of men; and unmerited punishment is a shining proof for the innocent, and acquires a glorio populace of glories.

Receive, beloved Brethren, and all the beloved ones in the Lord, most affectionate greetings from all of your Italian brethren, who are rejoicing so much in seeing that their deliverance is drawing nigh. Your sister in the good fight of faith,

MRS. CLARA CESULLI.—Italy.

A VOICE FROM AN ENGLISH PRISON FAITHFULNESS TO THE PRINCE OF PEACE

MY DEAR BROTHER

Greetings! Kindly excuse my taking the liberty of writing to you, and in pencil, too; but I felt I would like to do so, as you have wonderful temeny to the exemplary conduct of our Brother, who, in the face of a severe test by the talking to him, much more by the temptation of the man of sowers, could so cheerfully and patiently endure! What a wonderful Savior is our Jesus! The very thought of him is a balm to our souls.

Surely our beloved Master, who endured such intensity of sorrow for our sakes, is worthy of all the loving loyalty we have for him! I am still waiting for my court-martial, this being the fourth week of my trial for this so-called offense. I like that expression, "safe-custody," for I am indeed in the safe custody of him in whom I have believed, and who is able and willing to keep that which I have committed unto him, against such a time as I shall awake in his likeness.

It is not under this understanding it is to be prison. What a privilege, dear brother, to be able to follow the steps of the heroes of the past? I never thought I should be so honored. I do pray that I may be a brilliant witness during this dark era.

I am sure you, dear brother, that the chief battle is not to endure this detention, but to maintain the spirit of the Master at the same time. However, I find this possible by letting Christ's Word dwell in me richly, and by constant reliance upon the heavenly grace. While I am taking advantage of these privileges, naught else may spare my reason.

Ours is a noble cause! Our I. B. S. A. is a noble movement! Its doctrines are more purifying and elevating than those of any other. Its founder was the most wonderful Biblical Expositor, and loyal disciple of Christ, in modern times.

It is no small wonder, then, that the members of this covenant endeavor by God's grace to maintain such a glorious principle.

We ever display the banner of love, which the Lord hath given us, in the cause of the truth!

There are many at Lancaster Gate, and in the Bible House, with whom I am not acquainted; nevertheless, being one family in Christ, we onward, though you, through my Christian love; and of course a goodly shield for yourself.

Praying the Father's richest blessing to be constantly with you and yours, believe me to be, dear brother,

Yours warranted, in bonds for Christ's sake.


"IN NON-COMBATANT CAGE!"

DEAR BRETHREN OF THE WATCH TOWER

My third letter to Brooklyn; but I had to destroy the other two, owing to the fact that the news in them had been out of date before they were posted. As you may guess, we have plenty of work to do every day. Up to the present our military authorities have treated us very well; and I see no reason for expecting a harder life than we are now experiencing. I have been in the Non-Combatant Corps since last April, and have enjoyed pretty good health.

After the court-martial has received many letters from brethren acting as total resisters; i.e., those who refuse to comply with any military orders. But as there appear to be very few who have accepted the provision of the N. C. C., I am writing to give you as much information as I can under the facts you are familiar with, and the speeches made by our leader, the President, in our prison. The number of the I. B. B. A. has a found a way into this 2d Eastern Co., a brother from near London. We are able to see each other at almost any time.

The fellowship in general is excellent in many respects; and there are many stimulating and helpful discussions which you can imagine are often very interesting. The greatest part of this Company is made up of Plymouth Brethren; the remainder is composed of many other denominations, and includes some atheists. I consider that my religion includes the most wonderful enlightenment which can be had, and I feel so very happy that I have thus far come through stronger and more in love with my religion than ever before. So I can say that I feel more than ever grateful for this wonderful experience which has lasted through our dear Pastor Russell, especially in regard to the philosophy of the ransom and to the clear, beautiful way he has revived the promises and the verity of the Bible itself.

Our daily routine here is, on the average, thus: Awakened at 5 A.M.; breakfast at 5:45; parade for marching off to work at 6:15 or 6:30 (walk two miles each way); lunch at 11:25; 4:30; for the midday meal we have an hour. At 5:30 or so we arrive back in Camp, when we have a full meal. Then the day's work is free.

As regards our position here could not be better; for we are on the top of a high hill with agricultural ground around us and with a fine view of the sea, which is about two miles away. The work we have to do is always in the open air, and there is no smoky and unwholesome working, and traveling on them. Recently we have been put at building.

I have seen many of the total resisters who come out here. On the whole I think that the newspaper reports about them are fairly correct. We pull along with the combatant regiments remarkably well; and on taking an all-around survey
I can easily see that we are being especially looked after from above. I have evidences in my diary; and after the war I shall be able to speak more freely for and against the military. With very much love and prayers from your wife and from your brother in Christ,

M. IRWIN.—Now in France.

WISH TO CONTINUE WITH US

DEAR BRETHREN IN THE LORD:

Through our hearts are sad at the loss of our dear brother Russell, yet we rejoice that he has gone to his glorious reward. The Loveland class wish you to know that we intend to continue with you in the harvest work, asking God's richest blessing on our operation, and remembering you as ever in our daily prayers.

LOVELAND CHURCH.—Colo.

A VOICE FROM PARIS ECCLESIA

EXCELLENT BRETHREN OF THE WATCH TOWER:—

We learn of the departure beyond Jordan of our great friend, noble brother and revered pastor, C. T. Russell, a month after the events which occurred in the days just preceding his prayer, we cannot help remembering you as ever in our daily prayers.

Being prevented from earlier, through stress of circumstances, from mingling our tears with yours in a solemn tribute to the memory of God's illustrious messenger to the modern Laodiceans, we then thought of immediately sending a word of comfort, brotherly love and encouragement to the dear family at Bethel, and to all those who have been favored of the Lord, through him, with the grand mission of carrying on the harvest work at Brooklyn Headquaters.

But as a few weeks only separated us from our general assembly in about the middle of the month until then the sending of our message, in order that it might have more weight and solemnity. We consider that the higher expression of our sentiments, permitted at this better opportunity, would not be too lofty for fittingly honoring the memory of the beloved Pastor, who himself honored us so much and so well during his life and by it.

It would be idle for us at this late time to shed perfumes on his ashes, for, as he said once in THE WATCH TOWER, "The flowers that to use in decorum and emit no retroactive fragrance back upon the pathway which they trod." Nevertheless, we are privileged to bring to the household of faith, all vibrating as they are with unalterable love for the Lord Jesus, the witness of our faithfulness, expressed as follows:

As best we could, and from the very bottom of our hearts, we manifested to Brother Russell, during his life, our high appreciation of his instructions to us, in the Lord's name; for our recognition of his being "that servant" was not limited to the voice of the gospel; much more his shadow was our joy and willingness to abide by the least of his sagacious, prudent and forceful advice, drawn from the heavenly source; and we attribute to this close and reasonable application of his methods of study and teaching, as found especially in Vol. 6, the individual and collective prosperity of our dear Ecclesia.

We believe we have in this way honored, by our obedience to the Lord, his faithful representative, and we desire to pledge ourselves before the Lord to honor the blessed memory of C. T. Russell, by conveying to the saints a remembrance of the prayers that we have had for him, together with our zeal, efforts and appreciation, unto the beloved brethren separated by God for the continuance of the "Father's business," herefore entreated to our dear brother and Pastor, C. T. Russell, now gone to his reward.

In token of our loyalty, the contents of the alabaster box of our hearts are overflowing with precious oil "compound ed after the art of the apothecary" (Exod. 30:25)—that box which we could not break on October 31st last—and are now hurrying to you at the express of our hearts.

We enter the year 1917 resuming anew to faithfully stand with you and like you, cost what it may—to stand by the holy covenant of sacrifice we have made with God and by His grace as a witness of the truth, and to labor, and to strive also of our fervent prayers that you may continue to "cry aloud" (Isaiah 58:1) upon the walls of Zion, in these last days of the Church in the flesh: "Prepare to meet thy God, O Israel!"—Amos 4:12.

We desire that the death of our dear Pastor finds its true measure of comfort in this sweet appeal, which will be held by all "who have an ear to hear what the Spirit saith unto the churches" (Rev. 3:13), and whose ardent desire is to see its realization.

We salute here the memory of Brother Russell, and all the members of the Elijah body, who are awaiting with us the time for entrance into the realms of God's immortal glory.

"The grace of our Lord Jesus Christ be with you all!"

THE ECCLESIA OF PARIS.—France.

CONTINUED COOPERATION AND PRAYERS

DEAR BRETHREN:—

The Altoona Ecclesia by a unanimous vote have expressed their determination, by divine aid, to continue their assistance and support in the dissemination of the Glad Tidings. You will have heard that the monthly contributions for this purpose are yours, in order that we may all come off victorious by his grace.

With kindest Christian love, ALTOONA ECCLESIA.—Pa.

FILIGRAN VISITS, ETC.

DEAR CO-LABORERS:—

As a class, we want a little advice. We are informed that Brother—expects to go to Henderson, N. C., about two months, and if we will pay his expenses, he will stop with us. Also we had a letter from Brother D.— yesterday from Henderson, N. C., speaking of his taking similar trips—expenses to be paid by the class he visits—offering to stop with us. Also we heard recently from Brother W.—who, together with two sisters shows the DRAMA. He wants to come here and to the neighboring places and show the DRAMA, we bearing his expenses, etc.

Now in each of these cases please advise us as a class whether we may have for the Lord's cause in these ways or whether we should send it direct to the Society. We are very grateful to have two pilgrims booked for our place in a little over a month; and rejoice in the blessings thus derived. Please let us hear from you in regard to this matter. Your early reply is most essential. Some of these letters, or rather all, are awaiting our decision.

We desire in these and all matters to do what is pleasing to the Lord, and to use the little money we can spare for spiritual things to the best purpose.

THE.—Clara.—Va.

The Watch Tower Bible and Tract Society sends out pilgrim brethren regularly at its expense to serve the brethren. The classes served are not requested or expected to provide any expense outside of entertainment, all the traveling expenses being paid by the Society. Brethren who travel about the country and offer their services to classes, provided the classes pay their railroad and other expenses, are not doing so under the direction nor with the approval of the Society. It is entirely contrary to the policy of the Society for brethren to solicit funds from the friends to pay their expenses or for any other purpose. We heartily disapprove of such course. If any brethren have the time for serving the friends and request the Society to provide for them a route, and the Society under the direction of our brethren permits it, it is entirely contrary to the policy of the Society for brethren to solicit funds from the friends to pay their expenses or for any other purpose. We heartily disapprove of such course. If any brethren have the time for serving the friends and request the Society to provide for them a route, and the Society under the direction of our brethren permits it, it is entirely contrary to the policy of the Society for brethren to solicit funds from the friends to pay their expenses or for any other purpose. We heartily disapprove of such course.

Our advice to the brethren is that they do not agree to pay the expenses of any brother who offers to come and serve them; but that all requests for pilgrim visits be made by the friends to the Society direct, and the Society will provide for service in the manner it has heretofore done. In this we are following the policy adopted and carried out by Brother Russell from the time of the Society's organization until his death.

The Society attempts to arrange the pilgrim visits in such a way that they will in no wise conflict, and with the least expense to everyone.

LOVE AND COOPERATION ASSURED

DEAR BRETHREN:—

We wish to assure you of the determination of the Milwaukee class to remain loyal to the truth, and of our desire to cooperate heartily with the brethren at Brooklyn who we feel are now directing the harvest work. As you may perhaps know, immediately upon hearing of the death of our beloved Pastor, we met together and voted to support him as the dear one at Brooklyn in the continuance of the work yet left to be done, and wired you to that effect. We think, however, it will bear repetition, and so again we want to assure you of our love and cooperation in every way possible.

Praying the Lord to continue blessings upon your efforts to serve Him and his cause.

Your brethren in Christ, MILWAUKEE ECCLESIA.—Wis.

HONORARY ELDER AND COUNSELOR

BELIEVED BRETHREN:—

On the occasion of our mid-week prayer, praise and testimony meeting we had a season of prayer, especially remembering our dear President, and those closely connected with

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THE WATCH TOWER

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him, at the Bethel home. The friends take this opportunity of expressing their loyalty and love to those who, we believe, the Lord has now removed from this earthly stage. We desire to continue to do with the Lord’s will, that we also may finish this our course with joy.

Yours in Him, CAMERON CL.ES. JAMAICA.

SPARED AN IGNO Minous Death

DEAR BROTHERS IN CHRIST:—

We desire as a family to express to you our united sympathy and mutual regrets when we were out to express the death of our beloved Pastor, and while assuring you that his absence will be greatly felt by us, yet we realize it must necessarily be more keenly felt by you, who enjoyed his constant personal fellowship.

What sorrowing, yet it is not as those who have no hope, but rather we rejoice that he has entered into his well-earned rest, having faithfully laid down his life for the brethren.

We thank our heavenly Father that his servant, who endured so much reproach for the truth, was spared an ignominious death, which we had anticipated at the hands of the “beast” and his “image” under the direction of the accuser of the brethren; also that he was counted worthy to escape those things coming upon the world.

Our prayers ascend to the God of all grace, that he may richly endow you with wisdom and with the spirit of faithfulness to him, and that you may demonstrate this by loyally carrying out in every particular the instructions left by Brother Russell for the continuance of the work that remains.

While we pray this for you, we also pray for ourselves, and request your prayers for us to this same end. With these thoughts in mind, we would here like to add that we shall endeavor, to the best of our ability, at all costs and in every way, to support the Society, and to uphold the truths it promulgates, by our heartily cooperation.

We shall be glad to receive three forms of the V. D. M. Questions, which we trust you will be able to answer satisfactorily. With Christian love and greetings (Heb. 10:23; Rom. 15:4-6),

Your brethren in the faith,

BEBREDA, MARY AND RICHARD BRUMMEIL. —SCOTLAND.

ENEMIES OF THE TRUTH CAN THROW ONLY DUST

TO THE DEAR BETHLEHEM HOUSEHOLD:—

I wish to add my testimony to the many testimonials you have received from my dear friends and relatives.

Our great chieftain has fallen. The firm yet gentle hand so long at the helm lies palsied. The loving heart whose every beat was one of sympathy, is stilled by the hand of death. Yet we sorrow not as those who have no hope. Let us, one and all, resolve to take up the task where he dropped it, and with increased zeal and vigor carry on the glorious harvest work.

The enemies of our beloved Pastor have made no serious effort to answer his arguments, but have found it easier to attack his character, throwing dust into the eyes of the people. Now, however, all is changed, and the pastoral work is, I believe, destined to wake up the people as nothing else has done; and those who in the past have so complacently allowed the vile slander against our beloved Pastor to fall on their ears, will have to face the most serious task of answering his arguments.

Beloved, be strong! The yesterdays are past, the present only is ours to labor; and if found faithful, the glorious afterhours will be ours, also, when we shall meet and greet our noble Leader. Yea, more; soon the voice of him “who spake as never man spake” before shall speak back to life all our dear dead!

Your brother in the one hope,

C. A. OWEN. —INDIANAPOLIS.

"MAY HIS SPIRIT ANIMATE US!"

DEAR BRETHREN:—

The news of your Pastor’s death was a great surprise and shock to us, but we were reminded of Rev. 14:13. We rejoiced to be with him here, may we have an increasing desire to greet him in his glorified estate!

We wish to express our grateful appreciation of the character and work of our beloved Pastor, and to extend to you in this hour of mutual bereavement, our sincere Christian love and sympathy; for while we realize our great loss in his departure, you who were with him most and knew him best will feel keenly the want he has left us.

We are very pleased to know that the affairs of the Society are so arranged that the work can go right on, and we will remember you daily at the throne of heavenly grace, that the Lord’s will may be done. May the spirit of our beloved Pastor animate us more and more to that same faithfulness

LONDON (ONT.) ECCLESIA.

ISOLATION MAKES ONE SYMPATHETIC

DEARLY BELIEVED BROTHERS:—

Some time ago I made the Yow my own. In 1910 I first read Vol. I, STUDIES IN THE SCRIPTURES, I read the entire volume in two nights, and compiled the second reading of it within the week. In six months I had read the entire six volumes twice. The Morning Resolve I find to be a great help. Sometimes I repeat during the day some clause of it which especially appeals to me.

Among others, I have been affected by the "lengthened time." I gave up my situation as teacher, also sold some property which brought me a small income; and, putting what I thought I could spare into the work, I apportioned off what I thought would supply my needs until 1916, thinking that I was leaving a fair margin. I engaged in the follow-up work in connection with the PHOTO-Drama and also as col­porter. But not being able to pay expenses I remained, when need arose for me, in my old home, where I am still, although my place of service has changed from the truth to the correct one I am deceived. My isolation has made me more sympathetic with those who, like myself, cannot fellowship with the breth­ren. However, I have been privileged to speak to a few, also to our brothers in Christ, and to do a bit of tract work.

Daily I remember you, and your fellow-laborers in the harvest work, at the throne of heavenly grace, thanking the Lord for the labors of his servant and for the privilege of fellowship in his sufferings.

Yours in the one Hope,

IRELAND.

A LIFE OF IDEAL CHRISTIAN SERVICE

DEAR BRETHREN OF THE BETHLEHEM HOME:—

The removal of our beloved Pastor from the earthy phase of his ministry brought to us here a great sorrow and some anxious thought respecting the future of the work. We have tried to realize how much keener must have been the sorrow and perplexity in the Bethel Home. How wonderfully the Lord is manifesting his continued care for his work!

We rejoice for our beloved brother that, as the victor crowned, no shafts of the enemy can longer touch him. So noble himself, how such injustice must have grieved him! But no murmur of complaint did he utter—only solicitude for the Lord’s flock and for the truth. What a picture of sublimity, pathos and heroism was his grapple with problems vital to the Church during those closing days of that precious life of ideal Christian service.

We unite in loving sympathy and appreciation of the added responsibility which has come to you, and assure you that you are remembered in our prayers. We request that you pray for us, as we seek to cooperate in whatever arrangements the Lord may make for the carrying on of his work.

The SYDNEY ECCLESIA. — Nova Scotia.

"THE LITTLE FLOCK WILL NOT BE MISLED"

DEAR BRETHREN:—

We realize with you that there is work still to be done in the harvest field; and we rejoice in the prospect of the continuance of the Watch Tower for our spiritual nourishment. (Isaiah 21:5, 6) Seeing with what carelessness Brother Russell handled the Lord’s work, we cannot do otherwise than remain loyal supporters of this work. We are sure that the wise waters are divided and we have done all that the Lord has for us to do.

So be assured that you have our prayers, our sympathy and our love as never before. We shall esteem it a privilege to cooperate with you as we may be able. Pray for us, that we may be faithful in the one hope of calling in Christ Jesus.

EVERETT ECCLESIA. — Wash.

"ENDEAVOR TO FINISH OUR COURSE WITH JOY"

DEARLY BELIEVED BROTHERS:—

We are praying that the Lord’s blessing may be upon you, giving you, as before, that wisdom which comes from above, that as a family we may still enjoy sweet communion with each other until our probation closes.

We mourn with you the taking away of our dear Pastor from our midst, through whom we have been richly fed these many years. Although feeling his loss, our hearts rejoice to see that he was faithful unto death, instantaneously entering into his great reward, as promised in Revelation 14:13. Let us continue to do so with the Lord’s will, that we also may finish this our course with joy.

Yours in Him.

CAMERON FAMILY. —JAMAICA.

BRETHREN:—

We desire as a family to express to you our united sympathy and mutual regrets when we were out to express the death of our beloved Pastor, and while assuring you that his absence will be greatly felt by us, yet we realize it must necessarily be more keenly felt by you, who enjoyed his constant personal fellowship.

While sorrowing, yet it is not as those who have no hope, but rather we rejoice that he has entered into his well-earned rest, having faithfully laid down his life for the brethren.

We thank our heavenly Father that his servant, who endured so much reproach for the truth, was spared an ignominious death, which we had anticipated at the hands of the “beast” and his “image” under the direction of the accuser of the brethren; also that he was counted worthy to escape those things coming upon the world.

Our prayers ascend to the God of all grace, that he may richly endow you with wisdom and with the spirit of faithfulness to him, and that you may demonstrate this by loyally carrying out in every particular the instructions left by Brother Russell for the continuance of the work that remains.

While we pray this for you, we also pray for ourselves, and request your prayers for us to this same end. With these thoughts in mind, we would here like to add that we shall endeavor, to the best of our ability, at all costs and in every way, to support the Society, and to uphold the truths it promulgates, by our heartily cooperation.

We shall be glad to receive three forms of the V. D. M. Questions, which we trust you will be able to answer satisfactorily. With Christian love and greetings (Heb. 10:23; Rom. 15:4-6),

Your brethren in the faith,

BARBARA, MARY AND RICHARD BRUMMEIL. —SCOTLAND.

ENEMIES OF THE TRUTH CAN THROW ONLY DUST
unto death, that when the time of our change shall come, we too may be ready.

Sincerely, your brethren,
ASSOCIATED BIBLE STUDENTS—Rochester, N. Y.

KEEP HIS MEMORY GREEN BY MORE SELF-SACRIFICING SERVICE

DEAR BRETHREN:

We have heard from Brother Johnstone of your loss, our loss and the loss to the whole world, in the death of our brother, Charles T. Russell. All of us loved him dearly. His self-sacrificing labors on our behalf have been an incentive, and have given us a desire to follow him as he followed the "Bread of Life." We have been led by him to the presence of the God of love; the STUDIES IN THE SCRIPTURES have shown each of us a new Bible. Some of our number have known him in the flesh, and have a fond remembrance of the radiant happiness that seemed to follow him everywhere.

Words seem almost inadequate to express our regard for our brother. Our emotions at first inclined us to weep, then our sorrow gave place to joy, and we expressed ourselves in the words of the 107th Psalm: "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever!" It is the desire of each of our class to keep his memory green by more self-sacrificing service, by greater love to the Brethren and devotion to the truth.

Our loving sympathy goes out to all who will miss him most, particularly the brethren of the Bethel Home, and we trust that you will convey to them our love and the assurance that we have prayed that they may be blessed.

By the grace of God, your Brethren in Christ,
DURBIN ECCLESIA.—Natal.

A BIBLE STUDENT AT THE FRONT

DEAR BRETHREN:

You may be interested to know that I became illuminated with the glorious truth after having taken the oath for military service. I had a few months of supreme happiness and growth in knowledge with the Winnipeg Ecclesia. My request for an honorable discharge was refused.

While in England I was able to pay a visit to the London Tabernacle, and had the privilege of becoming acquainted with many of the brethren there. I have been out here for eleven months, and have spent the last nine in the front line trenches. I have been transport driver, cook, and for the last five months stretcher-bearer. During this time I have had many blessings, being able to distribute tracts, loan my volumes, and have some heart-to-heart talks with some of the men. I have many pleasant recollections of my old platoon, who are now nearly all gone. They always treated me with respect; and several of them asked me to write to their mother or their wife if anything happened to them. . . . While I rejoice to be able to serve God out here, I look for the time when I may once again have fellowship with His people.

I would like to take this opportunity, dear Brethren, of having my name added to the list of those who have taken the vow. Our dear Pastor's letter of July 14th has given me great heartening confidence. May the Lord bless richly your labors in His service.

Your brother in Christ, RICHARD T. WOOD.—Belgium.

A VOICE FROM INDIA

DEARLY BELoved Brethren:—

We have heard with profound sorrow the news of the passing away of our dear dearly beloved Brother Russell. Bible students all over the world have lost in him a much revered leader, a great teacher, who was used of God in making known the divine plan of salvation, and an earnest Christian who strove successfully to follow in the Master's footsteps. We thank God for his life and work, which will be an abiding inspiration and a noble example to all sincere seekers after truth.

We desire you to convey our warmest sympathy to the Brethren Family, who will miss his earthly presence and his lessons. We are grateful to the Brethren and of the friends would enable the classes and of the friends would enable the classes of the Master's footsteps. We thank God for his life and work, which will be an abiding inspiration and a noble example to all sincere seekers after truth.

We desire you to convey our warmest sympathy to the Brethren Family, who will miss his earthly presence and his lessons. We are grateful to the Brethren and friends.

J. & L. HUTCHINSON.—Po.

WARNING TO THE FRIENDS

During all the years that Brother Russell served the church he faithfully guarded the classes against the danger of giving the names and addresses of any one for publication. He acted upon the theory that the class of the Master, of the Classes and of the friends would enable an impostor to appear in these Classes, claiming to come from another class and thereby practice some fraud upon the brethren. Past experiences have shown that this has been done on numerous occasions, and the publication of the addresses of the friends only enhances the opportunity of so doing. The Society has never deemed it proper to publish the names and addresses of these Secretaries. It has held such names in confidence and the publication of such names would be a violation of that confidence. In addition to what has above been said, it gives the enemies of the truth an opportunity to deceive the brethren. Our enemies have for a long time tried to secure the names of our class officers and members. We deem it our duty, therefore, to tell the friends that it is against their interest to submit the names and addresses of their class Secretaries or of any of the members to any one for publication.

We also suggest to the friends that they exercise caution in entertaining any one who claims to be a brother in the truth, unless they are sure he is such, and that they be especially careful in regard to any who attempt to borrow money on the statement of being in the Truth.

Vol. XXXVIII
BROOKLYN, N. Y., MARCH 15, 1917
No. 6

VIEWS FROM THE WATCH TOWER

"THE WORLD ON FIRE" 47:14) "Except those days should be shortened, there should no flesh be saved."—Matthew 24:22.

We print following the editorial to which we refer:

CLEANSED AS BY FIRE

"Fire has from the dawn of human history been regarded as a purifying agent. There have been great religions of which fire has been the all-pervading symbol. When Persia dominated the world her religion was one known as fire-worship. Fire purified, made holy, supplied the latest symbol which giving of old life, and the fire legend has never lost its earliest symbolic force and meaning.

PERISHING IN THE FLAMES OF THE WORLD-CONFLAGRATION

"The fire war which is raging in Europe today is consuming more than the mutilated bodies of millions of strong and brave young men. Along with this precious sacrifice, there are perishing in the flames some of the most ancient and tragic of human errors.

The diabolic lie that kings rule by divine right is perishing in the flames of the world-conflagration.

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"The fantastic and preposterous fiction that war is a biological necessity, involved by the working of the so-called law of the 'survival of the fittest'—this is another untruth which will not survive the holocaust. War does not promote the survival of the fittest biologically. The brave, the healthy, the strong are destroyed by war. The weak, the timid, the unfit are preserved by it to propagate their kind.

"The priority given to material values over moral and spiritual values—this, too, will not stand after the fire has done its work. The historical law of the new society which the hidden hand of the future power, which are at the bottom of exploitation, will have been stripped of all of its concealment and men will know it for what it is. Mankind will plainly perceive that war is no more a violation of the laws of God than the social and industrial organization which sacrifices the mass of men for the few at the top. In fact, the great European statesman who was arguing for war on a certain occasion twenty years ago attempted no denial of the analogy. 'Business is war,' said he, and 'war is business.'"

PLAIN VIOLATION OF THE CHARTER OF GOD'S KINGDOM

"When peace has been restored, the purifying fire through which the nations are passing will have left little of their former patience with a form of human society in which war, public and private, has been allowed such enormous latitude in plain violation of the provisions of the charter of the kingdom of God which was to be set up on earth by Jesus. A new command I give unto you,' said the Christ, 'that ye love one another.' The kings who are making war, the magnates whose chief business in life is the accumulation of countless millions, alike have trampled upon this fundamental law of the new society even while taking his name upon their lips. And to the extent that the multitude have by their sympathy and toleration sanctioned the treachery, mankind as a whole shares in the guilt which so large a portion of the civilized world has inflicted.

'JUSTICE BEGINS TO FLOWER'

"That the ordeal will leave mankind spiritually chastened one can hardly doubt. Its physical consequences are wholly bad. The tongues of flame have eagerly fed on one another, and the fire has been scorched into a larger portion of their in every other country involved, unquestionably. 'Jesus' 'Love one another,' is the key to all progress. "The science which taxes anything else is not science but demonstrable error. Even the lower animals do not make war on one another, at least within their own species. Horses run in droves, cattle herd together. Even the wolves hunt in packs. Bees, ants, and wasps have a wonderful social organization, living in highly co-operative communities. "Whatever men," says a biologist, 'have accomplished that was really worth while has been done, not by competition, but by mutual aid. The attempt to justify the working side by side of biology and towns is historically fallacious. Even nations represent attempts of mutual aid on a large scale. What we need now is mutual aid on a world scale and the recognition of the fact that all men are brothers and that their interests are in common, and not in competition.

"There is sorrow unexplainable in the path of the purifying fire that has overtaken us, but the law of love will stand out commandingly above the ruin."

"Fig Tree" Buds after Centuries

Respecting preparations made in the Holy Land by the Turkish government to facilitate the rapid movement of troops and supplies for an invasion of Egypt, a correspondent of the New-York Courier writes:

"A veil of secrecy covered the events in this far-off corner of the world during the last two years, but now some of the things that have been done may be told. The war has created new life in the southern section of the Holy Land and the desert. Districts which formerly were as desolate as the Sahara in Africa are today covered with a network of roads. Hundreds of miles of railroads have been built and the creation of innumerable workshops and factories has brought prosperity to the inhabitants of the towns and villages.

"Syria, Palestine and Sinai have progressed more since the war began than in fifty years of peace. The population is grateful for this and views the Turkish rule with different eyes from formerly."

DESSERT LOSES SOLITUDE

"The Sinai Desert has lost the solitude which made it so inhospitable and dangerous. A new railroad line, which starts at Jerusalem and runs 175 miles long, runs to within twenty-five miles of the Suez canal over Hebron, Beersheba and El-Awga. Connecting lines have been built under the direction of German engineers from the Hedjaz railroad to Jerusalem and from Maan to Akaba. At the same time the railroad to the railhead, which runs from Haifa to Nazareth and Jerusalem, and crosses Palestine from north to south.

"Branch lines have also been built in the Sinai desert, and where the difficulties proved too great for railroad construction the Turks have built modern highways for heavy transport automobiles. Over this network of railroads and highways large masses of troops and enormous quantities of war material could be transported from Constantinople to the Suez canal in a week, if the Turkish and German general staffs should decide to undertake the invasion of Egypt.

WELLS NOW FLOWING OVER PARCHED PLAINS

"Aiding the railroad lines and automobile roads are many arsens well, furnishing good water in unlimited quantities. Around these wells villages with all modern conveniences, cool and airy stone houses, ice plants, etc., have sprung up. New towns, villages and cities have been born to unprecedented life, even while taking his name upon their lips. And to the extent that the multitude have by their sympathy and toleration sanctioned the treachery, mankind as a whole shares in the guilt which so large a portion of the civilized world has inflicted.

"The economic value of the work done in Palestine and the Sinai desert since Turkey entered the war cannot be overestimated. Along the railroad line from Jerusalem to Beersheba the land values are rising and the population grows. Hebron, which formerly was hardly more than a collection of ruins, has been transformed into a lively manufacturing town.

TOWN COMES TO LIFE AFTER YEARS OF SLEMBRE

"Still greater is the change in Beersheba. This once large city, before the war was a heap of ruins and the whole population consisted of half a dozen Bedouin families, housed in miserable mud huts. Today the town has several thousand inhabitants, a railroad repair shop, three or four large factories, several large storage houses, auto supply stations and a military hospital. "El-Awga, the first oasis in the desert, is under cultivation again for the first time in centuries. When it was asertained that the arsens wells would furnish suficient water, a number of Turkish and German engineers flocked to this spot and started to remove the layer of sterile sand which covers the very fertile soil.

"Thus the murderous war, which destroys the work and civilization of centuries in Europe, brings new life, prestige and prosperity to a forgotten and forsaken little corner of God's earth."

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THE MEMORIAL SEASON APPROACHING

On Thursday, April 5th next, after 6 P. M., the beginning of the 14th day of Nisan, according to Jewish calculation, God's true farmer is about to come into his own. The Master's footsteps and fully desirous of doing his will in the light of present truth, will celebrate the Memorial Supper. This season is especially sacred to Christians because it commemorates the death of the Lord Jesus and forcefully brings to mind that we are to die with him as a part of his sacrificial body—the church—Eph. 5:22, 23.

It was on the 14th day of Nisan that the Master instituted the Memorial supper. According to Jewish time each day began at 6 P. M. It happens that on this year, Thursday, April 5th, 6 P. M. is the beginning of the day which marks the anniversary of that important event.

THE WORLD'S GREATEST EVENT

The days of the week just preceding the institution of the Memorial Supper are of great importance, culminating on the 14th day of Nisan with the greatest event of the world's history—the death of the Son of God, that he might thereby become the Redeemer of the whole world. The world knew nothing of the importance of those events, and even the apostles comprehended it not.

Likewise the importance of the present hour is not comprehended by the world and cannot be fully appreciated by any of us in our present state. The order of things that has existed for many, many centuries, has been upset; and what is a matter of great confusion, and the body of Christ, the church, is being completed and the glorious kingdom is coming in.

As we approach the Memorial of our Lord's death we should all have in mind the events just preceding that period. Everything that was then is a type of what is going to transpire, particularly in the end of the age, the time of the war and the tribulation that the Lord, in the parables of warning relating to their covenant with God; he gave the parable of the wedding garment; he taught concerning the resurrection from the dead. His authority was challenged and he confounded the wise men by his questions and argument.

After this Jesus went out to the Mount of Olives, and seated there he delivered to his disciples that wonderful discourse recorded in Matthew 24, concerning events that would transpire, particularly in the end of the age, the time of the war and the tribulation that the Lord, in the parables of warning relating to their covenant with God; he gave the parable of the wedding garment; he taught concerning the resurrection from the dead.

MY TIME IS AT HAND

Thursday must have been a day of keen interest to all of the Jews, because it was the day of the Passover lamb, and the evening following (Exod. 12:6, margin), was the time for the slaying of the lamb and roasting it for the Passover. Six o'clock that evening would mark the beginning of the 14th day of Nisan (Friday), during which day the Passover lamb must be killed according to the Law. As the day drew on Jesus said to his disciples, "My time is at hand." He then gave directions to his apostles for the making ready of the Passover supper; and the disciples did as Jesus had appointed them, and they made ready the Passover supper.

It was incumbent upon the Lord, as a Jew under the law arrangement, and also upon his disciples, to observe the Passover supper. At the conclusion of the supper the Lord instituted a new thing.

INSTITUTION OF THE MEMORIAL

The type of the slaying and eating of the paschal lamb was now out of the future. It would never be proper, there-
fore, to have another observance of the Passover, the antitype being the sacrifice of Jesus as "the Lamb of God which taketh away the sins of the world." The memorial of the Lamb of God was the memorial of the type, by the breaking of bread, which he gave to his disciples, and by the drinking of the wine, which was to be a commemoration of his death. After they had withdrawn from the upper room, where the meal was instituted, Jesus and his disciples—save from Judas, who had withdrawn previously to bet the Master—journeyed across the city, over the brook Cedron, and to the Garden of Gethsemane, where he said to his disciples, "Sit ye here while I go and pray yonder. And he went a little farther and fell on his face and prayed, saying, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." Then came Judas with the mob. The Master was apprehended and led into the city before Caiaphas, the high priest, where the scribes and elders were assembled to unjustly accuse him. Subsequently he was taken before Pilate, and after passing through the experiences of a trial that was a farce, he was condemned to death without a cause, and in the morning he was crucified on Calvary's hill between two thieves. The importance of that hour will never be known by all until the world has come to a full knowledge of what Jesus has done for the redemption of mankind.

WHY JESUS DIED AT THAT TIME

The disciples expected the Master to set up his kingdom and judge his enemies, "Why should the Master die now?" They were perplexed; they could not understand why he should die. Jesus knew all about it. At Pentecost the disciples began to understand; and today those who have been illuminated by the Spirit of God see that it was necessary for him to die. But why should he die at that time?

The Israelites had been for years in the land of Egypt, where they were in bondage. Year after year their tasks were increased and their burdens made grievous to be borne. God sent plagues upon Egypt, and with each of them, God sent punishments upon him for refusing that he would let the Children of Israel go, but each time he broke his word. God had overruled that this Pharaoh should come to God in helplessness, for God was pleased to extinguish self-will and obstinacy. Nine plagues the Lord had sent upon the Egyptians, and nine times had relieved them of those plagues at the intercession of Moses, after Pharaoh had promised them. Now God purposed that Moses must go to him, and that he would let the Children of Israel go, but each time he broke his promise.

Under the Lord's direction Moses and Aaron went before Pharaoh the ruler of Egypt and in the name of the Lord asked that the Israelites be released and permitted to leave the land of Egypt. But Pharaoh said, "I will not let Israel go; that the lamb should be a male of the first year without blemish; that it should be kept in the house until the fourteenth day of the month. Then they journeyed on toward Mount Sinai. At the time of the departure of the Lord, the Israelites departed at the time of the first-born. This was the act of the antitypical Lamb to be slain for the cancellation of the sin of the world. (John 1:29) The door of the Jewish house being the way of entrance into the house of the Lord. By sprinkling the blood upon the door-posts, Israelites signified that they had faith in God's promises. Spiritual Israelites enter the house of the Lord by faith in the blood of Christ, which Eleazer, the high priest, declared, "It is the blood;" and as long as they remain under the protection of this blood they remain in that house.

The passover night pictured the Gospel age, when sin and darkness are upon all mankind, and the sufferings and dangers through which the church of the first-born pass during this time, while being preserved from their enemies. Of the Lamb of God, the Israelites asked, "Let this cup pass from me." Jesus, the Lamb of God, was the antitype of the paschal lamb. The lamb was a beautiful representation of Jesus. The word is for its innocence and its defenselessness. The passover lamb was required to be a male without blemish. Of the Lamb of God, the Scriptures say, "He is a spotless lamb, holy, harmless, undefiled, separated from sinners." (Hebrews 7:26) Christ Jesus was "a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." (1 Peter 1:19)

Jesus must eat the Passover supper at the appointed time—the 14th day of Nisan—in order to fulfill the terms of the law. His disciples, being Jews, must likewise partake of this. At no other time could Jesus have fulfilled the type. On that day he must die, and he did die on that day, as the 14th of Nisan began in the evening and lasted until the following evening. He instituted the supper as a remembrance of himself on the day of his crucifixion.

The Lord used the moon as a symbol of the Mosaic law or law dispensation. The Jews calculated their time according to the moon. On the 14th day of Nisan, at the time of the crucifixion of the Lord, the Lord there instituted the passover. This illustrated how the Jewish nation, at the time of the crucifixion of Jesus, had reached the zenith of its favor. That marked the great turning-point in Israel's history.

The purpose of the picture made by the slaying of the paschal lamb was to point the way to life. The purpose of the reality—the slaying of the antitypical Lamb, "the Lamb of God"—was to open the way to life. Our Lord Jesus "brought life and immortality to light through the Gospel." By keeping God's perfect law, we are saved from death. Jesus made known the way whereby the human race may attain life;
and by his resurrection he opened that way—"I am the Way, the Truth and the Life."

THE HOUSEHOLD ESTABLISHED
When Christ Jesus arose from the dead a divine being, he ascended up high and appeared "in the presence of God and all the angels." The act of his resurrection was to be used throughout the Gospel age for the benefit of the antitypical first-borns—"the household of faith." Pentecost marked the acceptance by Jehovah of the antitypical sprinkling of the blood of Christ, and thus the beginning of the age for the members of the household. From then down through the age those who have exercised faith in the shed blood of Jesus, and who have presented themselves in full consecration to the Lord and have been accepted by Jehovah, have entered into this household. As the Lord has said, "I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion; because it is mine own pleasure, and not yours, that I should do this."—Romans 9:16.

THE MEMORIAL INSTITUTED
From the time of his death until he should come again it was the will of the Lord Jesus that his followers should remember him; that once each year they should commemorate his death—upon its anniversary. It would be manifestly improper to celebrate the death of the Lord more than once a year, or at any other time, because only at a certain time of the year would the antitypical Passover be kept by the members of the household. From then down through the age those who have exercised faith in the shed blood of Jesus, and who have presented themselves in full consecration to the Lord and have been accepted by Jehovah, have entered into this household. As the Lord has said, "I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion; because it is mine own pleasure, and not yours, that I should do this."—Romans 9:16.

BREAD, BLOOD—JUSTIFICATION, IMMORTALITY
The great Master said, "I am the living Bread which came down out of heaven; if any man eat of this Bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." (John 6:51) This represents our justification. Eating means to appropriate. When we appropriate to ourselves the merit of Christ's sacrifice, by accepting him as our Redeemer in full consecration, we thereby are received by Jehovah and justified freely from Adamic condemnation.

We read: "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." This Jesus testifies that unless we pour out our blood with him, becoming joint-sacrificers, and continue faithful as such until we are entirely poured out in death, we cannot have life within us; that is, inherent life—immortality. In corroboration of this St. Paul said, "For I [Paul] am already been poured out as a sacrifice, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the right hand of the Majesty on high, shall give to me on that day; and not to me only, but unto all them also that love his appearing."—2 Timothy 4:6-8.

OUR PARTICIPATION
In the celebration of the Memorial supper—the eating of the bread and the drinking of the wine—we not only commemorate the death of the Lord, but we likewise eat his body and drink his blood. As members of the household we have entered into a covenant to be dead with him. The Apostle Paul gives us this thought when he says, "The cup of blessing for which we bless God, is not only a participation of the blood of the Antointed One! The loaf which we break, is the body of the Antointed One! For as there is one loaf, we, the many, are one body, for we partake of the one loaf."—1 Corinthians 10:16, 17—Diaglott.

During the Millennial age all mankind must eat of the Bread antitypically speaking, by appropriating to themselves the merit of Christ's sacrifice as the great Redeemer of the world; and by thus doing they will be gradually brought up by restitution processes to the point of justification. During the Gospel, or sacrificial age, however, this appropriating or eating, is by faith, since such are instantaneously brought to the point of justification at the time when they make their sacrifice. Thus, even before the end of the age, Jesus must not participate with him in the drinking of the cup: not to say, all must pour out their life-blood, dying with Christ Jesus; and, as the bread was broken, even so must each be broken, die, as Jesus died. As the body is composed of many members, all of which are spirit-begotten, so the body of Christ Jesus is composed of many members, all of which must partake of the Bread and thus be broken with Christ as members of his body, and pour out their lives in death as joint-sacrificers.—Isaiah 2:2.

How we should keep the feast
St. Paul points out the necessity for previous preparation for the keeping of this Memorial, saying, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Every one, before partaking of the Memorial, should put himself or herself through a personal examination, to see if the heart is thoroughly purified, and if there is anything wrong, to make it right. The week preceding the Memorial night might well be one of preparation. We suggest that it would be in order for the one who is to partake of the Memorial to lay aside all worldly concerns, and be absent from the world as to almost everything that would be defiling or displeasing to the Lord, that we might be acceptable to him. The partaking of the Memorial means that we have covenanted with God to be dead with Jesus Christ—to be utterly broken and die, as Jesus died. The loaf is the symbol of sin, and old leaven would signify sins of long standing. These should be put away. Malice means ill-will and a wrong condition of heart. Let us see to it, then, that we purify our hearts and cleanse ourselves from all filthiness of the flesh and mind, perfecting holiness in the fear of the Lord.

STRIFE AMONG THE BROTHERS
Time and again our attention has been called to the fact that strife amongst the brethren is an evidence of spiritual sickness, and if persisted in would lead to spiritual death. All disputings and misunderstandings and strife should be avoided, so that we might cultivate a godly attitude of mind and heart to appreciate fully the meaning of the Memorial and the blessed privilege ofparticipating therein.

The week preceding the institution of the Memorial was an even more one to the disciples. They expected the Lamb of God to be sacrificed for them, and the cup to be poured out. This sacrifice and pouring out of the cup meant the redemption of their bodies and souls from all sin, and it was to be in their own presence. The Lord's sacrifice was the means of breaking the death covenant of the old covenant; and he said to them, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you shall be your servant; and he that shall be least among you shall be the chief. "—Matthew 20:26, 27—Diaglott.

The one who is to exercise his name as a Medicine-man, so that he may be called out of darkness into the light of the liberty of the sons of God; that the Lord has appointed us to a place in his kingdom; and let us realize that the kingdom is near at hand; and the great importance of being prepared for it. May we then all put aside all differences; may we be drawn closer together, having our hearts united in love in order to a better understanding and

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appreciation of these great things. "By love serve one another."

Let us keep in mind the sufferings through which our Master passed, and that we are now privileged to be broken with him. It was necessary for him to be broken and die that he might shine forth as the glorious Head over the church which is his body. It was needful that he should bear the burdens of our weakness. He was made less than the angels, that he might be a merciful and faithful high priest in things spiritual, to help us to be broken with him, and if we are faithful in our sacrifice we have his Word that "then shall the righteous shine forth as the sun in the kingdom."

WHO MAY PASTURE?

The question may arise in the minds of some, Who should partake of the Memorial? We answer, Those, and those only, who have entered into a covenant with the Lord by sacrifice. This means that if we have made a full consecration unto the Lord, trusting in the merit of Christ Jesus, then it will be necessary that we get privilege and our great reward of the death of the Master by partaking of the Memorial emblems and thereby testifying that we have agreed to die with Christ Jesus, and with each other as members of his body. If the opportunity has been afforded, we should have symbolized our consecration by water immersion, thus testifying to the deadness of our wills. We suggest that provision be made for the symbolizing of consecration by water immersion prior to the celebration of the Memorial, for those not yet immersed will be privileged to do this at the time of the great consummation of the earth's history, without hindrance. It is likewise necessary for us to reflect that in all our acts of sacrifice we have the "merit of the sacrificial lamb with their staves in hand and their loins girded about," and to eat with bitter herbs. This pictured that we are pilgrims and strangers in a foreign land, journeying toward our heavenly home. The bitter herbs very well represent the trials and bitter experiences through which the Christian must pass along this narrow way. The eating of the bitter herbs sharpened the appetite and caused a greater desire for more of the flesh of the lamb to remove the bitter taste, thus heightening the joy of the Christian. We see here the typical passover, with its m pakistan, and its bitter trials and experiences, there is a keener desire to partake of more of our blessed Lord's Spirit, claiming his promises and having in mind his favor to us, that we may forget the bitter experiences and look forward to the joy that awaits us beyond, where there is bliss and honor, and joy and peace both forevermore. And so, dear brethren, "let us partake of the feast with the unleavened bread of sincerity and truth."[6]

JESUS THE WAY, THE TRUTH AND THE LIFE

[This article was a reprint of that entitled "I Am the Way the Truth and the Life," published in issue of April 15, 1899, which please see.]

JESUS GIVES SIGHT TO THE BLIND

[This article, with the exception of the paragraph below, was reprinted from article entitled "I Was Blind, I Now See," published in issue of March 1, 1908, which please see.]

A further lesson to be drawn from this incident is that the blind man received his sight on the Sabbath day. Jesus did many of his miracles on the Sabbath day, partly no doubt to emphasize the fact that the antitypical Sabbath, the thousand-year Day, the seventh thousand-year Day of man's history, will be the time of his kingdom. It is when we come to understand that the miracles of Jesus pictured forth coming blessings during his Messianic kingdom that we get the proper view of matters, and may rejoice accordingly that a good, a glad Day, is coming for all the blind, all the lame, and all the deaf, as indicated by Isaiah's prophecy. (Isaiah 35:5, 6) During that time all the blind eyes will be opened to the glorious degree of knowledge under the influences of the heavenly kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."[7]

LETTERS OF DEEP INTEREST

Dear Brethren:—

Through the Watch Tower I have learned of the election of Brother Rutherford as President of the W. T. B. & T. Society. May the Lord bless and direct him in the work that is before him. We feel sure that he will do his best, the Lord helping him. While I do not like to intrude upon your time, yet I would like to ask a question and get your thought on it. My little girl likes games, and a few days ago she sent to a New York firm for a game which was advertised in a catalogue. Another firm explains this game to be a game of mystery. I had seen such games before she sent for it, but I did not buy it, because I thought, if it pulled it around to make it spell things they had in their minds, I had no fear of it at that time. But since my little girl got this one and I have seen it work, I am afraid of it, and I will tell you why. One of my neighbors told me that it would work itself, without pulling or pushing it in the least, and would work with one person as well as with two. I told them that I rather thought not, as I firmly believed it to be a game of fun. But they assured me it would spell out all kinds of questions by stopping on the letters to spell the words.

I asked my age, which it spelled correctly. I asked it for a certain Scripture, and it spelled it out correctly. I asked it what worked that board, and it said, "Lucifer." I asked it if it knew Pastor Russell, and it spelled "Yes." I asked it where he was, and it said, "In heaven." I asked it if he liked Pastor Russell, and it spelled "No." I asked why, and it spelled "Because he taught against me." I am unworthy to go to the Lord's table."

Now, to make sure, I did not move it in the least; I looked out of the window, and did not look at the board as it would stop on a letter. Then I became nervous and afraid, and said, "I should not have it in the house if I found out that it was the work of the devil." Then it quickly told me to "Go to hell!"—spelling the words very fast. I may be wrong, but I cannot help but think it is the work of the devil. But my little girl wants to keep it, and I am afraid to let her have it around. Surely no good can ever come from it! My neighbors laugh at me; but those things are not to be laughed at. I know that it spells those things out in answer to your questions. That is the only thing that I fear, and the rest I have a great deal to. Can it be possible that the devil is trying to deceive some of us by that so-called game? Tell us, for the good of all. Enclosed you will find pictures of it, taken from catalogues, marked with pencil.

Yours in the One Faith, Mrs. WM. INGEMAN.—Po.

[THE WATCH TOWER has several times referred to the Ouija board and to the Planchette as being devices of the]
adversary. The experience above related is another confirmation of our belief in the
NOBLE EXAMPLE OF UNUMURRING ENDURANCE

DEAR BROTHERS:—

We have just held our semi-annual election. It has been our custom to elect Brother Russell as our Pastor; but, as we were not able to do so this time, we concluded to send you our report, which we had prepared so faithfully and so clear an understanding of our Father's glorious plan of salvation and of his character of justice, wisdom, love, and power through our Lord and Savior Jesus Christ. As we wish to assure you of our hearty, continued co-operation in carrying forward the work which our Pastor so wisely and in so masterly a manner mapped out for us as that "wise servant" of the Lord, "the man with the ink-horn."

The heavenly Father for so faithful a servant and so loving a character as Brother Russell, whose life as an example of courage, zeal and love has been a constant stimulus to us, as a true copy of God's dear Son! So, having before us his noble example of self-sacrifice, of laying down his life and strength in our interest and service, and his example of faith, love, loyalty and cheerful, un murmuring endurance of persecution and misrepresentation, therefore we resolve that, by the Lord's assisting grace, we shall, as we walk in our dear Redeemer's steps, daily striving to grow up in him and to develop more of the spirit of love.

We desire to continue our co-operation with the Bethel family in the harvest work, in harmony with our dear Pastor's labor and we beseech the Heavenly Father to bless upon their and all of the harvest laborers. Whether the work be much or little, while yet in the flesh, let us continue to press on toward the prize of the high calling which is in Christ Jesus our Lord, giving praise as King of kings and Lord of lords. Praising God from whom all blessings flow,

Sincerely your fellow servants,

EAST ST. LOUIS EDDIES.---III.

ASSUMPTION OF JEHovah's GOVERNMENT

DEAR BROTHER:—

At our recent business meeting we unanimously passed the following resolution, which was voted should be sent as a part of our official to our fellow brethren at the Headquarters in the general direction of the harvest work, and our prayers will ascend daily on their behalf, that wisdom from above may shed upon their minds its benign influence and power, so that the mighty forces of truth generated by God himself and received and expressed by his messengers may sweep onward to the full consummation of the present regime and the subsequent establishment of the kingdom in power and great glory.

We further take this opportunity of emphasizing our consecration, believing the finest thing in life to be heart and will in full accord with the majestic plan and purpose of the Most High, who is eventually to bend all things to his absolute sway. We realize that he graciously and lovingly accords us the privilege now of rendering to him upon invitation that allegiance to his government which he shall long demand from every living being in every sphere of existence. Therefore, we seek above all things to know his will and to do his work, and we earnestly desire to co-operate with you in plans and ways of witnessing before men of the near approach of Messiah's reign, and thus to be used as instruments in the harvest, ere cometh "the night in which no man can work."

In the spirit of domestication and love, we remain,

Yours very earnestly and with much Christian love.

THE HALIFAX EDDIES.---V. S.

A VOICE FROM JAMAICA

DEAR BROTHER:—

Until officially confirmed, the report of our beloved Pastor's death was received with a measure of doubt, it being so unexpected. We bow in submission to the will of our heavenly Father. We have entered fully into his rest and reward after a very extended ministry for Christ and his people.

We grieve for the loss sustained, especially by you, but believe as now is now so much the moment in directing the work which was committed to him. His loving devotion, self-sacrificing zeal, unflinching efforts and faithfulness, coupled with the nobility and purity of his Christian character, are most inspiring and stimulating, and worthy of imitation. We convey to you, as his church and of our example, and rejoice that our dear Pastor endured much suffering, and cruel persecution unabated! May the blessed and precious memory of our beloved Pastor be perpetuated!

With renewed resolutions and endeavors, and by God's grace, as we approach the time that is so appropriate as the present—the opening of a New Year! We confidently believe that the Lord has made abundant provision for the needs of his own.

We invoke daily in our prayers the Lord's blessings and favor on your behalf, that wisdom to guide, strength and courage to do, be bestowed from on high, that the work be prosecuted to its completion by those on whom the responsibility has devolved. I pledge myself to co-operate heartily with you; and may we all finish our course with joy and be counted worthy, so that we shall soon see our beloved one as he is and share his unspeakable joys and blessings.

The harvest work here was started by myself and others about eighteen years ago, coming from the Isthmus of Panama, where we received the inspired and revelation that the Truth co­ 

continued to spread.

With best wishes for the New Year, and prayer for comfort in your bereavement, I remain,

Your fellow servant,

L. A. FACELY.---Jamaica.

THE VEIL SEEMS VERY THIN NOW

DEAR BROTHERS:—

Greetings in the Master's name to the Bethel family and the friends of the Brooklyn Tabernacle! We desire very much to express to you our sympathy in the mutual loss by death of our beloved Pastor C. T. Russell, which loss, no doubt, you especially feel.

We convey to you brethren as his close associates our deep love, and pray our heavenly Father that wisdom and power may be yours to continue carrying out what remains to be done in the harvest work. Our "servant" we believe he has passed to his reward; but though dead (according to the flesh), yet he speaketh. The veil seems very thin between us now, and the sweet and vivid realization of the presence of our dear Master grows stronger, while the time, we trust, is not far hence before we shall see him face to face.

We wish to assure you of our confidence in your own and of our heartfelt gratification with the Society in furthering the harvest work, in whatever little ways we can. We daily remember you all at the throne of heavenly grace.

We would appreciate very much to have a brother come up and place one of our publications in such a visit. We are very hungry for fellowship and a few words of encouragement along "the way," as we are quite tried by the opposition we sometimes meet. Our town has of late been visited by two evangelists who, by invitation of the churches, and of our selected evangelistic services. As usual, they both found occasion to slander Pastor Russell's character and belittle his teachings.

We tried personally and by letter to defend both Pastor Russell and the truth, but to no avail, so to cease more bitterness to be manifested. It is often difficult to stand for the truth in a small town, where you are known but not permitted to be given a hearing. We have stood thus for twelve years or more, and expect to stand until the end, by God's grace, and endeavoring also to watch for opportunities to present the truth to hearing ears. Have at present a little encouragement in this way. We trust, if it be the Lord's will, that some fruit may result. Shall be very much pleased to soon see one of your familiar faces with us again. The Lord's continuance favor, and may a brother come up and place one of our publications in your hands in such a visit.

Yours in the Master's service,

WM. HUGGINS.---N. Y.

ANOTHER VOICE FROM ABROAD

DEAR BROTHERS IN THE LORD,—

Seeing that some of our brethren have written expressing their abiding loyalty to the truth and the harvest work; one is also prompted to write you a line to say that the dear friends in Portsmouth, England, are fully in harmony with the expressions of loyalty that have already been given to the truth.

How glad we are that our dear Pastor, who like the
Master stood so long and resolutely against the almost continuous attacks of the great adversary, has now been counted with that which you must have experienced, for we still have our dear Pastor's presence with us in his writings. But at the Bethel, what a vacancy there must be!

Our prayers are that you may continue faithful in the work of serving as "signs" to the world, and in assisting in building up in the most holy faith those who have accepted the instructions, has completed his work on this side of the veil, and has received his full reward, we who have been influenced by his noble life and Christian character feel constrained, both individually and as a whole body, to renew our efforts to press on towards the goal. We have refrained from complaint of our ecclesia, by His grace, for it has well nigh overwhelmed us, but I want others to know something of the character of this saint of God who has just been taken from the earth.

Our Pastor's glorious triumph is a great incentive to us all to renew our consecration unto death, and to "strive to enter in." Having been elected Pastor of the little Ecclesia here, until his death, we desire to testify of the great help that was received from him in his faithful ministration, although we have had him here only once in person. We are determined to go on, as if he was still here, loyally defending the "Faith once delivered unto the saints." Praying for, and supporting that ecclesia, we have accepted the great responsibility of carrying on the glorious work, we are, with much love in the Lord to all of "like precious faith."

Your Brethren in Christ.

DEAR BRETHREN IN THE LORD:

After reading in the Dec. 1st WATCH TOWER the wonderful arrangements for the Harvest work in future, dictated by our beloved Pastor and Brother C. T. Russell, who we believe was "that servant," we, as a class of consecrated saints, resolve that we will be faithful to the Brethren elected to carry on the work of dispensing "the meat in due season," understand, that we will be faithful to the instructions of the servant, to build up the Church in the most holy faith and to gather the wheat into the garner.

We further resolve, that inasmuch as this man of God has been so fully followed by his instructions, and that we have been influenced by his noble life and Christian character, we feel constrained, both individually and as a whole body, to renew our efforts to press on towards the goal. We have refrained from complaint of our ecclesia, by His grace, for it has well nigh overwhelmed us, but I want others to know something of the character of this saint of God who has just been taken from the earth.

Your Brethren in Christ,

DEAR BROTHERS.-

(94-95)

Photograph-Drama in Newfoundland

DEAR BRETHREN:—

Recently we gave the four parts of the PHOTO-DRAMA OF CREATION in our town. Much interest was manifested. One man who had been saying very unkind things about us seemed to be pleased with the pictures. We ourselves enjoyed them more than ever before; and the townspeople were carried away with them. To satisfy the public demand the DRAMA will have to make quite a lengthy visit here. It is really pathetic to hear people say, "We missed all this last Spring!" Although they were not very far from where the DRAMA was shown at that time, yet somehow it was not advertised in their section. Now they are hungry enough to appreciate the lectures and the music even without the pictures! And the simple things of the Lord's skillful PHOTO-DRAMA operator she knows her work thoroughly, and weaves in fine explanations. When we meet opposition, we tell the opposers to be careful not to allow their wrong views to cause them to miss the great prize. When the lectures were finished, a man said, "That is all true! That is a true story! I believe whatever he says is to the point, and he seems to accept the message thus far, even to "What is the Soul?" We have been looking for an opening at ——. Several there, among them a school teacher, are reading all the literature they can get.

Somehow I feel that we shall not leave here very soon. The people seem to be holding on to us very tightly; and we do not feel that it is right to leave them until they are thoroughly grounded in the Truth. We very much feel that more can be accomplished by our staying here for a time.

Your Sister in Christian love,

C. B. PARRISH.

SO WONDERFUL A CHARACTER!

DEAR BRETHREN:—

I desire you to know that I have been greatly blessed by reading the Memorial Number of THE WATCH TOWER.

The conduct of our dearest brother on his last Pilgrim tour, as related there, shows so wonderful a character that we are all filled with joy and thankfulness. I do not restrain a tear as I thought of how little I am in comparison and how wonderful is the kindness of God to permit even me to have a share in the things of Christ and to be associated with his noble people; the thought has well nigh overwhelmed me, but I have made it another stepping-stone to the higher life.

And how beautiful and appropriate is that picture on the last cover page! What loving compassion in His eyes! What tenderness in His countenance! How eloquent are the silent sentiments of the whole, assuring us that the Good Shepherd still leads the flock! Surely he will deliver thee from the snare of the fowler; He will cover thee with his feathers, and under his wings shalt thou find shelter.

Your fellow servant,

J. A. BROWN.

Canadian Friends Pleased

DEAR BRETHREN:—

The little item in THE TOWER of Feb. 1, in reference to Canadian Towers being sent as first-class matter henceforth, in order to avoid delay through Canadian mails, was of much interest to us. Our Towers have been seriously delayed, particularly of late.

We have refrained from complaint because we felt assured that the Society was doing all it could in the matter. We were not restrained now, for we want others to know something of the character of this saint of God who has just been taken from the earth.

Your brethren by His grace,

TRURO ECCLESIA.—Canada.

March 15, 1917

THE WATCH TOWER

[6063]
The friends who organized the Angelophone Co. had hoped to furnish good records dictated by Brother Russell. Some of the first were not as clear as desired, and Brother Russell expected to re-record them, but passed away before being able to do so.

Orders came in so rapidly, the number of records to be handled was so great, and the requests so urgent, that it was impossible to test each set before shipping; hence the filling of many of the orders in the original packages of the manufacturers. The test showed that these records were not even as good as those first received, and the manufacturers claim they cannot do better.

So many complaints have lately been received that the Angelophone Co. has decided to close out at once. Some of the records are quite good, and all orders on hand will be filled as far as possible, unless otherwise ordered. Some may desire to have even these imperfect records. If so, orders should be sent at once.

The Watch Tower Bible and Tract Society possesses two excellent Columbia records of Brother Russell’s voice, consisting of four introductory and four intermission talks of the Photodrama of Creation. Each of these is a double record—two talks on each side. These records can be used on an Angelophone by reversing the reproducer. We are obliged not to sell the Columbia records under $1.00 per record.

**NO EXECUTIVE COMMITTEE**

After the passing away of Brother Russell, who was executive officer of the Society by virtue of being President, the Board of Directors provided for an Executive Committee to look after the affairs of the Society. The President of the Society is the executive officer of the Society and matters of that nature are in his hands.

Vol. XXXVIII  
Brooklyn, N. Y., April 1, 1917  
No. 7

**"CONSIDER HIM"**

"Consider him who endured such contradiction of sinners, lest ye be wearied and faint in your minds."—Hebrews 12:3.

On Wednesday evening, October 11th, 1916, at the Brooklyn Tabernacle, after the Church Activities Committee had read the various reports of the work done during the past quarter, Brother Russell gave a short address to the New York City Congregation, which you can find on pages 40 and 41. We have a few of the words that were taken down at the time, and are here transcribed for the benefit of the friends. The topic and text were those of the Manna for the week, and were the same as those used on the same words and dates.

There is a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march under the banner of the nation, and the bands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it did at first, and all about him becomes warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardor is abated, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to "consider him," that thereby we might be stimulated and encouraged to press on and to inspire others.

He knew just Whom? We all know that he is referring to our Lord Jesus, the one great "hm" in all the whole world. What shall we consider about him? His birth! Yes, that is profitable; but it is not what the Apostle here suggests. His glory and honor! Yes, that is profitable; but it is not what the Apostle here suggests. What he endured! That is what he is directed to consider. What he endured, getting faint and weary, without giving up the work which he undertook to do. He undertook to do a certain work, and have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider him, lest we get wearied and faint in following in his footsteps.

Of course, the world is not exhorting in this text, but merely those who have come into the Lord’s family, and have taken up their cross to follow him—those who have consecrated themselves to him, those who have made a covenant with the Lord by sacrifice, declaring that they will give all to him and his service—that they will follow him at any cost. These are the ones who are exhorted to consider him.

But what about him shall they consider? What he endured without fainting, in carrying out the Father’s will. What he endured in the way of contradiction of sinners against himself. This is the very kind of difficulty which we have in our endeavor to carry out the Father’s will. If there were no devil, no sinners, and no trials, this would be a very pleasant world. If we could cast off demons without giving up the work which we undertook to do. We get wearied and faint in following in his footsteps.

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much more as we see the day approaching. Why so? Because “the day of judgment is at hand.” When we see the day approaching, let us do our utmost. But what about him shall we consider? What he endured without fainting, in carrying out the Father’s will. What he endured, getting faint and weary, without giving up the work which he undertook to do.

The President of the Society is the executive officer of the Society, and matters of that nature are in his hands.
those who will be members of the body. He has a great plan that contemplates the overthrow of sin and the blessing of all the faithful. For this purpose, our Lord has selected a special class who is in sympathy with all his plans and arrangements. He is seeking for those who would rather suffer death than violate his Word, or shrink from doing his will. When you are considering one who never made a mistake in carrying out the Father's will. Yet he suffered as though he had made a great many serious mistakes. He suffered as a disloyal person, although he had always been loyal. The Jews declared that he had no patriotism at all, yet he was loyal to his Father in every respect. As Jesus said, "They hated me without a cause."

**HIS TEMPTATIONS SUBTLE**

Turn these things over in your mind! Consider him! This kind of suffering is necessary; for the Father would not be wise in exalting to such a high position any one who was not thoroughly loyal. He could not give even his own son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man or as a father; he was not tempted with liquor, etc. The temptations coming to the new creature are different from those which come to the sinner.

**CHRIST CALLED TO SACRIFICE—"THE BODY" ALSO TO SACRIFICE**

"If we suffer with him, we shall also reign with him." The reason why the Father is so careful in making the selection of the church class, is that they are to reign. He could not take his enemies or apostates or even one of the rulers and teachers of the people in the coming kingdom. He would not select those who had first learned humility before he could use them to teach humility to others. God desires such a company of priests and judges to be recorded and blessed by all who live by the faith He has marked out by Jehovah. Our Lord's answer was, "Get thee behind me, Satan!" Another temptation was to show the great power which he had received as a spirit-begotten Son, to use this power either to gratify his own natural appetites or to make a display before the people. So it is with those of us who may wish to do things in a showy way instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

**THE OUTCOME OF OUR FAITHFUL ENDURANCE**

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet he did not let our Lord go permanently, but kept his promise to raise him from the dead. We have the promise that, as the Father raised Jesus from the dead, so also will he raise those who are found worthy by being faithful unto death. In raising up Jesus the Father has given us a testimony to his faithfulness. In the case of Jesus, no one had set him an example. It was his Father's faithfulness to him which caused him to be exalted so greatly above conception! Unless God had made it plain, I fear that I would not be able to receive it. If he had said it but once, I might have doubted it: but since he has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

Consider him! Consider that God has highly exalted him! Consider what a great privilege has been afforded us of walking in his footsteps, especially as our lives are so imperfect, so casual, so imperfect even to ourselves, as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ. "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, which is reserved in heaven for you: who by the power of great price have been marked out for us. We have been marked out by Jehovah. Consider what great things God has done for his holy ones. Also that he has promised us a share in our Lord's glory if we be found faithful. It is amazing—almost beyond conception! Unless God had made it plain, I fear that I would not be able to receive it. If he had said it but once, I might have doubted it: but since he has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

How carefully the people of God, therefore, should weigh their thoughts and deeds! "Seeing that these [present] things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God! . . . According to his promise we look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, be diligent that ye may be found of him in peace, without spot and blameless" in his sight. "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen."—2 Peter 3:13-18.

**CLOSING EXHORTATION**

In view of what we see ahead of us as sharers with Jesus of his glory, honor and immortality, we should be leading holy lives. We should be living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that "If we be washed, and sanctified, and justified in the name of Jesus, and have put on the garments of praise, we shall minister unto the tabernacle of God."—(1 John 1:9) And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider that we who have been made so greatly exalted—so highly exalted. Let us remember that he has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of his might; we shall be strengthened with power mightily for the transfiguration of God. Our minds shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which he has in reservation for those who love him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled, By faith and not by sight; And thou shalt own his Word fulfilled— At eve it shall be light."
FOREIGN BRANCH REPORTS

BRITISH BRANCH REPORT

DEAR BROTHERS:—

It is once again our privilege to send to you the Annual Report of the British harvest work. Included in the War zone, as Britain is, we are very thankful to our heavenly Father that we are able to send so gratefully a report. Opportunities for witness have been greatly limited by the War, but the operation of the Military Service Act has taken from us many of our valued workers. Other features, such as the cost of living, the darkened streets, making travel by night a risky matter, and for some time past the lessened supply of tracts, have all contributed to some extent with active propaganda. Conditions might have been much worse, and we are therefore very thankful for the work’s sake and for the brethren’s sake that in the Lord’s providence we have had so favorable a time of it. The prospective condition of the country is not altered in outward appearance, and despite the difficulties the good work continues to go forward.

The Colporteur Department has suffered considerably through the altered conditions, but there has been much activity during the year. War work has brought publicity to some and employment to many. The rate of unemployment in 1916 was the lowest on record, and as fairly good wages have been paid, there has been plenty of money abundance. We have the total of 45 colporteurs, nearly all of whom find their work self-sustaining, while not a few report an increased percentage during the year. We would urge upon all who have the necessary talent and time at their disposal the importance of this branch of service. The same generosity is still being shown that soon “the night cometh, wherein no man can work.”

The output of STUDIES for the year is no less than 71,776, most of which has been handled by the colporteurs.

In the volunteer work the dear brethren have labored to make up for the depletion in their numbers. The number of B. M. volunteers is 5,926,000 copies, while the total distribution of free literature amounts to 7,108,145 copies. We are very pleased to be able to report this, and we are sure the brethren have been greatly blessed in their labor. We were for a short time limited through lack of funds, and the need of the paper. The B. M. cost almost twice as much as in pre-war days, even though we use a cheaper paper.

The class extension work has revived and is on the increase. The exhibition of the Photo-Drama of Creation, although closed down for several months, has commenced again with considerable success.

Three general conventions have been held and have proved a means of blessing to the dear friends in these difficult times. The pilgrimage is much appreciated by the classes, more especially at the present time, when so many have had their classes removed by the Conscription Act. At no time have the brethren needed comfort, encouragement and counsel so much as now.

Since the introduction of compulsory service in this country—March, 1916—there have been 153 of the brethren imprisoned as Conscientious Objectors to Militarism, and all of these continue under Government control—separated from their homes. This has meant considerable suffering in the cases of some of the married brethren, whose families of five and six children have been left without any visible means of support. The brethren more favorably situated have joyfully assisted to the best of their ability and, as a result, we do not think there has been any real distress so far.

The dear friends have kept the office alive with their letters, and we have to report the goodly number of 25,383 receipts for 1916, 5,424,000 copies.

The death of our beloved Pastor is the outstanding feature of the British Harvest Work, as it is with you, and all. The news came with staggering suddenness; the unexpected happened unexpectedly. But with the assurance in the hearts of the brethren that the work is the Lord’s, there has been no faltering nor hesitancy, and the brethren are prepared to carry on the work of the Lord as it has been manifested through the life and writings or our dear brother and Pastor.

We are indeed grateful to the Society for the assistance and guidance which has enabled us to carry on in the dear Brother Russell. These have served as a great stimulus to the brethren. We are looking forward to increased activity for a time through the pastoral work, and are endeavoring to set ourselves in order for the increase which we believe the Lord will send.

We enclose a summary of the circulation of the STUDIES. Briefly the figures are:

<table>
<thead>
<tr>
<th>STUDIES IN THE SCRIPTURES</th>
<th>DECREASE</th>
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<tr>
<td>Books, Manna’s, Scenarios</td>
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The summary of the year’s Finance is as follows:

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<tr>
<th>CASH SUMMARY</th>
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<tbody>
<tr>
<td>Nov. 1, Cash on hand</td>
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<tr>
<td>Receipts</td>
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£14,821: 19: 3½

Appreciating all your loving cooperation in giving us supplies of material with which to help carry on our work, and your loving sympathy, we are,

Yours in His grace and service,

W. CRAWFORD,
H. J. SHARPN,
J. HEMERY,
British Branch Managers.

REPORT OF THE AUSTRALIAN BRANCH

DEAR BRETHREN IN CHRIST:—

It is with a full and tender heart that this letter is being written. Had it not been for the pressure of work it would probably have been sent out some time ago, but for the dear beloved Pastor, our Brother Russell. For over a quarter of a century I have loved him, not only for his work’s sake, but also for his beautiful character, who rejoiced in “fortitude” and remaining faithful under adverse conditions. The general condition of the country is not altered in outward appearance, and despite the difficulties the good work continues to go forward.

While there is a lack of funds at the present time, we are very glad to report that this strong stay is removed in person, yet one cannot but rejoice that he has finished his course, fought a good fight and, gained the great reward, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” “Praise ye the Lord!” It was praise as soon as his lips could frame the song to his Creator, I do believe; and it has been praise and sweet incense from the golden altar all his life. We can but reecho the same now that we know that the abundant entrance into the kingdom has been administered. “Praise ye the Lord!” His life has been an inspiration to me, and his death seems to impress one the more with desire to prove also faithful and loyal to the Lord, following him even as he followed his beloved Pastor. No doubt Jehovah saw that he had borne sufficient of the cross throughout his course. No doubt many of us would like also to take our tickets, enter the train and go home; yet “Thy will be done,” while we wait patiently upon Him.

The work of another year has been such that we may rejoice in that our labor has not been in vain in the Lord. While our records show a diminution in the output of Volumes of STUDIES, as also of free literature, the reason is apparent. On the other hand, there has been a good increase of interested readers, and, what is still better, we are sure that there is deeper sense of responsibility in regard to the holding of the truth, and the necessity of sending out the light of the glorious Gospel of the divine plan, which alone can offer the comfort and consolation which the desolated homes and wounded hearts require in this day of trouble. The events of our day are to us developments of the great Architect’s plan; and of these various features of the changing dispensation become clearer as we progress and as our faith grows stronger. The removal of our beloved Pastor is only another evidence of the closing of the harvest work in the near future.

The season is fast passing, and there is a strong urge to get out the free literature. The friends everywhere have been just as zealous as ever; and if material last, we may depend upon there being a good work in this direction; for never was there a time when the Truth was more acceptable to the people. The fact that Christian ministers of all churches have been energetically aiding the

(102-103) [6066]
military in the matter of recruiting and preaching conscription in their pulpits has made a great many people disgruntled with their professions; and many have left the churches on this account and just need the satisfying portion of truth.

The pilgrim work here is difficult to operate in a regular way on account of the great distances. Nevertheless all the States of the Commonwealth have been visited with the exception of West Australia; and we are hoping that our Brother Michelmore will be able to make his way there shortly. Besides this, there has been a follow-up work in connection with the PHOTO-DRAMA OF CREATION.

The Eureka Drama has been shown at fifteen different places—164 exhibitions with attendances of about 63,650. Great interest has been evidenced. Good attendances have been at the follow-up meetings; and 928 names have been received as having been helped by the Drama and desirous of having some literature. A number of these have been supplied to these, when our workers have called upon them; and there are many now rejoicing in the fulness of the truth through this means.

Brother Michelmore is operating, and Brother Brewster giving the Finale talks and follow-ups. While it is expensive through long distances, and few friends around who are able to accommodate the brethren, yet they have done remarkably well.

The colporteur work continues to go fairly well. The war conditions, while favorable from the standpoint that people are more easily interested in these matters, yet we have on the whole probably interfered somewhat with the work. One or two of our colporteurs have through sickness or other cause not been able to continue. There is still a happy band of faithful workers—about 14 or 16—and then others that can do a little now and again.

Brother Nelson has taken the Finale, follow-up work and a little extension work in New Zealand. The friends there are zealously entering upon a work with the Eureka Drama, and good reports are being heard of their efforts.

The Brisbane, Perth and Tasmanian brethren have also been zealous in their efforts. We had hoped to have reports of results of their efforts to include with this, but have received particulars from only one in Tasmania. He has had 44 shows, with attendances of 1,600, for which he traveled 500 miles. Probably the largest Eureka Show was at Broken Hill, where the attendance was about 1,500 at one meeting.

It is a great privilege to serve the Lord's cause and his dear flock. We realize that without his grace to help and the strength and comfort from the love of the dear friends, together with their loving assistance in every way possible, our efforts would be of no avail. What is done is the Lord's doing. His Spirit is working through his people in zeal and sacrifice; and so we swing into another year relying on the promised grace to help in every time of need; for when I look to thee I am strong.

With Christian love to all, and praying for you the wisdom from above that such arrangements may be made for the carrying on of the work of the Lord as shall best serve his cause,

Yours in the Service of Christ,
R. E. B. NICHOLSON.


STUDIES IN THE SCRIPTURES, Bound Vols.

- 20,040

STUDIES IN THE SCRIPTURES, Paper Edition

- 2,186

Booklets

- 23,176

Photo-Drama of Creation Scenario Booklets

- 3,350

Photo-Drama of Creation Scenario 22,526

FREE LITERATURE

B. S. M., EVERYONE'S PAPER, and and P. P.

- 843,020

The Watch Tower

- 4,118

Letters and cards received

- 1,241

Debates

- 170

Free Copies Photo-Drama lectures

- 25,030

874,276

Letters received

- 4,571

Letters sent out

- 6,132

EXPENDITURES

Owing to Brooklyn Office

- £1,595:14:3

Pilgrim Work

- 30:12:8

Photo-Drama Work

- 239:6

Printing, Pricing, etc., of People's Pulpit with the exception of the first 374:10

Stereos, travel, etc., in connection with Publications

- 128:3:6

Freight, postage, etc.

- 48:9:5

Gas, rent (house and office), and Personal Expenses

- 103:1

Draft to Brooklyn Official

- 100:0

Exchange on Same

- 1:5

£6,034:12:8

Donations received

- £1,006:7:10

£6,034:12:8

To Photo-Drama fund

- 115:8:10

Subscriptions to People's Pulpit

- 126:14:4

Subscriptions to and newspapers with Sermons

- 35:17

Now Owing to Brooklyn Office

- 1,832:4:8

£6,034:12:8

REPORT FROM JERSEY BRANCH

Looking back over the year we perceive the innumerable blessings which the Lord has shed upon us in permitting the translation of Vol. 5, STRAINS IN THE SCRIPTURES, the Journal for Zion, containing our dear Brother Russell's sermons, four new Tracts, the Great Pyramid pamphlet and the Photo-Drama pamphlet, of which 2,000 copies have been printed on two different occasions during the year—in all, 4,000 copies. Here are assets given us by the Lord as talents to invest and make the most of, in order that the house of God may be abundantly supplied with spiritual food. Let us show our gratitude towards God by serving him acceptably with reverence and godly fear (Hebrews 12:28); and let us very carefully use all the privileges given us, and remain faithful during his harvest.

In spite of our weaknesses and our poverty the Lord has nevertheless been willing to shower his blessings upon his dear work. In all departments there has been a great increase of business.

Despite many struggles and difficulties we have continually placed the work before the Lord; and he has heard our prayers. Since the work is his, it cannot fail. On the contrary, while our balance sheet closed last year with a deficit of 2235.53 Fr., this year it closed with a surplus of 729.65 Fr. We are living in a perturbed period of the world's history; and the adversary tries hard to strike us down with his poisoned arrows of his own device. (Psalm 91:5-7) Therefore we watch and pray, and may God place the disposition of our Lord and may banish from our hearts all that is not love.

Our report from Nov. 1, 1915, to Oct. 31, 1916, follows:

Letters and cards received

- 7,740

Letters and cards sent out

- 1,384

Packages and parcels sent out

- 746

Tracts, pamphlets sent out

- 58,610

Papers distributed

- 115,000

Public lectures and distributions

- 225

£5.277

£2498.74 Fr.

£2,176.08

6,729.65 Fr.
The Watch Tower

The Lord has done great things for us and we owe Him our deep gratitude. As we see the diminution of "Good Hopes," partly due to the present hard times, we think that some of our blessings have not been understood by all. Is it not indeed a marvelous privilege to have the opportunity of continuing the Lord's harvest work, no matter the conditions? The Lord, seeing our faith, has supplied us with means. Thanks to important sales, we have been able to balance our accounts in a satisfactory manner. These sales, by judicious management, have supplied the deficit in the "Good Hopes" for the year.

With much Christian love and with our best wishes and greetings for you all from us all, I am,

Your brother and servant in the Lord,

A. Freytag.

REPORT FROM FINLAND BRANCH

DEAR BRETHREN:

My affectionate regard to you. Here is my report from Dec. 15, 1915, to October 15, 1916:

LITERATURE

| STUDIES IN THE SCRIPTURES | 400 |
| First Volume (special)    | 1,009 |
| Booklets                  | 2,009 |
| Bibles                    | 1,772 |
| Subscriptions            | 23   |
| "Finland Watch Tower"     | 530  |
| "Swedish"                 | 33   |

572

WATCH TOWERS given out free: 6,211
Kilometers traveled by Pilgrims: 19,638
Meetings held: 249
Convention: 1
Letters and cards received: 596
Total number pieces of mail sent out: 7,751

JESUS RAISES LAZARUS FROM THE DEAD

(This article was a reprint of that entitled "I Go That I May Awake Him," published in issue of April 1, 1908, which please see.)

JESUS THE GOOD SHEPHERD

(This article was a reprint of that entitled "The Shepherd, the Door, the Flocks," published in issue of March 15, 1908, which please see.)

SOME LETTERS OF INTEREST

WILL SUPPORT AND STRENGTHEN THE HANDS

DEAR FRIENDS:

We have already, with the class at Loveland, expressed our heart-felt sympathy and love to the dear brethren at the Bible House for their loss, as well as ours, of "that faithful servant." But we desire to assure you again of our determination to bear up, support and strengthen the hands of those left in care of the work, by prayer for their guidance, and by any other means within our power, that they may be faithful in pointing the Lord's dear sheep to the green pastures of brotherly kindness, love.

In Luke 12:43, our dear Lord said, "Blessed is that servant who, when the (Christ) cometh, shall find watching . . . He will give himself and make them to sit down to meat and will come forth and serve them." Our dear Lord came in 1874, and we have entered into His work. We as a class have never regretted it. I have asked one of our dear brethren to do all the work at the store-house of God's Word. It has been our custom in past years at our Annual Business Meetings to elect our dear Brother Russell as Pastor of the church here, but now that he is not with us in the flesh, he has entered into His rest, and we can no longer do so.

There is no question but our dear Brother Russell was that steward, and now he is gone. He finished the work given him to do this side the veil. And now that the steward is gone, what shall we do? Must we starve! The Lord says he will spread a table in the presence of our enemies. And have we not just such a table, a table which has overflowed, for our Lord's dear ones, that they may be faithful in pointing the Lord's dear sheep to the green pastures of brotherly kindness, love. If these things be in us, and abroad we make them that we will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

So our determination is to more diligently feast at the table, that we may be filled, may abound to overflowing; for the Apostle says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom." This is our determination to attain this kingdom honor, and is our prayer for all spiritual Israel.

Your brother and sister by His grace,

MARTI LESEI.

EXPENDITURES

| Headquarters                                     | 6,067:51 Fin. Mks. |
| Conversion and meeting expenses                  | 1,151:33           |
| Watch Tower (Finnish and Swedish)                | 1,933:20           |
| Postage and freight                             | 460:38             |
| Other expenses at Headquarters                  | 147:65             |
| Help for Colporteurs                             | 158:05             |
| Pastor Russell's sermon in the press             | 32:35              |
| Cash on hand                                    | 878:37             |

Total                                             | 11,798:84          |

RECEIPTS

| Voluntary contributions                          | 6,991:55 Fin. Mks. |
| From Headquarters in Brooklyn                    | 1,961:98           |
| Books sold                                      | 1,789:14           |
| Other donations                                 | 96:56              |
| Subscriptions to Watch Tower                    | 956:82             |

11,798:84

Four Colporteurs have been in the field part of the time, but we have been out of books for some time. Now, however, we are beginning to receive some, and more are offering their services for the Colporteur work.

Another Pilgrim and myself have been out the last few months holding meetings. The number of kilometers traveled by the other pilgrim is included in my report.

I hardly know what else to write in regard to last year's work. However, I am thankful to God that I have been privileged to have some part in the harvest field, and that the work has gotten a fresh start, after having ceased altogether in August, 1915.

Yours in Him, and by His grace,

MARTI LESEI.
ing faith in and love for the Bible, as God’s inspired Word; to a stronger desire to be more God-like in thought and word and deed; to a fuller communion of our work and interests with God and to be used in His service; to a greater love for the brethren in Christ and for the world of mankind; and to an intelligent appreciation of God’s plan as revealed in His Word.

We desire to express our confidence in the wisdom of our late Pastor in selecting an Editorial Committee to carry on the good work, and rejoice in the great privilege which is yours in serving the household of faith. We convey to you our sincere Christian love and confidence, trusting that the Lord may continue to use you as faithful stewards in the interests of his people. We have full confidence in the Lord, and know that he who has led us thus far will lead us to the end; and with faces Zionward, we resolve to stand closer together in love, unity, humility and faith, under the Captain of our salvation.

Yours in the glorious hope of the High Calling of God in Christ Jesus, MELBOURNE ECCLESIA.—Australia.

WHITTEN PARTLY BEFORE AND PARTLY AFTER BROTHER RUSSELL’S DEATH

DEAR BROTHER RUSSELL:—

Christian love and greeting in our Lord and Redeemer! My desire in writing is to thank the Lord for your ministrations in spiritual things. How gloriously beautiful the truth is, in letter and in spirit, how God has portrayed it both by word and example! We thank God for you, and feel our own shortcomings, weaknesses, imperfections, and oh, such inability to perform the desires of the new mind!

Every test and trial is a special one along the line of patient endurance and love, and we fear and shudder the thought of allowing anything like a Judas spirit to lodge in our minds. We feel it so difficult to endure patiently, uncomplainingly, what God sees fit to permit. The blessedness of our Advocate, however, is unsearchable. He knows, and loves, and cares. How true it is that the flesh wishes to rise from its condition of reckoned deadness!

My heart is too full—I can write no more, having heard of the glorification of our beloved Pastor! Oh, we bless the Lord for his marvelous life, and earnestly crave of the Lord a greater measure of his spirit of Christ-likeness! My prayer to God is to “prefer to be where the Lord prefers me to be!” May our gracious God and Father and the Lord Jesus Christ our Advocate bless and keep God’s children in the faith to the end: I am

Your sister by His grace, MARGARET BODDEN.—Scotland.

“A MAN AFTER GOD’S OWN HEART”

DEAR BRETHREN:—

We greet you, dear brethren in the Anointed, assuring you that we are not one whit behind the various classes and brethren over the known world with regard to the departure of so noble a man after God’s own heart. Brother Russell’s character and influence knew no bounds—the man of God, the under-shepherd of God’s sheep, and our loving Pastor. Truly our hearts, like others, were disposed to shed tears drops, and though sighs of sorrow thrrob our hearts, yet we are confident that he has done his part and now has received his glad “Well done” from the Master’s own lips.

How he and Brother Paul must be shining lights of our God! Believing that those to whom the work is now entrusted will continue under the guidance of the holy Spirit to the completion of their work, we shall endeavor to continue our earnest prayers for you, and all the ecclesias of God in Christ, until the fruition of our hopes is reached.

GATUN ECCLESIA.—Canal Zone.

“LITTLE FLOCK” WILL NOT BE MISLED

DEAR BRETHREN:—

We realize with you that there is work still to be done in the “harvest” field, and we rejoice in the preparation which “that faithful servant” left for the continuance of The Watch Tower for our spiritual nourishment. (Isaiah 21:6)

Seeing with what carefulness Brother Russell handled the Lord’s work, we cannot do otherwise than remain loyal supporters of this work, until the waters are fully divided and we have done all the Lord has for us to do.

We rest assured that the “little flock” will not be misled, but will receive the meat in due season; for it is written (Isaiah 40:32): “They shall not faint; they shall walk, and they shall not be tired.” Therefore it behooves us to heed the Master’s admonition (Rev. 2:10), “Be thou faithful unto death”—faithful to our covenant vows, and to do all we can both spiritually and temporally for the furtherance of the cause, in righteousness and love.

So be assured, dear Brethren, you have our prayers, our sympathy, and our love as never before, and we shall esteem it a privilege to cooperate with you as we may be able. Pray for us. With much Christian love,

Your brethren in the one hope of our calling in Christ Jesus, EVERTT ECCLESIA.—Wash.

WILL ASSIST THOSE LEADING IN THE VAN OF TRUTH

DEAR BRETHREN:—

The class here has passed a resolution to be forwarded to you to this effect. Assuring the Society of our sincere determination of loyalty to the truth to the best of our ability, and that we will assist in every way possible those responsible for and leading in the van of truth, in the harvest work and the smiting of the waters of Jordan, we cease not to pray for the colaborers and that the divine blessing may be with you.

In the name of our Lord and Master,

THE CLASS AT TOOGOODALAW.—Australia.

A WORD OF EXPLANATION

Some time before his death Brother Russell arranged to have a set of fifty phonograph records made of the choicest old fireside tunes, many from the MILLENNIAL DAWN HYMNAL, and on the reverse side a short talk by himself explaining the doctrinal points of the hymn. It was his thought that a large number of these should be prepared and sold to the five and ten-cent stores, expecting that they would have a wide sale and awaken in the minds of the righteously disposed a desire for spiritual things. Brother Russell’s voice was so weak and low, and thinking the manufacturer at fault, he wrote that they are so well secure another set. We believe that many more will take this same view when they understand all the circumstances.

Friends who knew of his rapidly declining strength, it was later found that his voice was not strong enough to make a good record.

Brother Russell then thought to have them re-recorded by the gentleman who made the CREATION DRAMA records so great a success. Our Pastor’s death, however, upset these plans.
VIEWS FROM THE WATCH TOWER

CORROBORATIVE EVIDENCE THAT MESSIAH'S KINGDOM IS AT HAND

"TIMES OF THE GENTILES" HAVE ENDED

The Watch Tower, from time to time, has set forth the proof that the "Times of the Gentiles" have ended; that the monarchs of earth have had their day, and that Messiah's kingdom is at hand! We submit herewith some corroborative proofs.

From a legal viewpoint, the period of the Gentile dominion ended with October 1914. Speaking in plain phrase, the world there came to an end! True to the words of the great Maker of the nations, a wrinkle is coming! (Revelation 11:18) At the very end of the Gentile times the nations became angry and began to war with each other, and the great storm of destruction has increased in its fury even beyond the imaginations of men. The loss of human lives has in some places far exceeded what was prophesied that the war still spreads, and without doubt will involve all the nations to a greater or less extent.

Looking down to this very day, the Prophet of the Lord saith in the days of these kings upon the land of Judea: "And he shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44) Gradually, but surely, the great kingdoms of earth are being destroyed. Each day some explosion further weakens the walls of the present order of things, and soon the entire structure will fall with a great crash; and upon the ruins thereof will be erected the kingdom of righteousness, under the supervision of the great Messiah, and this kingdom will stand forever.

REVOLUTION IN RUSSIA

The Russian monarchy has fallen, no doubt never to rise again! With startling and dramatic rapidity the change came—almost in one day. However, we do not understand that the revolution in Russia is a fulfilment of the prophetic statement made by our Lord concerning the great revolution that is to follow the world war; but it shows, the tendency of the people, and their determination no longer to be dominated by aristocratic or autocratic rulers. When they discover that they are losing their power, there will in all probability be an effort made to bring about peace, and there will probably be some make-shift proposition brought forward and adopted. But when all shall say, "Peace and safety, then the destruction comes upon them, and they shall not escape."—1 Thessalonians 5:3.

Even the worldly-wise see that this must be the inevitable result. An editorial writer in one of the leading New York dailies says:

"The revolutions are not going to be confined to Russia. Hollande sees and says that there is a new freedom coming for Germany as well as for Russia. "France has long had her freedom, but will undoubtedly progress further in the direction of Socialism."

"The revolution in England will be as complete as elsewhere, but probably not spectacular or violent. The English people accomplish their revolutions, as they do everything else they undertake, in a stolid, undramatic way, but they accomplish them just the same."

"If Russia was an autocracy, England was an aristocracy. Everything in England has been for the benefit of the ruling or aristocratic classes. These aristocratic classes had a trust—a control in politics, in land-ownership, in tax-exemption, in social recognition, in all kinds of benefits and privileges."

"The mass of the people were reduced to the point of servitude, and were leaving the British Isles in droves in order to find elsewhere the opportunity which they could not secure at home."

"This Aristocratic Trust operated according to the accepted methods of the trust and absorbed into the trust any man who showed exceptional ability or accumulated formidable wealth, enabling him, making him a knight or a baron, and so aligning him and his influence and power with the aristocracy, instead of with the people. France, as a result of the French Revolution, has naturally been in sympathy."

"Thus the Aristocratic Trust perpetuated its privileges and fortified its position. It rode the masses almost as cruelly as did the nobility of France, and created in the years that preceded the French Revolution."

"No doubt that situation will be destroyed, and probably has been destroyed. The people of England will never be content to go back to the conditions that prevailed before the war."

"How much further the revolution will go is a question. If the war continues long enough, and the people of the various countries become sufficiently resentful of their rulers, we will have revolutions of riot and revolution by the millions. These revolutions will set up new governments and refuse to be bound by the obligations which the old governments incurred."

"There ought to be a revolution in Germany as well as in Russia and in England, and there probably will be."}

BEANS FOR GENERAL REVOLUTION

The time will come when the peoples of the warring nations will awaken to the fearful condition brought upon them by the war. Soon they must realize that the able-bodied, wealth-producing men have been either killed or else removed practically en masse by the long and destructive conflict; and the cost of living has greatly increased and is likely to go still higher; that their opportunities for earning money have greatly decreased; and that added to this will be the great burden of taxation created by the war. Revolution, revolution, revolution is the order of the day.

TOO LARGE FOR HUMAN MIND TO GRASP

The Chicago American recently published, editorially, the following figures concerning the debt now upon the nations of Europe as a result of the war: viz:—

The total debt of the war in Europe is now one hundred twenty million dollars ($120,000,000,000). This means that in the years to come, barring revolution and repudiation of debts, the people of Europe already harried, half starved, killed and wounded in millions, must carry on their backs an appalling debt of $120,000,000,000.

"The interest on this amount, at only 5%—and most of it was borrowed at a higher rate—amounts to six thousand millions of dollars every year."

"The people of these nations must pay this six thousand millions every year—six times the total national debt of the United States at present; and after they have paid the six thousand millions of dollars a year in interest, there will still owe the one hundred and twenty thousand millions."

These figures represent a condition too enormous for the human mind to fully grasp. But by way of adding the mind in this respect, we call attention to the fact that—according to the best information obtainable—twenty thousand million persons have lived on the earth during the six thousand years from Adam's day until now; thus a war debt of $120,000,000,000 is equivalent to $8 per head for every man, woman and child that has ever lived. It is hardly necessary to suggest that revolution and repudiation of this great debt will naturally follow.

WHO ARE RESPONSIBLE—KINGS OR CLERGY?

The common people have not of their own choice made this useless debt; they are not the men who sought the war. Of the millions that have died upon the battle-fields, and the millions of widows and orphans that have wept at home, not one of them has had a voice in determining whether or not the people should go to war. The kings and rulers have prepared for war, and have sent their subjects forth to war without even asking their consent. The kings from time immemorial have claimed to rule by divine right, and that therefore whatever action they would take, whether for war or peace, would be right. It has long been a part of the unwritten laws of these nations that "The king can do no wrong."

But back of the kings there is another class of men who are even more responsible, and therefore more reprehensible, namely, the clerics. These men, for more than four centuries have been the spiritual advisers of the kings of Europe, have told them that—the kings—rule by divine right. These clergy have supported their kings' and rulers' without regard to whether they were right or wrong. The clergy have shielded themselves behind their pious garbs and encouraged, advised and abetted the kings in their unrighteous and murderous work. The day of retribution is at hand, and God's wrath will fall upon both kings and clergy.

THE KINGS VERSUS THE PEOPLE

Charles Edward Russell, writer of national, fame, through the public press, recently said:

"The kings of the earth conspire to keep monarchy still thronged. The people of the earth arise and kick all these devices into forgotten fragments."

"One of the most colossal of these satanic plottings
15. 1917

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Rev. Dr. Adams, speaking at the 23d

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We see now a partial fulfillment of this propietic statement, in that practically all the nations of earth are engaged in deadly conflict. The available food supply is everywhere decreasing and the cost of living increasing, so much so that today there are thousands of persons suffering from hunger, even in America. For a number of years Germany had been able to produce about 14 bushels of wheat per acre. After the war began she was unable to bring fertilizers from South America, with the result that in the first year of the war the land produced less than 25 bushels per acre, and in the second year the average production was only about 14 bushels per acre.

In 1915 Canada produced 270 million bushels of wheat, whereas in 1918 only 155 million bushels were produced. Food supplies along all other lines, such as potatoes, onions, and other necessities are likewise much less than they were a few years ago.

how to keep down high cost of living

This suggests that everywhere the people will be forced to practise economy. The day of luxury has passed, so far as the present order of things is concerned. Dr. Harvey W. Wiley, the well-known food expert, for many years in the employ of the U.S. Government, says: "Whether we remain at peace or adventure on war, the Government should take over our food supplies. People in every family in the nation must be able to buy staple foods at fixed prices.

Already one-tenth of the people of the United States are starving. Such starvation is largely due to stupidity. Even today one dollar spent on Indian corn will keep working man well nourished. The only way the dollars will supply four weeks' satisfying food for an average family.

Plain living! Of course! But you may take it from me—war has killed luxury for this generation."

"Humanity is entering upon such a period of enforced economy as the world has never seen. Europe feels this today. We may realize it tomorrow."

the watch tower

BLIND TO MASTER'S PRINCIPLES

The clergy have a great opportunity at this time (were they awake to their privilege!), of warning the people and telling them what this trouble means, and of admonishing them, in the language of the Lord, to "seek meekness, seek righteousness!" They have a great opportunity to point the state of Mesiah's kingdom and to teach the principles of love which he taught. But alas, they are unfaithful to the high office which they occupy!

We quote below the words of some of these to show that while they claim to be followers of the Prince of Peace, and promise to the people the promises of the message of the Lord Jesus, their words show that they are blindered to the great principles for which he stood.

The Rev. Dr. Newell Dwight Hills, Pastor of Plymouth Church, in an address before the Union Branch of the Y. M. C. A. in the Bronx, N. Y. City, on March 25, according to the public press, said:

"I am willing to forgive the Germans for their atrocieties just as soon as they are all shot. If you would give me happiness, just give me the sight of the Kaiser, Von Hindenberg and Von Tirpitz hanging by a rope. If we forgive Germany after the war, I shall think the whole universe has gone wrong."

The Socialist-democratic party in its official organ, The Pracdo, published on March 25th a resolution by its Central Committee, inviting the soldiers to leave the trenches and go over to the enemy. This, they assert, will immediately evoke a fraternal response on the part of the German soldiers and the whole German army will promptly collapse, enabling the army and the people to devote themselves to the overthrow of the ruling classes.

FAMINES AND PESTILENCES TO FOLLOW

When our Lord Jesus was asked by his disciples what would be the proof of the end of the age, and the setting up of his kingdom, among others this was one: "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places."

We see now a partial fulfillment of this propietic statement, in that practically all the nations of earth are engaged in deadly conflict. The available food supply is everywhere decreasing and the cost of living increasing, so much so that today there are thousands of persons suffering from hunger, even in America. For a number of years Germany had been able to produce about 14 bushels of wheat per acre. After the war began she was unable to bring fertilizers from South America, with the result that in the first year of the war the land produced less than 25 bushels per acre, and in the second year the average production was only about 14 bushels per acre.

In 1915 Canada produced 270 million bushels of wheat, whereas in 1918 only 155 million bushels were produced. Food supplies along all other lines, such as potatoes, onions, and other necessities are likewise much less than they were a few years ago.

how to keep down high cost of living

This suggests that everywhere the people will be forced to practise economy. The day of luxury has passed, so far as the present order of things is concerned. Dr. Harvey W. Wiley, the well-known food expert, for many years in the employ of the U.S. Government, says: "Whether we remain at peace or adventure on war, the Government should take over our food supplies. People in every family in the nation must be able to buy staple foods at fixed prices.

Already one-tenth of the people of the United States are starving. Such starvation is largely due to stupidity. Even today one dollar spent on Indian corn will keep working man well nourished. The only way the dollars will supply four weeks' satisfying food for an average family.

"Humanity is entering upon such a period of enforced economy as the world has never seen. Europe feels this today. We may realize it tomorrow."

THE BALANCED NATION

"When one dollar can purchase only 50 cents worth of food the man who earns and the woman who spends..."
must learn what foods furnish most nourishment before they buy.

"Corn bread, corn mush, any one of a hundred corn meal dishes with a baked potato and an apple supply a perfectly balanced diet.

"For children milk is also necessary—one pint of milk per child per day.

HEALTH FOR FOUR CENTS

"I will guarantee to keep any child in perfect health, growth and enjoyment on a daily ration of one-half pound corn meal and one pint of milk a day—cost four cents.

"That plan steals the threat from food wars or railroad strikes, and puts the quietus on the question of the high cost of living.

HUNGRY CAN'T WORK

"A hungry child cannot be good; neither can it work or study properly.

"My household of four makes four dinners from a five-pound roast, changing to a chicken on Sunday. The rest of our diet is fruit, potatoes and cereals. We work hard and are never ill.

"My farmer, who earns one-twentieth of my wages, spends not less than five times as much per person on food for his household.

PREJUDICE A FACTOR

"My corn meal mush costs six cents a pound; his breakfast cereal sells for 25c a pound.

"I offered to supply his corn and wheat free.

"'No thank you,' said he, 'my wife wouldn't stand it if we ate as you do, all the neighbors would make remarks.'

"There lies the chief reason for the high cost of living—prejudice and fashion."

JESUS ANOINTED AT BETHANY

[This article, excepting the first paragraph, was a reprint of that entitled "A Bottle of Spikenard, Very Costly," published in issue of April 1, 1899. The first paragraph was a reprint from article entitled "Perfume Very Precious," published in issue of April 1, 1905. Please see the articles named.]

SOMETIME, SOMEWHERE, EACH FINDS GETHSEMANE

"In golden youth, when seems the earth a summer land of songs and mirth, and not a shadow lurks in sight, we do not know it, but there lies, somewhere, veiled under evening skies, a garden all must sometime see, Gethsemane, Gethsemane!

"With joyous steps we go our ways, love lends a halo to the days, light sorrows sail like clouds afar, we laugh and say, 'How strong we are!'

"We hurry on, and hurrying go close to the border land of woe, that waits for you and waits for me; Gethsemane, Gethsemane! forever waits Gethsemane!"

JESUS WELCOMED AS KING

[This article was a reprint of that entitled "Hosanna in the Highest," published in issue of March 15, 1905, which please see.]

JESUS THE SERVANT OF ALL

[This article, with the exception of the paragraphs printed below, was a reprint from article entitled "I Have Given You An Example," published in issue of April 1, 1909, which please see.]

The scene of today's lesson was the "Upper Room," and the occasion the anniversary celebration of the Jewish Passover supper, on the beginning of the 14th day of Nisan—which day ended at 8 P. M. on Friday. The preparations had been completed during the day for observance of the type, instituted the night before Israel's departure from Egypt; and as the Master sat down with the twelve to eat the supper, he spoke, saying, "I have greatly desired to eat this Passover with you before I suffer."—Luke 22:15.

The Passover lamb typified "the Lamb of God," our Lord Jesus, and the eating of it pointed to the fact that the following is the true prophecy of our Lord's death:

A WORD TO THE WISE

In view of the present conditions, we suggest to the friends of the truth that it would be well to begin the practise of economy along the lines suggested by the above food expert, and to lay in a supply of plain foods, such as corn meal.

The facts coming from every source present a very dark picture, if you view it only from the standpoint of the world; but when we take the Lord's standpoint, it rejoices our hearts, because we see that the present unrighteous institutions of the earth are going down in the worst time of trouble the world has ever known, and that this marks the hour of deliverance for the last members of the body of Christ and the early establishment of Messiah's kingdom, which will bring peace and comfort, happiness and plenty, health and joy to every one who loves righteousness and will do righteously.

MESSIAH'S KINGDOM IS HERE

Let us, therefore, who are "children of the day," while we yet have opportunity, tell the people the glad tidings of the blessings which are so near at hand! This is the time for God's people to declare the day of his vengeance; that is to say, to point out to the world that this great trouble upon mankind is God's vengeance upon the selfish and wicked institutions, and that the fall of "Babylon" and all systems of unrighteousness, which soon must take place, will make way for the deliverance of the people from the thraldom in which they have been held for centuries. This is the time above all times for Christian people to comfort those who mourn and who desire to be taught the meaning of present events.

We urge the dear brethren everywhere, therefore, to be zealous and active in the promulgation of the glad tidings of great joy. "Then look up and lift up your heads, for your deliverance draweth nigh!"

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LACK OF HUMILITY CAUSED LOSS OF GREAT BLESSING

The apostles, doubtless still filled with enthusiasm from the remarkable events of the week, were at a loss to understand the sadness of our Lord. Had they not witnessed the feast in the home of Lazarus, Mary and Martha, and the breaking of the alabaster box of costly ointment upon our Lord? Had they not witnessed his triumphal entry into Jerusalem amid the plaudits of the people, who exclaimed, "Blessèd is he that cometh in the name of the Lord! Hosanna in the highest!"? They had heard the Pharisees ask Jesus to put a stop to the demonstration, and the Master's reply that if the people should have granted him nothing but that costumers would cry out. (Luke 19:40.) To fulfill the prophecy (Zechariah 9:9) there must be a shout, and there was a great shout.

Moreover, had not the whole city been in commotion? And had they not accompanied the Master into the Temple and with wonder gazed upon the wonders they had seen? When, when the Pharisees, Sadducees and others tried to confuse Jesus, they had observed how wisely he had turned all their arguments upon themselves, so that they dared not ask him any more questions, fearing lest their position would appear all the more untenable.

These thoughts, added to the one that the kingdom was approaching and that places would be appropriated, were uppermost in their minds and were no doubt partly responsible for the rivalry which sprang up among them, as a result of which, when they came to the upper room, they had not the humility of mind to take thought of serving either the Master or one another. It was the custom of the well-to-do Jews to have a servant to minister to the comfort of the guests; but the Lord's service was his own, and none of the apostles had the humility of mind to offer to be the servant.

How great a blessing was thus missed by these disciples! And what a remarkable opportunity was thus afforded the Master to teach a lesson in humility!

"HAVING LOVED HIS OWN, HE LOVED THEM ONTO THE END!"

Apparantly our Lord let the situation progress to the full. He waited until supper was being served (not ended, as in our Common Version); then, arising from the table, he laid aside his mantle, entered a basin and a towel. Girding up his garments so as not to interfere with his movements, he began to wash their feet.

We can will appreciate the surprise of the apostles as they watched the procedure, noting the Master go from the feet of one to the feet of another, as they extended from the couches upon which the apostles reclined.

The account of today's Study opens up by declaring, "Having loved his own which were in the world, he loved them unto the end." Truly, as Jesus himself said, "Greater love hath no man than this, that a man lay down his life for his friends!" Again, he said, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." The tender care he had for his sheep, and the unting zeal which he manifested in their preparation for future service, was fast consummating his divinity. On the cross the pouring out of his life was fully completed. "He poured out his soul unto death!"

THE WASHING OF THE DISCIPLES' FEET

The washing of the disciples' feet by our Lord was a sharp rebuke for their neglect to wash his feet and the feet of one another. Doubtless they were very silent for a while, but the service proceeded. The lesson was having the desired effect; but the Lord's words to Peter, "What I do thou knowest not now, but thou shalt know hereafter," clearly show that the washing of the lesson could not be fully appreciated at that time.

Nevertheless Peter protested, saying, "Thou shalt never wash my feet!" The noble Peter had too much reverence to wish the Lord to be his servant. But when Jesus said, "If I wash thee not, thou hast no part with me," there was no longer any objection. Going, whole-hearted disciple urged, "Lord, not my feet only, but also my hands and my head!" But the Master explained that "He who hath been bathed hath no need except to wash his feet."--V. 10.

The intimation was that as St. Peter had bathed, which was in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season, he now merely needed the rinsing of his feet, the cleansing of the "shoes" that came into close contact with the dusty highways of that time.

THE HEINIOUS SIX OF JUDAS

The last six words of Verse 10, "Ye are clean, but not all," referring to the foul conspirator Judas, clearly show that our Lord also had in mind another cleansing, a much higher one, of which this washing of their feet and their previous bath were but the figures—"the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."—Ephesians 5:26, 27.

Although our Lord Jesus "knew who should betray him" (V. 11), and that Judas had already bargained with the thieves, Christ, and with the sordid greed and money-mindedness of the first human, dropped a hint of an opportune moment to carry out his malevolent design, yet Jesus did not pass him by, but washed his feet with the others.

None but Judas understood the reference to himself, or the subsequent words recorded in Verses 18, 29-33—these, never, not being a part of today's Study. Although our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty—"He that eateth bread with me hath lifted up his heel against me" (Psalm 41:9)—none of these figures clouded the deep object of the lesson as was intended by him in such a manner as to change his wicked course.

Thus Jesus explained that it would be one of his own chosen twelve who would betray him—one of those who would later dip with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. All this signified a very heinous breach of friendship. It was most sad to contemplate that the traitor should be one who had been a bosom friend and disciple.

"Unto the end!" Thine own! O dear and blessed Master! Can it be That, nevermore alone, Our weary hearts may dwell in peace with thee, Knowing that to the end Thou wilt be with us, walking by our side, Our Guardian, Guide and Friend, Until in heaven we shall with thee abide!

THE CHRISTIAN'S DUTY IN TIME OF WAR

Factories and business houses throughout the United States are circulating amongst their employees a petition, usually in the following form:

"As an American, faithful to American ideals of justice, liberty and humanity, and unconditioned loyalty to the Government of the United States and pledge my support to it in protecting American rights against unlawful violence upon land and sea, in guarding the Nation against hostile attacks, and in uphold International rights."

Numerous Watch Tower readers are asking advice as to the holding of this petition. Our answer is that every resident of America should be faithful to the ideals of justice, liberty and humanity, and should exert his utmost efforts to keep our peace with the world, I hereby declare my absolute and unconditional loyalty to the Government of the United States and pledge my support to it in protecting American rights against unlawful violence upon land and sea, in guarding the Nation against hostile attacks, and in upholding International rights."

The Christian's duty in time of war is to answer the call of God's "Greater love hath no man than this, that a man lay down his life for his friends!" Again, he said, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." The tender care he had for his sheep, and the untiring zeal which he manifested in their preparation for future service, was fast consummating his divinity. On the cross the pouring out of his life was fully completed. "He poured out his soul unto death!" The Christian's duty in time of war is to answer the call of God's "greater love hath no man than this, that a man lay down his life for his friends!" Once again, he said, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." The tender care he had for his sheep, and the untiring zeal which he manifested in their preparation for future service, was fast consummating his divinity. On the cross the pouring out of his life was fully completed. "He poured out his soul unto death!"
bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1-3) This applies to every true follower of Jesus who faithfully walks in his footsteps.—1 Peter 2:21.

No Christian could engage in war and remain a Christian; for the reason that Jesus did not engage in war. Jesus declared that he came not to destroy man's lives, but to save them. If men of the world desire to engage in war, that is a question for them to determine. The Christian well knows that God has permitted this great abomination to develop amongst them conditions that will lead to revolution and anarchy, and that every nation that engages in this war will ultimately be involved in the greater trouble. The only advice that we have to give those who are Christians is that given by the Lord through his prophet saying, "Before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord." (Amos 5:14.)

Whatever question there might be about the duty of a man of the world who does not claim to be a Christian, there is no middle ground for the Christian. He can be true to the Lord and faithful to his consecration vow only by taking one course, viz., a refusal to engage in war. As reasons thereof he should, in kindness and in the spirit of love, yet with boldness, tell those who will hear the meaning of the great trouble now upon the earth, and point out to them the nearness of Messiah's kingdom and the blessings that will follow his establishent. Since he is the ambassador of the heavenly kingdom he should see to it that his time and strength and energy are devoted to peaceful pursuits, and to the declaring of the message of the kingdom of Christ. All this is his vocation.

No Christian should resist the Government with force of arms. If the laws of the land provide for exemption for those who cannot conscientiously engage in war, then the Christian should take advantage of that. It is a duty for a Christian to keep himself informed as to what is being done and how the Christian cannot resist the Government with force of arms. If the laws of the land provide for exemption for those who cannot conscientiously engage in war, then the Christian should take advantage of that. It is a duty for a Christian to keep himself informed as to what is being done and how the Christian cannot conscientiously resist the Government with force of arms.

IN RE MILITARY SERVICE

Numerous letters are coming to us, asking advice as to what persons are exempt from military service under the statutes of the various States which provide for the registration of male citizens from 16 to 45 years of age. The statutes that are being passed by the various States are similar in many respects, and yet it will be necessary for us to have a copy of each one of these military Acts in order to give specific advice. Where the Act provides that all persons are required to give this information, there would be no good reason for declining to give the same. Where the Act further provides that if persons are exempt from military service, they must file their affidavit within a certain time and with certain officers in order to be entitled to exemption, we advise that the brethren take advantage of this exemption by preparing and filing the affidavit required by law. It is difficult, (as it to us), to determine from the Acts of the various States, if the Act is read carefully the form below can be used in most States, changing according to the terms of the law. We therefore suggest the following form:

State of —__________ County of —__________

(name of person claiming exemption) being duly sworn, on oath says that he is entitled to exemption from military service, for the reason that he is a duly ordained minister; that since the ——— day of ———, he has been fully consecrated to the Lord and His service; that he cannot conscientiously engage in war in any form, and claims his exemption for the reason stated in this affidavit.

Subscribed and sworn to before me this ——— day of ———.

All persons who are duly elected elders by a vote of the ecclesia have received a church ordination, and all persons who are mutually consecrated to the Lord (Luke 9:23; Rom. 12:1) have received the divine ordination as a minister of the Gospel.—Isa. 61:1-3.

The duty of a Christian is clearly set forth in the Scriptures. There is no middle ground. A Christian who desires in any form to engage in war would be to disregard the commission the Lord has given to him. To refuse military service would perhaps bring persecution; but to engage in military service would be a violation of his covenant with the Lord, and this being true, no one would desire to engage in war, and hence should decline to enlist in the service of the army.

PUBLIC INTEREST IN THE TRUTH INCREASING

We rejoice that the Lord's blessing is resting upon the proclamation of the truth, and to know that there are still many hungry and thirsting after righteousness. How glad we are to be ambassadors of the One who is able to supply that which satisfieth the hungry and thirsty!

More and more does the truthfulness of the prophetic utterances of the words of the Lord impress itself upon our hearts as we "behold a famine in the land—not a famine of bread nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) No doubt many more hungry hearts will accept the blessed message of the kingdom as we advance closer to the time when "no man can work." In view of the perilous times before us and the wonderful opportunities brought about by the approach of the great calamity, it behooves all the ambassadors of Christ to hasten his approach and to prepare the way for the fast approaching kingdom, to be zealous, to be fully awake and doing with their might what their hands find to do, before the night fully settles down, remembering that "he that reapeth, receiveth wages, and gathereth fruit unto life eternal.

A TIMELY WARNING

In a recent issue of The Watch Tower we called attention to the danger that might result to the brethren by having the names of the Secretaries of the various ecclesias published. We were warned that the Act provides that all persons are required to give this information, there would be no good reason for declining to give the same. Where the Act further provides that if persons are exempt from military service, they must file their affidavit within a certain time and with certain officers in order to be entitled to exemption, we advise that the brethren take advantage of this exemption by preparing and filing the affidavit required by law. It is difficult, (as it to us), to determine from the Acts of the various States, if the Act is read carefully the form below can be used in most States, changing according to the terms of the law. We therefore suggest the following form:

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have been frequently given against various frauds that have been attempted upon our readers, and we shall continue to give the best of our ability in finishing what dear Brother Rus­sell prosecuted so faithfully for so many years.

There is a little matter I believe I should mention to you. I have in the past, given away a few of the friends, and in a few instances recommended, some books of Murray's and Fosdick's. As I see it now, I believe I did wrong in doing so. I have always acted on the Bible statement, "Despise not prophesyings; prove all things, hold fast that which is good." While this is still true, yet our Lord said that in the end of the world it would be possible for one to give money, either directly or indirectly, is not sent by the SOCIETY, nor approved by the SOCIETY.

Truly the warning that Brother Russell gave in THE TOWER of November 1st, 1916, under the caption, "THE HOUR OF TEMPTATION," is the following words of St. Paul applied to the church of Ephesus, so they apply with equal force to the church now: "After my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away followers after them." We suggest to the friends, therefore, that all literature coming to them which speaks unkindly of Brother Russell be consigned to the waste-basket.

SOME LETTERS OF INTEREST

PRAYERS AND COOPERATION TO EXTENT OF ABILITY

DEAR BROTHER RUTHERFORD:—

Permit me to express my love for and my confidence in you. I have a hearty sympathy and love for the harvest work, and you shall have my earnest prayer and co-operation to the best of my ability in finishing what dear Brother Rus­sell prosecuted so faithfully for so many years.

We are glad to hear you...
ing money from the brethren. This is contrary to the policy of the Society, and the purpose of publishing the notice in The Watch Tower is to advise the friends that the Society does not encourage or approve such action.

The Society has always encouraged the Class Extension Work, and will continue to do so, and when a class in any community in the United States or foreign lands is entirely proper that the brother accept. The Society is pleased to see all the dear brethren actively engaged in the service.

PASSED V. M. QUESTIONS ON SECOND TRIAL

DEAR BRETHREN:

I write and tell you how my heart is rejoicing over the V. M. Questions. I have no words to express my appreciation that are strong enough to bring out the glory and beauty that the V. M. Questions have brought to my thinking soul. God's wonderful plan has never been so bright and shining as it is this morning. Let us thank our heavenly Father that through the V. M. Examination Department, I passed my first questions. Truly it was God's leading, to wake me up to learn a lesson not to deal with God's Holy Word in a haphazard way.

When the news came to me that I had failed, it grieved my heart sorely, in spite of the fact that I was saying all the while, “The Lord's will be done, not mine.” Then I took the whole matter to the Lord in prayer. Truly I can say,

“All the way my Savior leads me,
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?”

And truly he did guide me. Then I prayed in earnest that I might be allowed another trial; for I felt in my heart it was necessary for me to stay another day longer if I still stayed in the Pastoral Work. After praying and studying and comparing those questions, then I realized more than ever before the deep wisdom our dear Pastor had regarding God's holy plan, in matters and regarding more questions for us. I sincerely have derived much benefit from them, and I want to thank the heavenly Father and the Committee for giving me another chance on the V. M. Questions! It certainly did cheer my heart; for now I feel worthy to go into the Pastoral Work.

My heart is filled with gratitude and praise and is overflowing with love for all of God's little ones, and especially those at the Bethel home.

Dear Brethren, I thank you for intruding on your valuable and precious time, but my heart was so full of love for the whole world, and because of my passing the examination, that I had to write you.

If my testimony is worth using, use it in any way you see fit, and do not be ashamed of it. May God's blessing rest upon each brother and sister wherever they may be, is my prayer.

“Examine me, O Lord, and prove me; try my reins and my heart.” Psalms 26:2. And let our lives be filled with purity of heart, and with love and heart-felt sympathy in the loss of our dear Pastor and into the loss of his beautiful soul. God's wonderful plan has never been so bright and shining, even though it is that hour in which our Master said he would give “to every one of you as many as you desire.”

“We are assured that if we live devoutly, we shall die triumphantly.

We have so often wanted to tell you of the wonderful help the dear pilgrims give us every time they come, and we have thought, our Lord knew it all. May God's blessing rest upon every one of you, and keep you strong in faith and as valiant soldiers as now.

Our dear “changed” Pastor still speaks, and that voice that tells this old story of Jesus’ love! For this we thank the dear Brother came and aroused us, and, as it were, opened the doors and windows of our humble hearts and let in so much more of the precious light and heavenly air than we were used to—all because of drowsiness. But when we got a good draught of this glory and air and present light, of course were more awake. And when we parted of the grand, well-prepared food that he served to us! O we cannot tell you how it did help us, then and ever since!

So we are praising the Lord with renewed vigor, and never want to allow ourselves to do without God's pure air and light, now so radiant, even though it is in the Morning.” It is the very hour in which our Master said he would “help her”—his church. And oh, so wonderful is the help! We are very grateful for all of God's infinite kindness and microscope in seeing any of your dear messengers. Praise his name!

We are eager to distribute any other literature and all literature you see proper to send to us for distribution. We note all the admonitions and warnings in The Watch Tower, especially the one for November 15, 1916. We are aware of the brightness of love, and with much appreciation, love and sympathy, we remain.

Your help we all can in this glorious cause of giving out the glad tidings of great joy to all people.

A WEE BAND AT MOUNTAIN GROVE.—Mo.

THE EARTH TREMbled—and Fell; LIGHTNING'S FLashes FROM THE THrone!!!

DEAR ONES OF BETHEL:—

On receiving your Tower of November 15, how strange it looked, to see on the front cover—"Death of Charles T. Russell—"The Path of the Righteous Will Be Like Paved Stone"; and next, "Lightning Flashes from the Throne!!" O how marvelously the prophecies are being fulfilled!

On hearing of our dearly beloved Pastor’s death I was filled both with grief and joy; grief in the thought of what his sufferings may have been; joy untold in the full realization that he had been ushered with exceeding joy into the presence of his glory and had seen his Master, for whom he had given his whole life, and had heard his sweet, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

Schenectady, N. Y.

THE WATCH TOWER

Brooklyn, N. Y.

DEAR BROTHERS:

We were very thankful for the letter from you, our faithful friends on the other side of the water, for the good words that you have written in your letter to The Bible and Tract Society, and that you have written to the friends that the Society does not encourage or approve such action.

We realized that the dear Brother came and aroused us, and, as it were, opened the doors and windows of our humble hearts and let in so much more of the precious light and heavenly air than we were used to—all because of drowsiness. But when we got a good draught of this glory and air and present light, of course were more awake. And when we parted of the grand, well-prepared food that he served to us! O we cannot tell you how it did help us, then and ever since!

So we are praising the Lord with renewed vigor, and never want to allow ourselves to do without God's pure air and light, now so radiant, even though it is in the Morning.” It is the very hour in which our Master said he would "help her"—his church. And oh, so wonderful is the help! We are very grateful for all of God's infinite kindness and microscope in seeing any of your dear messengers. Praise his name!

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A WEE BAND AT MOUNTAIN GROVE.—Mo.
The glory and splendor revealed comes to my mind the June 15th Tower of 1915, in which was mentioned an article on Solomon's Temple and the Antitype—that the dedication took place a month before it was completed. There was a suggestion that God's glory might be made manifest to the members of Christ's body—the spiritual temple—before it was quite completed.

I have been a constant reader and subscriber to the Precious Tower since October, 1893. I think you must have my name on your list, as I sent it to you twice. I could not well have kept it a secret, as I believe that the work of the Watch Tower is one that has won the confidence of many. I have enclosed one dollar for 20 Memorial Towers of December 1.

May God continue to bless and direct you, and may He bless the memory of our dear Pastor Russell.

Yours in the Hope, awaiting the glorious kingdom, 
Fanny E. Hazlett—Pa.

DEAR BRETHREN:—

I am writing to you to say that I am dissatisfied with some of the statements in the latter part of our dear Brother Russell's writings, making merchandise out of his work.

If this should go on, there is no knowing where it might end. I don't think that anybody should presume to compile Brother Russell's works but the Watch Tower Bible and Tract Society. They really belong to the Society. Brother Woodworth and Sister Seibert did some of this, but they turned it over to the Society and it received the benefit of it.

You will understand my view in the matter. I am sympathetic with Brother Russell's friends, who have been placed upon the great- those who are still working on the former Volunteer matter will at once cease.

We are not surprised that one so noble, so worthy, so utterly great as our Pastor Russell could not have been satisfied with the present wonderful life! Even now its fierce winds stir the world-wide sea; but when its waves shall swell to mountains stately, Will its resistless billows sweep over me?

There is a great comfort to the Lord's dear, tried and tempted ones in the prophetic words of inspiration given us by the Prophet of God. "Your brethren thereafter shall cast about for their(dead) master. Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) Let us, then, be of good courage—our deliverance draweth nigh! The rebuke of his people has gone forth from on high, and as the Lord hath spoken it! Nevermore can the shafts of malice and envy touch our beloved, glorified Pastor and friend! Is this not cause for great rejoicing, even while we await our "change"?

We will never suffer any more, never again be weary—he was often so weary here, though never a complaint or murmur did he express. I love to think of the ineffable glory of his present wonderful life! I often wonder just what he is doing now, what his every act is, what his face looks like. His glories are constantly revealing themselves to him. How loving of our dear Lord to thus glorify him, to give him such a grand and sweet surprise, when he was expecting further laborious experiences here, still greater pain, weariness and suffering in that dear, tired body—with perhaps at the end a death of violence.

How we rejoice with him and for him, and how earnestly we pray for grace and wisdom from God to guide them. The Lord's blessing is still upon his people and upon his work, and everything therefore goes well at the Brooklyn Tabernacle and Bethel.

Brother Russell, shortly before his death, placed an order with a firm in France to supply us with 1,000,000 Postcards containing forty choice selections from the famous slides used in the PHOTO-DRAMA OF CREATION. The shipment was expected to arrive in Brooklyn before the holidays, but owing to the war conditions abroad, it was delayed and did not arrive until this week.

PHOTO-DRAMA POSTCARDS—450,000

These choice selections of Postcards are put up in packs of 500. It is proposed to sell them at 50c per pack, postpaid. On the address side of each of the postcards to the left, is an explanation of the picture in the words of Brother Russell. Each scene is in appropriate colors; there is nothing like them on the market.

THE LORD'S VOLUNTEER ARMY

[First appearance of notice in this form.]

Many of the friends have written that they are desirous of doing more in the harvest work, and have asked if they may now not cooperate in the work of our dear Pastor. The output of the volunteer matter this year has been progressing very rapidly and satisfactorily. The friends have been zealous in the work, realizing that in all probability it will not be long before the night cometh in which we can work. Others, unable to do much in the distribution of tracts, co-operated in other ways, and the Good Hopes have been coming in beyond our expectations. We are confident that the dear friends will be glad to have this information from Headquarters, and to learn, further, that the matter was a resolution passed by the shareholders of the Society at the annual election of officers at Pittsburgh (which annual election has been held regularly for many years) the Office management at the Tabernacle has been placed upon the greatest efficiency basis possible and operated with less help, notwithstanding the fact that the volume of work done and the general receipts have been larger during the present fiscal year than during the corresponding five months of last year. The Lord's blessing is still upon his people and upon his work, and everything therefore goes well at the Brooklyn Tabernacle and Bethel.

All this has opened the way for another issue of Volunteer matter for this year. We now have it under way, and feel sure that all will be pleased with it. It has to do in an important sense with present conditions, and is very timely. We are hoping it will contribute much toward an awakening to an appreciation of the beauties of the truth and of the long-expected kingdom of peace, which will be "the desire of all nations."

It is not our thought to interfere with the distribution of the last Volunteer literature—"THE WORLD ON FIRE"—but if those who have completed their labors will advise us of many copies of the new issue they can use, and if those who are still working on the former Volunteer matter will at once...
advise us how many they can use when their present supply is distributed, we will be in a position to estimate the probable number needed.

We believe that all will agree that this is undoubtedly the most opportune time in the history of the Gospel age to witness to the truth and to the rapid approach of the kingdom, and we believe that the new volunteer matter will fit the situation well.

IN RE EMPLOYMENT BY MENA FILM COMPANY

Many letters are coming to us from brethren all over the country enclosing a letter sent to them by the Mena Film Company, inviting the friends to accept employment to represent said Company. Many of the friends inquire as to what their duty is not to be determined in money values, but must be measured by the amount of true happiness brought into the lives of the largest number. The man who attains to this position of greatness must do so through adversity, and for this there is a reason.

Since Adam and Eve forfeited the joys and beauties of Eden, there have been two opposing forces contending in the universe—good and evil. God is the perfect expression of goodness; Satan, the very personification of evil. All of the sorrows of the human race are traceable to the machinations of Satan and his coadjutors.

Every human being that has lived upon the earth has fought either under the banner of the Lord of righteousness or under the leadership of the evil one—Satan. Every one in the world is fighting under the one or the other standard. All who have fought under the Lord’s banner of righteousness have done so willingly. The Lord coerces the will of no man. But the great mass of the soldiers of the adversary have fought under the compulsion of the world. They were bound in the bond-servitude of evil, enslaved by the wrongful act of the first man, and unable to extricate themselves from this slavery.

REMARKABLE TRIBUTE TO PASTOR RUSSELL’S WORTH

It follows, therefore, that every man who achieves real greatness must be a brave and valiant soldier of righteousness. An apostle of light, he is often made to appear evil by his adversaries; whereas the great adversary and his coadjutors often appear in the garb of angels of light, thereby deceiving many. Century after century history has repeated itself in this respect. Why? We answer. Because the same great forces are constantly warring against each other, the evil always opposing the right.

The world has produced some great men. Some men, by reason of their untiring struggles, have become great; while some have attained greatness by reason of God’s special favor. Not since the days of the Apostle Paul has there lived in the world a greater and better man than Pastor Russell. We say this advisedly, because in that time no man has been so deeply used to bring lasting blessings to a number of people. He, as a servant of the Lord, brought to them in clear terms the glad tidings of salvation found in the Scriptures, which Jesus first began to speak upon this earth. For centuries the adversary and his coadjutors have belittled him, and sought to destroy him. But hardly had the Lord’s volunteer army been raised when he was given greater light to shine upon this message, and he used Pastor Russell as his special instrument in directing to that light. If Pastor Russell was a follower of Jesus (and no one who knew him could doubt it), why should any one hate him? Searching for the true answer to this question, we find that the life and experiences of our Lord Jesus shed a great flood of light upon the matter.

The Lord’s volunteer army is a large one, and, armed with the weapon of the truth, is mighty through God to the pulling down of strongholds of error. A high thing that exalthish itself against the knowledge of God.” Minute men and women are needed at this hour; but the first ammunition provided for the year needs to be fully cleared away before the battle begins.

When ordering please mention Vol. 9, No. 5.

The Greatest man that ever lived upon the earth was Jesus of Nazareth. He was the greatest Reformer of all times. He accomplished this wonderful work, not because he was the Redeemer and Savior of the world. Yet, he was “despised and rejected of men, a man of sorrows and acquainted with grief.” Why? We give the answer here that we may show why those who have stood for righteousness have always been bitterly persecuted and maligned.

Eighteen centuries before Jesus came in the flesh, God had made a covenant with the nation of Israel. He favored them above all other peoples of the earth. He gave them a code of perfect laws. He sent his prophets to teach them. He blessed them far above their neighbors. But, he made the perpetuation of these blessings dependent upon their obedience to him. Many times their leaders became disloyal and led the people away from God, and for this he punished them. When they repented, he would again bless them, and again they would become unmindful of his blessing. Near the close of the long period of God’s favor toward them he said, through his Prophet, “You only have I recognized of all the families of the earth: therefore I will punish you for all your iniquities.”

In addition to giving them the Law, God instituted among the Jews the Levitical priesthood. It was the duty of the priests to instruct the people in the way of righteousness, and to keep them in mind of the coming Seed of Abraham, through which they would receive a lasting blessing. Jehovah did not authorize any sect or division amongst them.

When Jesus came to earth he found a marked departure from the teachings that had been given to Israel through the holy prophets. Gradually, near the close of the age, there had come into existence certain religious sects, to wit: Pharisees, Sadducees, Essenes, Nazarenes, Enochites, Orphians, Gnostics, and others. These sects had mixed with the true Word of God doctrines which they had borrowed from heathen philosophers. They were given over to great formalism. They pretended to worship God, but only upon their own terms. They lived after the fleshly and worldly manner, and were removed far from him. Their leaders were proud, high-minded, heady, self-willed and egotistical. They practised fraud and deceit upon the people. The Pharisees would stand in the streets and utter long prayers. They were hypocrites, and their prayers were not accepted by God. They were false teachers. They oppressed the widows and orphans, making their burdens grievous to be borne. They knew well that the Scriptures taught the coming of Messiah; but they reasoned that if he should come, he would select them above all others as his chief ones, because of their greatness of learning, and their superiority to the common people.
PHARISAICAL CLERGY DOOMED TO DISAPPOINTMENT

But these religious rulers were doomed to disappointment. Instead of coming in might, they came in meekness and lowliness. They came meek and lowly of heart, giving his Father all the glory for what he said and did. He taught the people how they might attain life everlasting in a state of happiness. “He spoke as never man spake” before, in fulfilment of the prophetic statement, “Go to my disciples, and say: ‘As the Father has sent me, I also send you.'” (John 20:21) “The Jews have set their hearts on them: they are blind to God’s plan of salvation—These have further been prominent and powerful now. One could do would alter its foreordained destiny, and that he did up to his last hour on earth. Practically he early entered its standard of the every reformer, both those who pre-knew; and this he did until he was thoroughly for truth, until he was thoroughly still as wicked fight the instruments holding forth the Bible does not teach what for man to gain a knowledge concerning himself. Probably the been fulfilled. others began a The Calvinistic branch of Protestantism is the day in business, and still teach, the unauthorized and yet teaches, that all who are saved go to heaven, that there is no other place of salvation; that at Christ's second coming the earth will be utterly destroyed, to­gether with every one upon the earth who is unsaved. They claim to be followers of the Prince of Peace, yet urge rulers and people to engage in war. These have further taught, and still teach, the unauthorized and wholly unwarranted doctrine that no one is authorized to preach except he be first ordained by a body of clergy­men, designated by them for that purpose. When pitted with ques­tions, the clergy have, as a rule, waved them aside, intimating, These questions are too deep for you; just have faith in what we tell you.”

DRIVEN TO UNBELIEF

Young Russell believed that the Bible taught these theories, because the clergy taught them. Up to that time he had not given the Bible a careful study. As he brooded over the con­dition of the unfortunate race, he reached the conclusion that a just, wise and loving God could not be the author of such foul inventions as having a hell of torture in fire and brimstone. Instead of coming with great might, the apostles and the common people, designating themselves “the Clergy,” the world, to alter it, yet Jesus pointed out that the great objective of the Christian was to be the kingdom of God, and to this end he taught his followers to pray, “Thy kingdom come.” He emphasized the fact that his second coming would mark the beginning of the blessings to mankind which God had promised through the mouth of all his holy prophets, and that these blessings could come in no other way or time. Neither Jesus nor the apostles ever laid claim to being clergymen. Such a thing does not appear in church history until the close of the Jewish age, and still teach, that all who are saved go to heaven, that there is no other place of salvation; that at Christ's second coming the earth will be utterly destroyed, together with every one upon the earth who is unsaved. They claim to be followers of the Prince of Peace, yet urge rulers and people to engage in war. These have further taught, and still teach, the unauthorized and wholly unwarranted doctrine that no one is authorized to preach except he be first ordained by a body of clergymen, designated by them for that purpose. When pitted with questions, the clergy have, as a rule, waved them aside, intimating, These questions are too deep for you; just have faith in what we tell you.”

WHY ERROR OPPOSES TRUTH "DARKNESS HATETH THE LIGHT"

Darkness always opposes the light. As the light progresses it exposes the darkness, and causes the disciples of error to fight the instruments holding forth the light. This is illustrated in every branch of science, as well as in religion. To illustrate: A doctor has been practicing according to the methods adopted a century ago; he knows no other methods and makes his liv-
ing by those methods. Modern scientists bring forth new methods of treating diseases, and a doctor sees that the new methods will not only destroy his theories, but will likewise deprive him of a livelihood. The spirit of selfishness that is in every man to a greater or less degree manifests itself, and causes him to resist the new methods. On the other hand, the people who are proved the benefit of the new methods, would gladly receive them.

This has been true of all professions. It is not necessary for us to suppose that those who oppose progress and enlightenment are always men who are wilful wrong-doers, but the majority of these, we believe the more proper, to look at the matter is that self-interest blinds many to real advancement.

The clergy for centuries have been following the teaching of their predecessors, who have told them that the man made deep, and it is difficult for them to get out. The majority of these have been content to follow this course; their collections come at regular intervals and their livelihood and prestige depend upon holding the people in subjection to their manner of thinking.

WHAT PASTOR RAUGHT TURNED ROSE ON HELL OR THE CREEDS AND PUT OUT FIRE

When Pastor Russell ascertained the beautiful and harmonious teachings of Jesus and his apostles, and that all these harmonized fully with the Old Testament, he began to turn the great searchlight of truth upon the error; and naturally this propounded a question which had been adopted and later followed by the clergy class. As one good preacher put it, "Pastor Russell turned the hose on hell and put out the fire." And that knocked down the chief prop of the clergy. He did not attack men, but merely attacked the erroneous doctrines. He had a perfect right to do; while his opponents attacked him personally.

THE BIBLE TEACHINGS PASTOR RUSSELL'S TEACHINGS

We now give the Bible teaching upon these great questions at the hands of the highest authority; and what the Bible teaches is what Pastor Russell believed and taught the people for more than forty years.

God has a wonderful plan, foreknown and prearranged by him before the foundation of the world, which plan he is working out by the agency of the messianic, anointed body called the church. From his Word we learn that God created man in his own image and likeness—perfect in organism, perfect in mind. This bestowed the power to discern between right and wrong. God now placed a Scriptural law, or a soul. (Genesis 2:7) As the Scriptures set forth, all animal creatures are souls; none possess souls. A cow is a soul; it does not have a soul. (Numbers 31:28) There is quite a distinction between a thing and having that thing. The union of the breath of life with the body produces a thing; namely, a living, moving, breathing being, which we call a soul.

Adam and his wife, Eve, were given a perfect home—Eden—and God gave to them his law, wherein he stated, in the day that they eat of the tree, they shall die. (Genesis 2:17) In other phrase, God informed them that they might enjoy the beauty and perfection of Eden forever (gradually extending this Eden until it should cover the whole earth), on the condition that they obey his law; but that to disobey would mean death. He did not say that if they disobeyed he would send them to eternal torture. No such statement can be found in the Scriptures. He did not say that their souls were immortal and could never die. It was Satan who said to Mother Eve, "Ye shall not die." (Genesis 3:1-5) Concerning this Jesus declared that this falsehood of Satan's was the first lie ever told, and that from it all other lies and false doctrines emanated.

The Genesis account sets forth that Adam did violate God's law; he was in harmony with the penalty of that law, Jehovah sentenced him to death—not to an eternity of torture. He sentenced him to hell; but the hell of the Bible is not a place of eternal torment, but of oblivion.

TIME FOR BIBLICAL TEACHINGS

For more than fifteen centuries the people have been in darkness concerning the meaning of hell, because the true teachings of the Bible were taken away in the third century by the then corrupt church leaders, and the theories of men were substituted therefor. We have now come to the close of the Gospel age, to the time when greater light than ever before is shining upon all things, and when every hidden thing is being uncovered. This has been true during the past forty years, and it is time to bring the truth more and more to the light and brighter. Within this comparatively brief period more light has been turned upon the true teachings of the Bible than during all the centuries since the days of the apostles. Briefly, we give the Bible teaching concerning hell:

The only word in the Hebrew Old Testament translated hell is sheol. Every educated minister knows that this is not a place of eternal torture, but that the word means the tomb, or the condition of death. Jacob declared: "I will go down into hell (sheol) to my son mourning." Surely Joseph was not in eternal torment. "If evil befall him (Benjamin) by the hand of my brothers, then shall I bring down my gray hair in sheol (sheol)." (Genesis 37:35; 42:38) Job, after losing all his earthly possessions and his children, and then being afflicted with a loathsome disease, prayed to God that he might go to hell (sheol, the grave), and there rest in silence. (Job 14:13) The behavior of the mentally diseased of Jesus, stated that Jesus went to hell (Psalms 16:10); and the Apostle explains this in Acts 2:29-34 to mean the tomb.

In the New Testament the Greek word hades is translated hell. Hades has the same meaning as sheol. The word Gehenna is also translated hell. It has not the thought of conscious torment, but represents the condition of complete annihilation, eternal death, from which there is to be resurrection. (Matthew 10:28.)

The clergy teach that the dead are more alive after death than before, whereas the Scriptures teach exactly to the contrary. The Psalmist says: "What man is he that liveth and shall not see death! Shall he deliver his soul from the tomb?" (Psalm 89:48). "In the dust shall he rest, in the grave, shall he be in his place." (Psalm 146:3) He did not say that he would lie in a place of eternal torture, but of oblivion.

EXCEPTION CONFIRMED WHICH HOLDS SO MANY DEAD

Except for God's love manifested toward mankind, all would have perished forever, for the reason that "the wages of sin is death," not eternal torture (Romans 6:23); and death means the complete cessation of life. The fear of eternal torture has been brought about by the devil, in order to shun Jehovah as a friend and to repudiate his Word as a mockery. The Prophet plainly tells us that such doctrines are taught by the precepts of men and are not in harmony with the Lord's word, the Bible.—Isaiah 28:13.

For more than three centuries there has been great sorrow in the earth, and that sorrow is now greatly intensified. Billions have gone into death after much suffering. The clergy have held out no message of comfort to the vast majority of these, before they died, to the ignorant, to the poor, to the one who remained behind to mourn them. Truly the prophet has said: "The earth is old with centuries, But not for this she bows her head; Close to her heart the sorrow lies— God has not sent his Son to the earth to die and to die, that mankind might not perish, but have everlasting life. When Jesus came he brought "glad tidings of great joy to all people." He said: "All that are in their graves shall hear the voice of the Son of God and shall come forth."—John 3:16; 5:28, 29. R. V.

The resurrection of all men is made possible because of this fact: A perfect man sinned and through him condemnation came upon all. Through the willing and substitutionary sacrifice of another, all have an opportunity for the resurrection of all. (Romans 5:12, 15-21) This was the only means whereby man could justly be released from the penalty resulting from Adam's sin. No man on earth could meet this requirement; and for this reason, the Scriptures inform us that Jesus was put to death a human being and to die, that mankind might not perish, but have everlasting life. When Jesus came he brought "glad tidings of great joy to all people." He said: "All that are in their graves shall hear the voice of the Son of God and shall come forth."—John 3:16; 5:28, 29. R. V.

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HE TAUGHT THE PEOPLE

The clergy of Jesus' day not only opposed the teachings of Jesus, but also tried to prevent the people giving heed to these teachings. Rebuffing them for the course, the Master said, "Woe unto you, scribes and Pharisees, hypocrites! for ye hath made the heaven and the earth by the word of his mouth; and yet say, 'Who is like this man?' the Pharisaical clergy sarcastically said, 'Are ye also deceived? Have any of the rulers or the Pharisees believed on him?"—John 7:45-48.

The following is from a letter which has taught the people the truth has received similar treatment at the hands of that portion of the clergy element who have not possessed the spirit of the Lord, but the spirit of the adversary. When certain of the disciples of Jesus were preaching the truth after Pente-
coast, and were termed at the instance of the clergy—"a frost-card with Christ. Jesus shall constitute the seed of Abraham ac-

Our Lord Jesus taught his disciples to pray for the com-
ing of his kingdom, and made known the fact that its establish-
ment would mark the beginning of the blessings to all man-
kinds, the kingdom of God, which was to be the reign of God.

As an example of our Lord's many references to the kingdom of God, let us quote this

"THE CHURCH WHICH IS THE BODY OF CHRIST"

Long centuries ago Jehovah gave an oath-bound promise to Abraham, and renewed it to Isaac and to Jacob, saying, "In thee and in thy seed shall all the families of the earth be blessed. (Galatinas 3:16, 29)"—Galatians 3:16, 27.

All who have been baptized into Christ—that is to say, all who during the present age have been immersed into Christ's death by a full consecration to do the Father's will—will put on Christ; and these, continuing faithful unto the end, shall have part in the first, or chief resurrection, and together with Christ Jesus shall constitute the seed of Abraham according to promise, and shall reign for a thousand years for the punishment of those not having the spirit of the Lord, those who have opposed the light of present truth. • The clergy have constantly persecuted him for so doing. More than four thousand newspapers from time to time published his works, and were destroyed; and a hundred and sixty of his writings were saved. • St. Luke assigned this reason, "being grieved that they taught the people and preached through Jesus the resurrection of the dead."—Acts 4:1-4.

Pastor Russell's arguments another part of his. fun as a frost-card against North America; parousia, Hussell delivered.

"But the end of all things is at hand; therefore be ye watchful in your prayers. And above all things have fervent love among yourselves; for charity shall cover the multitude of sins. Blessed is he that readeth and keepeth the words of this prophecy. And he that shall cause any to stumble, he shall himself fall. That the blessing of the people, and the present age end as a thief, as foretold. (Matthew 12:35) "Speak not evil one of another, brethren." (James 4:11; Titus 3:2)

Hence a great time of trouble, and the announce-
ment of the great event of the end, the event to be fol-
lowed of the people, the nations, and the world, the event that will follow the great shaking and overthrow of the institutions of "this present evil world," will be the event to which the people all look forward; it is the event that will bring forth evil things. (Matthew 12:35) "Speak not evil one of another, brethren." (James 4:11; Titus 3:2)

No person ever gave testimony against his moral character. Not being able to answer Pastor Russell's arguments concerning God's plan of salvation, the clergy of evil and corrupt sects indulged in their usual character. One of the best evidences of the falsity of their charges is the fact that no person was ever produced who gave testimony against the moral character of Pastor Russell. To his dying day he was able to say, "I probably very few men aside from the Lord could say, that he had lived a life of absolute celibacy.

Time will not permit the examination here of each of the charges the clergy made against him, but they all have been answered fully in the present volume. Pastor Russell's actions and teachings were an easy emulation of the teachings of the Bible, and he lived up to the spirit that is given in the words of the apostle: "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS," which the author wrote from personal observation and knowledge of the facts, and which can be obtained from the office of the Watch Tower Bible and Tract Society, 17 Hicks St. Brooklyn, N. Y., by merely sending a first-class postage therefor.

DARKNESS AND DAWNING

At this time the whole world is torn by war, pestilence, famine and like terrors. The Bible states, "It is the hour of the end; and the hour of the patience of the nations is come, and this whole world will have war and trouble, and have also urged the embroilment of these United States—now accomplished. Long has it been the desire of honest hearts amongst the people to have peace. Jehovah declares that after this great shaking and overthrow of the nations peace will come, just as the prophet gives a beautiful picture of the reign of Christ Jesus and the blessings that will follow for the people, saying, "From the rising of the sun (the Sun of Righteousness, The Christ, which will rise at the beginning of the age with healing in his beams) unto the going down of the same (the end thereof), my name shall..."
be great among the nations; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the nations, saith the Lord of Hosts."—Malachi 1:11.

St. John the Revelator, depicting in vision the blessings that will come to mankind, says:

"And I saw a new heaven and a new earth (new order of things); for the first heaven and the first earth were passed away, and there was no more sea (turbulent, anarchistic masses). And I, John, saw the holy city, the new Jerusalem (the church glorified), coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."—Revelation 21:1-5.

HUMAN RACE TO BE RESTORED TO PERFECTION

As a sample of the Scriptural message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his Studies in the Scriptures, pages 191 and 192:

"The Apostle Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to glorious perfection and to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment on the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty and radiant countenance which has filled the hearts of many with joy.

Jesus the True Vine

This article was a reprint of that entitled "The True Vine and Its Fruit," published in issue of April 15, 1905, which please see.

"Branches in Christ the Vine!
O union best! Not tongue nor pen can give
All that this wondrous thought doth comprehend;—
How glorious in Jesus thus to live!

"His fruit we bear; our Husbandman
Doth prune his vine, that more and more our life
May yield rich fruitage to our Father's praise;
And so we bow submissive to his knife.

"Our life, our strength, our joy,
We find in Christ; He is all in all;
His pulsing life the only all our being flows;
To him we're bound in Love's overmastering thrall."

The Importance of Self-Control

This article was a reprint of that entitled "The Wine of False Doctrine," published in issue of March 15, 1907, which please see.

In RE MILITARY LAW

A Bill is now pending before Congress which, if passed, will regulate selective conscription for Military service. Many of the friends are inquiring about this. In due time The Watch Tower will contain a statement advising the friends of the conditions upon which exemption may be granted by the Government from Military service, and what steps will be necessary to obtain such exemption.

Our statement in the April 15th issue of The Watch Tower related only to state laws. If a Federal law is enacted, application for exemption should be made according to its provisions.

We have confidence that Congress will give due consideration to conscientious objections. In the States all will be required to register. There is no objection to this, and there is no reason why any one should hesitate to register and answer the questions as required. Let us be law abiding.

The Commission of a Christian

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called the priests of the Lord, that he might be glorified."—Isa. 61:1-3.

Every man who is elected to an office of honor and trust in a Government receives a commission. His commission is a formal, written warrant, or authority, granting certain powers or privileges and defining the performance of certain duties. The various officers, legislative, executive and judicial, of the United States and of the different States, before entering upon the duties of their respective offices, receive such a commission, or warrant of authority. If a lawyer be elected to a judicial office, his commission confers upon him the performance of duties that the officer, should he neglect these duties or fail to perform them, and devote his time to something else, he would be regarded as an unfaithful officer. In many jurisdictions the people, by vote, would recall him and deprive him of his commission, or authority. All recognize the necessity thereof. The Government very jealously guards such officers in the performance of their respective duties, and by law provides that they shall be relieved from molestation or threat of the fact that they may uninteruptedly perform the duties of the office to which they are elected and commissioned.

A Christian is one who has received from Jehovah a very high commission. He has surrendered his will to the will of God; he has entered into a covenant, or contract, with Jehovah by sacrifice. He has agreed to renounce all earthly hopes and prospects to follow in the footsteps of Jesus, his Redeemer (1 Peter 2:21), and faithfully to perform his duties and obligations as a Christian—obligations which have been placed upon him by his commission, or warrant of authority, and the per-
performance of which is essential to his sharing the glorious resurrection of his Lord and Savior, Christ Jesus. A Christian, appearing before a congregation of St. Paul, earnestly desires of performing the duties of his office, "if by any means, he might attain unto the resurrection of the dead. Like St. Paul, he says, "But one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press along the line towards the prize of the high calling of God by Christ Jesus." (Philippians 3:13, 14, Diaglott) The Christian who faithfully performs the duties which his Christian commission enjoins upon him is promised partial or total resurrection. He is not to be "untung" the first born from the dead—that in all things he hath done by our Lord and by the Spirit.—Romans 6:3, 4.—He is begotten and anointed with the holy Spirit as the Son of man to perform that commission faithfully. Jesus expressly so applied this to himself. (Luke 4:18, 19) From Pentecost until the present time, all who are baptized, being baptized into the death (Romans 6:3) have received this anointing of the holy Spirit. (1 John 2:20, 27) Jehovah has provided in his Word clear testimony whereby one may be enabled to determine for himself whether he has received this anointing. (Romans 8:14, 16, 17) Therefore it is the duty of all having received this divine warrant, or authority, or commission, to perform the obligations which they have assumed.—Luke 6:12; 14:28-35.

THE CHRISTIAN'S DUTY

The Scriptures show that God has a great plan which he is working out in an orderly manner. It has pleased him to deal through human agencies. He dealt with the Jews for eighteen centuries, using that people to make types and pictures of the things of the kingdom of God, as well as giving them the fulfillment, and they may therefore be taught, the nations of the world to see these prophetic statements in the course of fulfillment, and they may therefore be taught to love, and begetteth the seed of the kingdom of nations gathered together; the Lord of Hosts musterreth the host of the battle; they come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land."—Isaiah 13:3-5; 34:1,2.

"Come near, ye nations, to hear, and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies."—Revelation 15:2

Again, referring to the same time, our Lord Jesus said: "For nation will rise against nation and kingdom against kingdom; and there will be earthquakes (literal and symbolic) in various places; there will be famines. These will be the beginning of the birth pangs."—Mark 13:8.

It is the great privilege of every Christian now living on the earth to see these prophetic statements in the course of fulfillment, and they may therefore recognize that the day of God's vengeance is now at hand. Since his commission places upon him the obligation of declaring this day of vengeance, any Christian who sees that these great Bible prophecies are now in process of fulfillment and who fails or refuses to tell forth the meaning thereof, proves himself disloyal to the Lord and to the terms offered. The Christian who has been baptized must be "faithful until the coming of the Lord and the resurrection from the dead. God has had some faithful ones in the world who have proclaimed his message and done this very work. Thus it is observed that the commission of the Christian is one of active service by doing good unto others. The Apostle Paul expressed the obligation in the following words: "With all thy heart, I have nothing to glory of; for necessity is laid upon me; yet, woe is unto me, if I preach not the Gospel!"—In harmony with my commission.—1 Corinthians 9:10.

(2) "To proclaim the acceptable year of the Lord." This acceptable year is the period of time in which our heavenly Father is willing to "declare" or "open" the way for their acceptance. It is the period when Christ takes unto himself his commission, or of the body of Christ. The Lord covers the entire period of the Gospel age from Pentecost until the last member of the kingdom class has been called, begotten and developed, and will be ready to begin the "last work" when Christ takes unto himself his commission, or is "brought into a body," as enthroned and as the first-fruits in his resurrection for the resurrection from human to spirit beings to be with their Lord. The message to the world will come later.

"And the day of vengeance of our God." The Scriptures clearly show that the vengeance of God is a period of time at the end of the gospel age, when great trouble, sorrow and distress shall come upon the nations of the earth; that it comes particularly as a result of the disregard of those who claim to be Christians of the teachings and admonitions of God's Word of truth. The Word of truth, the Word of God, shows that God's message has been faithfully delivered to the people, and heard by them, the day of vengeance upon the nations would have been unnecessary. But Jehovah foretold that there would be "a day of vengeance", as well as a day of salvation. (Isaiah 13:8, 9; 19:10, 11) "So then, those who are too late to respond will be pardoned by God's vengeance on the nations and there would be "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming upon the earth" (Revelation 6:12). This is the great privilege of every Christian now living on the earth to see these prophetic statements in the course of fulfillment, and they may therefore be taught to love, and begetteth the seed of the kingdom of nations gathered together; the Lord of Hosts musterreth the host of the battle; they come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land."—Isaiah 13:3-5; 34:1,2.

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wonderful privilege, then, the Christian has at this time! The earth is full of broken hearts, many, doubtless, have ears to hear the message that will soothe and comfort them. The duty and privilege of the Christian is to give forth this message.

(5) "To comfort all that mourn." Is it the duty developing on the Christian to comfort all those that mourn? Even so! But how is it possible for the Christian to comfort all that mourn at this time, seeing that many will not listen now to the message of comfort? We answer: Before this part of the commission was fully accomplished the entire body of Christ must be fully developed and made perfect. All who have received this anointing of the holy spirit are commissioned to do unto their brethren a sweet and blessed service, which is:

(6) "To appoint (that is, to give the exceeding great and precious promises contained in the Word) unto them that mourn in Zion (the true saints who are yet in some branch of the nominal church, distressed by worldliness, and who know not the remedy) to give unto them beauty for ashes (to point them to the beautiful promises concerning the resurrection of the dead), the oil of joy for mourning (taking away their sadness and turning them to the joy of the Lord), the garment of praise for the spirit of heaviness" (removing their heaviness of heart by showing them the falsity of the creeds as contrasted with the glorious arrangements of the Lord for the blessing of all mankind).

All Christians must first be comforted. God's channel for bringing comfort to his people is his word. But none can understand his word, who are not in the truth. The Prophet has declared that during the Gospel age God would pour out his spirit upon his servants and handmaids (upon godly men and women); and that after those days (during the Millennium) he would pour out his Spirit upon all flesh. During the Gospel age the Christian alone is able to understand and appreciate the Bible as God's Word of Truth. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4.

SOME PRECIOUS PROMISES FOR ZION'S COMFORT

The Christian has many perplexing questions to decide and is much perplexed to decide the same without aid. To such the Lord has said:

"Trust in the Lord with all thine heart, and lean, not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

As the stress upon the world grows, the trials of the Christian increase; but when he understands the purpose of these trials he rejoices. To such the Apostle says:

"That the trial of your faith, being much more precious than gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

The Christian finds that to perform his duties, striving to perform them righteously, is a great trial. He shall have for his comfort the promises of the Lord, that the tree of life, which bare twelve manner of fruits, is set in the midst of the new kingdom, and the members of his body shall turn from mourning to gladness; and the nations shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name which the Lord shall name! Thou shalt be called a holy nation, a national of priests, a royal diadem in the hand of thy God."—Isaiah 62:1,3.

WHY GOD IS TRAINING THE CHRISTIAN CLASS

It must be apparent to all who carefully look into the matter that Jehovah has devoted the long period of the Gospel age to selecting and developing Christians, followers of Jesus, permitting them to have hard experiences that they may be the better prepared for some special purpose and work to follow. He is himself the great God of comfort, and has made provision for those who come to him, that their hearts may be made glad. The Apostle Paul expresses God's purpose when he says:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God; for as the sufferings of Christ abound in us so also aboundeth by Christ."—2 Corinthians 1:3,4.

"That they may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God: for as the sufferings of Christ abound in us so also aboundeth by Christ."—2 Corinthians 1:3,4.

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Again the child of God hears the Lord saying to him: "My grace is sufficient for thee."—2 Corinthians 12:9.

The Christian suffers many afflictions. He realizes the truthfulness of the statement that "All who live godly in Christ Jesus shall suffer persecution." But he bears the reassuring words of comfort:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17.

Men of the world seek the glory which is as a fading flower; but the Christian has the glory of God and he which far exceeds anything the world can give, and which no one of earth can know—a glory which is eternal.

The Christian recognizes in these strenuous times that upon every one of Christ's followers are strife and complaint, corrosion and conflict. He keenly realizes that his comfort is the assurance of the Lord's performance of his commission, or authority, of necessity must bring persecution upon him; but for his consolation and re-assurance the Master says to him:

"Blessed are the meek for they shall inherit the earth."—Matthew 5:5.

The Lord has been selecting those who are willing to undergo hardships, misunderstandings and persecutions for his sake. He foreknew the great difficulties that the followers of the Master would have, and foreknew that the trials and the trouble and the triumph, and the sacrifice and the glory, and the hope of the Christian are channel for the Gospel age and the Christian alone is able to understand the import of the signified promises of the future restitution through the Mediatorship of Jesus Christ. The Christian has many experiences that are difficult for him to understand, but the Lord sends us the word of cheer through his "chosen vessel":

"But the Lord said unto me, What have I done unto thee, that thou art so bitter against me?"—Psalms 102:18.

The Christian, beholding so many dangers upon every side, might quail before his hosts of enemies, fearing violence or other ills. But for his comfort, he shall hear his Lord and have peace with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—Psalm 116:15; Matthew 10:28.

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26) Then the poor Jews who have suffered indescribable horrors in the great war that is now devastating the world say, "Lo, this is our God; we have waited for him and he will save us. This is the Lord; we have waited for him: we will be glad and rejoice in his salvation."—Isaiah 25:9.

The Apostle Paul says: "For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Romans 8:22)

19) The people of earth are in great sorrow and distress! The trouble in the world must of necessity increase until all the nations are exhausted, until the heady and proud are brought low. Then, but not until then, will they be in an attitude of mind and heart to receive comfort. God's means of comforting them will be through the ministration of his Spirit by teaching them his great plan of salvation. This will be done during the Millennial reign of Christ. There will be no war, no death, and the comforters will be Jesus and his holy, the church.

The people of the world have long been kept in ignorance of God's purposes, but during the reign of Messiah they shall know the truth as the Lord has promised: "He will destroy in this kingdom the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory; and the Lord God will wipe away tears from all faces; for the Lord hath spoken it." (Isaiah 25:7, 8) "Then the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the sea."—Habakkuk 2:14.

It will be the blessed privilege of those Christians who faithfully perform their covenant, who faithfully carry out the terms of their commission in this present time, to be instruments of Jehovah to restore the peoples of earth—this time upon a basis of justice and righteousness—and to bring blessing to the sad and comfort to all that mourn. A Christian thus seeing his privileges and opportunities appreciates the necessity of keeping himself aloof from the entangling conditions of the world and of preparing himself for the glorious work which shall follow. Such preparatory work of the Christian is his specialty at this time.

Let us then, dear brethren, be active and energetic in the performance of the duties the Lord now gives us, that we may lend our influence in God's work and witness for the Lord. We have less to do than the Apostle Paul did. The Lord has set before those who love him supremely and prove their love by their loyalty, even unto death. Let each of us daily be more and more worthy of the name "servant of the people," given to one of the Lord's faithful ones, which means, "Comforter of the brethren!" Let us have the holy Spirit abounding in us more and more! Let us be the Lord's faithful representatives, channels of the holy Spirit, to spread his message of truth; and, finally, when our course here is finished, we shall be received by him into glory to carry out his future purpose of blessing all mankind!

THE THOUGHT OF CHRIST

And Christ is ever the Lord of old, When his Peace, be still! to the waves was told.

"Over and over it comes to me— The message of comfort from Galilee: The voice of Christ through my storms I hear, "Lo, it is! there is naught to fear."

CONGRESS ENACTS CONSCRIPTION LAW

PROVISION MADE FOR EXEMPTION IN CERTAIN CASES

"Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."


Readers of The Watch Tower throughout the country have been inquiring about "Military conscription in the United States. We have promised to publish a statement as soon as conscription should become a reality by law. This is our first opportunity to do so.

All true Christians are law-abiding citizens, because the Scriptures command them so to be. (Romans 13:1-9) But God's laws are higher than the laws of human institutions. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." (Isaiah 55:9)

Where the laws enacted by man are contrary to the laws of God, then it is for each one to govern himself by his own conscience as to whether or not he will be controlled by the law of man or by the law of Jehovah. Jesus, the great Master-Teacher, made clear the duty of a Christian under such circumstances, when he said: "Render therefore unto Caesar (civil governments) the things that are Caesar's, and unto God the things that are God's."

The law of the land commands that man shall pay taxes upon his property for the support of the government. No man shall do injury to the person, property or reputation of his neighbor; it declares that every man is endowed with the inalienable rights of life, liberty and the pursuit of happiness, and that none shall interfere therewith. These laws of man should be obeyed in all just circumstances, but the Christian is governed by even a higher and nobler law.

God's law provides, "Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness;" etc. (Romans 13:9)

Jesus said, "All they that take the sword shall perish with the sword."

(Holiday 26:22) "No murderer hath eternal life abiding in him." (1 John 3:15) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14) God's law not only commands to refrain from doing evil, but his law governeth the Christian: "If we have opportunity let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10.

War is for the very purpose of taking human life. It is legalized among nations on the ground that it is necessary. It is not needful for us to discuss whether or not the world is justified in this position. Our duty is to look at it entirely from the Christian viewpoint as related to Christians.

Voluntary enlistment means a voluntary agreement to take human life under certain conditions, those conditions being whenever the commanding officer shall direct the use of weapons against the opposing army. Involuntary enlistment, or Conscription, means that one is required to take human life in war. Many who claim to be Christians can also engage in war without doing violence to their consciences, while other Christians would grossly violate their consciences should they enter an army for the purpose of engaging in carnal warfare.

St. Paul, the witness of the Lord, plainly states to the Christian: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Corinthians 10:4.

The fundamental law of the land recognizes that every man may exercise liberty of conscience. In substance, it provides that every man may choose his own religious belief and worship God according to the dictates of his own conscience. To worship God means to render full obedience to his holy will.

To obey his will means to be governed by his law. Good men differ as to the meaning of God's law, and herein is where the dividing line of the land justly recognizes that each man shall be at liberty to exercise his conscientious religious convictions.

Then we say, Let every man who can with a clear conscience go to war, do so. With equal force we say that every man whose religious convictions and beliefs are against war, or who do not feel that he should be at liberty to exercise his conscience and therefore to request that he be relieved from the obligation to bear arms. The Congress of the United States is governed by the fundamental law of the land, and acting as the agent and servant of the people, has recognized the right of every man to be exempted from war by virtue of his conscientious objections against engaging in war. So what we are here saying is not speaking against the Government; but, on the contrary, we are calling attention to the right and liberty the Government recognizes and grants.

Thank God for the privilege of living in the United States! While we all recognize that it is not a perfect government, yet it is the best of all earthly governments. Every one who lives under the flag of the United States should be loyal to that government as against all earthly governments. No citizen of this country could be a Christian and do violence to the Government of the United States. To be loyal to the law of God we must render unto the United States Government everything that is not in contravention of the divine law.
DISPLAYING THE AMERICAN FLAG

Suppose the city or state officials should issue an order requiring, or even requesting, the display of the American flag. What should we do? We answer, We think it would be right to display the flag in obedience to such order or request. The American flag was adopted as an emblem of liberty. It is the national emblem. While some persons believe that it now represents war, this is hardly in keeping with the facts. It may represent war to those who desire war, but to those who love liberty and peace, the flag represents liberty and peace. However that may be, the displaying of the American flag is required or desired. If you do not display the flag, it should be done, out of respect to the Government under which it is the privilege of Christians to live. If an American was the guest of the British Government and was requested to display the British flag and refused to do so, it would be an act of disrespect to the British Government, his host. If a Christian, who is an alien amongst all earthly governments, should, while journeying amongst them, be requested to display a flag of the country whose benefits he is enjoying, and refuse to do so, such refusal would be failing to show the proper respect to such government. Recognizing that the Government of the United States has been the special refuge of Christian people from intolerable persecution; that it was founded as an asylum of religious liberty and freedom of speech, Bible Students are required to take pleasure in displaying the American flag—especially when requested to do so. It does not mean that by putting a flag on your house you would want to go to war.

Since the Bethel Home was established, in one end of the Drawing Room there has been kept a small bust of Abraham Lincoln with two American flags displayed about the bust. This is deemed entirely proper, having in mind what Mr. Lincoln did for the Government and for the people of the United States, and in this we see nothing inconsistent with a Christian's duty.

The Sixty-fifth Congress, now in session at Washington, has passed a law providing for selective draft into military service of the United States of all men between certain ages. Section 2 of said Act provides:

"Such draft shall be based upon liability to military service of all male citizens, of the United States, and all male persons not alien enemies who have declared their intention to become citizens, between the ages of 21 and 30 years, and shall take place and be maintained under the supervision of the President, and the President may prescribe in consistent with the terms of this Act. Quotas for the several States, Territories, and the District of Columbia, or subdivisions thereof, shall be determined in proportion to the population thereof available for military service, as shown by the registration provided for herein."

This provision of the Act means that the President of the United States may by selective draft call to arms all male citizens of the United States, and all male persons not alien enemies who have declared their intention to become citizens, between the ages of 21 and 30 years, and shall take place and be maintained under the supervision of the President, and the President may prescribe not in consistent with the terms of this Act.

Registration First

For the purpose of enabling the Government to know who may be called into such service, the Act provides for a registration as follows:

"Sec. 4. All persons liable to military service under the provisions of this Act shall be subject to registration in accordance with regulations to be prescribed by the President, and upon proclamation by the President or public notice given by the President through the press or otherwise, as he may deem proper, for the duty of such registration, it shall be the duty of every such person liable to military service under the provisions hereof to present himself for and submit to registration under the provisions of this Act; and every such person liable to military service shall be deemed to have notice of the requirements of this Act upon the publication of said proclamation or other notice as aforesaid given by the President or by his direction; and any person who shall fail or neglect to present himself for registration or to submit himself upon the terms and conditions of this Act, shall, upon conviction in the proper district court of the United States, be punished by imprisonment for not less than three months or more than one year, and shall thereupon be duly registered."

It follows, therefore, that any person who makes application for exemption because of his religious creed, or belief, from his personal liability to serve in the forces herein provided for, shall be subject to the provisions of such law, and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries including agriculture, found to be necessary to the maintenance of the military establishment or the effective operation of the military forces or the maintenance of national interest during the emergency, those in a status with respect to persons dependent upon them for support, which renders their exclusion or discharge advisable, and those found to be mentally and morally deficient. No exemption or exclusion shall continue when a cause therefore no longer exists.

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The Watch Tower Bible and Tract Society was incorporated and organized according to law in the year 1884 as a religious organization, and still is organized and exists as such religious organization. The International Bible Students Association is the same organization incorporated and organized in the year 1913 under that name according to the provisions of the laws of the Commonwealth of the United States, and its like organization, the International Bible Students Association. The members of all such Bible Classes come clearly within the provisions of said section of the above Act of Congress, and are subject to the provisions of such law. The Act provides that "Nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is a member of any religious sect or organization at present organized and existing, whose creed forbids its members to engage in war or participation therein, or in such religious sect or organization at present organized and existing, whose creed forbids its members to engage in war or participation therein, or to submit clearly within the provisions of such law, and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries including agriculture, found to be necessary to the maintenance of the military establishment or the effective operation of the military forces or the maintenance of national interest during the emergency, those in a status with respect to persons dependent upon them for support, which renders their exclusion or discharge advisable, and those found to be mentally and morally deficient. No exemption or exclusion shall continue when a cause therefore no longer exists."

The word "creed," of course, means belief. All Christians of the above mentioned religious organizations believe the Bible...
as taught by Jesus and the apostles, and therefore such teachings of the Bible constitute their creed or belief, which Bible teaching, creed or statement or belief, is amplified, elaborated upon and explained and made more easy to be understood by the teachings and writings on Bible truths as set forth in the Scripture STUDIES and THE WATCH TOWER. The Scripture STUDIES by "strangers and pilgrims" whose citizenship is in heaven, since all such have made a covenant to follow in the Master's footsteps. A stranger is an alien, and as such would not be subject to the military laws of a nation where he is sojourning. Commenting thereupon, the Scripture says, with reference to the duty of a Christian in time of war:

"Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not become parties to fight their allegiance which they recognize primarily; and we would prefer to be in the same position, as far as possible, for are not we translated out of the kingdoms of this world into the Kingdom of God's dear Son?"

"But," some one replies, "is there any subject of the Great King? And are not all the kingdoms of this world more or less identified with 'the prince of this world' and his law of selfishness? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners? It is eminently proper that we should love the truth, and have a desire to fight all the good fight against earthly laws, and rejoice that quite the majority of the new creation (Christians) live under the highest forms of civil government to be found in the world today, and appreciate this as a divine favor and blessing. Hence we neither traduce our national government nor the laws of the country, but this does not mean that we must fight for these with carnal weapons, nor that we must increase our responsibilities by voting for them." See also Vol. 1, Pages 166, 167.

Further commenting on this subject, THE WATCH TOWER, September 1, 1915, page 8, states:

"To become a member of the army and to put on the military uniform implies the duties and obligations of a soldier as recognized and accepted. A protest made to an officer would be insignificant to the public in general would not know of it. Would the Christian be really out of his place under such conditions?"

"But," some one replies, "if one were to refuse the uniform and the military service he would be shot."

"We reply that if the presentation were properly made there might be some kind of excommunication; but if not, would it be any worse to be shot because of loyalty to the Prince of Peace and refusal to disobey his order than to be shot while under the banner of these earthly kings and apparently giving them support and, in appearance at least, compromising the teachings of our Lord and Master? Of course we would appreciate it, if the person of the former—prefer to die because of faithfulness to our heavenly King. Certainly the one dying for his loyalty to the principles of the Lord's teachings would accomplish far more by his death than the one who refuses to do so. We might tell how great the influence would be for peace, for righteousness, for God, if a few hundred of the Lord's faithful were to follow the course of Shadrach, Meshach and Abednego, and refuse to bow down to the god of war. Like those noble men they might say, "If thou be the most high God, able to deliver, if he chooses so to do; but if he does not choose to deliver us, that will not alter our course. We will serve him and follow his direction, come what may.'"

"May not the soldiers of Christ well say to themselves: 'If there were no Bible, and we knew God only as earthly kings, what manner of persons ought we to be who have come into the family of God by the Spirit of adoption? Does this not show what a great and precious privilege in respect to our eternal future! How should we stand for him and for his teachings? Could we lay down our lives in a better way than by faithfulness to the principles of the Lord? For all the world to understand that he has a great and potent enemy in the world, and to be ready for conflict, and that he has promised to make all things work together for good to those who love him supremely."

It follows, therefore, that every one who is a member of the above mentioned organization, who believes the Bible as taught by the Lord Jesus and the apostles, and as explained and taught in the publications of said Watch Tower Bible and Traction Society and International Bible Students Association, is one whose religious convictions are against war or the participation therein in any form in accordance with the creed or belief of such religious organization, and whose belief or creed forbids him to participate in war in any form. It would therefore be the privilege of any of the Bible Students before mentioned holding such views to avail themselves of the exemption provision of said Military Act and at the proper time to declare his claim upon the basis of such views.

EXEMPTION MAY BE GRANTED ON OTHER GROUNDS

The Act of Congress in question further provides that the President is authorized to exclude from such selective draft for military service any person engaged in any of the following occupations, viz: Custom House clerks, mail carriers, or those engaged in the transportation of mails, workmen employed in the Navy yards of the United States, pilots of vessels, mariners actually employed in sea service, and persons engaged in agriculture or farming found to be necessary to the military establishment, or to the effective operation of military services necessary to the maintenance of national interest during the emergency.

Some of our brethren are engaged in these various vocations and in addition to their religious convictions and their privileges under the Act resulting therefrom, may be relieved from military duty in the discretion of the President. Hence it is important for each one at the time of registration to clearly state his occupation, or the work in which he is engaged.

Furthermore, some of the brethren have wives, aged parents, or others dependent upon them for maintenance and therefore, strangers and pilgrims here, and to some extent like the Hebrews, sojourning in the land of Canaan. It is proper for them to claim exemption, for as set forth in Section 3 of the aforementioned Act. At the time of registration all such facts should be called to the attention of the officer taking the census or registration.

HOW TO APPLY FOR EXEMPTION

It is understood that within a short time the President will issue a proclamation with necessary registration and selective draft; following this, the War Department of the Government will take steps immediately to register all male citizens and aliens provided for by the bill and registration in the spirit of the aforementioned Act. At the time of registration all such facts should be called to the attention of the officer taking the census or registration.

We advise the dear brethren everywhere to be calm and undisturbed about this matter; that all should be free from controversy, and be content with merely stating their views and leaving the matter there. We can accomplish no good by engaging in controversial arguments, as all such rather tend to weaken us. Let us keep in mind that all who are fully consecrated to the Lord have an understanding of his prescription, and that he has promised to make all things work together for good to those who love him supremely. Let us appreciate our privilege of quietly and in the spirit of the Master and our Lord Jesus Christ, the very example of meekness and patience, and learned of him, and that we are patiently and confidently waiting for the full inauguration of his kingdom.

"Trust in the Lord with all thine heart; lean not to thine own understanding; in all thy ways acknowledge him, and he will direct thy paths."—Proverbs 3:5, 6.
THE HOLY SPIRIT AND ITS WORK

This article was a reprint of that entitled "The Holy Spirit Promised," published in issue of May 1, 1908, which please see.

ANOTHER DAY WITH THEE

"Another day before me!
Dear Master, let it be,
In working or in waiting,
Another day with thee;

"Another day of leaping
On thy beloved breast,
Of ever-deepening truthfulness.
Of quiet, happy rest;

"Another day of mercies,
Of faithfulness and grace,
Another day of gladness
In the shining of thy face.

"Another day of progress,
Another day of praise,
Another day of proving
Thy love in all thy ways.

"Another day is dawning—
Dear Master, may it be,
On earth, or else in heaven,
Another day for thee!"

JESUS BETRAYED AND DENIED

The last five paragraphs of this article were reprinted from article entitled "The Great High Priest Arraigned," published in issue of May 15, 1899. The remainder was a reprint of article entitled "The Lord Betrayed," published in issue of May 15, 1899. Please see the articles named.

MEMORIAL SUPPER REPORTS

On Thursday, April 5th, after 6 P.M., Ecclesiastes of the I. B. S. A. the world over gathered together to observe the anniversary of our dear Lord's death. Although it occurred on a week night, and rain fell in torrents in New York, and no doubt in other eastern cities as well, the attendance was little affected; so faithful are the Lord's sheeep in observing the instruction imparted to them by the Master. This do in remembrance of Me." And while doing this the solemnity of the occasion is always deepened by the remembrance of the "participation" which the communicants enjoy both in the Body and in the "Blood" of the Anointed One—Christ Jesus the Head and the Church His Body. Three brethren officiated at the service of the New York congregation.

The corroboration of world-events with the prophecies bearing upon the last days of the present order of things, and the ever increasing signs that the Kingdom draweth very near were likewise feasted upon in the hearts of the participants. And the words of the Master, at the time of the institution of the Memorial Supper, and the fact that the realization of them is very near, were forgotten: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom.—Matthew 26:29.

Faith seems now to have almost given way to sight, and our hearts are rejoiced as we view the glories of our Home beyond the veil. As we look out over the field and see so many of Ilce precious faith continuing in their purpose to be faithful unto death.

The number participating in the Memorial Supper here in New York City, as shown below, does not include some suburban Classes which formerly met with us, but which have now grown so large that it is considered wise for them to have their own celebration. We are appending to this list all Classes which have thus far reported an attendance of from twenty up:

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<thead>
<tr>
<th>New York, N. Y.</th>
<th>917</th>
<th>hartford, Conn.</th>
<th>70</th>
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<tr>
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<td>camden, N. J.</td>
<td>35</td>
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<td>baltimore, Md.</td>
<td>123</td>
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<tr>
<td>Glasgow, Scot.</td>
<td>588</td>
<td>toledo, Ohio</td>
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<td>Detroit, Mich.</td>
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<td>baltimore, Md.</td>
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<td>philadelphia, Pa.</td>
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<td>243</td>
<td>st. louis. Mo.</td>
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<tr>
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<td>milwaukee, Wis.</td>
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<td>cleveland, Ohio</td>
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<td>toledo, Ohio</td>
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<td>diamond bluff, wis.</td>
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<td>oakland, Cal.</td>
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(152-157) [6088]
**SOME LETTERS OF INTEREST**

**ANOTHER BRAVE BROTHER ACROSS THE SEA**

**[NINETEEN YEARS OF AGE—WRITTEN IN THE GUARD ROOM]**

**My Dear Brethren:**

Greetings! You will be glad to know that your little brother in England is now privileged to share with the others the particular joy of coming into the world, although his present surroundings are not congenial to the new creature or to the flesh, one realizes how soon the Lord is. Experiences which we would naturally shrink from are taken among the "all things," because of the trustful confidence we have in our great God. His grace has guided and preserved us richly thus far, and my desire is to just continue daily to abide in him, to faithfully seek to uphold the principles we have grown to love and appreciate. Under these circumstances one is able to reflect the light by the life lived, and to be an example of the believer. The dream of my heart is that my dear Brother Russell consented to any "th' truth" of the sentence, and was in his grace permitted to pass through—through—that of being marched before the troops and hearing the sentence read over him, and was able to suffer imprisonment for 112 days with hard labor.

So I go away to prison tomorrow, dear ones. What a grand privilege! It is very sweet to suffer a little for his dear sake who has suffered so much for us. We rejoice in him. Our message to you, dear Brethren, is to keep faith and to rejoice in our privilege of remembering you daily at the throne of grace.

Some years ago, an ecclesia was formed in this city, and the Brother Russell consented to be our Pastor. We thank our heavenly Father for his provision in our Brother Russell, through whose ministries we have been built up and enabled to grow in knowledge and grace. We also thank him for having answered the prayers of so many of his saints, in that they have kept faith and unity.

While assembled in Convention (one day Convention), we desire to convey to you our Christian love, and to assure you that we have taken Brother Russell's place in our prayers and as our guiding light. We see this ecclesia unanimously resolves to accord you our unreserved and loyal support in forwarding the message to you, we nevertheless have had you continuously in our thoughts, and rejoice in our privilege of remembering you daily at the throne of grace.

Our message to you, dear Brethren, is expressed in Isaiah 41:10 and Joshua 1:8, 9, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will uphold thee, with the right hand of my righteousness." This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee; fear not, neither be discouraged." God is our strength. How strong we are in him!

With Christian love, we remain,

Your brethren by his grace and in his service,

**BRISBANE ECCLESIA.**—Australia.

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**DEAR BRETHREN:**

I want to congratulate the Editorial Committee for their forethought, wisdom and general ability. I have the March 1 Tower, and was glad to note article on fly leaf, "Warning to the Friends," also letter on page 78, top of 1st column, and the following (1st) page. Next year, I have been up against all the propositions contained in those articles; and from the fact that I was a traveling salesman for twenty-eight years and know the ways of the world and human nature, I have naturally become what the boys term "wise guy." I have been duped to any great
our dear, departed Pastor and of all at the Brooklyn Tabernacle and Bethel home were closely associated with him in the harvest activities.

LEWISTON AND AUBURN ECCLESIA.—Maine.

WITNESSING AT FUNERALS

DEAR BRETHREN:—
Your letter of the 13th came to hand this P. M., and was much appreciated. Many thanks for the careful way in which you replied to our several inquiries.

For some weeks we have felt that the matter of conducting funerals should be mentioned to you, and by you to your friends in some general way. Three very sad cases have recently come to our attention, instances in which we would have thought the dear friends would have known better how to proceed. In each of these cases some of the friends had the matter of funeral services placed in their hands, but they were unable to secure the very capable brother to conduct the services.

In two of these cases a nearby brother could have been easily secured, but the friends did not know of this until too late. They seem to have done the best they knew, but they did not know the proper way.

It would have been very simple and inexpensive to have wired you asking for someone to render this service, and a capable speaker could have been provided at small expense. The friends would have been glad to pay all the expenses, and a grateful remembrance of such kindness could have been given.

We consider these great opportunities for witnessing. So does the SOCIETY, as evidenced by the fact that mention is made of such free service on the volunteer matter.

We thought of and prayed for all of that precious faith we knew, and heard the hearty responses to our several inquiries.

The Suffolk, Va., Ecclesia celebrated the Memorial of our dear Saviour’s death on the evening of April 5, in my house, in which, in an adjoining room, lay the dead body of my wife. There were ten present, one of our sisters being absent on account of sickness. It was a blessed experience to each and all as we again commemorated the death of our dear Lord and Saviour, and once more renewed our consecrations to be dead with him.

As we partook of the emblems which symbolize his death we thought of and prayed for all of like precious faith the world over. In our daily prayers, we fail not to remember the household of faith, and in an especial manner do we invoke wisdom and guidance for the dear brethren upon whom the Lord has now placed the duty and responsibility of directing the harvest work, that they may be men after God’s own heart, as well as after the flesh, that the work may be conducted in a manner that will command his approval, and bring the best results, to the glory of his great and holy Name.

In much Christian love for all,

WM. W. MURRAY.

BAREFOOT WORDS OF APPRECIATION

DEAR BRETHREN:—

An almost too true of you and your fellow servants in the Lord W. B. SPALDING.—Ohio.

The SOCIETY has for a long time cooperated in the matter of furnishing capable brethren to speak at funeral services whenever requested so to do, whether near or far, and shall be glad to continue to render such assistance wherever possible. Requests of this character should be wired to the SOCIETY at least the day before the day and time of funeral. We will in turn wire information.

MEN AFTER GOD’S OWN HEART

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In much Christian love for all,

WM. W. MURRAY.
We made judicious use of the newspapers in advertising these meetings and feel that we have obtained results. The total cost of the four meetings will reach about $380, which was all pledged before we started the series for the public.

We feel richly entitled to more determined effort to go on to the end. With fervent Christian love to you all,

Your brother by his grace,
C. B. SHELL--Ohio.

FOUL SCANDAL'S DANGER

"Brakes on! Go slow! you do not know, You are not sure that it is so. A vagrant whisper overheard, A sneer, a shrug, a dastard word Are not sound evidence—you may Unjustly hurt a man today, The thoughtless things that people say, The vandal rumors gossip spreads, The 'I have heards' and 'Someone saids.'"

ANGEOPHONE COMPANY REORGANIZED

In a recent issue of the The Watch Tower we announced that the Angelophone Company was going out of business. We are glad now to inform our readers that this work will continue, some brethren having taken over the Company and reorganized it.

There was a legal question raised as to whether or not the Society had authority under its charter to sell talking machines, together with the records. It is our desire to be strictly law-abiding. There could be no question about the right of the Society to manufacture and sell talking records, because this is another method of preaching the Gospel. The records made by Brother Russell are unsatisfactory, but there has been such a demand for them that the Society has arranged to have these records made again, which is now being done by the same person who made the PHOTO-Drama records so great a success. The new records are clear and distinct, and easy to be understood, and will be much appreciated by everyone, especially by those who enjoyed Brother Russell's discourses. These records will be handled by the Angelophone Company, which still has on hand a few sets of records in the voice of Brother Russell.

Because of the increased cost of re-recording and remaking, and the increased cost of material, the Angelophone Company is compelled to sell these records at 25 cents each or $5 per set of twenty-five. Even at this they are cheaper than any other records on the market.

Orders should be sent to us or to the Angelophone Company, 184 Fulton St., Brooklyn, N.Y.

"WHY DO THE NATIONS WARS?

The announcement that there would be a new issue of Volunteer literature has awakened many to the importance of ordering the first Volunteer matter—Vol. 9, No. 1—"The World on Fire"—June 1. It will be time to stop when the night has so far come upon us that no one can work.

The leading article of the new volunteer matter will be: "Why Do the Nations War?" Many orders have been received for it. When ordering it please mention Vol. 9, No. 5. We had thought to make it eight pages, but after considering every detail, it was concluded, the Lord willing, to issue another volunteer number before the summer ends.

The printers are at work now upon the new issue, and orders will be filled as rapidly as the printing proceeds. There should be no delay in putting it out when it reaches you. A combined effort and systematic distribution would be best.

Whenever there are classes, orders should be sent by the Secretary, and orders should be carefully estimated on a basis of one copy for each English-speaking family. Where there are no classes individuals may order, based upon the same estimate. The literature is furnished free; but we do not pay the transportation charges.

"Finally, brethren, be strong in the Lord and in the power of His might!"

VIEWS FROM THE WATCH TOWER

"THE HANDWRITING ON THE WALL"

We append an editorial from the New York American of May 18, which we believe sets forth without exaggeration present conditions throughout the world. After certain parts we have inserted some paragraphs from Vol. IV, "The Battle of Armageddon," of the series of "Studies in the Scriptures."

The "Battle of Armageddon" was written twenty years ago, and so faithfully does it picture present events that we are driven to the conclusion that the time is more propitious now than ever for the Lord's people to work, and "The World on Fire" is excellent to begin with. People are thinking now as never before. We believe, too, that the Lord expects us to keep on witnessing as long as it is "called day." It will be time to stop when the night has so far come upon us that no one can work.

The literature is

secretary

Vol. XXXVIII

May 15, 1917

THE WATCH TOWER

Brooklyn, N. Y., June 1, 1917

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of men that in the present order of things they are between a nether and upper millstone, whose rapid revolutions must eventually, and at no distant date, grind them down to a miserable and ignoble servitude, unless interfered with in some way. Such indeed is the actual condition of things: human necessity is the feed-pipe which presses the masses between the millstones; the lower millstone is the fixed law of supply and demand which is crowding the rapidly increasing and growingly intelligent population of the world closer and closer to the pressure of the upper millstone. The press of self-will, driven by the giant power of mechanical slaves, assisted by the cogs and levers and pulleys of financial combinations, trusts and monopolies.---Vol. IV, p. 572, par. 2.

May 18, 1917, The New York American said:
"These seem to be also the views and conceptions of the public journals and of most private citizens, who naturally have no other sources of information and of opinion than the public journals.

"We excuse the private citizen, but it is amazing that men who are hailed as statesmen cannot see what is going on before their eyes; cannot see that the Europe of 1913 has vanished as completely as the Europe of the dark ages; cannot see that the proletariats have at last in their hands the comprehension of their misfortunes and in their hearts the resolve to do away with all the old distinctions and social inequalities; that the institutions of government and laws which still seem to be solid and enduring edifices are in reality only hollow shells, mined and ready to be blown to pieces when relief from the pressure of outside war gives
the peoples time and opportunity to overthrow and to rebuild the fabrics of society.

Twenty years ago Pastor Russell said: "It will be impossible to reestablish the present order, (1) because it has evidently outlived its usefulness, and is iniquitous under present conditions; (2) because of the general diffusion of secular knowledge; (3) because the masses have been long blinded and fettered by priestcraft; (4) because religious people in general, not always discerning that God's time has come for a change and dispensation, will ignore reason, logic, justice and Scripture in defending the present order of things."—Vol. IV, p. 551.

May 18, 1917, The N. Y. American said:

"This talk about autocracy still to be overthrown and defeated and abolished is proof enough of the mental incapacity of so many men, esteemed wise, to realize what has happened in Europe. For the war has already achieved those two tremendous results. They are accomplished facts.

"The basis of any government and of any institution is the state of mind of the masses and the inability of the masses or the ability of the masses to impose their desires upon governments.

"Any thinking mind must perceive that the masses in every country in Europe have the ability to set up at any time any form of government or any institutions and laws they desire, because the masses of Europe, for the first time in history, are citizen soldiers, equipped with all the weapons and trained as well as the armies of the most highly civilized states to coerce their officers and to overthrow their governments as were the Russian citizen soldiers.

"Twenty years ago Pastor Russell said:

"Where, then, we inquire, is larger than an army, under present conditions, and training—an army before which the earth [society] shall quake and the heavens [ecclesiasticism] shall tremble (Joel 2:10); which shall boldly array itself against the conservative forces of Christendom, both civil and religious, and hope to do so with all the strength? Where is the army that in the near future will dare deny Christendom's time-honored doctrines, its statecraft and priestcraft? That will sullenly ignore all its anathemas, spurn its orders, and hurl back all the thunderbolts of its organized power? That will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets and naval armaments, and, snatching the diadems from crowned heads, topple the kingdoms into the midst of the seas, that will set the heavens on fire, and melt the earth with fervent heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?

"That such an army is coming into existence and preparing for the desperate conflict we are none the less assured by the signs of the times than by the argument of prophecy. And it is the recognition of this fact (without any reference or knowledge of the word of prophecy) that is now filling the heart of Christendom with fearful forebodings and ansientions, and urging the people to take extraordinary measures for protection and defense.

"But in these very measures for self-defense devised by the powers that be, there is probably a snare which they do not realize. The armies upon which they depend for defense, be it remembered, are the armies of the common people; these millions of disciplined warriors have wives and sons and daughters and brothers and sisters and cousins and friends in the ranks of the common people, with whose interests their own are linked. The interests of the people are linked by nature's strong ties, and all the people will not be forgotten or subdued by insubordinate orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils of life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the glory of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the呻 appeals and the efforts of the working classes, the discussions of the rights and wrongs of the people, and the decline of respect for both civil and ecclesiastical authority. Note also the revolutionary current of popular thought and expectation, in increasing dissatisfaction with the management of the people with the ruling powers and the institutions of government. And if the American Declaration of Independence, with its proclamation of human rights and of the foundation of government in contract and the consent of the people, inspired the masses of the French with a desire for liberty and independence, it is not surprising that the successful experiment of this government of the people and by the people, for a century past, and the measure of liberty and prosperity here enjoyed, are having their effect upon the peoples of the old world. And the overthrow of autocracy, so long desired by the people of other countries to this country is another evidence of the impression which this experiment has made upon the peoples of other nations.

"And yet, the liberty and prosperity here enjoyed are far from satisfactory to the people here. They crave a still better condition and are seeking measures to attain it. Nowhere throughout Christendom does this determination assert itself more positively and boldly than here. Every man is on the alert to assert his real or fancied rights. Among the pending issues of the day are liberty against long established oppression; and of a measure of truth against old errors and superstitions, long encouraged and fostered by civil and ecclesiastical powers for their own aggrandizement and the people's oppression. And yet, it exhibited the danger of liberty unguided by righteousness and
the spirit of a sound mind. (2 Timothy 1:7) A little learning is indeed a dangerous thing;"—Vol. IV, pp. 533, 534.

May 18, 1917, in reply to the King, Germany was notified that her declaration was null and void. They were to give it serious consideration. "We should not commit the stupid blunder of looking upon these Russian revolutionists as a helpless, anarchic mob. They are just at that present; and all their longings are for peace. But once let them resolve, in some fierce enthusiasm, to cast aside all restraint, and go for their ends—no matter if it be with the help of other countries, they would become an irresistible storm, a rushing tempest of war and victory."

"Nothing is easier than to underrate the weighty importance of this stoichiometric conference, nothing more statesmanlike than to give it serious consideration."

"Out of thin air, thin air will I judge thee!"

"We hear here at home talk of war being carried on for another year, for two years more, for three years more."

"We do not believe it."

"We do not believe that war can be carried on by any government on earth through another war."

"If there were not famine to reckon with, the universal fearlessness of slaughter in Europe would end war, either by persuasion of armed revolt."

"We believe that unless the European Governments soon negotiate peace for Europe's suffering peoples, then Europe's suffering peoples will be long in rise in mass and overthrow their governments in a common outburst of revolution and ruin."

"We do not hazard this as prophecy. We simply state it as fact."

"The truth is that the very situation we predicted, as you will remember, more than two years ago, and many times since, has now arisen—and Armed Socialism is marching steadily, now, with overwhelming power to overthrow the institutions and governments of all Europe and to raise the red flag of internationalism over every capital of the Old World."

"Because this is so apparent, because this seems so inevitable and so near, we do not believe that the war in Europe will last another year."

"We believe that unless the governments of Europe soon make peace, the peoples of Europe will make peace by overthrowing all thrones, nobilities and privileged castes and eliminating all nationalism."

"We repeat that all calculations of prolonged warfare in Europe, based upon continued obedience of the masses to their present governments, are idle speculations, foolish calculations that will be blown to pieces by the storm and tempests of revolution unless the governments of Europe make peace before their peoples rise against war and against their governments."

"The signs of these troublous and momentous times could not be overlooked. We would have written them by the weighty import of that mysterious angel's moving hand, in letters of fire, across the sky that dotes the earth."

"Twenty years ago Pastor Russell said:"

"Truly this is the predicted time of distress of nations with perplexity. The voice of the discontented masses is aptly symbolized by the roaring of the sea, and the hearts of the nations are written in the signs of the times which all can see rapidly approaching; for the powers of heaven (the present ruling powers) are being terribly shaken. Indeed some, instructed by these signs, and calling to mind that Scripture, 'Ethics from the clouds,' already beginning to suggest the presence of the Son of Man (come as a thief, as foretold) although they greatly misapprehend the subject and God's remedy."

"But amidst all the shaking of the earth (organized society and the building of the ecclesiastical powers) those who discern in it the outworking of the divine plan of the ages rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for as the Apocalypse assures, those begin to sign aith the removing of these things that are shaken—that those things which cannot be shaken—the kingdom of God, the kingdom of light and peace—may remain. For our God is a consuming fire. In his wrath he will consume every system of evil and oppression, and he will firmly establish that truth and righteousness in the earth."—Vol. IV, pp. 149, 150.

Human Race to be Restored to Prefecture

As a sample of the Scriptural Message of Sweetness and Comfort which Pastor Russell taught the people, we quote from Volume I of his studies in the Scriptures, pages 191 and 192, written thirty-one years ago:

"The Apostle Peter, our Lord, and all the prophets since his time began, declared that the human race was to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had."

"It is this portion that God has elected to give to the human race. What a glorious portion! Close your eyes, and think of the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not even the fear of such things. Think of all the pictures of automation, of automation, of automation, and of the harmony and peace of a perfect society, as depicted by the word of God. Say: 'What a beautiful world! It was the world before the inroads of sin marred its beauty and perfection. It is the world God intends to bring to pass, and it is the world in which we are to live and reign with God, and with Christ, in peace and harmony forever.'"

"If the world was in as perfect a condition in thirty-two years ago, and the clergy scoffed and persecuted him because he told the people the truth. Truly, as was said of the Master, 'They hated him without a cause!' Truly, 'The darkness hateth the light!'"

More About Selective Draft

At the time of going to press with the last issue of The Watch Tower the Selective Draft Act was before the Congress of the House and the Senate. Some changes were made in the Bill, and the Act as finally passed by Congress on May 18th and approved by the President and relating to exemption is as follows:

"Sec. 4. That the Vice President of the United States, the officers, legislative, executive and judicial, of the United States, and of the several States, Territories and the District of Columbia, regular or duly ordained ministers of religion, students, who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States, or who are employed as teachers in any grade of schools, and all persons in organized and existing and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations or denominations; and all those persons who by written oath or affirmation shall be exempted from service in any capacity that the President shall declare to be noncombatant; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only from those liable to draft as in this act provided, persons of the following classes: County and municipal officers; custom-house clerks; persons employed in the transmission of the mails; artisans and workmen employed in the armories and arsenals and navy yards of the United States; and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually engaged in the sea service of any citizen or merchant within the United States and in the several States and of the several States, Territories and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States.

"The President is hereby authorized, in his discretion, to create such boards and sub-divisions thereof and in the territories and the District of Columbia local boards, and where, in his discretion, practicable and desirable, there shall be created and established such local board in each county or similar subdivision in each State, and one for approximately each thirty

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thousand of population in each city of thirty thousand popula­
tion or over, according to the last census taken or estimate
furnished by the State Department of Commerce. Such boards shall be appointed by the President, and shall consist of three or more members, none of whom shall be connected with the military establishment, to be chosen at the will of the local authorities of such municipalities or from other citizens residing in the subdivision or area in
which the respective boards will have jurisdiction under the
rules and regulations prescribed by the President. Such boards shall have power within their respective jurisdictions to
examine and determine all questions of exemption under the
rules and regulations prescribed by the President.
I. Suggested has made a change in the method adopted inviting the Lord has especially blessed the loaning of the 'Watch Tower Bible and Tract Society', and not under the oversight of any individual. The friends will find fault if they are not sure that a brother has made a change in anywise dissatisfied with the services of our dear Brother, but that its action has to do, solely and completely, with the matter of the best policy. Hereafter, therefore, all communication with the Pastoral Department should be addressed to "Watch Tower Bible and Tract Society, Pastoral Dept."

In the March 1, 1917, issue of 'The Watch Tower' we said: "We are convinced that it is now no longer wise to limit this work to the sisters, but rather that the responsibility should rest upon the entire congregation. We have stated that henceforth the Lieutenant and other officers to conduct the Pastoral Work should be elected by the vote of the entire class, adding, "The Pastoral work will then be carried on practically as before, with the exceptions herein stated.""

SOME QUESTIONS ANSWERED

Some of the questions that have arisen in the minds of a number since then are, "Should brothers be elected to the office of Lieutenant, Secretary, etc.? and, Should they engage in the Pastoral Work?"

In some of the questions we quote Brother Russell's language in the November 1 Watch Tower, page 334, as follows: "We have not invited the brethren to engage in this work, because we believe that there are other things which they can do that sisters cannot do." The Society still adheres to that opinion. The Office of the Pastoral Work, such as Lieutenant, Secretary, etc., should be sisters, and that these sisters should be elected by the entire congregation and not by the sisters alone. The only part that the brothers have in this work is that of giving Chart Talks. Such assignments should be made in the following manner: the District Workers canvass or call upon everybody in the district in the usual manner, loaning the books, etc., and invite them to a series of Chart Talks at the hall previously arranged. Our experience has proved that the best policy is for the Lieutenant to give the Chart Talks. This method has met with splendid success in some places, and is worthy of serious consideration by others, we believe. After a district is thus finished, the work should force the assignment of territory or for some other method, then that method should be adopted. In some of the larger cities the friends have found it very advantageous to work one district at a time. They do it somewhat in the following manner:

The various District Workers go into one district, select a public hall centrally located, and engage it for a certain date. Then the District Workers canvass or call upon everybody in that district in the usual manner, loaning the books, etc., and invite them to a series of Chart Talks at the hall previously arranged. Our experience has proved that the best policy is for the Lieutenant to give the Chart Talks. This method has met with splendid success in some places, and is worthy of serious consideration by others, we believe. After a district is thus finished, the work should force the assignment of territory or for some other method, then that method should be adopted. In some of the larger cities the friends have found it very advantageous to work one district at a time. They do it somewhat in the following manner:

The series of Chart Talks have been completed in one district before the work begins in another. It should be kept in mind, however, that no fixed or fast rule can be laid down to cover every case individually. The lieutenant and her assistants must exercise some judgment in the matter and pursue the course that seems to be the best. In smaller cities and towns it would seem best to follow the method of having the Chart Talk in homes where a suitable room or rooms can be had for that purpose. Conditions differ in different places, and each place should govern itself accordingly."

Because there is some slight deviation in working out the details of this matter let no one think that Brother Russell's language in the November 1 Watch Tower is no longer applicable. It is, and it is that the Society has made no change in the method adopted by Brother Russell for the Pastoral Work, and it has no intention of doing so, unless the Lord should direct some change. The change in the manner of election of officers has nothing to do with the method of the work.

From time to time questions of minor details will arise which have not been covered in anything that has been written. Under such circumstances the Lieutenant should use her best judgment, in the meantime communicating with the Society for suggestions or advice.

THE LORO HAS BLESSED THE BOOK LOANING

In a recent issue of 'The Watch Tower' it was stated that "the book-loaning feature of the Pastoral Work, instituted by brother Russell, was originally intended by him to be merely incidental and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books and encourage them to read, etc." Question: Is it the thought, then, that the book-loaning feature could not do anything? Answer: The matter was experimental, of course, to begin with. As the Pastoral Work has progressed, reports indicate that the Lord has especially blessed the loaning of the books; it gives the sisters an opportunity to reach a class of people who will have to be won beforehand; it is in the nature of a Circulating Library, and many have been influenced thereby to read "The Divine Plan of the Ages," which subsequently became deeply interested in the truth. The loaning of books at once appeals to some as an entire salvation; others like the idea of an individual blessing upon this part of the work has been so marked that we believe we should take it as an indication that he is pleased to have the message put out in this manner. The amount of books loaned will be largely dependent on how it is supplied by the local Ecclesia. This is another reason why the entire class should have the responsibility of the Pastoral Work; for if it is the class that supplies the books for loaning, the work being done particularly by the sisters, heretofore suggested. We desire to encourage the book-loaning feature.

ASSIGNMENT OF TERRITORY

Where the Pastoral Work is in progress and there are no colporteurs in the town, the Pastoral Work be suspended until an assignment from the Society can be had for the Pastoral Work?

Question: Is it the thought, then, that the Book Loaning can be done in all the districts at the same time?

Answer: No arbitrary rule can be followed in this regard. Where it be found to be to the best advantage to have the work progressing in several districts at the same time, that should be done; but if it be found best to wait until an assignment from the Society can be had for that purpose. Conditions differ in different places, and each place should govern itself accordingly."

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VERBI DEI MINISTER

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." —Malachi 3:10.

The V. D. M. Questions, under the Lord's guidance and blessing, have proven to be of such value to the church that they have been in the hands of a large and increasing enrollment, recognized as one of the features of the harvest work which has a close relationship to all the other features of that work. They have emphasized in a particular way the third and last of the Vow, as well as the time element, which, if we study it carefully, and especially the last little flock of the veil, as the fleshy veil on this side of the veil is concerned. This seems to be the Lord's way of approving "the laborers" for the special service, as an additional favor, now before the church—the laborers having been called together in all parts of the harvest field, and by means of the annual conventions held—more in number than ever held at any previous time in the history of the church.

Each question, and each part of each question, should be concisely answered in one's own words; and after each answer, citations to the Bible and the Scripture Studies, as authorities, should be given. This will not only make each answer complete in itself, but will also make the examination more valuable to the one being examined. The thought is to get the largest possible amount of blessing out of these V. D. M. Questions. The foot-note on the Question blanks has seemed to some to leave the matter of citations optional, and these have inferred that their papers would be the more complete if the question blanks were left out. This is not the case. Each answer should be given in one's own words, and citations to the Bible and the Scripture Studies should be given as authority for the answer.

EXAMINING BOARD KEPT BUSY

More than one thousand of these papers have been received, examined, and filed. But we believe that fully as many more will be received within the next few months, when the friends get the right focus on this matter, appreciate what it means, and understand its relationship to the service of the church yet on this side of the veil. As stated in a previous article, the Society is desirous of serving the best interests of the friends in every way it can, and has therefore continued the V. D. M. Department, established by our dear Brother Russell, in order that it may serve the friends in this connection.

Every mail brings many inquiries, requests for blanks, and answers; and still the stream flows on, and will no doubt increase in volume until the work is done. Unavoidably, there have been some few losses, delays and mistakes; but this has afforded a good opportunity for the exercise of forbearance, patience, and, in the case of failures, brotherly love, with the result that it has all worked together for good. However, it is surprising to know how comparatively few mistakes have been made.

In this connection, we would like to request that every one who mailed his answer to us previous to the last Memorial supper, and who has thus far not received an answer, will kindly drop us a postal card at once, giving full name and address, saying, "Please examine my paper." This will enable the Examining Board to look up their files; and, in case the paper be missing, we will send another set of Questions, which will afford another opportunity for answering them. In case the reader feels that the answers should be on hand, we shall thus have opportunity for making a report without further delay.

V. D. M. DEPARTMENT PERMANENT

No doubt there are many friends who have delayed sending in their answers for one reason or another until they have concluded that it is now too late; or else they may have concluded to wait until the promised standard answers shall appear in The Watch Tower, thus hoping to get their share of the blessings at that time. For several reasons which have never passed our attention we think it best not to insert these standard answers in The Watch Tower. In the first place, should this be done, it would cut off any further opportunity for passing the examination—a step we do not wish to take until it becomes necessary. It would also close this door of opportunity for many who may have previously given this subject the serious consideration which we believe it merits.

Additionally, it would deprive the colporteurs and the passing visitors of the arrangements made for the people to read the Scripture Studies. When they tell the prospective reader that the Society which has inaugurated this Circulating Library has appointed an Examining Board for the purpose of examining the papers of all readers and passing upon them, somewhat after the manner of Universities, it will be quite an incentive to them not only to read the

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book, but also to make a study of it for the purpose of pass
the examination, if possible, when they have finished
reading, and of receiving the honorary degree required
of them. Each issue of The Watch Tower, second page, second
paragraph, which has appeared there since February 1, 1906. In
other words, it now seems clear to us that this V. D. M.
Department should remain a permanent feature of the work
until the harvest shall end and the labors of the little flock
shall cease.

PURPOSE SERVED BY THE V. D. M. QUESTIONS

Finally, we believe that the V. D. M. Questions enable each
one to get a better focus upon himself, his standing before
the Lord, his accurate knowledge of the truth, his attain-
ments in character development, his relationship to the
brethren, the church, the Society and the harvest work. On
the other hand, we believe these Questions enable the breth-
ren, the church and the Society to get a better focus upon
each one in these various connections and relationships—all
of which would be beneficial and helpful in the way of an
intelligent cooperation in the Lord's work. Anything like pride
or division should be carefully guarded against and avoided.
This is the main reason for not giving individual percentages.
We would also deprecate the use of the letters V. D. M. after
one's name in the way of distinctive title. To use this in
scripting a public speaker in order to gain a better hearing
for the truth would be a wise use of the letters, in our
judgment. And now, dear Brethren,

"What more can he say than to you be hath said?
You who unto Jesus for refuge have fled?"
Surely we are on the eve of a great forward movement,
in which all of the Lord's approved ones desire to have a
share! It is evidently the most appropriate time to give heed
to the words of our text: "Bring ye all the tithes into the
storehouse, that there may be meat in mine house, and prove
me now herewith, saith the Lord of hosts, if I will not open
the windows of heaven, and pour yon out a blessing, that
there shall not be room enough to receive it."—Malachi 3:10.

THE UNTRIED YEAR

"If thy presence go not with me, carry us not up hence."

"That which I see not, teach thou me;
And that thy wisdom still withholds,
Until thy patient love unfolds,
In child-like trust I leave to thee."

"Let thy sweet presence light my way,
And hallow every cross I bear;
Transmuting duty, conflict, care,
Into love's service, day by day.

"Whatever future lot be mine,
My Savior, bless its good or ill;
And let thy hand be with me still,
And turn the water into wine."

JESUS CRUCIFIED

(This article, excepting the paragraphs below, was a reprint of
issue of March 15, 1908, which please see.)

"A LOOK AT THE CRUCIFIED ONE"

Comparing the details as given in the different Gospels,
some are inclined to think a difference exists in the St.
John's statement in 19:14 and St. Mark's in 15:25. We think
both are correct. St. John evidently followed the Roman cus-
tom of reckoning from midnight to midnight. He does not
distinguish between the crucifixion itself and the hour when Jesus
was first presented before Pilate which, according to St.
Matthew (27:1, 2) was early in the morning, probably shortly
after sunrise. St. John omits many details; and, were it not
for the other Gospels, we might infer that the crucifixion
followed immediately. Note a similar abbreviation in Luke 24:
50-53 as compared with St. John 21 and Acts 1:1-10.

The examination of Christ before Pilate, thence to Herod,
thence back to Pilate, and the trip to Calvary, would surely
occupy three hours. St. Mark states particularly that Christ
was crucified at the third hour. If this were Roman reckon-
ing, it would be three o'clock in the morning, but the Jews
frequently reckoned a twelve-hour day—sunrise to sunset.
See Matthew 20:1-4; John 11:9. The third hour would, there-
fore, be about nine o'clock in the morning. Critical students
agree that the expression, "from the sixth hour until the
ninith hour" (Matthew 27:45; Mark 15:33; Luke 23:44), indi-
cates from noon until three in the afternoon. According to
the Jewish Law, the body must be removed before sunset.
This would, therefore, give ample time for the removal of Christ's
body from the cross to the tomb before the closing of the
twelfth hour, which according to the Law, would be the last
hour of the day.

THE RISEN LORD

(This article was a reprint of that entitled "In That Liveth and Was Dead," published in
issue of May 15, 1908, which please see.)

SOME LETTERS OF INTEREST

DEAR BRETHREN—

Although dear Brother Russell will be greatly missed by
us all, he is greatly the gainer, having gone beyond the veil to
be forever with the Lord. You may be assured that whatever
influence I can exert in the interest of the Society and the
work it is doing, I will be very glad to exert. My humble
prayer is that all the dear brethren at the Headquarters and
everywhere may work together most harmoniously and suc-
cessfully.

With much Christian love and very best wishes in which
Sister Draper joins me, I am,

Your brother in the Lord.

FRANK DRAFTER,—Mich.

GOD WILL GIVE NEEDED GRACE

DEAR BRETHREN—

We were blessed with the account of what took place at
Brother Russell's funeral; also by one of the most beauti-
 ful, loving tributes possible for one man to pay to the
memory of another, given the Detroit class by our dear
Pastor, through whom we have been richly fed for
these many years. Although feeling his loss, our Hearts re-
joule to see that he was faithful unto death, instantaneously therefore entering into his great reward as promised. (Rev. 14:13) Let us continue to do the Lord’s will so that we also may finish our course with joy.

Yours in the dear Redeemer,

LOWELL ASSOCIATED BIBLE STUDENTS.—Mass.

A WORD OF WARNING!

Sheep that browse in every pasture, measurably regardless of the “green pastures and still waters” of truth of the Lord’s provision, are in constant danger of enemies lurking about.

The increasing number of inquiries coming from frightened Christian brethren seeing that all such are consecrated unto the Lord? We answer, To the desire of all sane men for something upon slight or no legal evidence. It is a conclusion reached by relying upon opinion-evidence, upon supposed proof, which does not come from an absolutely reliable source.

Faith is a positive or definite conclusion reached by relying upon competent evidence, which comes from a reliable and trustworthy source. A small amount of information suffices for credulity; but accurate knowledge is essential to faith. Credulity is usually based upon the mere opinion of a finite mind. Faith rests upon the testimony of the infinite God. Credulity has a poor foundation; faith has a sure foundation.

The stronger our faith, the greater is our ability to withstand the storms which beat upon us and the fiery trials through which we must pass.

PROGRESSIVE STEPS OF FAITH

A strong faith is not acquired instantaneously, but is a matter of gradual growth. As a man of intelligence looks about him, beholding the wonders of creation, he marks the myriads of stars, the moon, the sun, all moving noiselessly and harmoniously, he perceives that there must be a First Cause, who created these countless worlds and holds them in their places! He beholds the result of man’s labor and skill, and is awed by the fact that “he is a little lower than the angels.” (Psalms 8:5-6). He sees what can be achieved through the human mind, meditating upon the infinitesimal distances of the stars, and is inclined to believe that the universe was created by a great First Cause. Credulity has a poor foundation; faith has a sure foundation.

Defining faith the Apostle says: “Faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1) The word “substance” may be properly rendered, such as is established upon clear and certain knowledge. The word “evidence” means proof. Then, analyzing the Apostle’s words, we would say, “Faith is the understanding of things for which we hope, and the proof of things which our natural eyes do not see.”

What is the desire of all sane men? We answer, To live eternally in a state of happiness and peace. But do mankind generally have a hope of such a life and such conditions? They do not, for the reason that they have nothing upon which to base that hope. What is the desire and hope of the Christian? We answer, To have life everlasting on the divine plane, associated forever with the King of kings, and
serving to the glory of Jehovah in ruling the world for its benefit, and doing justly. How could any imperfect being desire to entertain such a hope? We answer, The basis of such a hope is faith in God's Word.

FAITH'S SURE FOUNDATION
Every intelligent man realizes that he is imperfect. Evolution is based upon the fact that we have not been progressing for a sufficient length of time; that man was once of a much lower order, but that by processes of evolution he is gradually rising and will some day reach perfection. Whoever believes this has a vast amount of evidence to aid him. There is no more evidence that man has evolved from the lower creation. From God's Word, we learn that human imperfection is the result of Adam's disobedience to God's law; that mankind as descendants of Adam are children of sin, death; and that for this reason the whole human race is in a dying condition. We further learn that God graciously provided an atonement for this sin of Adam, through the death and resurrection of his beloved Son; that Whosoever believeth on him shall not perish, but have everlasting life." Because these statements, hope begins to spring up in our minds that we may live, and this hope is based upon faith.

FAITH HAS TWO COMPONENT ELEMENTS: First, an intellectual understanding and appreciation of the Word of God, and second, a confident reliance upon the Word. Both elements are necessary to constitute a faith that is pleasing to God. One might have an intellectual understanding of the Bible and might appreciate it in a sense as the Word of God; but unless he relied upon it, our faith would not be complete. He might not rely upon it, however, unless he had the knowledge. Hence the necessity for both intellectual understanding and confident reliance.

From the Bible we learn that to share with Jesus in his kingdom we must become a footstep follower of Jesus. (Matthew 16:24; 1 Peter 2:21) Having this knowledge, and relying upon it, we make a full consecration to do the will of God, according to the course of following in the footsteps of the Master.

NEW CREATURES NOW
Our consecration being accepted, we are begotten of the holy Spirit and are now new creatures in Christ Jesus. How do we know that we are new creatures? We know it because of our faith in the exceeding great and precious promises of God set forth in his Word, and through his manner of dealing with us. "His Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with him." (Romans 8:16, 17) He assures us through his Word that we are begotten to a hope of life on the highest plane. "If any man be in Christ he is a new creature." (2 Corinthians 5:17) Daily we grow in this newness.

Having the witness that the Lord gives us, we may now hope to live with Christ. (Colossians 3:3, 4) This hope is not based upon works. Our justification did not come to us to perform some works before we can gain the crown of life. By these works we must demonstrate that we have a real hope of life, that we appreciate the prize of immortality set before us, and that we are willing to give everything that we have for it. "Faith without works is dead." (James 2:20) By our works we prove our faith.

One enters a school to be trained in physical culture. His teacher provides him with books of instruction, teaches him how to understand these books and shows him what exercises he must perform in order to develop physical strength. When the pupil sits quietly by and says, "Yes, I believe all that you say and all that the books say; and I approve of what I see you do"; but he does no work. It is manifest that he will not become a successful athlete.

As new creatures in Christ we enter the school of the kingdom, to be trained for the position of kings and priests for his kingdom. If we really believe that so great a prize is set before us, we will prove our faith by our works. God's Word must be the book of instruction, and his teacher. If we would progress as new creatures we must acquire a knowledge of the Word, confidently rely upon that Word, and prove our reliance by doing what the Word tells us to do. For this reason the Lord permits to come to us various experiences. He is seeking for those who are willing and anxious to have their faith developed. He permits discouragements, disappointments, and trials to come to his children in order to develop the result of his faith, which full faith may be developed and that they may grow up into the full stature of men in Christ. It is therefore apparent that the faith of such an one must be tried, and that according to our faith so shall it be done unto us.

TIME OF EVERY TEST
Written aforetime for our learning are the words: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deuteronomy 13:3) Again, the Apostle Paul enjoins, "Ex­ercise yourselves, whether in word or in deed, in such manner as to please God." (Colossians 3:23) By these statements, hope begins to spring up in our minds that we may live, and this hope is based upon faith.

There being two component elements of faith, as we have observed, it follows that we shall be tried respecting both of these; namely, our intellectual understanding and appreciation of the Word of God, and our confident reliance upon that Word. This trial fully tests our loyalty to God, and it is reasonable to conclude that this trial would be more severe near the end of our journey than when we first believed. Even as it would be impossible to destroy a house by fire before the foundation was laid, so the Christian built upon faith until after that character is developed. If we should become negligent in the study of God's Word, the knowledge thereof would gradually slip away. If we had that knowledge and failed to rely upon it, our faith would be in a state of weakness; and while entering into the kingdom will be proportionately strong; and if we have this good hope within us we will strive to know the rules governing such entrance into the kingdom and seek to conform ourselves to those rules. This will we do in proportion as we have strength of faith. Every trial that comes to a Christian is a trial of his faith; and in the results of these trials his loyalty to the Lord is demonstrated.

ABIDING IN THE DOCTRINE
Jehovah, through Christ Jesus, has provided the spiritual food for Christian workers. In his house everyone is a "faithful and wise servant," whom he would make ruler over all his household, to give them meat in due season. (Matthew 24:45) The Scriptural proof is abundant that the Lord is now present in his second advent, and has been present for more than forty years; that he has during that time had faith in and wise servant, through whom he has provided meat in due season for the household; that all who
worry and to leave all in the Lord’s hands. The opposite of worry is peace, repose and tranquility. As proof that worry is not the necessary result of the trial of faith, we have only to consider the Master through whose servant was essential to bring us to a knowledge of the truth and establish us in the faith, then it is manifest that to abide in the faith we must adhere to that doctrine which was taught by his living words, and that our faith would thereby be strengthened. From what has been said therefrom would prove lack of faith in the Scriptural declaration above quoted.

If the Berean Studies have been needful for the household to develop strength and faith in the Lord, they are still necessary to maintain strength and faith in the Lord. A departure therefrom would show lack of faith and would mean a consequent loss of strength.

PRIDE THE CHRISTIAN’S ENEMY

Pride is a great enemy of the new creature. It results from a deficiency in the knowledge of the Lord, and a proper appreciation of the Lord. If one who has been some time in the narrow way, and has made progress in the knowledge of the Lord’s Word, should reach the point of believing that the Lord really needs him, that his wisdom far exceeds that of many others in the body, that by his strength and effort he could manifest his weakness. If he did not know they were there, it would show a deficiency in the knowledge of the Lord’s Word, and therefore a lack of faith. He must see that pride would lead to the destruction of the new creature, and if his hope is strong in gaining strength, he will war against pride as a deadly enemy. How shall he do this? The Apostle answers, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

JUDGING THE BRETHREN

It is not an easy thing to judge one’s brother or sister judging another by calling in question his motives. Such a course demonstrates that the one who is judging another is having his faith tested, and that the trial is resulting adversely to his own interest. The Scriptures advise, “Judge not before the season” (1 Corinthians 4:5). “Who shall lay anything to the charge of God’s elect? It is God that justifieth.” (Romans 8:33) We have no authority to appear as judges against our brethren. There is only one Judge who has access to Jehovah’s secrets. The Scriptures advise, “Judge not, that ye be not judged” (Matthew 7:1). Pride in the heart means a deficiency in the knowledge of the Lord, and that pride would lead to the destruction of the new creature. We should not judge any one by appearances but according to the light which has been given him. We should judge by his moral character, by his speech, and by his actions. If he is reproachable in these things, then we should make it a habit to go to him to find out why he acts in this manner. It is a good thing not to have too much confidence in ourselves, but to have full and confident reliance upon the Lord. Doubts in our minds increase fear; doubting our faith is a sure sign that our faith is being undermined. James 1:6, 7 states, “But let him ask in faith, nothing occasions sin, and it shall be given him.”

SELFISHNESS VS. LOVE

The natural tendency of man is selfish; he is inclined to do many things from a motive of self-interest. When he becomes a new creature in Christ he finds this natural tendency warring against the new mind. If we find ourselves inclined to yield to selfish desires and to have our own way, unmistakable signs of the rights and privileges of others, we may know that our faith is being severely tested; and according as we govern ourselves shall we come forth from the fiery test. The anathema of selfishness is love, which is an unselfish desire to do good to others. Selfishness is the fruit of the mind of the flesh, while love is the fruit of the Spirit.

If we are not developing in love, then our faith is not increasing. We base this conclusion upon the Word of the Lord, which says: “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal.” (1 Corinthians 13:1) “And besides all these things, put on love, which is the bond of completeness.” (Colossians 3:14, Diaglott) Seeing that we must both know these Scriptures and confidently rely upon them in order to have faith, then it follows that we must both know and love these things, and we must both know and love these things. From what has been said therefrom would prove lack of faith in the Scriptural declaration above quoted.

WORRY VS. PEACE

Sometimes we are inclined to worry, to become much exercised about the things of the world, and the manner in which it is being conducted by others; etc. Worry drives away the peace of mind; and when we find ourselves in this disturbed condition of mind we may know that our faith is being tried; and in proportion as our faith is strong shall we be able to overcome the disposition to
then we must have faith. It was our Lord Jesus who said, "In your minds you must be careful of this, the Apostle Paul writes: "Cast not away your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise." In this verse we find that our Lord's dear children are fighting the good fight of faith, often expressing disappointments because of their own fleshly weaknesses; many times having failures, until despair overtakes them and they are inclined to say, "What is the use of my trying further? I might as well give up the fight." Here, then, is the line of faith; for the words of the Lord spoken to St. Paul apply to each of us, "My grace is sufficient for thee, for my strength is made perfect in weakness."—2 Corinthians 12:9.

When trying to develop this new creation, there are two basic principles that the Lord desires to bring into the experience of the new creature. These are: 1. To understand that the character of the new creature may stand fully approved before him. This trial is precious in his sight; for he desires to see his children win the victory. 2. That the Harp of God is perfectly attuned—the Law and the Prophets, the Gospels and Epistles constitute its many strings. By God's grace we shall use the Harp to produce harmony. The Spirit of the Lord is in its strings; and when these are strung by the fingers of one who is devoted to the Lord and who searches for his truth and relishes upon it, it yields the sweetest music that ever fell on mortal ear. Praise God, then, for this wonderful melody that is being sung over us and strung for harmonious music. (Revelation 15:2, 3) That Harp of God is perfectly attuned—the Law and the Prophets, the Gospels and Epistles constitute its many strings. By God's grace we shall use the Harp to produce harmony. The Spirit of the Lord is in its strings; and when these are strung by the fingers of one who is devoted to the Lord and who searches for his truth and relishes upon it, it yields the sweetest music that ever fell on mortal ear. Praise God, then, for this wonderful melody that is being sung over us and strung for harmonious music. (Revelation 15:2, 3)

WHEN SHALL OUR GLOORIZATION COME?

How long shall we have to fight this good fight of faith? When may we expect to end the journey and enter into the glory of the Lord? By reading the 11th chapter of Hebrews we draw the conclusion as to how long. St. Paul there set forth a long list of faithful ones who God approved.

Those who have brushed away the cobwebs of the dark ages, who have gained the victory over the world, and its images, who have journeyed through the world's wilderness, who have sung and prayed, weep and waited, have song and prayed, and have withstood the veil and entered into the new creation, and are confident in its future and almost reach the point of being promoted. The world and all its web, all its strings, are precious in the sight of God. For this reason, the Apostle Paul writes: "In your minds you must be careful of this, the Apostle Paul writes: "Cast not away your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise." In this verse we find that our Lord's dear children are fighting the good fight of faith, often expressing disappointments because of their own fleshly weaknesses; many times having failures, until despair overtakes them and they are inclined to say, "What is the use of my trying further? I might as well give up the fight." Here, then, is the line of faith; for the words of the Lord spoken to St. Paul apply to each of us, "My grace is sufficient for thee, for my strength is made perfect in weakness."—2 Corinthians 12:9.

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ISAIAH'S CALL TO HEROIC SERVICE

[This article was a reprint of that entitled “The Prophet Isaiah's Vision,” published in issue of October 15, 1898, which please see.]

"HE CARETH FOR THEE"

For all is cast on thee;
Henceforth my inmost heart shall praise
The grace that set me free.

"I want to praise, with life renewed,
As I never praised before;
With voice and pen, with song and speech,
To praise thee more and more,
And the gladness and the gratitude
Rejoicingly outpour!"

AHAZ, THE FAITHLESS KING

JULY 8.—II Chronicles 28.

AHAZ BEGINS HIS REIGN—HE REIGNS IN JERUSALEM FOR SIXTEEN YEARS—HE DOES EVIL IN THE LORD'S SIGHT—THEREFORE SMITTEN BY SYRIA AND ISRAEL—ALSO BY EDOMITES AND PHILISTINES—JUDAH BROUGHT LOW—ALLIANCE WITH ASSYRIA—AHAZ DISTRESSED, INCREASES TRANSGRESSION—RUINED—BURY IN DISGRACE—OUR LESSON—HOW TO DISPLEASE THE LORD—THE RESULT—GOD’S OVER-BULGING PROVIDENCE—SUN-DIAL OF AHAZ AN ILLUSTRATION.

"Without faith it is impossible to be well-pleasing unto him."—Hebrews 11:6.

The country of the two-tribe kingdom was perilous, and conditions were favorable for a glorious reign. His grandfather, the good King Uzziah, had reigned well for fifty-two years—ruling in the fear of God, although near the close of his life he made a mistake and blundered—of failing to observe the proper limitations of his kingly office. Over-stepping for a moment into the priestly office, he burned incense unto the Lord, for which he was smitten with leprosy in the forehead, indicating a leprosy of the mind, resulting from a single act of exceeding his authority. Otherwise, however, he was a wise, prosperous, God-fearing ruler. He had subdued Edom on the south and Philistia on the west, and had done much for the kingdom inwardly.

He had taken Elath on the north shore of the gulf of Akaba—an arm of the Red sea—and had populated it with Jews.

King Uzziah was succeeded by his son Jotham, who did what was pleasing in the sight of the Lord. Therefore the land was prosperous for another sixteen years—making a period of about 70 years of prosperity—when Ahaz, the grasper, came into power. It is true, Rezin and Pekoh were assuming a threatening attitude; nevertheless the kingdom of Judah was in a good and prosperous condition, so that there was nothing to fear, provided that the nation would walk in the way of God. But, alas, while Ahaz had ascended to the throne of Judah, he had not enthroned God as the ruler of his heart! Trouble was therefore sent, and a great opportunity for doing good was missed.

How often is this the case among both rich and poor, high and low, saint and sinner!
CHARACTERISTICS OF HIS REIGN

Faith is a tender plant and cannot thrive in an idolatrous, selfish heart. Those who behold its blossoms should have led him to have faith in God, but the cruel king of selfishness strangled the promptings to trust in and obey the God of his fathers. Unbelief is a plant that grows congenial in such as have the spirit of unbelief. Therefore if unbelief are obeyed, it inevitably leads rapidly down the broad way. Such was the case with this faithless king of Judah, Ahaz.

"The he not that which was right in the sight of the Lord like David his father." (V. 1) Faith is the eye of the soul and, as the eye cannot walk in the ways of the blind, neither can it walk in the way of unbelief. "Thou, God, seekest me." But unbelief is blind and darkens the soul by saying, "God has forsaken us; he cares not for us, neither does he see us," and then it leads to the ways of the kings of Israel." (V. 2) The kings of Israel, beginning with Jeroboam at Samaria, had a rebellious spirit. Instead of walking according to the words of God, as spoken by the Prophet Isaiah, the seventh to the twelfth chapters of whose prophecy were given to point out the character of the kings of Israel, the king of his own worldly wisdom. He walked contrary to the Lord, as did the kings of the ten tribes. The Lord was represented by David and those in harmony with him. When therefore Ahaz failed to follow the example and advice of David and the Lord, there was thereby rebellion against the Lord, as did the kings of Israel. This led him to follow the ways of the more idolatrous nations surrounding Israel and Judah. There was a valley to the west of Jerusalem from which the children of Israel were driven out, the hill which was the valley of Jehoshaphat: "the valley of the son of Hinnom;" and this valley was so given to heathen practices and idolatrous worship in time it became a place of abomination. It was used later on as a place of fire into which dead animals, refuse from the city, and, at times the bodies of the condemned, were cast out. The Consistory of the twenty-third verse, was used by New Testament writers to illustrate hell-fire ( Gehenna, the second death, "everlasting destruction," under the symbolic term, "the lake of fire with brimstone.") This faithless king was therefore typically pointing out by his example the way into the second death, by sinning against light—against the holy Spirit.

He even had molten images of Baalim made and set up in Judah. Baal was the supreme male deity of the Phoenicians and Canaanites. The name Baal means lord, in the sense of possessor, so that the position ascribed to this god by the idolaters of that time, among the gods—that is, demons, fallen spirits—was the same spirit that Ahaz had, as supreme ruler in Judah. A true worshipper of Jehovah has the spirit of Jehovah, the same as a true Christian has the spirit of Christ—the spirit of love, joy, peace, long-suffering, etc., as contrasted with the spirit of the adversary, which is contrasted in the world—the spirit of malice, hatred, war, murder, etc. The Children of Israel had cast out before the children of Israel. (V. 3) So an early evangelist in this country used the expression, "There are thousands of children a span long in hell." which is the modern way of saying: "there are children of the fire, of Satan. It was the king's unbelief which caused him to set such a terrible example before the people of Judah, and which caused them to do many things that were an abomination in the sight of the Lord.

THE RESULT OF HIS FAITHLESSNESS

Because of his rebelliousness, God delivered him. (1) to Rezin, the king of Syria. Rezin reigned over Syria at Damascus; and because of the unfaithfulness of King Ahaz God permitted the Syrians to carry a great multitude of the people of Judah captive to Damascus. In a similar manner, disobedience is the way to be taken captive by the world, the flesh and the adversary. Again, because of King Ahaz' rebelliousness, God delivered him. (2) to Pekah, king of Israel. Pekah reigned at Samaria, and came against King Ahaz. In our day, their combined armies slew 120,000 valiant men, Judah, because they had forsaken the Lord. Among the slain were the one next to the king, the governor of his house and his own son. Besides this, 20,000 men, women and children were carried into captivity. When the people's disobedience follows the path of unbelief, faithlessness, rebelliousness, disloyalty! It is far better to follow the Lord.

DEEPER TRANSGRESSION ON THE PART OF THE KING

Not having Jehovah as his friend and helper, therefore in his time of greatest need, he leaned on an arm of flesh, in the person of speaking he, King Ahaz, of Assyria, with whom he made an alliance. He made the same mistake that many of the kings and rulers of the earth are making today. In their hour of need, they choose the means of unbelief. Instead of looking to God and his Son Jesus Christ, the Lord and King. Ahaz, not having profited by the chastisements which Jehovah had sent him through Syria and Israel, was further punished through the Edomites and Philistines. He thought that in church and one hand, he was one hand, he was smitten in the south and the west. Thus from every quarter Jehovah would teach him the foolishness and wickedness of rebellion and unbelief.

But instead of growing wiser and being given to these increased judgments, King Ahaz even took money from the city treasury, and also consecrated money from the Temple and gave it to the Assyrian king as his part of this unholy alliance. Any highly favored country that will take both the weapons and the glory that are for the weapons, and put them in the way of Christian service, and will use it to seal an alliance with nations that have forsaken the Lord, must, like Ahaz, be plunged into a great time of trouble! Ahaz went so far as to close the Lord's house, and to sacrifice to the heathen gods on the altar of Damascus. In fact, there was nothing too extreme for him to do to further his own selfish ends and promote his unholy purposes.

GREATER CONSEQUENCES OF HIS DISSOLITICAL COURSE

Since the kings of Judah were representatives of Jehovah, it is no wonder that our lesson tells us that the Lord was angry with King Ahaz. Everyone that withholds his spirit is a rebellious one, and he who is a rebellious spirit. Instead of walking according to the Lord's ways, they are allying himself one with another, and will use it to seal an alliance. Any highly favored country that will take both the weapons and the glory that are for the weapons, and put them in the way of Christian service, and will use it to seal an alliance with nations that have forsaken the Lord, must, like Ahaz, be plunged into a great time of trouble! Ahaz went so far as to close the Lord's house, and to sacrifice to the heathen gods on the altar of Damascus. In fact, there was nothing too extreme for him to do to further his own selfish ends and promote his unholy purposes.

LESSONS FOR OUR DAY

The course of unbelief is ever downward, leading one further and further away from God and from Christ. Its influence had, not only upon ourselves, but upon our own loved ones in our homes, and upon our companions and friends. "If ye will not believe, surely ye shall not be established!"

Faith in God leads upward. The first step in turning around is to turn towards peace. Faith in him as the ransom-sacrifice brings one out of the condition of condemnation to a condition of peace with respect to sin. Progress in the life of faith leads one to put away defilements of the flesh and of the spirit. It will further lead to a consecrated life, a justified life, a spirit-begotten life when one becomes a new creature in Christ. It will lead one to put on Christ more and more and to grow up in him as the Head of all things. This course will terminate in "the most glorious of the faithful unto death. It will give them life and crown their life."

King Ahaz was moved like the trees of the wood, through the blowing of the winds of the confederacy of Syria and Israel against him; still he refused to believe the word of Jehovah. He sought to go his own way; and because he would ask the Lord for a sign for professedly religious reasons; yet the Lord overruled all this unbelief and self-will, and used it to give the church two important truths: (1) the Lord grants a virgin with child in the form of a prophecy, which has greatly assisted the eye of faith to identify Jesus as the Messiah. (2) The inclination of King Ahaz to make friends with Damascus and Samaria and to ally himself with Assyria through unbelief; in the promises of Jehovah became the means whereby the Prophet Isaiah has pointed out to the church of the present time that it should not join the confederacy of the churches in close alliance with the governments of the world, but rather to remain loyal to Christ on the day of the Lord's return. However, this faithless king, believing his promise that "if we suffer with [him] we shall also reign with him." The federated churches of America and the world are closely allied with the governments of earth and constitute the greatest power of the present time. Certainly they will win the allegiance of the nations except "the very elect," who refuse to bow the knee to Baal, and will use it to seal an alliance with nations that have forsaken the Lord, and will use it to seal an alliance with nations that have forsaken the Lord.

SUN-DIAL OF AHAZ—AN ILLUSTRATION—ISAIAH 38:8

The sun shining upon the face of the dial indicates the time of the day by means of the shadow cast. The sun now shines upon the pages of Holy Writ, and by means of certain marked-off periods, indicates to an enlightened mind the time of the day—"the great day of God Almighty!" in which we
SUFFERING FOR RIGHTEOUSNESS’ SAKE

DEAR BRETHREN:-

You will perhaps know that the address which I give you is actually another name for the famous — Prison. There are about 900 Conscientious Objectors here, mostly working on the land. At present there are nearly 70 of our brothers; and it is a delightfully healthy thing for all of us, physically and in fellowship at our studies. We have elected elders and deacons, and have a series of meetings, just like an ordinary ecclesia. It is a remarkable fact that quite a large number of the brothers have served the Lord in their local classes in the capacity of elders and deacons.

You may be sure that the Lord’s blessing is with us, in spite of certain restrictions of our liberty, in that we are mostly hundreds of miles away from our loved ones and allowed to visit home only twice a year. We are fed, clothed, and paid 4/- per week. However, we who realize the Lord’s shining day are still here. As far as his children are concerned, it seems to us to be just as necessary for them to be “choked” in a river, etc. There is no clear distinction at present between the truth Friends and other C. O.’s who have received service. The prison does weaken one physically, of course; but an outdoor open-air life is healthful; and one can thus pull up his strength when he leaves prison and comes here or wherever the home office sends him.

One of the greatest blessings obtained from these recent trials is the privilege of having a fair amount of quiet for prayer, meditation and study; and the London office has placed the volumes in the prison library now. I had such a delightful feast on Vol. V and VI, and continually lifted up my heart for all God’s blessings. Truly, our dear heavenly Father is never limited in his ability to work together for our good, as long as we love him; and in prayer and in the Lord’s prompting, which is ever the desire of our hearts! So we can all say, “Bless the Lord, O my soul; and all that is within me. Bless the Lord, O my soul, and forget not all his benefits.” — Psalm 103:1,2.

It is such a privilege to be permitted to suffer a little for his dear name’s sake, and to prove his faithfulness all the way along. Surely we can trust him firmly to the end, ever trusting, not in self, but in the Lord! As far as the brothers and sisters who are serving with me are concerned, the work seems to be to a standstill, and our chief lesson seems to be to learn to love one another. The final polishing is the test of whether or not we truly love the brethren. Fellowship is very sweet; and we can live above the various circumstances of life which may be unpleasant to the truth’s sake.

Ever your loving brother, by his grace.

STANLEY W. WILLIS.—Eng.

GLAD IN THE BLOOM OF IMMORTAL GLORY

DEAR BRETHREN:-

Greetings from the church at Dublin, Ireland! We desire to convey to the members of the Bethel Family at Brooklyn our sincerest Christian love. We deeply sympathize with you in the great loss you have sustained, as a result of our dear Pastor’s death.
We rejoice to realize that his sufferings are all over, and that he is now a partaker of the divine nature—the highest spirit nature in the universe. He now knows in the very fullest sense of the word all that it means to be “made like him,” the dazzling brilliance of whose glory outshone the sun in its meridian splendor.

At first the shock of his coming out of the hot room into the cold atmosphere! It may be our joy to soon meet him again, under grander and far happier conditions, at the supremely grandest of all gatherings—the general assembly of the church of the first-birth, when verses are written in heaven!

With warmest Christian love, and assuring you of our loyal support, we are Yours in the Master’s service.

DEAR FRIENDS:

I read the newspaper story of Mr. Russell’s death. I had known him forty years, and had followed his most remarkable career with esteem and affection. I had seen him but twice in many years, but I have a keen recollection of our relations in the early days of Bible study and work. I have long known that the Lord has prepared a place in the presence of our Lord to receive him. He has long ere this come into direct personal contact with the Lord Jesus and all the apostles, besides an innumerable company of the glorified saints.

He had always been a student. His daughter said once that in middle life. Some of his uncompromising “hell” sermons irritated me. Many years after I spent an evening with him. He had always been a student. His daughter said once that if I had not been at prayer at that time he would have been found with a Hebrew Bible in one hand and a Greek Testament in the other.

As we talked after those many years, he surprised me by his Millennial views. At length I said, “Much that you have said reminds me of Russell’s teaching in MILLENNIAL DAWN.” “Yes,” he said, “I am not quite in agreement with him as to the person of Christ, but otherwise I think he is right about those. With that wonderfully brilliant and sure smile and his assured but gentle tones he said, “If you would study you would know.”

I made my home many years ago in an interior town in New York. I attended the (Dutch) Reformed church, my wife being a member. I did not believe in any hopeless hereafter. The minister was from Maryland, a pupil of a famous Kentucky theologian. I always talked of religion far more than of business. One day we met on the street and after a long talk I said of one or two points under that discussion that I was not about them. With that wonderfully brilliant and sure smile and his assured but gentle tones he said, “If you would study you would know.”

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truth, as from the creeds, they are in grave danger of falling
into the same error.

There seem to be many people who are conversant with the
contents of the Scriptures, but who never have affiliated with
the classes, and who now advance the Pastor's doctrines,
claiming them as their own. I heard such an one a few days
ago, saying: "Heavenly Father," at my length expounding it all.
He had been a very earnest student from childhood and the
Lord had shown him these things. But after some quizzing
he finally admitted that he had read Pastor Russell's books.

The enemy seems to be speeding up a little in these perilous
times! The statement I pronounced "I" is getting large and is one of his chief weapons.

Let me suggest that if the money spent on these various
publications were to be sent to the Society it would do much
towards assisting the work.

Yours in the Master's service,
Edward Baker.-Va.

REDEEMER MADE HIM OF MUCH SERVICE

DEAR BRETHREN:-

My heart was made glad and filled with the sadness
that comes with the knowledge of the loss of a blessed asso-
ciation, by the death of our beloved Brother Russell.

How thankful we ought to be to our heavenly Father for
the knowledge that it has been the unseen presence and
supervision of our beloved Brother Russell. For the truth and his service, but has, on the other hand, increased it, and we are more determined
than ever before to be faithful, that we too may have some
part and lot in the kingdom so soon to be set up.

Sincerely yours in Christ,
Chas. Owens.-Tenn.

CONFIDENCE AND TRUST

DEAR BRETHREN IN CHRIST:-

We assure you, dear brethren, that the passing of our beloved Brother Russell beyond the veil has not had a tendency
to weaken our faith, but has, on the other hand, increased it, and we are more determined than ever before to be faithful, that we too may have some
part and lot in the kingdom so soon to be set up.

The confidence and trust in whatever arrangements Brother Russell has made for furthering the harvest work, realizing that he was "that servant," especially chosen of the Lord, and that the "meat in due season" which he has been putting forth for about forty years will continue to be brought forth through the same channel. Thanking you for your
assurance of your unreserved co-operation in the work, and of our desire to continue to do with our might what our
hands may find to do, we remain,
Yours in the Master's service,
Union Meeting of Associated Bible Students.-Toplin, Mo.

A BEAUTIFUL LIFE-A MARVELOUS EXAMPLE

DEAR BRETHREN:-

I returned to my home from Winsted, Conn., and learned of
the passing of Brother Russell. I am quite grieved, and that
inwardly pass ing away. We have lost a dear, helpful and most valuable
minister of the Gospel. It seems as though we do need him
so much. But God knoweth best, and doeth all things well.

I am thankful that the dear Lord permitted me to receive
Brother Russell's written words. They have taught me concerning the Scriptures what God has in store for those who
love and obey him. I feel in my mind and heart that I should
never have known otherwise that it was my privi-
egence to be led daily closer and's closer to our dear Master,
Christ. It seems to me that he stands above all men
or persons, next to Christ—so much like his Savior. What a
beautiful life! What a marvelous example to Christians and to all who love and trust the Lord.

While in Winsted, Conn., I received the package of Watch
towers you so kindly sent me. Thank you a thousand times!
I appreciate and love them. The Bible Students Monthly
newspaper always comes in most welcome, and I am very thankful for it.

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THE WATCH TOWER

Brooklyn, N. Y.

We have remembered you in our prayers at the throne of
grace, voting for you increased perception and understanding
of the Father's will in the conduct of the many interests of
the harvest work! We pray the continued manifestations
of God's love and care for all who are striving to carry
forward the work begun by God's special servants.

I heard people say, "Brother Russell so intimately, you have my sympathy in this hour of separation
and loneliness. May the dear Lord bless and comfort,
support and keep you all through this present life, and
give you an abundant entrance into eternal kingdom, in
praise and glory that I may call you 'overcomer', and
may sit with Jesus on his throne with his redeemed ones.
I remain,
Truly your sincere sister in Christ,

M. J. E. Morris.-Conn.

PRAYERS FOR INCREASED UNDERSTANDING OF GOD'S WILL

DEAR BRETHREN:-

We desire to assure you of our willingness to co-operate
with you as may be, and to have you know that we have
had constantly in mind those who have been intimately
associated with our dear Pastor and who now, by his physical
absence, are required to walk more steadfastly by faith than by sight.

We have remembered you in our prayers at the throne of
grace, voting for you increased perception and understanding
of the Father's will in the conduct of the many interests of
the harvest work! We pray the continued manifestations
of God's love and care for all who are striving to carry
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praise and glory that I may call you 'overcomer', and
may sit with Jesus on his throne with his redeemed ones.
I remain,
Truly your sincere sister in Christ,

N. J.

HIS MEMORY WILL ASSIST IN THE FIGHT OF FAITH

DEAR BRETHREN IN CHRIST:-

We take this time and means to convey to you our sincere
sympathy in our mutual bereavement, and also to re-
joice with you for him who, we believe, has already heard
the call through the portal of death to enter the boundless
universe. Coming unto him in the name of his
redeemer, we take this time to remember the contents of the
pastor's doctrincs, "Now let us so kindly sent me. Thank you a thousand
times for your ability to keep you from falling,
and to present you faultless before the presence of
his glory, with exceeding joy, to the only wise our
Savior, be glory and majesty, dominion and power both now
and forever, Amen and Amen.'

Sincerely yours in Christ,

AUBREY

CANADIAN VIEW OF YOW AND RESOLVE

DEAR BRETHREN:-

It seems expedient that I should write you a few words
regarding the Resolve and the Vow.

The more I examine the principles of thought contained
in these helps, the more do they appear to be meat indeed for
all men blessing

I have often thought of the paragraph on trust as taking
us to the kingdom class. First, I note that it is

"To trust in the Lord with all our hearts and to rely
on him who our heavenly Father and loneliness.

There is one thing that appeals to me very much.
It is the conclusion: "I need your help, for I know that
all the world is against me," and that it is the great
praise of our dear Redeemer and Lord, to the end that our
faith, zeal, loyalty and love will be a great help to
him and to you, fellow servants.

The mutual tie of Christian fellowship and oneness of the
body of Christ-of course, a very great and true—"Great peace have
they that love thy law, and nothing shall offend them." Brother Russell's
God is our God, and his Bible our Bible,

Al)lite Students.-Joplin,

We have lost a dear, helpfUl and
who love and obey him. I feel in my mind and heart that to pay, except the
money spent on these
helps, the more do they appear to be meat indeed for
humanity—and so shively performed! It seems to me that he stands above all men

(190-191)
The more I scrutinize paragraph 3, the more am I convinced that divine wisdom guided all day long at Him. The regression of clause is. There is an unfathomed mine of truth and wisdom in those words. Some day in the Lord's providence I hope to come up to the standard there set forth. A retrospective view convinces me of the need of scrutinizing carefully one's thought upon the Lord's illumination of the very words. All these helps are beneficial to the new creature in his efforts to be conformed to the image of God's dear Son, by the renewing of the mind.

Praying Jehovah's blessing on the Bethel Family, and in the fellowship of his Son and the saints, I remain.

Your brother in Christ,

ERNEST H. WALKER—Out.

HEAVENLY FATHER'S WISDOM MANIFESTED

DEAR BROTHERS IN CHRIST:

Our heavenly Father has, in his infinite wisdom, seen fit not to leave it to His children for their spiritual and for his long-needed rest. Most naturally now turn our attention, our sympathies and our prayers toward THE WATCH TOWER and the dear brethren upon whose shoulders has fallen the responsibility of carrying on the work from which our Brother Russell has been taken, and that of the Lord's Son, too.

We have felt that we could see significance and wisdom in the expressed wish of our Pastor, several years ago; namely, that The Tower be regarded as the Lord's servant, rather than himself. The earnest, heartfelt prayers of each class, dear Brethren, are being offered up to the God of all grace on your behalf and on that of the tender interests of the kingdom throughout the world. "The Eternal God is our refuge; and underneath are the Everlasting Arms." Shall we not "speak to the children of Israel, that they go forward?" May we not prove henceforth that our dear Pastor has succeeded in accomplishing the greatest desire and need of his life-work—the leading of all truth-hungry hearts coming under his influence to Christ and the Bible instead of to himself?

Your brethren in Christ, WAKEESHA ECCLESIA.—Wm.

HEASTENING COMPLETION OF BRIDE OF CHRIST

DEAR BROTHERS IN THE LORD:

We convey to you and all the dear colaborers our mutual sympathy in the passing of our beloved Pastor from his labors of love in the flesh to a full realization of that divine, immortal nature which awaits those who have made their way forward in the race of life. The last of the "Lamb's people" as we realize that he whom we have every reason to believe was true and faithful has passed beyond the veil, thus hastening the completion of the "bride of Christ," who will soon rejoice with her Lord in bringing deliverance to all the captives of death.

We assure you, dear brethren, of our hearty co-operation in all your efforts and labors of love. Trusting that whatever is done in thought, word or deed may be done with an eye single to the honor and glory of God.

With Christian love,

MEOFORD ECCLESIA.—Canada.

PICTURES OF BROTHER RUSSELL FOR CLASSES

September 10 last, about two months before Brother Russell's death, Brother Mitchell, of Los Angeles, made some photographs of Brother Russell which have been much appreciated by those who have seen them. Brother Mitchell now advises us that he desires to present each class of the

INTERNATIONAL BIBLE STUDENT'S ASS'N with one of these photographs, provided the class is organized and has a definite meeting-place. All requests must be sent by the Class Secretary, and addressed to the WATCH TOWER BIBLE AND TRACT SOCIETY, Brooklyn, N. Y. The picture is a splendid likeness.

Vol. XXXVIII

BROOKLYN, N. Y., JULY 1, 1917

No. 13

VIEWs FROM THE WATCH TOWER

"WHAT SHALL BE THE SIGN OF THY PRESENCE?"

"AND THERE SHALL BE FAMINES!"

One of the leading economists in the United States, Arthur R. Marsh, recently wrote in the N. Y. City World regarding the earth's food supply as follows (the article speaks for itself): "If there be any virtue in publicity, the people of this country are now completely informed of the seriousness of the present and prospective food situation throughout the world. It may perhaps be doubted, however, whether they have as yet really passed from the stage of intellectual apperception of the facts to that of personal realization of what these facts will ultimately mean for themselves as individuals.

"The people of the United States have to face, certainly for the coming twelvemonth, and in all probability for more than two years, a situation of which they are not directly cognizant, to their supply of food the like of which has not been seen on the North American Continent since its earliest colonization by the white race, unless exception perhaps be made of the first winter of the Pilgrim Fathers.

"FOOD DEPRESSED LXN OUR OWN GRAIN STOCKS"

"The American crop season of 1916 was relatively one of the most unpromising experienced in this country within the memory of any persons now living. Two of our major food crops, wheat and potatoes, were short of a comfortable proportion; corn, for instance, was only one half of its acreage as last year, and it was not known, even as late as the end of March, that the average condition of the crop at practically 23 per cent. lower than the past ten year's average, and indicative of a production of only 430,000,000 bushels of winter wheat, as compared with 481,744,000 bushels last year and 673,947,000 bushels in 1897. It was seen at a glance that an infinitesimal chance remained that the total wheat production of the United States in 1917 would even fairly come up to our own normal re-

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requirements for consumption and seed—about 640,000,000 bushels of corn, nothing by nothing of leaving an exportable surplus of proportions commensurate with the requirements of our allies in Europe.

"The first outstanding fact, as shown above, is that assuming only normal crops (as from winter wheat in the United States and barley in the United Kingdom and Northern Hemisphere and a normal consumption and distribution of the same, our European allies in the great war for democratic civilization have to face so great a shortage of their supply of grain that both their armies and their population must not only depend on their stock-in-trade, which can only last for more than a year to come and may conceivably have to yield so great a shortage that they would never have yielded to the force of arms—a premature and inconclusive peace, wthin being; but to his children. Inmates.

"AND THE FIELDS SHALL YIELD NO MEAT"

"Americans should get along on two meals a day during the war," Carl Vrooman, Assistant United States Secretary of Agriculture, told the members of the Medical-Psychological Association at the Hotel Astor, in a speech in which he made a bitter attack on food speculators and asked the physicians' help to arouse public sentiment that would clear them into submission.

"In advocating two meals a day for the duration of the war, Mr. Vrooman said that at that we would be eating twice as much, the latter part to get the necessary nourishment.

"There are more than 30,000,000 people in Germany who have had less than one square meal a day for weeks," he said. "There is not a country in Europe where the people are on full rations. We, in the United States, have two or three meals a day, a physical impossibility."

"Mr. Vrooman asked the heads of institutions present to see that enough food was raised on their farms to feed the inmates. He said that not only was this country called upon to feed itself and the Allies, but that at the end of the war it would come to be called upon to feed the destitute millions of the Central Powers.

"I don't intend to make any statements to you that are exaggerations," he said, "because it would be impossible to exaggerate the seriousness of the war and what goes with it. It is America's problem to see that men do not starve in Europe this year than were killed in the trenches last year. Famine is looking over the sky-line of every European country. If we do not keep starvation away from the capitals of Europe, it won't be long before the Central Powers are starved out."

"There is not humbly possible to overstate the seriousness of the food shortage the world is facing today."—New York Times.

"The prudent frugality himself"

From THE WATCH TOWER, Nov. 1, 1914:

Let no one suppose that it will be possible to escape the difficulties and trials of the great time of trouble, whose shadow is now beclouding the earth. The most and the best that could be hoped in this direction would be an amelioration of our present condition and the protection of our homes from above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, any who shall lay this prescription of heavenly wisdom, that we may all be wise to the full extent of the Lord, but that we must have to give to those who lack."—Eph. 4:28.

In advocating two meals a day for the duration of the war, Mr. Vrooman said that at that we would be eating twice as much, the latter part to get the necessary nourishment.

"Our European allies in the great war for freedom are not recommendations to be made for the most part, and those who are left in the United States Department of Agriculture, is to use more corn-meal. At present prices charged in retail stores, corn-meal costs about half as much per pound as wheat-flour, one-third as much as rolled oats, one-fourth as much as rolled wheat, and about half as much as broken rice. That is, it

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costs less than any of the other popular cereal foods, yet even the bolted meal usually sold has a food value that compares favorably with that of wheat-flour. Says the author of a recent food-bulletin issued by the Department:

"The old-fashioned unbolled corn-meal made from the whole grain, which can often be obtained by the farmer who will take the trouble and can often be had in the market, contains more of the tissue-building material and has what many consider even a better flavor than the bolled meal, and is much liked for making some forms of corn-bread. Ordinary bolting trees vary, can have the best of corn-meal by grinding it at home in a large grist-mill. The city man can buy corn by the bushel at a grain-store. He can grind it coarse or fine, to suit the taste of the family, and in quantities to last a day or a week, or longer. Most people will agree that this is the germ, which produces palatable and compares well in this respect with that ordinarily purchased ready ground. Prices of hand-mills of substantial make make run from $2.50 to $5. A small mill can be had for as little as $1.50, though this probably would prove too tedious to use, except for small quantities.

"In this connection, Dr. Arthur W. Smith, a consulting chemist of Baltimore, writes us that he has recently made an exhaustive investigation of the comparative food-value of the products of white corn, and that the results show these products to be much more economical than many of the foods commonly used. He says:

"The food value of one pound of corn-meal, grits, or hominy, costing three cents, is equal to the food-value of any of the following:

- 1 pound of wheat flour, costing ..................$0.06
- 1 pound rice, costing .................................. 0.09
- 1½ pounds of cheese, costing ......................... 0.90
- 2½ pounds of water-melons, costing .............. 0.10
- 2 dozen eggs, costing ................................ 0.90
- ¼ peck of potatoes, costing ........................... 0.45
- 16 pints of milk, costing .............................. 0.30

"The South knows and appreciates the value of white corn for table use; as for the Southwest, the corn-meal is much liked for corn tortillas, and that the results show these products to be much more economical than many of the foods commonly used."

"THE MEANING OF THE DAY"

One of the most widely known syndicate writers, Dr. Frank Crane, has recently penned something which corresponds so well with what THE WATCH TOWER publications have from Bible chronology and prophecy advanced for about forty years that we append it here. The Lord of the harvest is surely among the nations:

"This is the strange day. This is the day of his coming. With trampings of innumerable armies, desolate and salt-sown fields, strewn with corpses; oil-ploughed, crater-furrowed with monstrous shells; the night sky starred and streaked with deadly shrapnel; it is the day of judgment. It is the end of the world."

"History has two phases. One, a slow preparation—forces breaching, fires long kindling, waters gathering, electric furrowing, the other, a sudden change; at last the barrier falls, the vessel explodes, the electric force leaps out in flash and fury, the dam breaks, the floods roar forth."

"This is the day of accomplishment. The bell has rung. The signal has been given. The titanic potencies accumulating through centuries have come to a head. Evolution moves slowly, as a glacier; but at times leaps, as an avalanche. And now the extravgant day, the day of melodrama, of the impossible, of miracles and madness."

"The world is drunk with freedom. They are toppling over old thrones, sweeping away ancient dynasties, bursting through venerable creeds, snapping the rusted chains of tradition, smiting back revolting old institutions."

"Nature has her good features; God maketh the wrath of man to praise him. What began as a quarrel between rival nations will end as a triumph for humanity. Out of the clash of kings the people will emerge victorious. Democracy is using the antagonists of each other."

"Terrible is the day of the Lord and past understanding. Yet his purposes are for the health of the world. After the storm, the ozone-laden sunshine. After the volcanic upheaval, the soothing and fertile continent."

"Agreed to this destruction—peace, with law; he is truncating with law; he is manipulating with law; he is marching with gladness songs, and women love with less fear."

"Look forward! Look to the end! Look to the golden years!"

A noticeable absence in the Doctor’s article is the failure to attribute the crumbling thrones of earth to the presence of earth’s new King and the imminence of the time for the establishment of his kingdom, for which the true church has

[6109]
C'1, was bring that the Master spake a parable of sons and teaching forbids them to go through the awful and existing on edl war or participation therein in accordance with the thy name have east out devils? and by saying, StraIt IS the gate and narrow the way which passeth through me in that day, Lord, have not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which build his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell; and great was the fall of it."—Matthew 7:24-27.

HEZEKIAH, THE FAITHFUL KING

[This article was a reprinted of that entitled "Hezekiah's Great Passover," published in issue of November 1, 1898, which please see.]

SENNACHERIB'S INVASION OF ISRAEL

[This article was a reprinted of that entitled "Two Prayers and Their Answers," published in issue of November 1, 1898, which please see.]

GOD'S GRACIOUS INVITATION

[This article was a reprinted of that which appeared in issue of July 15, 1905, under the title "God's Ways Higher Than Man's Ways," which please see.]

GOVERNMENT RECOGNIZES OUR ASSOCIATION

D. L. ROSCOE, Captain of Cavalry, U. S. A.

WAR DEPARTMENT

Office of Provost Marshal General

Washington, D. C.

BULLETIN

Concerning Exemptions, Exclusions and Discharges

1. From the lists of persons registered on June 5th, names will, on a day to be announced later, be drawn by lot by the fairest system that can be devised. Persons whose names are drawn, and other persons interested, will be given an opportunity to present claims for exemption, exclusion or discharge from the draft and to support such claims by evidence.

2. The determination of whether a particular claim for exemption, exclusion or discharge shall be granted, will be made by boards to be appointed by the President. These boards will function under the law which shall be promulgated, be made available to all concerned at the offices of the local and District Boards. Until such regulations have been promulgated, no exemptions cannot be given, as it might later prove misleading; and even after the regulations have been made public, decisions concerning exemptions, exclusions or discharges in individual cases cannot be made by this office. The President's Regulations, for the execution of the draft, will be given to the public as soon as possible.

The law provides for the exemption from draft, of persons in the military and naval service of the United States, of officers of the legislative, executive, or judicial departments of the United States and of the several States, Territories and District of Columbia; of regular or duly ordained ministers of religion and students who on May 18th were preparing for the ministry in recognized theological or divinity schools; of aliens and of subjects of Germany whether they have or have not taken out their first papers.

1. Persons who are members of well-recognized religious sects or organizations, existing on May 18th, and whose creed is that every nation which forbade its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the principles of said religious organizations, cannot be compelled to serve in any of the military forces created by the Selective Service Act of May 18th, but such persons shall be exempted from any service which the President may declare to be non-combatant.

The President is authorized to exclude or discharge from the selective draft, or to draft for partial military serv...
I, 1917

General.

love in Christ! My former studies in gauged thousands of years apart with

Will in man.

for exemption, he proved and established

ments of the "Tabernacle in the Wilderness," and especially those found in the garments of the high priest.

Aman is a symbol of the divine Creator, seeing that the sun is the source of light, warmth and color, and God the source of life, love and grace! (Malachi 4:2; John 8:12; 1 John 1:5) It is generally known among optical science that sunlight is vibration of that elastic, sub-atomic medium pervading space and termed ether. These vibrations are due to the disturbing influence of the sun, which affects the ether just as a stone dropped into a pool of water sets up circular ripples therein.

Moreover, it is the same white light that falls on every object perceived by the eye, and yet in what exquisite variety of shades is the light reflected! This is due to the intrinsic property of the material upon which the light falls, which absorbs one or more of these vibratory wavelenghts, responsible for color, and reflects others.

There is a beautiful harmony found in the scientific and Scriptural viewpoint of all this: for instance, note how unsellably white objects will reflect the purity of the sunlight, and how it is written that white raiment is reserved for those who will most unsellably reflect divine grace and truth.—2 Chronicles 5:12; Revelation 3:4,5; 19:8.

We note, too, in vivid contrast how black objects will absorb all light. They destroy every beautiful ray from the sun, so that darkness and blackness are apparent; and so, too, for all who will not reflect divine grace and truth is reserved blackness and darkness forever. (Judg. 13; 2 Peter 2:17) The wearing of black mourning apparel tells the sad story of a "light" gone from a home. Hence black is synonymous with death. Other Scriptures are harmonious with the thought.—Canticles 1:5,6; Isaiah 50:3.

Scarlet reminds one of shed blood, the penalty of sin, and so is a symbol of the precious blood of our dear Redeemer, who took the sinner's place. The saying,"All the glory of God's grace and cleansing power symbolized by this color pervades throughout Scripture.—Ex. 12:13; Lev. 14:1,5,32; Josh. 2:18,20; Isa. 1:18; 1 John 1:7.

Blue implies faith. The very heavens cast this beautiful color into the eyes of all observers, and that while they reflect on the importance of a faithful law-giver. The necessity of maintaining full control of the stellar system is evidenced when we are told that the system containing more than a thousand million suns with their satellites is traveling at about twelve miles a second through space, and yet order and harmony are so accurate that positions and eclipses may be predicted thousands of years apart with perfect accuracy.

"Thy faithfulness," says the Psalmist, "shall thou establish unto the shedding of blood. or death.

In history, purple has been a sign of royalty, and mention is made of this fact so far back as the time of Israel's judges.—Judges 8:28.

Purple is a compound of blue and red, blue implying faithfulness, and this, together with red, implying faithfulness even unto death.

It is remarkable that it was just at the appropriate time, when Jesus had practically demonstrated his worthiness of the kingly title, that he was arrayed in this regal-colored apparel, even though through the scornful mockery of base men.—Mark 15:20.

Purple seems a very fitting symbol of divinity. It is wonderfully malleable—one ounce of beaten gold covering the area of 1466 square feet, thus portraying how divine glory may spread throughout the universe. Further, of all metals, it is most like the sun in appearance, and the sun has light within itself and can impart the same without apparent exhaustion, and so too, the divine nature with its inherent light.—Lamentations 4:1,2; Psalm 45:9,13; Exodus 25:10,11.

Green, being like fresh vegetation, tells its own story in Scripture.—Psalm 23:2; Luke 23:31; Revelation 7:1.

For there where many colors are manifest there is portrayed the manifold glory of sunlight, from which all the colors are derived, and herein lies the appropriateness of the Scriptural symbol generally portrayed by the rainbow; for just as in the latter beautiful elementary colors are seen by the natural vision, so by the eyes of understanding the graces divine are manifest as we gaze and reflect upon the covenants.—Genesis 9:11-17; Ezekiel 1:28; Rev. 4:8; Ezekiel 88:13; Isaiah 64:11.

It was upon the reflection of this latter thought that I felt impressed with Brother Russell's statements in regard to the colors, and to the rival apple-plate; for he says that the ephod represented the Abrahamic and the New Covenant. Truly, as we meditate on the meaning of each of its five colors, and see how they twine about, it must be so, for the ephod is the expression of the template, the model of the universe or the universe in miniature, the manifold glory of God, which will be revealed to all mankind in due time.

This had led me, dear Brethren, to alter a few words here and there of the beautiful poem found in the Divine PLAN of the Aeon, and illuminating the thought just given:
Loveliest to the fairest eyes,
Grand the mystic ephod lies:
Soft and smooth and glory redding,
As if made for angels' treading—

Wondrous tintings, touching ever,
White and blue and these together
With purple, red and shining gold:
In God's own Word it is held.

Every color has its meaning
(Deeper thoughts from deeper gleaning),
And illumined—what a riddle—
By the gems that deck the middle!

There is a truth—though some reject it—
That its light is all reflected,
That the ephod's hue is given
By the sun that shines in heaven;
And its thought—by saints believing—
That great God himself is weaving,
Bringing out the world's dark history,
To the light of truth—its mystery;
And as works of men diminish,
Comes the grand and glorious finish,
When begin the Golden Ages.
Long foretold by seers and sages.

With much love in our dear Redeemer,
Your Brother, rejoicing in the glorious hope, through divine favor.
FREDERICK LARDENT.—England.

SWEDISH—NORWEGIAN—DANISH—FINNISH REPORT

DEAR BRETHREN:—

It is herewith my privilege to send you the usual financial report for the last quarter and at the same time to be able to add that the harvest work continues to make very good progress here. The following report, or figures, for Nov. 1 to Jan. 31: 1917, the Orebro office has sent out more than 12,000 copies of the STUDIES and about 3,000 other books, DRAMA SCENARIOS, MANNA, etc. In that same period of time we have received 2,034 subscriptions, 1,317 TOWER subscriptions, and 2,724 letters and cards. The letters and cards sent out amount to 2,481, and the total number of sendings (by mail and by railroad) from this office is 18,638.

The number of meetings held under its direction was 937, and the number of kilometers traveled in its service, 29,340. It may be of interest to you to know that I had four meetings in Stockholm yesterday, amongst which was one baptismal service. In total, the number of kilometers traveled in service, 29,340. It may be of interest to know that I had four meetings in Stockholm yesterday, amongst which was one baptismal service.

Expenses for the work in Norway, in order not to go too deep in questioning God's love for myself that the true character of a believer, to be the bride of Christ, who with him are to reign for the thousand years on the spirit plane. All humanity, those brought forth from their graves as well as those who shall be on the earth when he begins his glorious reign, shall have an opportunity to be raised to a perfect human condition, those not accepting this great offer of mercy being cut off in the second death.

How beautifully clear and Scriptural it all is to me now! In view of all that I now see clearly, and which I fully believe, I cannot remain in a church which would prevent my expressing these views. I should be looked upon as a heretic. I also believe that there should be no division in the church; it should be one body of consecrated believers—Christ being the Head, and the little groups being the congregations;
With Christian love, and praying the Father of mercies that he may bless you richly in the precious word that is in your hearts.

Your brother in the Lord.

ABEL ORTEGA.—Mexico.

FAITH IN GOD VS. FAITH IN CHRISTENDOM

DEAR BRETHREN:

We are taking this opportunity of conveying our love to you in Christ. If we feel as if we are intruding on your time in writing you; but as no reply is expected, it would perhaps be a little relaxation for us to know how you are getting along over here. Our great thanks go out to Almighty God for his great goodness in permitting us to ask of his hand for this grand of faith the things both new and old from the divine storehouse.

We are truly living "in the days of the Son of Man," and in this country are receiving at the present time many evidences of the establishment of the kingdom, and that the church has not a short time in power. We would like you to know that our faith in God, in spite of the dark clouds on the world, is increasing in contrast to the faith in Christendom, which is almost at vanishing point.

A number of persons, who have adhered to other considerations, in a healthy condition, and all the dear brethren are eager to cooperate in the harvest work. We have had a number of productions of the Photo-Drama here and in this vicinity, and with the "follow-up" meetings our time has been occupied. The brethren at our Sunday meeting-place in the city is limited and prevents us from having as large attendance as we would like. Our efforts to get another place have been unsuccessful.

We are now every second or third month having what we call "home gatherings," when all the brethren in the vicinity, as in many others in Mexico, the sickle of the harvest work. We have a nice number of young men in our society, resulting in much influence. All we who love him rejoice to know that music in our home every day. "Pray for me, for it is a great thing with me," I wrote to one of our deacons when he was entering upon his work of teaching in Mexico.

And now with much love in the Lord, we will conclude our letter. We are still hopeful that we may succeed. There are, of course, no excursions here since the outbreak of the war, but everybody is employed, and money is being spent freely. We have a number of young men in our meetings; and as you know, they are under a severe test just now. I am pleased to say that their faith in him whom they have consecrated to the noble work he has left us to do. We should endeavor to grow more in that faith that we may be strong enough to carry out the great plan of God. We have a nice number of young men in our society, resulting in much influence. All we who love him rejoice to know that music in our home every day.

This morning, I gave another explanation of the divine plan, the brethren being very devoted in their ears. It is my sincere desire that with an unprejudiced mind you may look into this matter for yourself, letting God's Spirit guide you into all truth. With sincere appreciation of your kind offer of friendship for both of us, I am

Yours sincerely.

HARVESTING IN MEXICO

DEAR BRETHREN:

In sending you this letter, I desire to tell you of my joy in the precious message which brought light to my mind—this divine light which has come to awaken us from the march of those sleeping in the tomb. This message has completely changed my plans. I was like another who has not death. He has called upon us for "follow-up" meetings in districts beyond our own. Before we had a convention under the auspices of the Society, resulting in a most uplifting time for all. We would like another if we can induce the London friends to move; and we are still hopeful that we may succeed. There are, of course, no excursions here since the outbreak of the war, but everybody is employed, and money is being spent freely. We have a number of young men in our meetings; and as you know, they are under a severe test just now. I am pleased to say that their faith in him whom they have consecrated to the noble work he has left us to do. We should endeavor to grow more in that faith that we may be strong enough to carry out the great plan of God. We have a nice number of young men in our society, resulting in much influence. All we who love him rejoice to know that music in our home every day.

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Yours sincerely.
widow for three years and I need your prayers, and be assured you have mine.

Let us go on with this grand work until, like our Pastor, we hear the sweet words, "Well done." May we be just as well prepared as he was, and I feel all will go well for us. I am always so glad to hear from the Bethel Home.

Please accept my best wishes of you all, but I feel as if I must tell you a little of my life experiences, and how I came into present truth. It was just a short time before my husband's death—about a week, I suppose. We were greatly desired by my husband's health, when on one day a book agent came to the door. I would not talk to him at first, but I saw the title "Watchtower" on a paper in his pocket, and immediately became interested, because several years before I had seen and read some of them, but could never share my thoughts.

We bought the books and my husband would have me read to him from them. He did not live more than one week afterwards. So I have found a great deal of comfort from them. The most satisfactory thing was when life came back to our house when he heard of his husband's death, and gave a lecture, and I found more relief from the sweet, simple story, the way he told it, than ever before; and I have been tried as by fire since coming into the light. But our first wants brought this penalty upon me by disbelief; the shore that are lashed by the waves. When the furious storms abate, the cliffs are there just the same. So it is with me; when my people and my friends turn me down, the truth stands there just as plain as ever, and I can say, "Why can they not see, too?" Oh, what a joy to know that I have come from a necessity into day! God bless you and keep you all, it is the prayer of

Your humble servant,

MRS. ANNA BROCKWELL.—Mo.

THE WATCH TOWER

Brooklyn, N. Y., July 15, 1917

Vol. XXXVIII

No. 14

OUR "BLESSéd HOPE"

"Waiting for that blessed hope, even the appearing of the glory of Diaglott.

St. Paul here speaks the sentiment of his own heart and that of every truly consecrated child of God, who is waiting for the full consummation of his hope and for the appearing of the Lord Jesus Christ, that he might be with him forever in glory. Hope and faith are inseparably allied, for there can be no hope without a well-grounded faith.

Hope means not only looking toward the end, with the expectation of receiving that thing, and with the belief that when received it will afford great joy and pleasure. We do not hope for a thing which we do not wish, but for that which we greatly desire. There must be, however, a sound basis for that hope; for without some sure foundation upon which to build there could be no continuing, abiding hope of receiving the good thing.

What is it that all intelligent creatures most desire? All will answer, "Life everlasting in a state of perfect happiness." Yet there might be a strong desire for life, and no hope whatever of receiving it. But in due time all will have an opportunity to obtain life everlasting.

THE HOPE BEFORE THE CHRISTIAN

For what great thing, then, do we now as children of God hope? What do we expect to receive? And to what are we looking forward with rejoicing? Is it that we might wield a golden sceptre and exercise power over others? No; for that would be selfish ambition. Is it that we might be like unto the angels? No; for we are not called to that position. Or that we might get away from this earth and thus see greater things than others of God's human creatures see? No; for we are not called to that, but to exercise the willingness to sacrifice everything else to obtain it? Without the one great thing for which we really hope, all other things would fail of accomplishment.

Looking at the days that are today in the very last hours of the Gospel age, there is a fearful and wonderful time in which to live—and looking back over the way we have traveled, we as children of God do well now to pause and with sobriety of mind ask, Why do we find ourselves in our present position? Be assured we have left earthly homes, earthly hopes and prospects, earthly ambitions and desires. Why is the reason? With one accord we answer, Because of the blessed hope that is set before us. And what is this hope? It is that we might have life everlasting on the divine plane; that we might be called to be like Jesus, who redeemed us from death and called us out of darkness into the glorious light; and that we might behold Jehovah in his grandeur, receive his loving smile and hear his words of approval.

The reason is that we are not called to be here any longer, but must be ready to go because there must be good reason for it. How could imperfect creatures such as we dare have so wonderful a hope? It is not because there is merit in us deserving of such great favor, but because God in his loving-kindness has made provision that we might have this wonderful hope. He has made provision that we might exercise faith in his great arrangement and who strive with joyful hearts to obey his rule and comply with the terms that lead to a consummation of such a hope. Therefore the basis for that hope is faith in the exceeding great and precious promises of God.

The Apostle Paul advises us that "faith is the basis of things hoped for, the evidence of things not seen." There might be a hope based upon vague and uncertain testimony, but such a hope would not bring joy; for it would not bring full assurance of receiving that for which we hoped. Hence of our great God and Savior Jesus Christ."—Titus 2:13.

The importance of seeing that our hope has a sure foundation is what Christ declared when he said, "ye shall go to heaven"; yet they are filled with fear and superstition. They have no desire for the second coming of the Lord and his glorious revelation. They do not possess that blessed hope which years for the coming of the day when they shall see the Father and his Christ. But they who have faith hope they have is based upon credulity, and not upon faith.

A hope that is based upon credulity merely has the word or opinion of another as to what the future holds. A hope that is based upon faith has the unimpeachable promise of the everlasting God that the things for which the Christian hopes are absolutely certain if he continues faithful unto the end.

BEGINNING OF OUR HOPE

Since no one can have hope without faith, so none can have faith without knowledge. "Faith cometh by hearing, and hearing by the Word of God." It therefore follows that the one who knows not of God cannot have the blessed hope mentioned by St. Paul in our text. The Apostle points out his original condition, and then shows us how we are led to this blessed hope. "Therefore, remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometime were afar off are made nigh by faith in him, who is the substance of things hoped for, the evidence of things not seen."—Rom. 5:8.

Your humble servant,

MRS. ANNA BROCKWELL.—Mo.

THE HOPE OF THE CHRISTIAN

The hope of the Christian is progressive. First he has the desire to live eternally. He hears the words of Jesus, saying, "I am the Way, the Truth and the Life; no man cometh unto the Father but by me" (John 14:6); and, "This is the promise that he hath promised of the everlasting God that the things for which the Christian hopes are absolutely certain if he continues faithful unto the end.

The hope of many is that they may escape eternal torment. Such is not the Christian's hope. That could not be a hope attended with joy such as is contemplated by the text. Having now gained some knowledge of the way leading to life, such an one begins to progress in hope; and to him the Lord says, "I am the substance of things hoped for, the evidence of things not seen."—John 17:3.

This knowledge gained from the Word inspires a hope that he might attain unto this life.

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he has set this blessed hope before a limited number of faithful servants. This justification is based upon the merit of Christ. Every doctrine is to be tested by the ransom-sacrifice. It is the square, the infallible rule, by which we are to measure every doctrine that is presented for our investigation. If we find that any doctrine does not square with the ransom-sacrifice, that is, with the doctrine of justification by faith, the Apostle presents this argument: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, and after that of the twelve; after that he was seen of more than five hundred brethren at once, of whom the greater part remain unto the present time, but some are fallen asleep. After that he was seen of James, then of all the apostles. And last of all, he was seen of me also, as of one born before his time." (1 Cor. 15:1-8)

Faith in the shed blood of Jesus means a recognition that we are sinners by nature; that Jesus died to save us from our sins; that he rose again and appeared to God as our Substitute. Knowing these facts, and relying on them, we have faith.

**JUSTIFICATION FOLLOWS**

Justification means to be made right with God. Nothing imperfect is right with God. Sinners can be justified, however, some one must stand for us and make up for our deficiencies. After Jesus had ascended on high, he appeared in heaven and presented the merit of his sacrifice on behalf of all who should come to Jehovah through him during the age of sacrifice. (Hebrews 9:24.) If we believe and rely upon these facts, and present ourselves in full consecration by surrendering our will to do God's will, our Lord Jesus impu tes to us a sufficiency of his merit to make up our deficiencies. Thus we stand before God as perfect human beings, and he counts to us, or imputes to us, righteousness, thereby justifying us. (Romans 4:4-5.)

"It is God that justifieth." This justification is granted upon condition that we become a part of the sacrifice of the body of Jesus Christ. (Romans 2:5.) The justification of God now accepts us and begets us by his own spirit to the divine nature. As St. Paul puts it: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us."—Romans 5:1-5.

According to St. Peter, all such are begotten to a hope of life through Christ Jesus, "to an inheritance incorruptible [which means the divine nature] and undefiled, reserved in heaven for you, who by means of these are kept for Jesus Christ, reserved in heaven for you, who by means of these are kept for Jesus Christ, who verily was foreordained before the foundation of the world." (1 Peter 1:3-5.

**SANCTIFICATION NEXT IN ORDER**

Sanctification cannot be apart from justification, for the purpose of Jehovah, according to his holy will: "This is the will of God [concerning you], even your sanctification." (1 Thess. 5:12)

Now, we have left all to follow in the footsteps of the Lord Jesus, obeying the Father's will, saying as did our Master: "Not mine own will, but thine, be done." (John 6:38.) Setting aside of ourselves to do the Father's will means that now, as new creatures, we shall walk in newness of life while in the flesh, the complete sanctification, or setting aside, being when we have received our glorious new bodies in the first resurrection. (1 Cor. 15:42.) When was the character developed in harmony with the principles thereof. For this reason the exceeding great and precious promises are given. When we enter the narrow way, we begin to hear the words of the Master: "Ye shall know the truth, and the truth shall make you free." (John 8:32.) The voice here mentioned is the Word of God, by which we are sanctified in his church; and thus being led on we shall be received into glory—the full consummation of that blessed hope! Again the Lord through the Apostle said, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." (Psalm 32:8.) The voice here mentioned is the Word of God, written before we knew of it, before we were born; therefore it is said to be the Spirit of God. Thus by his Word he leads us on to a fuller appreciation of our blessed hope.

Again we read, "Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5, 6.) "And thine ear shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the left." (Isaiah 30:21.) The voice here mentioned is the Word of God, written when we knew of it, before we were born; therefore it is said to be the Spirit of God. Thus he assures us again that he will guide us by his Word.

This transformation comes to us gradually, as one beholding the Lord's face in a mirror. St. Paul says, "But we all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:18.

**TRIBULATION AND SUFFERING NECESSARY**

But this wonderful transformation does not come to us without struggle and comfort. For, as the Apostle says, "Through much tribulation must we enter the kingdom." (Acts 14:22)

"It is a faithful saying: For we be dead with him, we shall live with him; if we suffer with him, we shall reign with him." (2 Timothy 2:11, 12.) We shall experience that blessed hope firm unto the end. (Hebrews 6:19.) This eye is confidence and the rejoicing of the hope firm unto the end. (Hebrews 3:6.) Who would care to enter the kingdom of the Lord amidst ease and comfort when our Lord endured such great suffering on our behalf? Truly this has impressed the sentiment that should be in every Christian's heart: "Must I be borne to Paradise On flowery beds of ease? While others fought to win the prize, And sailed through bloody seas?"

"Sure I must fight if I would reign; Increase my courage, Lord; I'll bear the toil, endure the pain, To claim the crown I seek."—St. Paul.

**SOME THINGS THE CHRISTIAN MUST SUFFER**

Suffering that is endured for righteousness' sake may be counted as profitable. Physical suffering often results in tribulation; and sometimes the disposition of mind, and sometimes the disposition of the flesh. Failures result; and there is much suffering of mind, and sometimes the disposition to feel that he has been cast off from the Lord's favor. Hope, however, revives when he calls to mind the precious promises of the Lord: "If any man sin, we have an Advocate with the Father, and
Christ Jesus the righteous." "Let us therefore come confidently unto the throne of grace to obtain mercy, and find grace to help in time of need." (Hebrews 4:16) "Blessed are they that mourn; for they shall be comforted."—Matt. 5:4.

Being misunderstood is the cause of much suffering. So it will be with the Lord himself. Of him it is said: "I have trodden the wine-press alone, and of the people there were none with me" (Isaiah 63:3)—because they could not understand him. Even so it is with those who are his followers. They are, like the Lord, misunderstood by the world, and often misunderstood by the brethren. Only through much sacrifice and patient endurance can they fulfill the purpose for which they are brought forth into this world.

Trouble in the homes of the consecrated and in the classes is very frequently the result of a misunderstanding. Such experiences bring fiery trials. The church is now in the midst of experiences of this kind, and many think it strange. St. Peter responds, "Beloved, be partakers of the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory you may rejoice exultingly."—1 Peter 4:12, 13.

Disciple.

Because of the Christian's faithfulfulness in maintaining his stand for the principles of righteousness, he is persecuted; and such persecution would become unbearable, even overwhelming, if it were not for the anchor which is satisfied with the testings of the fiery trials. In the time of keenest suffering he calls to mind the precious words of the Master; "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, for my sake."—(Matthew 5:10, 11.) The anchor is, in the heavenly sense, a sure, and of the brethren. One may try to do right in the faith, and yet be misunderstood, while the true disciple is sure of his standing with the Lord. St. Paul, "For I will show you how great things he must suffer for my name's sake." (Acts 9:16.) And so it is with all of the Lord's followers who would continue faithful unto the end. To be counted worthy of suffering implies that there is a glorious prospect in the future, that the Lord has in reservation some great prize. Inspired with such a blessed hope the Apostle wrote, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." (2 Corinthians 4:17, 18) They are the unseen things for which we hope. The Christian possessing such hope of glory rejoices in tribulation, and therefore patiently endures the same.

The faith or hope of the individual member must grow stronger; and to accomplish this, trials, tribulations and tests must come. The Apostle likens our hope to an anchor. A ship tossed by the storm drops its anchor for safety. The anchor would be of no value without a strong line and a solid place in which to fasten the anchor. The anchor therefore represents our hope; the line or cable, represents our faith; and the sure fastening of the anchor is in the exceeding great and precious promises that God gives to assure us of entering into the rest. "For we also have had our fathers purified by suffering in the flesh." (Hebrews 5:7.) Therefore, we must be abundant to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, we who have fled for refuge to the hope set before us; while hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:17-19) If our faith is strong in his precious promises, our hope of entering into life everlasting will be strong; and we shall remove all doubt from others, by ouracknowledgment of the fulness of life and of conforming ourselves to those rules.

WHAT ARE THE REQUIRED RULES?

The Apostle Peter lays down these rules explicitly, saying: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence to yourselves: to walk in love; to knowledge; and to knowledge temperance; and to temperance patience; and to patience meekness; and to meekness modesty; and to modesty brotherly-kindness; and to brotherly-kindness love; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." (2 Peter 1:4-10) Let us now measure ourselves to see how we are coming up to these rules.

The first of these rules is a strong and abiding faith; and to this the Apostle says add virtue, which means fortitude, the standing firmly upon the precious promises and developing that Christian character which nothing can shake. To this we are to add knowledge, which means a knowledge of the exceeding great and precious promises. Having acquired this knowledge, we must rely completely thereupon; and this constitutes our faith in God's Word. Hence to grow in faith we must grow in knowledge. To these we are to add temperance, or patient endurance, which is the best preparation for developing the quality of patient endurance; and hence we find amongst our number some slow, and some quick, some excitable and quick-tempered patient with the excitable and quick-tempered patient with those who are more fully developed, patient with the slow and stupid. We are to be patient under provocation. We are to be patient with each other; patient in the light afflictions, which endure but for a short season, serve to polish us and to make brighter the hope set before us, and ultimately lead to glory.

The measuring rule for us requires us to develop godliness, which means a joyous trial, and conforming to us for the sake, for great is your reward in heaven; for so persecuted the prophets which were before you."—Matthew 5:10-12.

THE PURPOSE SERVED BY TRIBULATION

Jesus proved his loyalty and obedience to the Father's will by the things which he suffered. "The disciple is not greater than his Lord, nor the servant greater than his master. If the master of the house be clothed with honour, where is the servant of him, in whom he shall not be more joyful?" (Matthew 10:24, 25) again the Lord says concerning the servant, "He that is faithful and true, whom he hath set over his household, to give them meat, shall be made ruler over many households." (Luke 12:42) The servant of the Lord must have the same blessed hope; these light afflictions, the fulness of this hope, shall bless and uplift the humble servant of the Lord.

Being misunderstood is the cause of much suffering. So it will be with the Lord himself. Of him it is said: "I have trodden the wine-press alone, and of the people there were none with me" (Isaiah 63:3)—because they could not understand him. Even so it is with those who are his followers. They are, like the Lord, misunderstood by the world, and often misunderstood by the brethren. Only through much sacrifice and patient endurance can they fulfill the purpose for which they are brought forth into this world.

The Apostle Peter says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. He is the Rock Jehovah, himself, and what a wonderful blessing that will be—to be made in the likeness of our Lord and Master! The attaining of this glorious hope means to receive life everlasting, life inherent—in him. (1 John 3:2, 3; Colossians 3:3, 4) That we shall dwell in the house of the Lord forever and behold his beauty. In all the ages to come the members of the bride class will continue to increase in knowledge. (Psalm 27:4) It means that those who reach this glorious consummation will add to the brightness of the sun in the firmament."—Matthew 13:43.

Jesus is head over all things, and those who enter with him into the kingdom shall be joint-heirs with him of the glories and wonders of that kingdom. Overthrowing Jehovah, the Prophet of the Lord has said, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isaiah 62:3) With Christ Jesus, those who reach the fulness of this hope, shall bless and uplift the human race, shall enforce the laws whereby we may enter into the fulness of life and of conforming ourselves to those rules.

And thou with grace and glory crowned Myarest lavish blesings all around."—(1 John 3:8)

Then, dear brethren, what shall we do? The Apostle answers: "He who hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) None but pure in heart can truly and honestly enjoy this hope. When we speak of the pure in heart, we are not to understand...
stood as meaning perfect men and perfect women in the flesh, perfect in every word and act and thought; for we have God's Word that there are none such. But we know from both the Bible and the Lord makes up for our unwilling imperfections. Being thus grounded in the faith, and having set before us this glorious hope, we shall seek to cleanse ourselves from all filthiness of body and mind, perfecting holiness in the fear of the Lord. "But the blessed hope of sharing, Lord, Thy glory from above is linked with that most precious thought—Thine everlasting love."

MANASESH'S SIN AND REPENTANCE

[The first ten paragraphs of this article were reprinted from article entitled "Manasseh's Transgression and Repentance," published in issue of November 15, 1898. The last four paragraphs were reprinted from article entitled "A Dishonorable to His Father," published in issue of July 15, 1905. The remainder was reprinted from article entitled "Divine Justice and Mercy," published in issue of June 15, 1911. Please see the articles named.]

MY BEST AND TRUEST FRIEND

"How shall I praise thee, Savior dear, For this new life so sweet, For taking all the care I laid Keeping thy hand upon my heart To still each anxious beat!

"Oh, thou hast done far more for me Than I had asked or thought! I stand and marvel to behold Thine manifest grace wrought, And wonder what glad lessons yet I shall be daily taught."

Josiah's Good Reign

[The first paragraph of this article was reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. Paragraphs 2 to 10 inclusive were reprinted from article entitled "A Good Son of a Bad Father," published in issue of August 1, 1905. The remainder was reprinted from article entitled "A Godly Young King," published in issue of June 15, 1911. Please see the articles named.]

Finding the Book of the Law

[The first two paragraphs of this article were reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. The third, fourth and sixth to tenth paragraphs inclusive were reprinted from article entitled "The Word Was Found, I Ate It," published in issue of August 1, 1905. The remainder of the article was reprinted from article entitled "Finding a Lost Bible," published in issue of July 1, 1911. Please see the articles named.]

The Colporteur Field

"Thrust on thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14:15.

"As has been remarked in the previous monthly letters, increased interest in THE WATCH TOWER publications is found everywhere. An Ontario colporteur writes: 'I find quite a number who bought the books some years ago, and have read them; others are interested in a talk on the coming kingdom. I find many hearing ears.' "From New York State a colporteur writes: 'It is a common occurrence to meet those who are reading the STUDIES and have sufficient interest to stand for the teachings even to endure persecution. The truth is finding its way into the hearts of the truly humble.' "From Florida we hear: 'I find many who are disposed to give good attention to the message of present truth.' "A California colporteur writes: 'I find a great many are more anxious than ever to obtain books written by Pastor Russell.' "From Washington come this: 'Have found many interested ones who have read borrowed volumes or sermons.' "A Minnesota colporteur advises: 'I notice quite a difference in the attitude toward Brother Russell and his work.' "A successful Virginia colporteur writes: 'Enclosed find an order for 100 hz (hell towers.) The reason I am ordering them for is that he cannot increase his orders. I have sold a few every trip. I show it only when people fail to order even Vol. 1. They will often say, 'I don't believe in hell.' Then I explain what the pamphlet teaches, and they are anxious for it.' "From Arkabuck, Ohio: 'It is surprising to see how the people take to the SCENARIO—men, women and children. They seem to comprehend it—the pictures interest them, and the lessons are short and condensed. One young man who had studied evolution was interested in the first lessons in the SCENARIO on the earth and the heavens, but then he would not believe the earth was created in six twenty-four hour days. Another man told me he had a discussion with an infidel and answered all his objections from the SCENARIO; and now he carries it around with him and settles every argument with it.' "Another colporteur, ten years in the service, writes from Virginia: 'The past year has been the most blessed and successful of my ten and one-half years of colporteur service, not only in the sale of books, but also in the number of grains of who gathered. We have knowledge of several who now are rejoicing in present truth as a result of our recent la-

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bore. It has been a very busy year. Often I am out evenings talking to the interested ones; and the present year bids fair to be as busy. Many a time I feel that I would rather desire me to call again and we are doing our best to help them along!"

"From Utah we hear that 'the harvest work is great. Although not placing so many volumes, yet we find a great many who are opening up to the great truths of God's Word. The Bible has been in a lady's hands for a year and a half, and that lady is very busy, could hardly give me time. I left her a Do-You-Know? tract. The following day, when I was going along the next block, one of her neighbors said, Mrs. Forslund wants to see you. When I met her she said, I read your tract through, and I became so interested that I wanted more. She ordered the six volumes.'"

"Another writes: 'About six weeks ago I called to see a lady who had attended the PHOTO-Drama. She talked with me in her parlor; and a young man, her son, was in the room, but appeared very absent-minded. His ideas were very busy, could hardly give me time. I left her a Do-You-Know? tract. The following day, when I was going along the next block, one of her neighbors said, Mrs. Forslund wants to see you. When I met her she said, I read your tract through, and I became so interested that I wanted more. She ordered the six volumes.'"

"We append herewith a letter from our colporteur brother, Joseph Greig, which is self-explanatory:"

"DEAR FRIENDS: Enclosed find letter replying to communication I had in a local paper. Have not called on the party as yet. I am of the same opinion as outlined in a recent We observed the changing sentiment of the country. My letter also appeared in the Des Moines Register. The newspapers present a big field for feeling the public pulse. Brother Woodworth was quite successful along this line."

"Faithfully,"

Joseph Greig."

SOME LETTERS OF INTEREST

REAL TEACHING OF BIBLE VS. THE CREEDS

DEARbrethren:--

I heard Brother Russell preach once at the London Tabernacle; and though we shall never meet again in the flesh, his warm hand-grasp will never leave my memory.

I was brought up a Baptist member of the Calvinistic Presbyterian church of Ulster. When I reached manhood I deliberately concluded that a God capable of dooming his creatures to eternal torture must be the essence of hate, and therefore unworthy the worship of any intelligent person.

I had always been a student of the Scriptures, but the fixed ideas of the Reformed creeds, and the infinity of God and his attributes, with which I had been saturated, prevented my really understanding them. Therefore I abandoned them as well as the Presbyterian creed, taking refuge in agnosticism and indifference.

Going through our showroom one day in the attention was called to a lady who was watching, saying, 'This man (a colporteur) wants me to buy and read THE DIVINE PLAN OF THE AGES, which the priest would not let me read.'

Not being under such control, I bought the book. I read it and, noting its appeal to reason, I reread it, referring to the Scriptures cited. This induced a new study of the Bible, which proved to me that the creeds, irrational and illogical in themselves, wholly misrepresent the plain Bible teaching.

I then bought the other five volumes, which confirmed the strong impression created by the first one. I have since bought and appointed many copies among my friends.

Invoking upon you the divine blessing, I remain

Your fellow-servant,

R. O. Lees.-Eng.

THE WATCH TOWER

Brooklyn, N. Y.
DEAR BRETHREN:—In the issue of THE WATCH TOWER of June 1, 1916, article on “The Harvest Sittings,” page 172, is found this clear, concise statement, “The book, ‘Food for Thinking Christians’ (now out of print), published and circulated during the year 1881, I no longer commend, because it is less systematic and has less clear than later publications.” Then in the same article reference is made to two other publications, “The Three Worlds,” and “Day Dawn,” and answer is made to a suppositional question as to whether these are considered profitable books to loan to truth seekers. The reply is, “Certainly not!” Then are given cogent reasons for the reply. It seems almost inconceivable that the clearness of the language could be misunderstood; but such is the fact.

The issue of THE WATCH TOWER (the Journal, not book) of June 1, 1916, in which this reference is made, are the “Bell-Towers” —likewise every text in the King James Version of the Bible, containing the word hell. This issue is usually referred to by the friends as the “Hell Tower.” On the top margin of the front cover is the suggestive expression, “FOOD FOR THINKING CHRISTIANS.”

Then in the same issue, the publishers, writing of this expression with the title of a book, I cannot imagine; yet that is just what has resulted in some instances.

To my astonishment some of the dear friends have told me that since the item above referred to in the tower of June 1, 1916, in which reference is made, they have burned the “Hell-Towers” they had in their possession, “thinking” that this was in line with the suggestion as noted.

This matter seems of sufficient importance to merit your attention. We have some individual Christians from unwittingly cooperating with the enemies of the truth by burning what you commend and send forth for enlightening the blinded minds of Satan’s dupes.

With ever increasing love and abiding confidence in you, dear brethren, I assure you that all will have my prayers.

Your brother and fellow-servant in the Lord.

W. M. WISDOM—Pilgrim.

AS TO THE DESERVING

Frequently mention has been made in THE WATCH TOWER regarding schemes worked by unscrupulous people for securing alms or donations from the friends. We have recently received a number of letters, some of them enclosing missives from a person in Georgia. These letters have a very pitiful tone, and would naturally work upon the sympathies of any who are seeking to serve the Lord. A brother who recently made inquiries into the case writes as below. As we have suggested before, we believe that it would be wise for the friends to exercise more caution regarding solicitations for funds, by letter or in person.

The brother’s letter follows:

DEAR BRETHREN:—

“The individual knew but very little about his Bible, could not locate the chapter (John 12:1) in which the lesson was to be found. I tried to explain about the ‘Harvest Sittings,’ etc. I would state further that the individual was given a cow by the readers of a paper published in Maine, called ‘Comfort.’ This cow keeps the family supplied with milk and butter, and is a source of income of a calf each year. They have a good home, two children, taken care of by his drafted brother in the service, and as we of very fertile land, rent free; and the County pays them $5 per month.

With much Christian love to each and all, and praying our Father’s continued love and guidance upon you,

Very sincerely yours in your dear Redeemer,

CHAS. OWENS—Tenn.

RENEW VOWS WHILE SOME FALL AWAY

DEARLY BELoved Brethren:

Work is too pressing to express to you dear ones the feeling of deep appreciation to you, for so kindly remembering us at this season. The beautiful hymn books were received this morning. The dear Lord has dealt so kindly with us, that our hearts are filled to overflowing. Pray for us; we need your prayers. We have renewed our vows, and as we see many who were once true and loyal fall from their steadfastness, it drives us closer to the One who never forsakes his children.

Truly your sisters and coworkers,

MRS. Ida Zallmanzic, Mrs. H. A. Varro.—Cal.

WHAT HAVE I THAT I DID NOT RECEIVE?

DEAR BRETHREN:—

Greetings in the name of our Lord!

Please find enclosed Postal Money Order for $—, to be applied to the interests of the harvest work, wherever, according to your best judgment, it is most needed. I want to assure you of my cooperation in the future as in the past, and am glad to oblige you that the work is going grandly.

I am sure we are greatly encouraged with the thought that we did not merely consecrate until Brother Russell’s death, but until our own death: “Be thou faithful unto death.”

May God be with you and give you that which you commend and send forth for the good of your fellow-servants.

Yours by his grace.

MRS. DANIEL F. ROBINSON—Pa.

THIS WRITINGS OPENED THE BIBLE TO ME:—

DEAR BRETHREN:—

Though late, accept my heart’s deepest sympathy in your great loss—it is also my loss—in the death of our beloved Pastor, C. T. Russell. What could replace this earth, that pen, that eloquent voice, clothed the world to Christ! For us it is broken heart, faith, that the dear brother didn’t submit is the road to happiness—and further, our great exemplification—"Self." I trust I have not wearied your patience in the reading of this epistle, but it is some time since I have written the Society, and thought a few words would be in order.

Dear brethren, I assure you that all will have my prayers in this behalf. May God comfort all those who have offered them in the past.

With much Christian love,

Yours by his grace.

MRS. H. A. VARRO.—Cal.

LOYALTY AND EARNEST COOPERATION

TO THE FRIENDS AT BELT.-.

The passing away of “that servant”—loyal, loving, humble and faithful—has deeply affected the friends in the truth everywhere. We all have great love for him and for the fruit of his labor. He displayed a meekness we must cultivate—love, self-sacrifice and submission. How it makes us put forth every nerve to yield full submission! But we know that being submissive is the road to happiness—and further, our great exemplification—"Self." What joy for us to know we shall be called upon! May the Lord Jesus strengthen us, so that our hearts may not fail, and that no matter where we may be, we shall be ready to give our testimony.

May God comfort all the brothers and sisters and assist them in carrying out our beloved Pastor’s wishes. I remain,

Your aged sister in the Lord,

SUSANNA RAPPE.—Ireland.

RECEIVING AND BEING RECEIVED

TO THE FRIENDS AT BELT:-.

The passing away of “that servant”—loyal, loving, humble and faithfui—has deeply affected the friends in the truth everywhere. We all have great love for him and for the fruit of his labor. He displayed a meekness we must cultivate—love, self-sacrifice and submission. How it makes us put forth every nerve to yield full submission! But we know that being submissive is the road to happiness—and further, our great exemplification—"Self." What joy for us to know we shall be called upon! May the Lord Jesus strengthen us, so that our hearts may not fail, and that no matter where we may be, we shall be ready to give our testimony.

May God comfort all the brothers and sisters and assist them in carrying out our beloved Pastor’s wishes. I remain,

Your aged sister in the Lord,
longed and we met together all winter, often having fifty at our Sunday night meeting. This depleted the attendance at the village church. We had the table move around the room, had it stand on two legs, answer questions, and in this way we entertained doctors and bankers, who often sat with us. However, strange as it may seem, we never thoroughly believed in the method.

Since reading, WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? we have been wondering whether one of the demons was assisting us in our seances at that time. Long since, we left the village, and have many times thought of how we used to talk with the last of the guests of the evening, and as to what the crowd would have done to us if they had found out our deception. And now comes the thought that perhaps we ourselves were the ones deceived.

Very truly yours, S. P. GRABILL.—Mont.

[We are in receipt of other letters respecting the one published in THE WATCH TOWER of March 15, page 93, and headed, "One of the Snares of the Fowler." We are not surprised that the persons mentioned foregoing were innocent of the power that operated the table, as some hundreds of letters have come to us relating similar experiences. The object in moving the table and in answering the questions is doubtless intended to excite curiosity and to lead on to obsession and later to possession of both mind and body.]

LOYALTY, LOVE AND SUPPORT

DEAR BRETHREN:—

We have noticed the many letters published in THE WATCH TOWER, expressing the thanks of the anxious and the love and sympathy of the brethren, for the free help of the Watch Tower, among the friends of my brother, and the continued blessing of our dear brother, Pastor Russell.

It will be remembered that one of our elders, when speaking at the funeral service of Pastor Russell, expressed the attitude of the Chicago class with reference to the matter. However, in the Great East there has been thought well by the class to send the matter by the Chicago class should not be construed to mean that those letters do not express our attitude nor that we have been so long in determining that stand which we would take with regard to the changes necessitated by the passing from our midst of dear Pastor Russell.

To the brethren, it being understood, of course, that the persons mentioned foregoing were innocent of the fraud practiced, and that no harm was done to them, and that it was the purpose known only to himself at the time of their delay. And although I already knew that it was he who was delaying the publication of the Seventh volume, I now know it still better, and am the more prepared to use it for my work. "It is the Lord, let him do what seemeth him good." I think there is no doubt that we have reached another juncture of the harvest period, in which special sifting and testing will take place, and that our hearts will again be pained by the various experiences—the parting and no friends, etc., but shall it proceed so, again we say, "It is the Lord, let him do what seemeth him good."

Yours in his peace and love, waiting for the kingdom,

ALEX. EVANS.—Louisiana.

THINKS THE STONES WOULD CRY OUT

DEARLY BELIEVED BRETHREN:—

Often have I felt like writing to you, but knowing of your busy life, I have refrained from doing so. I can now keep myself quite occupied, and feel that the very stones around me will cry out. I thank the Lord daily for my beloved Pastor Russell and for the grand work that he has done in conjunction with his beloved collaborators.

Now that we are in the midst of the evil day, we hourly feel the unspoken benefit of an intellectual understanding of God's glorious plan of salvation, when all the compelling wiles of the adversary are at work to deceive, if it was possible, the very elect.

As a worshipful instrument in the hand of Almighty God Pastor Russell has led the little flock in the four corners of the earth, and patiently shown them how to adjust the "panoply of God." Many are the staunch and loving hearts that beat in South Africa for him today—both black and white. The cry of the faithful Jesus (that sweetest name in heaven or on earth) bless the day that God's people would be directed the footsteps of our honored and deeply loved pilgrim, brother W. W. Johnstone to our shores. His grand example in laying down his life for Christ and the brethren, no less than that of our holy and much beloved Pastor Russell, has been an ever-increasing daily inspiration to us.

May the Eternal God always be your refuge, and may his everlasting arms enfold you and finally take you to himself, when your work on earth for him is done!

What loving devotion we have the privilege to subscribe ourselves by the grace of God.

Your brother and sister in the Lord,

E. W. and MABEL A. H. GAMBLE.—S. Africa.

"SCRIPTURE STUDIES" CHANGED HIS WHOLE LIFE

DEAR BRETHREN:—

While sending for supplies, as contained on separate sheet, I wish to express, as best I can, the void felt by the writer of that sheet when you read it. As a student the writer had heard of the "Scripture Studies," which were started by Pastor Russell. For the past ten years I have feasted on the words of counsel as well as upon the opened Bible as set forth in the Scripture Studies. Could I have known myself thirty years ago that I now understand myself, what a different life I would have led! Words fail to express the uplift in character his teachings have produced. I am now close on to three score and ten, and there remains but a brief time at most to work for the Eternal. In the meantime, I am striving to so run as to win the prize with which the Master pointed out in the Bible. In love and in the one hope, I am

Your brother,

B. B. CHANDLER.—Calif.

SHIPPING DIFFICULTIES

Since the declaration of war the railroads and other transportation companies are practically under the control of the Government. Shipping of war supplies and food will have preference to all other shipments. We therefore suggest that all classes engaged in the pastoral work, colporteur work and all persons using quantities of STUDIES IN THE SCRIPTURES order sufficient books, literature, etc., to meet the probable needs for six months or more, if possible. These books, etc., might be stored at the various class headquarters and supplied to the members of the class and others as they may desire.

PILGRIM SERVICE FOR COLORED BRETHREN

The Society takes pleasure in announcing that a pilgrim brother who is able to serve and is well qualified can be supplied by the Society for the purpose of serving the colored brethren in various parts of the country. Requests for such service should be made to the Society; and the brother will be assigned in due course of time. This is without expense to the brethren, it being understood, of course, that local brethren will be pleased to entertain the pilgrim brother.
OUR UNDER SHEPHERD

"O Under Shepherd of the flock,
Thou who didst safely keep
The little ones of God's dear fold
While hirelings lay asleep,
Thy watch upon the mountain side
Is o'er; and thou hast passed
Within the palace of the King,
With glory crowned at last!

"Thy lot, O faithful one, was hard;
Sharp were the rocks that tried
Thy weary feet, when thou didst search
The rugged mountain side
For those poor, hungry lambs who strayed
Far from the safe, warm fold,
Led by the hireling's careless voice
Into the darkness cold!

"The Master's staff was in thy hand;
The Master's rod was thine;
They comforted the weary sheep,
They spake the Word divine.
They led through thorns and briers rude
The weakest and the worst,
Who wandered, in their blindness, far
In paths of sin accursed.

"No burning lake of awful fire
Did thy keen eye discern
To frighten timid little lambs,
And faith to terror turn;
But up the mountain's rugged height,
A path that ever led
From darkness into that clear light
Where dwells our living Lord.

"Beyond the shadows thou hast climbe,n,
But still thy clear voice calls:
'Press onward, little flock, thy God
Is true; no ill befalls
The sheep who walk the narrow way,
The way the Master trod,
The way which seems all loneliness,
But where Faith's eye sees God!'"
Subscribed and sworn to before me this .... day of .... , 1917

Notary Public.

If you can procure a form of application for exemption use and insert the grounds named in this application.

If you claim exemption on any other ground than that of religious conviction, then insert such additional ground under paragraph marked "2" in the application; and if you claim exemption upon any further additional grounds, insert a third paragraph, and so on. Such other ground or grounds for exemption are set forth in a bulletin issued by the office of the Provost Marshal General and are published in the July 1 issue of The Tower, page 204.

How to Prove Claims

Proof must be made by affidavits. Go to the Local Board and consult the regulations to find out the form number of the affidavits that you must submit for your particular claim.

Ask the Board for the blank affidavits that are necessary in presenting your proof; if the Board has not the forms ask to consult the pamphlet of forms.

Have the affidavits properly accomplished and return them to the Board within the time limit assigned you—ten days from the filing of your claim.

Set out in your affidavit the following: that the International Bible Students Association is a well-recognized religious organization and has existed for more than thirty years; that said Association has a branch or church at (the place where you live); that you are a member of said Association and associated with said church; that you are fully consecrated to the Lord, and that you follow the teachings of Jesus and the apostles as set forth and explained in the Bible and in the publications of the International Bible Students Association and the Watch Tower Bible and Tract Society; that you are in harmony with and believe the teachings of said Association, which forbids its members to participate in war in any form, and that your religious convictions are against war or participation therein in any form, in accordance with the creed or principles of said International Bible Students Association; that the teachings of said International Bible Students Association, in harmony with those of Jesus and the apostles, are briefly epitomized in the following: "Thou shalt not kill." (Romans 13:9) "All they that take the sword shall perish by the sword." (Matt. 26:52) "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow in his steps." (1 Peter 2:21) "For the Son of Man is not come to destroy men's lives, but to save them." (Luke 9:56) "No murderer hath eternal life abiding in him." (1 John 5:16) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) "As we have opportunity, let us do good unto all men."—Oal. 6:10.

You may further add to your affidavit the quotation from the Watch Tower of September 1, 1915, page 260, column 2, which is quoted in the May 15, 1917, issue of The Tower, page 151.

Within three days after the production of this proof before the Local Board, that Board will decide the question of exemption one way or the other. Appeal may be made to the District Board, and must be taken within ten days after notice that exemption claim has been denied by the Local Board. The Local Board may grant longer time to perfect appeal, in its discretion.

Because of the fact that many of these exemption cases are apt to arise at the same time in different parts of the country, we make the above general statement in the interests of all of our brethren of the Association who may desire to avail themselves of the provisions of the law for exemption. If any one feels that he should have a lawyer to assist him, then it might be wise to employ some local counsel to advise and conduct his case before the Board. We stand ready to advise and assist any of the brethren at any time to the extent of our ability.

Let us all trust in the Lord for his guidance, and claim the promise that he will cause all things to work together for our good, because we love him and have been called according to his purpose. Be calm and sober of mind, and having done all you can, stand fast in the faith. His blessings be with you!

"Unto the End!"

"Unto the end!" What strange, Sweet, wondrous love!—How deep, how fond and true!

For love that knows no change We seek, but seek in vain the wide world through. Until the end he loved The frail, weak, timid ones he called 'his own.' Nor ever heard unmoved Their cry for help, in sorrow's plaintive tone.

"Unto the end!" All, all Who are his own are known to him by name; No tear of theirs can fall But Jesus knows the source from whence it came. Unto the end, though Faithless and wayward we may be, With calm and ceaseless flow The tide of love divine rolls strong and free!

"Unto the end!" Though wide And high along our way dark barriers frown, This truth will still abide To comfort and sustain. We are his own

Unto the end. His own! Not death itself from him our souls can part; His hand has overthrown All that divides us from his home and heart.

"Unto the end!" With arms Outstretched, he waits to clasp us to his breast; Where, safe from all alarms, He offers us our shelter and our rest. 'Unto the end' to live And know that we are his, and only his! The joys that life can give, Its sweetest and its best, yield no such bliss.

"Unto the end!" Thine own! O dear and blessed Master! Can it be That, never more alone, Our weary hearts may dwell in peace with thee, Knowing that to the end Thou wilt be with us, walking by our side, Our Guardian, Guide and Friend, Until in heaven we shall with thee abide!"

The Captivity of Judah

[The first and fifth paragraphs of this article were reprinted from an article entitled "A Broken Vow a Fulfilled Penalty," published in issue of September 1, 1905. Paragraphs 2, 3, 8 and 9 were reprinted from an article entitled "The Holy Land Desolated," published in issue of December 1, 1898. The remainder appears below.]

After King Nebuchadnezzar had taken a part of the Jews captive, he left King Zedekiah in control as his vassal under tribute. But Zedekiah treacherously entered into a league with the king of Egypt in a vain attempt to throw off the Babylonian yoke. When Nebuchadnezzar learned of the rebellion he came again to besiege Jerusalem. Famine and pestilence resulted; and ultimately the city was captured and utterly destroyed. The king's eyes were put out: and he was taken captive to Babylon, with all the people except a few of the poorest and least competent. Subsequently these went down into Egypt, so that Jerusalem and the country round about lay "desolate without inhabitant for seventy years, to fulfill the word of the Lord at the mouth of the Prophet Jeremiah." The folly of King Zedekiah in violating his oath of allegiance to the Babylonian king is only an illustration of the general folly of all who reject the counsel of the Lord. Through the Prophet Jeremiah the Lord had warned Zedekiah respecting the keeping of his oath and the certainty that the king of Babylon would vanquish him. But the self-
willed, unbelieving king, abetted by his princes and coun­
seors, took the course which proved to be the way of folly.
and which led to the utter overthrow of the nation. The Lord
permitted the natural consequences of his wrong course to
overtake the king; and they were severe indeed. His sons were
slain before his very eyes. Then he was blinded and carried to
his death, and the kingdom of Judah was overthrown.

From these facts we infer that King Zedekiah never came
to a proper repentant attitude of heart before the Lord. On
the contrary, Jehoiachin, the previous king of Judah, who
had been taken captive to Babylon eleven years before, was
suffered to preserve prestige at the hand of Evil-Merodach. (Jeremiah 52:31-34) Properly enough these high ones in natural Israel may represent the
more highly favored ones of the Lord's people in spiritual
Israel. Then we must remember that just as Jehoiachin, like
Jehoiachin, might be chastened and afterward treated with
leniency, but that those who violate the oath of their covenant
with God by breaking that vow will suffer loss in every sense
of the word—that henceforth they shall be blinded by the
adversary to the blessings once enjoyed, and that subsequently
they shall die the second death.

Everywhere the Scriptures uphold the thought that a vow,
a solemn compact with the Lord, is a most binding obligation.
Once such a solemn obligation is entered into, and the
creatures (even the heavens) have been granted the first-fruits of the holy Spirit. Therefore disloyalty or renouncement of this vow could be a mean nothing short of the second death, from which there is
no redemption.

Israel represented those Israelites who were faithful to
the Lord, those who trusted in the promises, all of which
centered in the tribe of Judah; and many of the faithful of the
ten tribes had moved into the territory of the smaller king­
dom. Yet with all these lessons, and with the instructions of
the prophets, the history of the nation is one long record of unfaithfulness to their great King, Jehovah God. Now
the time had come for the change which God saw best to bring
upon them; and nothing could divert the impending doom.
Now the word of the Lord went through the nation at the
certain period—after seventy years of chastisement—the Lord
would graciously bring those back who revered him.

"THE TIMES OF THE GENTILES"

When God gave the law to Israel he plainly told them the
terms and conditions upon which he would receive them as his
people. To be obedient to the divine requirements, all would be well with them. They would be prosperous,
a rich nation, blessed of the Lord. But if they should neglect the divine law and become idolatrous, the Lord would
oppose them and would deliver them into the hand of their
enemies for chastisement. If they persisted in following the
wrong course, he would finally punish them "seven times more."—Leviticus 26:18, 21, 24, 28.

Of course God knew the end from the beginning. Never­
these seven years of chastisement were enjoined throughout the ex­
perience of the nation leading up to the overthrow of King
Zedekiah's government; for he was the last king of the Davidic
dynasty to sit upon the throne of Israel. We have seen how evil followed good, both in the kings and in the practises
of the nation; and how divine providence chastened the people,
yet repeatedly brought them back from idolatry. Now had
time come for the complete overthrow of the national polity,
for a period of "seven times," as foretold by Moses, the
mediator of the Law Covenant. In this case, however, the
"times," or years, must have been symbolic; for frequently
the nation had had captivities for more than seven years each.

NEW CREATURES IN CHRIST

The new will begins when we turn from sin to the Re­
demer, desiring to be his followers. But the new will is not
then the new creature. We do not become new creatures until
the Redeemer has accepted our offering, covered it with the
merit of his own sacrifice, and presented it as a part of his
sacrifice, to the Father. The Father, accepting all who thus
come unto him through the Son—up to the full limit of the
number of the elect—receives them through the holy Spirit.
The effect is to purify the creature, a spirit-begotten being—whose development will be in the school of
Christ, and whose full entrance upon the spirit plane as a
new creature will come through the resurrection change.

The Father, as you have just seen, it did not come into existence until his work of
redeem had been made and accepted by the Father. The new
creature is in full accord with the consecration made originally
by the new will, and with the sacrifice of its earthly rights
and interests made to the Lord. The new creature therefore
cooperates with the Lord, and manifests this in presenting
itself daily, hourly, a living sacrifice to the will of the Lord.

It is the flesh that is to be sacrificed, and not the new
creature. The High Priest of Israel was empowered to offer
the sacrifice acceptably; and we, as new creatures, merely
cooperate with him, and thus make our calling and
election sure. Any holding back on our part would spoil
the matter as far as we are concerned. We should not
be to destroy the flesh that the spirit might be saved. The Scriptures seem to indicate that this will be
the experience of the great company class. Any drawing back from the Lord in the sense of the repudiation of him and
his gift of the spirit, and the renouncing of the hope of
the resurrection, the Apostle calls "the drawing back unto perdition"—unto
destruction. (Hebrews 10:38) In that event the new
creature would die; and it would be the second death, from
which there would be no recovery. As we have before shown, the
new creature never sacrifices itself. It merely cooperates

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with the great High Priest in the sacrifice of its flesh in which, for the time, it tabernacled. Prior to the harvest time, the body of a creature, at the death of the body, slept; for except in the case of wilful sin, the new creature is never to die. Since the Spring of 1878, however, the new creature does not sleep, but passes immediately into the new body. In the case of Jesus and the apostles the new creature took upon itself the death of the body of sin, and in the case of the faithful and the wise, the new creature takes upon itself the death of the body of sin, to the end that it may enjoy even amid the turmoil of the time of trouble now upon the world. During the past forty years the Chief Shepherd has been feeding his people upon the richest of food: and all who have been strengthened thereby should be aware that he is gathering his sheep. Although the sheep have been scattered all over the hills of sectarianism, he calls them by his name: and those who hear his voice are being gathered into the one fold—the true church—even as in the beginning of the Gospel age.

THE SHEPHERD OF CAPTIVE ISRAEL

SEPTEMBER 2—EZEKIEL 34.

[This article, with the exception of the paragraph below, was a reprint of an article entitled "Prophecy Against the Shepherds," published in issue of May 15, 1915, which please see.]

Verses 10-12 assert that at a certain time the Lord comes to the rescue of his sheep, and casts aside the unfaithful shepherds. Mark well that this time of his presence in the fulness of his grace is "in the cloudy and dark day"—in the time of trouble, already upon the nations and upon the unfaithful shepherds. Surely we have ample evidence that we are in this "cloudy and dark day," which is the time of great High Priest in the sacrifice of its flesh in which, for the time, it tabernacled. Prior to the harvest time, the body of a creature, at the death of the body, slept; for except in the case of wilful sin, the new creature is never to die. Since the Spring of 1878, however, the new creature does not sleep, but passes immediately into the new body. In the case of Jesus and the apostles the new creature took upon itself the death of the body of sin, and in the case of the faithful and the wise, the new creature takes upon itself the death of the body of sin, to the end that it may enjoy even amid the turmoil of the time of trouble now upon the world. During the past forty years the Chief Shepherd has been feeding his people upon the richest of food: and all who have been strengthened thereby should be aware that he is gathering his sheep. Although the sheep have been scattered all over the hills of sectarianism, he calls them by his name: and those who hear his voice are being gathered into the one fold—the true church—even as in the beginning of the Gospel age.

INTERESTING QUESTIONS

THE LORD'S DIRECTION OF OUR AFFAIRS

Question.—To what extent does the Lord actively direct our affairs, and guide us in thought, word and deed? When two courses perplex us, how may we know the divine will concerning us?

Answer.—The Christian's relationship to God is based wholly upon faith. The Apostle declares, "According as it is written, 'I believed, and therefore have I spoken'; we also believe, and therefore speak." So likewise, we believe, and therefore we speak; and we believe and therefore we act. "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him."—2 Cor. 4:13; Heb. 11:6.

Christians are those who have approached God along this line through Christ, who have turned from sin and have accepted the merits of Christ as their propitiation, and the divine will as their will; and who have understood the divine promises respecting the rewards of righteousness, truth, holiness, instead of the rewards and delusive pleasures of sin. They have made their consecration unto death, have been begotten to a new nature, and have received the anointing of the Holy Spirit. They then recognize themselves as children of God, because God has said so. They know that all things will work together for good to them: for God has so informed them.

Rom. 8:28.

The whole matter, then, is one of faith. It is for the Christian to perform his part and to trust that God will perform his part. God's part is to instruct him, and develop him in faith and obedience. Sometimes the way in which God will guide us may not be the one we would naturally prefer. We are to remember, however, that we have fully given ourselves to the Lord; and that we are to abide in this condition loyally, and to accept in perfect faith all the experiences of life—the things that seem favorable, and the things that seem unfavorable—and to be in mind that all things will work out for good to us, who are the called according to God's purpose; and that "the steps of a good man are ordered by the Lord," if we continually seek his guidance.

If, therefore, trials and difficulties come, we are to look to the Lord and go to him in prayer and seek to know his will. How can we know that his will will be done? We must make every effort to desire his will; and accept all things—whether it be pleasant or unpleasant—to the extent that we may be shown his will, we are to use our best judgment in the matter. We have asked God's wisdom and blessing, and we are to expect that the Lord will overrule the results for good. And we are to accept these results as of divine overruling, divine providence. Whether the matter turn out as we have expected or some other way.

ASKING HIS BLESSING UPON OUR FOOD

Question.—Why do we ask the Lord's blessing upon our food unless our strength in the Lord is to be increased thereby?

Answer.—A very sensible question. Our bodies are a part of our endowment of the Lord; and we are responsible for these bodies, to keep them in as good order as possible, in addition to the spiritual life. God has given these bodies and so far as possible, only foods which agree with us. The blessing we ask is supposed to be that we may have cooperation on God's part with our own endeavor. But we are to endeavor so to eat and drink as to keep our bodies in the best possible condition to render the most effective service to him. Then we should expect his blessing.
drop into any church, at any time, without being understood to be a devotee.

But when the time shall come that church federation will make a test, and every other belief which their will be banned, then we think it would be wrong for us to worship at all in any of their services; that it would be more or less upholding or supporting the errors for which they will be standing eventually, and that does not simply and clearly and plainly, as did the young Hebrews of old, and refuse under any circumstances to bow down or worship among them.

**SINS BLOTTED OUT**

Question.—Acts 3:19 refers to a blotting out of sins. Will the sins themselves be actually blotted from memory?

Peter teaching restitution, although he mentioned restitution. He could not, therefore, be calling on the Jews as a nation to repent, for at that time repentance would not have been possible. Not until after Israel had been accepted could the Deliverer go out of Zion and turn his face toward Jerusalem. (Romans 11:25-27.) To have preached restitution at that time would have been premature by more than eighteen hundred years.

But the Apostle’s words were designed to reach those Jews who might become members of the church. The sins would be blotted out at the second coming of Christ. Our sins are now covered, and because of this we are treated as sons. God gives us the spirit of adoption, brings us into his family. This present relationship shows us still sinners so far as the flesh is concerned, but righteous as far as the new creature is concerned.

However, in the second presence of Christ, he will change this vile body, the body of sin, and give us a body fashioned like unto his glorious body, according to the will of him who has borne our sins and presented himself without blemish before God. (Romans 8:29,30.) That is, in any sense of the word. The sins will be absolutely blotted out—gone. God will remember them no more; that is, he will utterly ignore them, as though they had never been. He has never recognized these sins as belonging to the new creature, although the new creature has been charged up with everything derelict on the part of the body. But after we have received our “change,” from that time onward there will be no sins to be remembered.

**THE NEW CREATURE NOT A SINNER**

We read in Psalm 32:1, “Blessed is he... whose sin is covered.” We understand that this class whose sins were covered typically during the Jewish Age were the Jewish people, whose sins were covered year by year under the arrangement God made with them. We understand that the church’s sins are actually covered by the special arrangement God makes with them through Jesus Christ. Ours is not a covenant which is renewed year by year, as was the Law Covenant with the Jews. With us, God has come home of the time, then, in any sense of the word. The sins will be absolutely blotted out—gone. God will remember them no more; that is, he will utterly ignore them, as though they had never been. He has never recognized these sins as belonging to the new creature, although the new creature has been charged up with everything derelict on the part of the body. But after we have received our “change,” from that time onward there will be no sins to be remembered.

**SIX-OFFERING: BANNED—TRANSGRESS OFFERING**

**DEAR BRETHREN:—**

In our Study of Tabernacle Shadows the point has come out that on page 105 it is stated that the red heifer is not an “offering” at all. But in both the Revised and the American Revised Bibles it is called a sin-offering (see verses 9 and 17 of the 19th of Numbers); Strong’s Concordance also bears out this. It seems to me that this point might help some to see that the word “sin-offering” is not synonymous with “ransom.” Maybe you can explain the apparent contradiction between this statement and that of Numbers 19.

With Christian love,

R. E. B. N.

We are not to assume that the revisers were any more inspired than they the translators of the King James Version. There is a haziness connected with the subject which very few

monarchy with God. If an older new creature his character is crystallized.

So it could not be the new creature that would be referred to as having the sins blotted out at the second coming of Christ. But since the new creature is the possessor, or owner, of the flesh, he is responsible for the things done by the flesh; just as a man who owns a dog is held responsible for the wrong-doings of the dog. But after we have received our “change,” from that time onward there will be no sins to be remembered.

**SOME LETTERS OF INTEREST**

**DEAR BRETHREN:**

In our Study of Tabernacle Shadows the point has come out that on page 105 it is stated that the red heifer is not an “offering” at all. But in both the Revised and the American Revised Bibles it is called a sin-offering (see verses 9 and 17 of the 19th of Numbers); Strong’s Concordance also bears out this. It seems to me that this point might help some to see that the word “sin-offering” is not synonymous with “ransom.” Maybe you can explain the apparent contradiction between this statement and that of Numbers 19.

With Christian love,

R. E. B. N.

We are not to assume that the revisers were any more inspired than they the translators of the King James Version. There is a haziness connected with the subject which very few

**EUGENE**

VII—20

[6125]
I thank you for your patience in considering them. I will endeavor to give you another study, and to become more proficient in expression of these great truths. I desire, too, the character-growth necessary to please him and to attain the kingdom.

May the dear Father continue his blessings upon you all and in his work in your hands. With much Christian love in his—Mrs. E. S. Webster—S. Dakota.

LEAVES AN EVERLASTING MONUMENT

Dear Friends:—

Our hearts rejoice as we think of the glorious reward which has now come to our beloved Pastor Russell. Surely he did as noble work; and has left behind an everlasting monument to his fidelity, in the six volumes of Scripture Studies, in all the faithul warnings and exhortations in The Watch Tower and his sermons! He loved his Father's service, his untiring energy, and his devoted loyalty to the glorious cause to which he had consecrated his life. We are glad that he rests from his labors, and are sure that his works do follow him. All the friends are at a loss and feel sure that the Lord is still at the helm and that Romans 8:28 is still true.

Doubtless other and more varied experiences and problems face the Lord's dear ones on this side the veil, to still further test our faith and patience; but we need not fear for the Lord is with us.

We should all heed carefully the noble words of warning left us by our dear Pastor in the November 1 Watch Tower. In the meantime let us also heed our Master's words, "Let not your heart be troubled!" Very soon, if faithful, we shall all join the ranks of those to whom is promised what a blessed reunion that will be! How glad we will be to meet all those dear saints, our faithful devoted Pastor and our glorious Lord and Head!

We are praying for all at headquarters, that each one may have the "grace sufficient" to wisely and properly meet the new duties and responsibilities thus suddenly thrust upon them. May the dear Lord richly bless your hearts, Brethren, pray for us also.

Your brother and servant in His service, R. H. Barber.

GREATEST BLESSING OF HIS CONSECRATED LIFE

Dear Brethren:—

The spiritual joy and refreshment of study and recording the divine plans of God outlined by the enclosed V. D. M. Questions has been a consoling and faithful word to me. I have a moment of your valuable time to call at this time and express my appreciation to all who have been a conscripted being, a "new creature in Christ," and his work in your hands. With much Christian love in his—Elmer Thompson.—Wash.

AWARE TO THE NEARNESS OF THE KINGDOM

Dear Brethren:—

Resolved, That while confident that our beloved Pastor is now with the glorious one in the kingdom, we must be on our watchtower for the nearness of the Messianic kingdom, increasing our zeal; and that recognizing the manner in which the work of the Society has been arranged, we will in every way possible do our part in continuing the promulgation of the Gospel of good tidings.}

Reading Ecclesia.—Pa.

APPRECIATIVE WORDS FROM A STRANGER

Gentlemen:—

I cordially yours,

Mrs. R. Roberts—Mass.
ONE YEAR RETROSPECTION

DEAR BRETHREN IN CHRIST:—

It is about a year since I became interested in Pastor Russell's STUDIES IN THE SCRIPTURES, having first read his lectures in the San Francisco Bulletin, and almost immediately following, I ordered the first volume, and I think the fourth and fifth, and then, in the first week of the year, I began to read the first volumes circulating, with the hope that they will be appreciated as I appreciate the light. There has been a continual flow of light as I read volume after volume. Am now reading the sixth and still progressing, and anticipate more pleasure as I peruse them again. But all this is not without its trials, I can now see my own weakness and unworthiness. I can see the pitiful condition of the world, the confusion, the egotism of man. Romans 1:25—What comfort and what a picture.

A year ago, in my estimation the Bible was not much of a book. I thought it something of a history, but not to be taken too seriously. I doubt not how I gave my opinion in that way many times, and I had never read it; in fact, I knew nothing about it, but was writing to express my opinion just the same! Perhaps this came from the fact that I was reared a Roman Catholic. In my boyhood days we had Bible History, a book of its own kind, and no doubt for its own purpose.

What a difference in one year! All the years before I began to read Scripture. So must I was aimlessly knocking about, in mental slavery and full of self-conceit. I was seeing truth, and I thought I saw truth in Socialism that was better than our churches of today. In Christian Science, I thought I saw something better than all the rest, but could not see how Mrs. Eddy could take what she wanted of the Bible and leave out the rest! I could not see real Christianity in a capitalized Christianity. I mean, I thought Christ's church should be where his people are: and then I could not see anything very definite in the sense, I was trying to master it when I read Pastor Russell's lectures and began sending for his books. Now I see logical and reasonable the law of God is—just what it should be! How a Master Builder be without a definite plan! And now corroborative the Bible is of this wonderful and yet so reasonable plan! The higher critics in their conceit have caused a world of confusion. I shudder when I think of the blindness in Catholicism. Surely Catholicism is closely related to heathenism! Last-hour repentance is one of the strong points of the Roman Catholic church. That in itself shows the blindness that is upon Catholics; and the others are very much the same.

Sincerely yours in Christ,

C. J. FRY—Calif.

WILL CONTINUE TO CO-OPERATE IN THE WORK

Resolved, that we feel keenly the loss of our Pastor and friend, but rejoice in the assurance that he is now with the Lord in glory; and that his passing into the heavenly courts has quickened our zeal to press more faithfully along the "narrow way" that we, too, may join that happy throng. And be it further

Resolved, that we hereby assure the faithful officers of the W. T. B. & T. Society of our continued co-operation and hearty support in the advancement of the glad tidings so long ago promised, and that the work is continued in the manner and spirit as exemplified by our beloved Pastor, and be it further

Resolved, that we will continue to pray for the general interests of the work, that while we cannot now ask God to bless our dear Pastor as we have formerly done, yet we can and will ask him to bless the memory of our dear Brother Russell.

ATLANTA EUCLESIA—Ga.

"THINKING MORE EARNESTLY THAN EVER BEFORE"

DEAR BRETHREN:—

The reading of the article about the V. D. M. Questions in the June 1 WATCH TOWER set me thinking more earnestly than ever before. It is a great responsibility, as well as a privilege, it is to be a servant of Christ and the Lord. By studying these questions more carefully, I came to the conclusion that I could not have the Lord's approval in letting this opportunity go by to give testimony of what I have learned and the good the Lord has done for me. I often feel that he has called me out of darkness into his marvelous light.

So, dear Brethren, I kindly ask you to send me one of those V. D. M. Question blanks, so that by trying to answer them, I may show forth his praises. With much Christian love.

Your brother and servant in Christ,

C. NOUSEN—Wisc.

SEVENTH VOLUME

LONG-LOOKED-FOR

Last winter, under the supervision of the Society, the compilation of the matter for the Seventh Volume was begun. A little more than a year ago the work was finished and sent to the printer. It was learned that, in order to get the volume out this summer at all on account of other heavy contracts which might later interfere, the publication must be put upon the press at once. Hence it was rushed; and when the prinetine was about done, it was thought that the volume might be placed in a carton and sent to TOWER subscribers, so that everyone might receive it at the same time; this was done. The price is sixty cents per volume. Increased cost of paper and problems of the printer.

Brother Russell often spoke about writing the seventh volume, and one of his last utterances about it was to this effect: "Whenever I find the key, I will write the seventh volume; and if the Lord gives the key to someone else, he can write it—" or words to that effect. Brother Russell's modesty and humility may have prevented him from seeing the key. When you read the seventh volume, you may readily discover that Brother Russell himself is the key. This volume shows Brother Russell's relationship to the church as the seven sieges. It is quite wonderful to see how this is shown both in Revelation and in Ezekiel, and both books are herein harmonized.

The Society feels quite sure that the friends in reading this volume will greatly rejoice and it hopes that the book will be a strength and comfort to the friends in these dark days. To colporteurs and others the price of the volume, in lots of fifty, will be forty cents, carriage added. The Society hopes that the colporteurs will take up the sale of it quickly.

We take this method of acknowledging receipt of remittances for the volume, and also for orders and to give assurance that these will be filled as rapidly as possible. Orders for Karatol and India paper editions are being entered on the books. These orders will be filled as soon as these editions are ready—about six weeks. Karatol, 60c India paper, leather bound, $1.00 postpaid.

THE FAITH-BATTLES OF THE KING'S OWN BRIGADE

"Fight the good fight of faith; lay hold on eternal life."—1 Timothy 6:12

Paradoxical as it may seem, the church of Christ are the greatest warriors the world has ever known. Yet the followers of Christ are instructed to be peace-makers, to "follow peace with all men," to "live peaceably with all," so far as in them lies. This, however, is on the principle that "he that ruleth his own spirit is greater than he that taketh a city." (Matthew 11:19; Hebrews 12:14; Romans 10:15; 14:16.) New- however, these claims are called upon to "Fight the good fight," the fight of faith.

In our text St. Paul is addressing only the brigade of the "King's Own," the body of Christ, the consecrated church. As the mouthpiece of the great Captain of our salvation, the Apostle gives this injunction to the loyal soldiers of the cross. It would be wholly out of order for an officer to issue commands to those who have never joined his army, who do not recognize his authority. So it is very evident that the world is not addressed here. This is likewise shown by the introduction to all the apostolic epistles; for they are each addressed "to the saints in Christ Jesus, St. Paul, as a faithful servant of the Lord and of God, to all the saints in Rome, to the elect and faithful who are in Christ Jesus." 2 Thessalonians 2:15.

Jehovah has another great army, an agency which he is now using in this great time of trouble; but the army referred to here is composed only of the most faithful soldiers of the cross. It is a picked company of the bravest type—the "King's Own." As viewed from the world's standpoint it is not large in numbers; its excellence consists in its quality rather than in quantity. To these the instruction given must be that the fight is on, and that our great Commander-in-Chief expects each soldier to do his duty, to stand bravely by the colors and bear them up.

OUR BATTLE NOT WITH FLESHLY CREATURES

Against whom do these soldiers fight? Against what do they fight? We answer, Our battle is not against our fellow
creatures, nor with carnal weapons. Indeed we can have large sympathy for even our most relentless foes, who, having no weapons from which to ensnare us, fight in an ignoble manner, seeking to pervert, disfigure, and destroy, with a view of obtaining access to our soul, spirits, and body. However, we are now free in Christ, and with our minds we are serving our heavenly King, and are enlisted under the banner of the Lord Jesus, who has conquered Sin, and has gained possession of our ruse six thousand years ago and who has held man's spirit as his captive since his fall. And so long as we keep ourselves pure, we shall be free from the power and control of the power of darkness. We are not of those who flee to the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

**CONSTANT VIGILANCE NECESSARY**

Our flesh, though reckoned dead, and legally dead, is actually alive, and needs a constant battle. We must battle—battle for ourselves—for battle for our liberty, battle for victory over the world, the flesh, and the devil. We are not of those who flee to the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

The new creature is beset, surrounded on every hand, by enemies seeking our spiritual disaster. We must battle—battle for ourselves—battle for our liberty, battle for victory over the world, the flesh, and the devil. We are not of those who flee to the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

**FAITH AND WORK**

But the most crucial and continuous part of our battle as soldiers of the Lord is with our own flesh. This is our own flesh. It is our own flesh. It is our own flesh. We are not of those who flee to the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

**THE PARTICULAR OBJECT OF THE WAR**

There is another feature of our warfare aside from these which we have mentioned. To observe this feature with clearness and distinctness we must take an elevated position and note not only the entire trend of the conflict, which has now been in progress for over eighteen centuries, but also the particular feature which is declared shall be attained by this great war. It is this: Not only the church, but the entire human race, were "sold under sin" by the disobedience of our first parent, Adam. And our great Redeemer, our Captain who bought us with his precious blood, gave his life for the redemption of the captives--not only for the church, but also for the sins of the whole world." (1 John 2:2) Thus he purchased the right, not only to release those who are now enlisted as his soldiers, but also to release from the power and slavery of Sin all the slaves of this dread taskmaster.

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The great Redeemer has not been prosecuting the work of releasing all these slaves up to the present time, but has been doing it, as the Apostle Peter calls it, the work of the "inspirations of the Holy Spirit," a little flock, a small, choice company, that these may be used in the later features of his work as associates and joint-heirs with himself. So all the slaves of Sin who so desire are yet to be delivered through the instrumentality of those who are representing it under the banner of King of kings, or the battle is not yet ended. When their mighty warfare has been finished, these faithful soldiers will be exalted to reign with the King's Son.

What a glorious prospect, what a benevolent ambition is this, to become the soldiers of the Cross, to enter into the future work of all who are now called to be sons of God, joint-heirs with Jesus Christ, and good soldiers in his cause—the cause of righteousness and truth. Oh, how anxious we are that we shall be "overcomers," that we may inherit these blessed privileges, in our hearts and in our lives, that we may be "the saints of God" (Revel 3: 4), and the "brides of the Lamb" (v. 5) Only in death can we finish our course, and be mustered out of the war. All who truly desire to be soldiers of Christ must beware of certain deceits which the great adversary brings forward, to lead us into the barrenness of a wrong spirit, if we choose, for none are drafted in this army, but all are at liberty to abandon the cause if they wish. None are held in bondage; but true soldiers should be always at their post.

**MANY COUNTERFEIT ARMY CORPS**

Our Captain desires in this army only those who serve the truth in the love of it, who have a real desire for service. All Others have only emotion. But neither for every item of our belief. Let the Word of God never fail.

**THE WATCH TOWER**

"The great Redeemer..." (2 Peter 1: 10) Every time we pass through the trials and tests of this time to a "refiner's fire," and to "purification..." let no human philosophies, however ingenious, lead us into error; for if the foundation of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity beat against it. Doubt and fear will cause it to tremble; and when it is thus weakened, the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

"**PURIFIED AND MADE WHITE AND TRIED**" But having the doctrines of the Word of God clearly comprehended as a sure foundation, and looking well to the superstructure of heart-reliance, which is really in greater danger from storms and floods than is the foundation, being more constantly exposed. The Apostle Peter, another lieutenant of King, tells us that a tried, proven faith, a faith that has stood the test of fiery ordeal, and has come off victorious in the trying, is very precious in the sight of God. (1 Peter 1: 7) Every time we pass through a conflict and still retain, not only the truth, but the confidence in the power of God, that is the integrity of heart and of purpose, and our zeal for righteousness our characters grow stronger, more symmetrical, more Christlike; and hence we are more pleasing to our King, who is subjecting us to discipline to this very end.

Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4: 12, 13) The Prophet Daniel says that in this time—the time of the end of the present reign of evil—"Many shall be purified and made white and tried." (Daniel 12:10) Maitchi the Prophet compares the trials and tests of this time to a "refiner's fire," and to "fuller's soap," and "batteries of war." The Apostle Paul warns, and counsels to these soldiers who are valiantly fighting for the Lord and for his truth. Many are the words of comfort and consolation found in this storehouse of treasure for the battle-worn people of God—both in the Old Testament and in the New.

Are you, dear brother or sister, beloved comrade in the army corps of our King, hard pressed on every side with temptations to doubt that our great King thinks upon you? Are you tempted to doubt that his love and care are precious and not adequate to you? Have you felt discouraged and disheartened? Do the foes seem too many and too strong? Do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? "If it is true that you are the Son of God," it is said, "the storms will come against you with greater violence than the rest." Is it not written, "This is the victory that overcometh the world, even your faith"? (1 John 5:4) Your faith is on trial now. You have been blessed with an understanding of God's glorious truth that few possess, that even the saints of old did not possess. God's faithfulness is a call for corresponding faith. Will you rise to the occasion? Will you prove to be a faithful soldier of the cross who will stand the fiery darts of the enemy?

**THE BLESSEDNESS OF PERFECT TRUST**

Can you doubt that he who cares for the lilies of the field cares for you? Will he not who nourishes and waters them, care for you even more? God's faithfulness is a prompt assurance of his infinite love and care. Are not the lilies more surely feed and water and nourish and care for his child? The lilies do not trouble themselves as to whether they shall have what they need for their growth and sustenance. They simply look up to God and receive their needs.

**A 'FIGHT OF FAITH'**

Our text calls this good fight a "fight of faith," and it is very properly so called; for it is a fight of faith in every particular. It is a fight under an unseen Leader and against an unseen foe. It is only by the eye of faith that we recognize the fact that we are at war. The battle is not visible to our five senses. Of God do we recognize the wily leader who opposes us. It is a warfare which can be successfully conducted only by earnest prayer and constant watchfulness. If we begin to trust in our own strength and prowess, and forget to look always to our Captain for instructions, we are certain to weaken before our enemy, and are in continual danger of defeat. But with our eyes fixed on him, and keeping our banner held high, we can exclaim with the Apostle: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

This faith which we must have to be true soldiers is not only an intellectual belief in God, but both head and heart—both intellect and affections—must be enlisted. Some have only the head belief, and some have only emotions of these alone is sufficient. Neither will stand the fiery ordeal. They must abide together if one would endure to the end and win the promised reward. The trial of our faith to which our Lord and the Apostles refer is a trial both of our intellectual recognition of divine truth, but also of our heart-reliance upon God. In both respects every true child of God will find his faith sorely tried, and as a faithful soldier let him not fail to be armed for the conflict.

The battle is not ended, the fight not over. The attack is made upon the intellectual foundation of our faith, we should see to it that we have a "thus saith the Lord" for every item of our belief. Let the Word of God alone settle every question, and let no human philosophies, however ingenious, lead us into error; for if the foundation of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity beat against it. Doubt and fear will cause it to tremble; and when it is thus weakened, the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

**TRUST IN THE LORD**

August 15, 1917

THE WATCH TOWER

(245-246)

August 1917

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THE WATCH TOWER

TOWER fatigue—leen will." him from journeying in the breadth, follow overtake us trust, can night and a day have I: FAITH life, the dreary marches, the beaten with rods, once was I certain heroism. a was go depend to in- such a bondage. that we could not have a study expressed joy, And pleasure of his will. Yield one. We could see no objection to the holding of connection with the new class. Otherwise, confusion would labor; of an another regular meeting," this, we understand, would be im.

NOTEWORTHY us which come to those who are more or less double' Heart," published in issue of Sep.

THE BENEFITS OF TOTAL ABSTINENCE

PROPER LIBERTY

There is a certain amount of Christian liberty that we believe the Lord would be pleased to have exercised by the members of each ecclesia. For instance, suppose that a brother were to go to the home of another brother, and a few friends came in to spend the evening. Suppose that one of these should propose to have some secular music or some social games, and that another would say, "No, let us have a Bible study." We do not think that it would be proper for the host to reply, "I cannot have a Bible study unless the things held must be authorized by our class. So we will have some music or games." This would be a narrow view, an arbitrary one. We could see no objection to the holding of a regular meeting under these circumstances. The brother surely would have the right to decide how the evening should be spent in his own home, and to ask some capable brother to lead the study. And as the host, he might properly say, "We will ask in more of our neighbors for another meeting, then we might have a study in the Bible at any time in our own home or by request in the home of another, without the consent of our class, and that we must therefore spend the evening in some far less profitable way. We are to seek to have the Lord's spirit, the spirit of a sound mind, in all that we do. [6130]
THE BOSTON CONVENTION

The convention at Boston is now a matter of history. The pleasure of the personal fellowship of the dear friends is past; but it will be a long, long time before the memory of those pleasant and blessed hours of fellowship will be effaced. We have often heard of the hospitality of the New England people; but when to this were added the graces of the Spirit of the Lord which were manifested by many of the dear friends at Boston, our hearts were made exceedingly glad.

They had placed at our disposal one of the finest auditoriums in the city of Boston—Tremont Temple, the home of the elite Baptist Church Congregation of that city. This building was to them as an honor; and we may congratulate them on the many conveniences placed at the disposal of the Convention. There were reception rooms, consultation rooms, rest rooms, hospital rooms, if needed, with necessary conveniences; chairman’s room, president’s room, typists and typewriters, musicians and almost everything one could think of to increase the pleasure and to manifest love and hospitality. And the entertainment committee had given such careful attention to the selection of rooms for the visiting friends that the chairman reported that during the three hours of fellowship he had not received even one complaint from any one regarding this department. On the other hand, he had heard many expressions of appreciation and satisfaction.

The opening day, Wednesday, was exceedingly hot, the temperature being 90 degrees in the shade. Brother Brennen, who was to address the Convention, was invited to make his address to be even warmer; but on Friday the hot wave was broken, and during the remainder of the Convention the weather was agreeable—excellent convention weather.

However, the “feast of fat things” which the Lord provided was enjoyed by all those in attendance. Thousands had bowed in prayer for the Lord’s rich blessing upon the Convention; and he richly fulfilled his promise that where two or three might be gathered together in his name he would be there, and would fulfill his promise—“Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth to serve them.” It was the testimony of all who came seeking a blessing that the Lord fulfilled his promises. Truly he gave “things new and old” out of his Word; and he caused such rejoicing of heart and manifested his presence and blessing to such an extent that many expressed themselves to the effect that they had never attended a Convention where the presence of the Lord seemed to hover more lovingly over every session and to bless each waiting heart!

The Convention was opened promptly on time with an address of welcome by Brother Margesson, chairman of the Convention; and the Convention was opened formally by Brother Rutherford, President of the Society, accepting the hospitality of the Boston friends, and calling attention to the great privileges which are ours in attending the Convention, with the thought of being in the presence of our Lord Jesus and the fellow-members of the body and of the great opportunity of pressing forward in the race which is now so nearly completed and of the ever brightening hope that we might finish our course with joy. The Convention was then turned over to the chairman. Following was an hour of rejoicing at a praise and testimony meeting. In the afternoon there was a short praise and testimony meeting, followed with addresses by Brothers Howlett and Graham. In the evening Part I of the Creation Drama was shown; and notwithstanding the exceeding hot weather the attendance was gratifying.

Thursday was called “Our Warfare Day.” In the morning a short praise and testimony service was followed by addresses by Brothers Thornton and Rutherford. Part II of the Drama was shown in the evening; and again the attendance was good.

The last day of the Convention was a most enjoyable one and opened with a praise and testimony service, followed with discourses by Brothers Eshleman and Toole; and in the afternoon there were discourses from Brothers Herr, Stephenson and Barker. In the evening Part III of the Photo-Drama was shown. Saturday was “Harvesters’ Day,” and opened with a delightful morning praise and testimony meeting, particularly for the colporteurs and the pastoral workers. Surely it was inspiring to listen to the many account of the Lord’s blessing realized. We were greatly encouraged. This was followed by a discourse on baptism by Brother Sturgeon, after which forty sisters and twenty-eight brethren symbolized their consecration unto death by immersion in water. In the afternoon a short prayer and praise service was followed with discourses by Brothers Nissley and Van Amburgh; and Woodworth related some interesting incidents relative to the compilation of the Seventh volume, and spoke on the parable of the penny and some other things. In the evening Part IV of the Drama was shown to an appreciative audience. This closed the meeting in the Temple.

Sunday all the services were held at the arena. The day was designated as “Kingdom Day.” The morning testimony service was much enjoyed, and was followed with discourses by Brothers Margesson and Macmillan, both of which were much appreciated. The afternoon was intended particularly for the public; and the discourse by Brother Rutherford was on the subject, “Are We at the End of the World?” It was estimated that there were 1500 present, and the attention was given, and many were the expressions of interest. At seven o’clock the love-feast was held, preceded by remarks by Brother Rutherford, encouraging the dear friends to run with patience the race set before them, to hold fast that which they have, to gird up the loins of their mind and to give close heed to that which they had heard, lest at any time they let these things slip. The expressions of appreciation and the good-bys and the Lord-be-with-you during the love-feast were encouraging and uplifting. It is to be recorded that the attendance at the different sessions of the Convention averaged from 1000 to 1400. Truly it was good to be there; and all felt that the Lord had surely met with us by the way and blessed us! We trust that each who attended returned to his home more determined than ever to press along the narrow way and to seek diligently to make his calling and election sure. May we have the great privilege of attending the general assembly of the church of the first-borns, which we hope will convene soon!

SOME LETTERS OF INTEREST

ANOTHER NEW REJOICING READER

DEAR BRETHREN IN CHRIST:

For the past few months I have been a very earnest student of Studies in the Scriptures, and words will not express my joy and delight in this spiritual food that they show me in the Bible. Once, as I entered one of our leading stores, a group of men, including our Baptist minister, several of our leading men in business and politics, and also an escaped missionary from Armenia, were having a very animated conversation. The minister estimated that there was not more than 15 minutes before he had to go on. The superintendent of our Presbyterian Sunday School said, "The Bible says that God repented that he had made man, and I think it is too bad if human beings have got to suffer for God's mistakes."

Not one of the other men offered one word in God's defense, and as I could not help hearing their conversation, my heart just ached to step up and say, "Excuse me, gentlemen, but God does not make mistakes!"

I am just a common farmer's wife and my natural modesty and timidity held me back, and besides I was very young in the truth then. But I know it was not fear that held me back, for if it had been a group of women, I know I should have spoken days ago.

Just before this, in the same store, the proprietor of the store and our Methodist minister were having a similar conversation as I entered, and I saw that the storekeeper's heart was being bruised much more than his pride. I told neither the Methodist nor Baptist minister could help him any, nor offer any explanations of the troublous times we are passing through.

As soon as I could I had a quiet talk with him alone in the rear of his store, and got him to promise to read the first volume. He kept it on his desk in the store, and soon after he told me that it had disappeared and could not be [6181] (250-254)
found, I said to never mind. I only hoped it had gone where it would do some one good, and I then took a copy in cloth of Vol. 2, as he seemed very much interested in Christ's second coming.

Your sister in Christ,

ALLIE J. JACKSON,—N. Y.

THE WATCH TOWER

DEAR BRETHREN IN THE ONE HOPE:

I have received the answers to the V. D. M. Questions, which you so kindly sent over for me the second time; and words cannot express my rejoicing that I have received the answer, and my thanks! To trust the Lord in this, I truly believe that this is the Lord's work and one of the ways of proving his saints. I appreciate your kindly suggestions on the questions as numbered, and also in the reading of the six volumes at least twice; and with the help of the Lord I intend doing this as soon as I can; for I realize that we are living in a time when we need the whole armor of God to withstand the fiery darts of the great adversary, who is seeking every day to deceive the Lord's little ones. Each day I am seeking to be more submissive to keep in thankful spirits, that I may be in the knowledge of the Lord and in the graces of his Spirit.

Accept of my love and my heart's thanks for your kindly labor of love in giving me a second chance in examining my answers to the V. D. M. Questions, and feel the Lord's approval in speaking the glad tidings of his glorious kingdom, which we believe is so near at hand.

With much Christian love,

J. M. MOUNTFORD,—Pa.

THE PASTOR'S VOICE IN HER HOME

DEAR BRETHREN IN CHRIST:

To give you this with the telephone, I am well pleased with it, and so glad to have our dear Pastor's noble voice in my home, as we long so much to hear him lecture and to see him as he was—so good, loving and kind to all.

We are the only ones in the truth in this part of the country, and to have our family coming in here seven years ago from Eastern Tennessee. Our Uncle got some truth literature. As he was a Baptist minister, he preached it at once. He stood severe trials for the truth's sake, and was faithful unto death, which came a year ago. We feel that he is with Brother Russell in glory.

Yours in hope,

MRS. CORA WILMOTH,—Mo.

DELOVED DEVOTED FOR DEAR BROTHER RUSSELL

DEAR BRETHREN:

I wish to extend to you all as a family my deepest sympathy in your great bereavement, which has befallen you in the loss of our dear Pastor Russell. The sad intelligence of our Pastor's passing away was a great shock. I was greatly overcome. My husband and I devotedly loved Brother Russell. We could not help it, for he had done so much for us. We knew him personally, and his love for us was real. His Bible helps gave us a more beautiful and harmonious understanding of God's great plan of the Bible. Praise the dear Lord for it all!

My husband was one of our dear Pastor's first friends. This was in the year 1886. Brother Merrill passed away Feb. 8, 1915. He went "in a moment, in the twinkling of an eye." He passed away very peacefully, at our cozy home, in his easy rocking-chair. He wanted to go that way. I am alone, as far as truth people are concerned, and isolated. The God I have the truth, and am happy to believe the Bible and believing in God and in his Only Begotten Son—not in human traditions.

My husband was the means of bringing me into the truth, and I have always been a devoted Bible reader. My Bible and the Bible that he had were mutually agreed in believing the Gospel story. My husband was wholly the Lord's. One could see the Christ-like spirit in his countenance. He was so devoted to God and to Christ, thoroughly rooted and grounded in God's plan of salvation! His life was pure and spotless.

When I was married I was a Methodist—didn't know there was such a person on earth as our beloved Pastor Russell. I soon came into the truth when I heard the "glad tidings of great joy." Our beloved Brother Russell—oh, how my heart would sing for joy when I came home! There was a message that came from his pen—could not live without our dear Pastor's sermons. God and our Savior came first in our hearts, and the plan of salvation.

The grace of God is sufficient for us all in every time of need. I am so glad to see our dear Pastor. I never did, but have his photograph. Praise the Lord! I have all the Studies, Watch Towers and sermons! Please read this letter to the Bethel family to show them my sympathy for you all. I am looking forward to that great day when I shall go to meet my heavenly Father, my Savior, my loved one, our dear Pastor, and all the dear ones gone before, love and sympathy to all the brethren and sisters from

Your sister in Christ,

ALICE MERRILL.—Va.

DEEP APPRECIATION OF THE TOWER

PRECIOUS BRETHREN IN CHRIST:

Greetings in the sweet name of Jesus! I have been fasting this morning on the April 15th WATCH TOWER. My! those articles are so good that my heart could not help but thrill with joy. Oh, how good our heavenly Father is! What a glorious feast the dear Lord has prepared for me! Truly it is a feast of fat things! It is actually just what I need that always comes out in the Watch Towers.

My dear Brother Russell "is" a truly sweeter article than honey. It made my heart leap up with joy. Yes, I do want to be more Christ-like. Yes, I want to be like "the servant of all," while it is day.

The Christian's Duty in Time of War was also a solving question to me. Those letters of the saints were an encouragement. It makes me put more energy into the battle when I see others doing the same. Be assured, loving brethren, that I appreciate your ministry of love for God and the brethren and that I do remember you at the throne of grace. Praise God's blessing upon your noble efforts, I remain, with much Christian love.

Your Greek brother,

J. GREGORY SAKATON.—Ohio.

A VOICE FROM IRELAND

DEAR BRETHREN:

The members of the Belfast ecclesia desire to express their deep sympathy with the loss of the Belfast family at Brooklyn in the passing beyond the veil of our dear Pastor. We hasten to assure you of our loyal cooperation in the harvest work; and we pray always for you all, that the Lord may continue to bless and guide you.

We are looking forward to enjoining the pastoral work without delay and are rejoicing in the privilege. We remain, dear brethren,

Your fellow-servants in the Lord,

BELFAST ECCLESIAS.—Ireland.

"WHY DID HE NOT TELL ME?"

MY DEAR BRETHREN:—

Explanatory of the enclosed, I submit the following: About the year 1890 a friend put the volumes of MILLENNIAL DAWN in my hands, but he made no comment as to what they contained other than that they were a work on pre-millennialism. I had never heard of Pastor Russell and, therefore, was not interested in the author. At that time I was an elder in the church and my time was so fully occupied that I did not open the books, not imagining they were very different from other works. Why did not my friend tell me?

Later, I worked in an office with a Bible Student, but he never opened up on me. Once or twice I heard him use the expression, "The truth," and immediately I sized him up as being of "the home of truth" or "new thought" cult. As I had no use for the cults that repudiated the ransom, I had no use for him from that day on. I never let me that his religion was different. Why did he not tell me?

Still later I was brought in contact with one whom I subsequently learned was a pilgrim. Even he did not broach religion to me, and when I learned he was a Bible Student, I did not know that meant anything different from the general run of beliefs. Why did he not tell me?

Later still I attended now and then the Sunday services of the Bible Students, but always happened in when some ordinary story was being preached, and therefore, did not know even then that there was a difference. I did not read the literature, for I supposed it to be of the same nature as the discourses, and why take time from the reading of my Bible?

Finally, a friend of mine, a Presbyterian elder, joined the Bible Students and he told me there was a difference. Then the PHOTO-Drama of Creation came along, and I knew there was a difference. I prayed, "Lord, that which I see not, teach thou me." (Job 34:22) And my eyes were opened wide. I immediately went to my congregation, and there was the first opportunity, which chance to be at the same time our dear pilgrim-brother R. O. Hadley was baptized—October, 1914.

I believe I would have welcomed the truth at any time had I but known there was a difference. As it is, I have lost a lifetime of opportunity for harvest work.

Because of my experience as here narrated, it is my purpose to let my friends in the nominal church know there is a difference and a delightful and blessed difference.

Lew Anderson.
**DOING WHAT SHE CAN DO TO SPREAD THE TRUTH**

My Dear Brother—

Greetings in our dear Redeemer's name! Having read the article in *The Watch Tower* regarding the V. D. M. questions, I feel that it is meat in due season for me. I received great blessing from it, and now wish to have a blank mailing envelope if that please, so that I may know just where. When I stand in the school of Christ, I am so thankful to the heavenly Father that you had that in *The Watch Tower*. I feel it was especially for me, I am one of the few who cannot go out in the pastoral work, but I witness to my neighbors and friends as I have the opportunity, and hand out tracts in the car sometimes and to those who come to my door. Once in a while I get a hearing ear, and it makes my heart rejoice. In sincere Christian love,

Your sister in the Lord, by his grace.

HARRIET H. MOORE—Ind.

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**ANGELOPHONE IMPROVED WITH USE**

**DEAR BROTHERS:**—

We received the Angelophone on the 8th inst. We are indeed thankful that Pastor Russell's voice is audible. We know that it is he who is speaking. How great are God's wisdom and power! Our Pastor's memory will live throughout all ages. Through his teachings God has drawn us closer to himself.

We would have written sooner, but were waiting to see if the Angelophone would improve with use. We find that it has. We hope that the dear friends who have been so badly disappointed will find their Angelophones improving in like manner. We very much regret the impatience shown on our part, and will try to improve along that line, as well as along many other aspects. Asking your pardon for being so impatient, we will not again.

Yours in the one hope,

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**THE HARVEST WORK IN JAMAICA**

For some time the work in Jamaica has been hindered in a measure from the want of headquarters. We are happy to announce that headquarters all the work of the Society will be transacted throughout Jamaica and Porto Rico. We hope the dear friends will co-operate with the brethren there in spreading the glad tidings. The opportunities now for putting the Volunteer work, and for doing the volunteer work, and for doing the spreading of the glad tidings, are second to none in the past; and we hope that all who can do so may be able to come and help.

Please address all communications concerning the work in the West Indies to the International Bible Students Assn., No. 5 Duke St., Kingston.

A general convention is being arranged for the Island, to be held at Kingston, October 28 to 31, inclusive. All inquiries concerning the convention and arrangements should be addressed to the depot above named.

**BROTHER RUSSELL'S SERMONS IN BOOK**

A book containing many of Brother Russell's choice sermons is being prepared. The number of orders from the friends will determine the size of the edition. Order now that we may know how many books to print. Price later.

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**THE BOND OF PERFECTION**

"And besides all these things, put on love; it is the bond of perfection, which keepeth the heart, for which you were also called in one body. And be ye kind one to another, tenderhearted, forgiving one another, as God for Christ's sake hath forgiven you in a myriad of sat'. The children of God, walking by faith, rejoice in the hope of the glory of God, and all along their journey are striving to put on the bond of perfection, which is love. To aid us in the development of the likeness of our Lord and Master, God has given us in His Word many great and precious promises.

What is love? It is the greatest and grandest attribute of character possessed by any creature. The Scripture declares, "God is Love." This does not mean that Love is God, but that in Jehovah's character we find the perfect expression of love. The Scriptures show that there is a distinction between our love for God and our love for the brethren. It is well that we get this distinction clearly in our minds, that we may analyze the subject and have a deeper appreciation thereof. Love for God may be defined as a worshipful adoration of Jehovah, a fellowship of spirit, and a joyous submission to his holy will because of our reverence for him and gratitude to him as the Almighty One, for what he has done for us.

**WHY DO WE LOVE GOD?**

We believe that our heavenly Father is pleased with an infinite abundance of him. The Apostle Peter tells us that we should be able to give a reason for the hope that is in us. (1 Peter 3:15) We should likewise be able to give the reason why we love Jehovah. The reason that must appeal to our minds is the reason which we find in the Word of the Lord. Sweeter than all things else is love to God. Human beings had only a taste of that which pertains to life, and never the enjoyment of life with the right thereto, since Adam forfeited that right. Any one who would give to us the thing that we chiefly desire would merit our deepest gratitude. Desiring love, death has ever been the certain portion of man. Desiring love, how few have found its satisfaction! Behold the unselfish desire of God to do good to man, to give him a supreme expression of his love by making provision whereby these deep longings may be truly and grammatically satisfied. God has given the Holy Spirit to man, the only begotten Son that whosoever believeth
fold are thy works! In wisdom hast thou made them all! The earth is full of thy riches! So is this great and wide sea, wherein are things living and creeping and swimming. . . . The glory of the Lord endureth forever; the Lord shall rejoice in his works. I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My soul shall be joyful in the Lord for he hath clothed me with bountiful raiment; I will be glad in the Lord.”—Psalm 104:24, 25, 33, 38.

Language is a poor vehicle to convey our conception of God; and yet our conception is as nothing compared to what he really is. This is the Mighty One Who takes cognizance of all our present and past life, and not only created us, but in his own due time and in the exercise of his wisdom and loving-kindness sent his dearly beloved Son to redeem man from death. This he did at great cost to himself. He gave up the dearest thing to his heart—that great and glorious Begotten! St. John tells us, “In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” (1 John 4:9, 10) All this Jehovah did for us without our knowledge, yea, even before our existence. Abstractly, then, we may define love as the sentiment of appreciation, or it may be love may include the sentiment of affection, or it may be love may be the sentiment of a desire to aid, its scope depending upon the object loved.

HEAVENLY CALLING OF THE GOSPEL AGE

God ordained before the foundation of the world that Christ Jesus should be the Redeemer and King of the world, and that he should have associated with him in this great work 144,000, designated as members of his body and as his bride. He did not call the angels of heaven to this high and honored place, but he selected men. This call was an invitation. Jesus, having ascended into heaven, opened the way to life and immortality! and then the invitation went out, calling some to become joint-sacrificers with him and to share his glory. In phrase more beautiful than human tongue could form, Jehovah sent this call: “Hearken, O daughter, and consider, and incline thine ear; forget also that man, and then the light shall shine into thy heart—thou shalt regard the salvation of Jehovah, and enter into his holy temple.” (Isaiah 55:2, 3) Thus was foretold the beautiful relationship between Jehovah and his Son, and this anointing enables such to grasp the deep things of God’s Word. (1 Corinthians 2:9, 10) “The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the anointing teacheth you all things, and that which ye have received of him abideth in you, ye shall abide in him.”—1 John 2:7.

Foreknowing the church, God aforesight made provision for their feeding and nourishing. He caused to be prepared for their benefit the expression of his will, which is set forth in the holy Scriptures: “For whatsoever things were written aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope.” (Romans 15:4) All the prophecies and shadows recorded in the Old Testament and all the exceeding great and precious promises of the New Testament God provided for our benefit—according as his divine power hath given unto us things that pertain unto life and godliness, through the knowledge of him that saith, I have begotten thee, we receive the benefit of the promises whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.

COMFORTS, PROTECTS AND DELIVERS

The Lord foreknew that the church would have many trials and sorrows, and he therefore provided many comforting assurances; hence he provided in his Word for all such need. And it is his will that we in turn use this same comfort which we receive to comfort and bless others who journey with us in the narrow way. St. Paul, having this in mind, excitingly exclaims, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we are comforted of God.”—2 Corinthians 1:3, 4.

In addition to all this, our dear Father protects us from the evil one; He gives us the assurance that thus he will do. “The angel of the Lord encampeth round about them that fear him, and delivereth them.” (Psalm 34:7) “There is nothing that he shall do to us to hurt us, but that he shall also bring to pass what we desire.” (Psalm 103:20, 21) And St. John says: “I will give you a mouthpiece of the Bridegroom, said, “I will betroth thee unto me in righteousness [and since she lias no righteousness or merit of her own, but only what is possessed by the One who has betrothed her], and sorrows, and that in these they sing praises to my mouthpiece.” (Psalm 81:1-8) Again says King David, “Blessed be the Lord, who daily loadeth us with benefits—the God of my salvation.” (Psalm 68:19) “Bless the Lord, O my soul, all ye that are his, and magnify his name.” (Psalm 103:1, 2).

WHY WE LOVE OUR LORD JESUS

In all that God has done for us, Jesus has been his honored instrument. In every purpose and work the Father and the Son are one. All things are of the Father; all things are by the Son. (1 Corinthians 8:3) If a man of great wealth should give one of us a million dollars that we might use it to the Lord’s glory, we should feel very grateful to such an one. But if he would give us all of his millions, and in addition would devote his life, with us, in proclaiming the Message of Messiah’s glorious kingdom, surely our hearts would respond with gratitude and love to him!

But Jesus did far greater things for us than this. “For ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.” (2 Corinthians 8:9) He not only became poor, but he became actually poor, giving his honor, glory and power. By him were all things made, and he enjoyed the glories and blessings of the heavenly realm. All this he left, and took upon himself the form and nature of a man, and then surrendered his humanity to the most ignominious death. “For the Son of man is not come to be ministered unto, but to minister; and to give his life a ransom for many.” (Matthew 20:28) This is love in its highest degree.

It was Jesus himself who said: “Greater love hath no man than this, that a man lay down his life for his friends; and ye are my friends if ye do whatsoever I command you.” (John 15:13) He says: “Ye are my friends; but because I have loved you, because I have loved you, therefore speak ye of me as I have loved you.” (John 15:16) Thus, whereas other friends receive the benefit of the merit of that sacrifice, which leads to life everlasting in a state of supreme happiness. Man comes into the world with burdens; and as he journeys along life’s way his burdens increase until he finds the Lord, who says: “Behold, I will do a new thing; now it shall spring forth.” (Isaiah 43:19) He says: “I will give you rest.” (Matthew 11:28) His love prompts him thus to do.

111. The Bride and the Joint-Heir

God instituted the relationship of bride and bridegroom. It is the sweetest relationship in the universe. The moment of the betrothal contract between the bridegroom and bride, they both look forward with sweet anticipation to the full consummation of their agreement. The Prophet of the Lord foretold this beautiful relationship between Jesus and the bride: “And I said, ‘Surely, this is my daughter, he whom I betrothed unto me in righteousness [and since she has no righteousness or wedding garment of her own, Jesus provides it], and in justice and in loving-kindness and in mercy [suggestion of his own beautiful attributes of character, which she must also work

[6514]
out in her character, while wearing and at the same time embodying the humility and the self-denial nature of the Christ character. For she will even bebath thee unto a kingdom wherein there is no end and in which there is no pain, and where the will of the Father is recognized as true and as the guiding principle for all time.

AMBASSADORS FOR CHRIST

To be an ambassador as the Apostle Paul, such as that of the United States, to foreign courts, is a position greatly desired by honorable men. To be an ambassador of the King of kings and Lord of lords in this world, to whom the message of reconciliation is committed to be delivered to the peoples of earth, is an honor not without interest to the human mind, and is greatly to be desired above all honors that could be conferred by any official position upon this earth. Such an ambassador, the Apostle Paul, declares Jesus grants unto every one of his followers who love him and manifest their love for him.—2 Corinthians 5:20.

THE PROOF OF OUR LOVE

How may we know that we love God and love the Lord Jesus? It will not always do to rely upon our feelings, because feelings are deceptive. Sometimes we feel joyous and at other times exactly the reverse. We must have more certain proof than this. "Jesus said, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words." "If we love one another, keep my commandments." (John 14:23, 24, 15) This proves our love to God—that we keep his commandments with joyful heart.”—1 John 5:3.

People, Scriptures approve of the element given in the definition of love as it applies Godward; namely, a worshipful adoration for God and the Master, a reverence for him, and gratitude to him for what he has done for us, bringing a joyful submission to his will. Who could know these precious truths bestowed upon us by our Father and fail to love such a God and Father!

LOVE FOR THE BRETHREN

The more we understand the love of God and of Christ Jesus for us and that we are in this world as ambassadors of God, the greater the necessity appears to us for loving the brethren, and the greater desire we have for the perfection of our love toward them.

Love for the brethren may be defined as an unselfish desire to do them good, an affectionate and tender regard, and a kinship of spirit; and this in proportion as we see the manifestation of the spirit of the Master. If we possess this love, we shall desire to do good to the brethren, even to the degree of sacrificing our own interests, having in mind the one purpose and object that we may deeply impress upon their minds what Christ's love has done for us, that they may grow more and more into the likeness of the Lord. The comprehensiveness of this heavenly love is shown in the words of the Apostle Paul in Ephesians 3:13-21.

SHOULD WE LOVE THE BRETHREN?

Our love or lack of love for the brethren will prove the extent of our love for the Lord. When we have the proper appreciation of the fact that the brethren in Christ are really a part of the Christ, and when we appreciate what it means to love God and to love Jesus, our hearts will increase in love for the brethren. Jesus said that the proof of our love for him and for the Father would be made known by the manner in which we keep his commandments. Among his commandments is a very important one. He said to his disciples, "A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) Then he points out that love is the bond of perfection. In the context he has called attention to other qualities of character that we must develop, and then adds that if we would be perfect we must put on love; and that if we do this, the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus. (Phil. 4:7)

So, then, if love is the chief of all the attributes of character to be developed, it follows that love must be put to the most severe tests. Tests are for the purpose of demonstrating the one possessing character.

Our love for God and for the Lord Jesus will be tested in the manner of our obeying the will of God—whether we do this in a joyful manner or not. In proportion as we have and maintain our love for the Lord, in that proportion will our joy increase in the performance of his will. We can see how many have fallen under this test. One ambassadors of the Great King, they became ashamed of the Gospel of Christ and Jesus and him crucified, and desired more the plunders of men. They failed, therefore, and in keeping the commandments of the Lord, the Apostle Peter says: "I wrote to you not to be led away by error; but to remain steadfast, ready to salvation through the grace of the Lord Jesus Christ."—2 Peter 2:19.

The Lord Jesus put to the test the love of the Apostle Peter as he said to him: "Simon, lovest thou me? Simon answered, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." Again a second and then the third time, Jesus said, "Simon, lovest thou me? And Simon answered, Lord, thou knowest all things, thou knowest that I love thee." He saith unto him, "Feed my sheep." (John 21:15, 17) What a wonderful lesson is in this for all the brethren who are elders in the various classes! If we see pride developing in our hearts, a disposition to put aside the food that the Lord has given us, and to substitute something of our own, in order that we might shine before men, or a disposition to neglect the lambs and the sheep in helping them with the food, then this would prove that we were not standing the test. Thou knowest that I love thee! He saith unto him, "Feed my sheep."—Acts 20:28.

In the Church the elders and leaders are to feed the ecclesia. How did the teachers, as well as the ecclesias get their knowledge of God's plan? Did not Jesus declare that when he came to his second advent he would provide for the household of faith through his chosen disciples? He was to "mystify" them, to "mystify" them for them! This being true (and all who accept present truth must admit that it is true), then any disposition to depart therefrom and to encourage the flock to look elsewhere for spiritual development would prove that the test of faithfulness to the Lord and his flock was not being properly met. We observe this test being put upon the classes everywhere. Let us, then, take heed to ourselves that we prove our love for the Lord and for his "little ones" by keeping his commandments with a joyful heart and in safeguarding the interest of the Church, the Lord's work.

A FINAL FIERCE TEST

More than a quarter of a century ago our attention was called to the fact through THE WATCH TOWER that one of the final and crucial tests was coming against our love for the brethren. Do we not see this test being applied? Jesus said, applying his words to the time of his second presence, in which time we are now living, "Because iniquity shall abound, the love of many shall wax cold." Matthew 24:12. The word "iniquity," and literally means injustice. There can be no love without justice first. We must be just before we are generous; and any act of injustice toward a brother shows a lack of love.

We have been for some time in the narrow way our powers of discerning between justice and injustice are keener than when we first believed, and when we see injustice on the part of another, it has a tendency to dampen our love for such an one. How often do we hear one say, "I am surprised that a brother or sister would be guilty of this and so!" It seems
a strange thing that we should have such trials among us." To this the Apostle says, "If any man answer a brother, let him be not surpried at the fire among you, occurring to you for a trial, though some strange thing was befailing you."—1 Peter 4:12.

**THE REMEDY TO BE APPLIED**

We are sure that it is the desire of all the truly consecrated to be overcomers, to grow in the likeness of our Lord and Master, and to put on love, which is the bond of perfection. How, then, can we be, in the face of these imperfections in the brethren which bring such a fiery trial among us? The Lord directed St. Peter to answer this question. "Above all things have fervent love among yourselves, for charity shall cover the multitude of defects." (1 Peter 4:8) The word "fervent" here means overspreading or covering up. In other phrase, the Apostle Peter says: Your brother has defects, and so have you; do not be looking at these defects, but look at him as you would desire to have him look at you. We have amended, so to speak, this overspreading love which covers these multitudes of defects. Sometimes we hear of a brother who has served a class as elder for a number of years, and the class drops him from eldership for a period of a few months, subsequently again electing him to the position of elder; and he, believing that they have done him an injustice by setting him aside for a season, refuses to serve. Thus is his love for the Lord and for the brethren put to the test. His conduct shows that he is not born of an overspreading, loving heart. His service should be accepted and used as unto the Lord. The Apostle Paul shows us the proper attitude, saying, "And I will very gladly spend and be spent for you, though the fire among you, occurring to you for a trial, though some strange thing was befailing you."—2 Corinthians 12:15.

**LOVE FOR OUR ENEMIES**

The Lord Jesus commanded that we should love our enemies. (Matthew 5:44; Luke 6:27-32) If every one loved his enemies, soon there would be no enemies. During the Millennial reign of Christ many enemies will be transformed by being gradually raised up to perfection of character, where love will take the place of hatred. Those who remain perverse will be destroyed utterly. The Lord commands that the Christian shall now develop in his heart this feeling of love toward his enemies as a trial, though some strange thing was befailing you. In what way shall we love our enemies? With a love of fellowship, a sympathetic love? We answer, No; we have no sympathy with those who do not love God, and who are pur·ly selfish in desire to do well. We answer, With a pity-love. We are to have sympathy for them. "God commendeth his love toward us in that we were yet sinners Christ died for us." He pitied mankind in their fallen condition. So we must have in our hearts a keen desire to do well to our enemies, remembering the love of Christ, who died for them, and that the Lord's arrangement each year was in order that they might have another year of trial. Their sins were typically-cancelled debts.

So God made this covenant with the Jews, and agreed with them that if they would thenceforward walk in his ways and keep his statutes he would be gracious to them and bless them. He being the law, he called his people "Laws." (Romans 3:10) God's requirement is that his law shall be kept fully. Although a member year's test, they were unable through the year to keep the law, and the Lord's arrangement each year was in order that they might have another year of trial. Their sins were typically-cancelled debts.

If any one should keep the law, then the blessing of life would go to him. If he failed to keep the law, then he would fail to gain the blessing promised on that condition. Year by year the Israelites tried the test, but they failed to keep it. He had promised that if they would keep the law he would give them a blessing. They were shackled by the fallen nature inherited from their forefather, Adam. The Bible tells us that this time will come at the moment of the general resurrection, when we shall be made like our Lord and have perfect bodies. The most that we can have at the present time is freedom of mind. Mankind has been in bondage to sin, shackled by the fallen nature inherited from their forefather, Adam.

For nearly two thousand years God had a special arrangement with the one nation of Israel. He proposed that this disability, which was resting upon the whole world, should be removed from Israel, and he would not treat them the same as the rest of the world, but that they might be freed from condemnation and come back into his family, upon certain conditions stipulated. They thought this was a favorable offer, and that they would get a great blessing from it. The Lord had in mind that he would teach them a very important lesson, and that he would teach the angels and all of us the same great lesson; namely, that they who go into sin cannot get free except in the way God has provided—and this way is through the "way of love for our enemies."
upon them. It was the basis of setting the Jew free not only from Adam's sin and its penalty, but from the Sinaitic law temporarily. As a part of the Adamic family, the curse of death was upon the Jew. The curse was not removed by Moses (for Moses was not able to remove it), or by anything that anybody had done prior to the coming of Jesus.

THE CURSE OF THE LAW

But the work of Jesus was so broad as to clear everything against any and all. Ordinarily, it would have been sufficient that Jesus should die in any manner; for the penalty upon Adam was merely that he should die. Therefore Jesus, to become as a representative of the world, should die in any manner.

But the Jew had a special curse, or penalty, in the law, to be visited upon extreme cases of criminality. It read: "Cursed is every one that h retaining on a tree." (Galatians 3:13) So in God's eyes, the Jew was cursed because he disobeyed the command to die on the tree. The Apostle assures us, that Christ must be made a curse by hanging on a tree. He was not made a curse for the Gentiles, but for the Jews only.

However, the death of Christ was the one great settlement-price necessary for the sins of the whole world. But when Jesus died, the Just for the unjust, it did not bring us to God. It was only after the rose and ascended into the presence of God—entering the Millennial reign. He appeared in God's presence on behalf of those who would be of the church class, that the sins of these could be covered. The world has not yet been brought to God. Christ's merit has not yet been applied for them. Besides, bringing the world back to God will be the next age—now, thank God, almost here.

God's provision is that for a thousand years Christ will reign to bring the world into harmony with Jehovah. Some will need great chastisement, many stripes. It will be the world's experience in an age to come to be brought back to God as many as shall be willing to return. Their wills must come into harmony. But the matter will be left to their own decision. Many may then desire to be in harmony with God who do not now have this desire. One very important feature of this age will be that all who have known the marvelous riches of God's grace, that all may know Jehovah God, from the least of them to the greatest. They will have an opportunity to come back into that condition of mind and body which was originally possessed by the perfect man, plus all the experience gained during the six thousand years' reign of Sin.

ONLY THE LOYAL WILL BE RECEIVED

The work of Christ will not be accomplished for the world when they are awakened from death; that will be only a preliminary step. It will be necessary for them to be instructed, to be chastised for sinful character and to be blessed for any well-doing, etc., and thus brought back to God. But the Jews will be wholly free until the end of the thousand years, because each degree of degradation is so much of bondage that came upon them through Adam's fall—they are weak mentally, morally and physically. Mankind needs to be lifted out of all this degradation. Separation from God, alienation of mind, through disobedience, brought about original bondage. And so we read that at the end of the Millennial age Christ will present to the Father all who are worthy.

But the Scriptures assure us that any who fail to come into a true condition during the Millennium will not be delivered over to the Father, but will be destroyed during the Millennial reign. The Father does not desire any such. At the close of the Millennium, the Father will give all of the perfected ones a final test. He will say, "I condemned these once to death. I formerly set these aside. I was patient with those who again yield to sin will be cut off in the second death." The Apostle tells us, in Romans 8:21, that "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. This has reference to the human creation, but, the New World, the freedom from slavery to sin during the thousand years, by the great Emancipator who has already begun the work of purchasing the race, and who will complete the work in the near future, and will thus have a full right to deliver his purchased possession.

This is the glorious liberty wherewith all who accept God's terms shall be made free. This is the freedom wherewith the Son shall make them free. But we should apply our text especially to the present call. We will now address these words, "If the Son, therefore, shall make you free, ye shall be free indeed." However, the only ones of any class who will be made free will be those who accept the terms of salvation.

JEWS FREED IN A DOUBLE SENSE

The Jews will be made free in a double sense; first, free from the condemnation of the law—upon certain conditions. They must become dead to the old law, must recognize that they never were alive to God. They will be to make their bodies living sacrifices, and to take up their cross and follow Jesus. But the Scriptures assure us that any who fail to come into a true condition during the Millennium will not be delivered over to the Father, but will be destroyed during the Millennial reign. The Father does not desire any such. At the close of the Millennium, the Father will give all of the perfected ones a final test. He will say, "I condemned these once to death. I formerly set these aside. I was patient with those who again yield to sin will be cut off in the second death." The Apostle tells us, in Romans 8:21, that "the creation

TO THE WORK

We have received letters of inquiry from many sections of the field regarding the general condition of the work and the outlook. Many of the brothers who are connected with the work, and some who have been working in foreign fields, are very much interested in knowing how the work has been progressing since Brother Russell's passing beyond. The Society is glad to advise that since January 1, every month has shown an increase in the mailing month of the year 1916 and that the eight months—November to June of the present year—show a large increase in all of the branches of work over the same eight months of the previous year. This seems to us very strong evidence that the blessing of the Lord has been resting upon the work centered here at Brooklyn. The inquiries from those becoming interested are also on the increase, showing that there is a great desire on the part of many to understand the conditions as they exist in the world today and to see and learn what is being done toward the perfecting of the so-called "new world order," and the laborers are very desirous of cooperating to the extent of their ability. The Society believes that the outlook for the future is very encouraging and trusts, by the Lord's grace, to see a great deal accomplished during the coming six months. It urges upon the everywhere to put forth every effort to "work while it is called day." Now is the opportune time for presenting to our inquiring neighbors and friends and acquaintances that which will satisfy them as nothing else could—truth. Whether by tracts or studies in the Scriptures—the latter, if possible—or the
SOME TIMELY HINTS

It is urged that those having business with the Pilgrim Department, respecting meetings, conventions and funerals, should address the Society in care of the Pilgrim Dept., otherwise their letters may be delayed.

The sending out of the seventh volume has raised the number of letters received during the last three weeks to 30,000. This has taxed the office force to the utmost. The Society would like to make individual acknowledgment of the thousands of helpful letters received during the past three weeks referring to this volume, but finds this impossible. We trust the dear friends will accept this as an acknowledgment of their letters and of the Society's expression of their appreciation and love. Several hundred volumes have come back to us due to damaged labels on route. If you have not received a copy this may be the cause. All orders will receive prompt attention.

THE GOODNESS AND SEVERITY OF GOD

SEPTEMBER 30.—Daniel 9:2-19.

DIVINE JUSTICE MANIFESTED—THEN DIVINE LOVE—THE GOSPEL AGE A PARENTHESIS IN THE DIVINE PLAN—THE BLESSINGS COMING UPON MANKIND DURING THE INCOMING AGE—LOVE TRUMPET OVER JUSTICE—GOD'S SEVERITY ILLUSTRATED IN HIS DEALINGS WITH ISRAEL—WHY THE LAND OF PALESTINE LAY DESOLATE FOR SEVENTY YEARS—DANIEL'S PRAYER FOR DIVINE MERCY UPON HIS PEOPLE—KEY TO TIME PROPHESY.

'Ve see that God is merciful and gracious, slow to anger, and plenteous in mercy.'—Psalm 103:8

God's severity consists in his insistence upon absolute righteousness—his refusal to approve sin in any degree or sense. The very first statement of the divine law is that death, destruction, must be the wage, or penalty, for transgression against his righteous regulations. For six thousand years the Lord was insisting on his original position—refused to sanction sin or to permit sinners to live. At first such an unchangeable attitude seems severe, especially when we consider that all mankind were born in sin and shapen iniquity, infected with weakness and surrounded by evil influences. It seems severe to require of man to persist upon perfection when all our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness in deed, word and thought. Indeed, the Scriptures confirm our experience; for the Apostle reminds us that "there is none righteous, no, not one."—Rom. 3:10.

While the goodness of God is not seen in his severity, yet they stand side by side, although wholly separate. God's goodness—his generosity, his mercy, his kindness, his love—is not manifested in the sentence pronounced upon father Adam in Eden, nor in the execution of its penalties upon humanity, but in the great gift of his love—our Lord Jesus Christ and the redemption provided in him—a redemption coextensive with the fall of man and the condemnation incurred by our first parents. The details of the law are phrased only in the sense that this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him." (1 John 4:9) God's love was not previously manifested. For more than four thousand years only the severity of the divine character was presented to the world, although to Abraham and subsequently through the prophets of Israel a hint was given that God had kindly sentiments toward the fallen race, which in due time would bring blessings to all the families of the earth.

THE GOSPEL AGE A PARENTHESIS

The period between our Lord's first and second advents is in some respects a parenthesis in the divine plan, during which the church is especially dealt with. The redemption of the world and its reconciliation with God, based upon divine prophecies and plans, has been fulfilled. The exaltation of Jesus Christ upon the throne of God the Father, with all power bowed before him, has opened a parenthesis in the divine plan. That period of the parenthesis from the time of the death of the Redeemer, awaits for further expression to the world until the end of the Gospel age and the opening of the Millennial age—"the world to come." When the morning of that new day shall dawn, the goodness of God will be seen by mankind more distinctly than ever before.

Indeed, it may be said that as yet the world has seen nothing of the goodness of God. It has seen merely his severity, his justice, executed against the entire human family for the last six thousand years. But a comparison of mankind has even heard of the grace of God in Christ, the only "name under heaven given among men, whereby we must be saved." (Acts 4:12) And even those who have heard to some extent have been measurably deceived by the great adversary in respect to the nature of the penalty for sin and the fullness and wideness of the mercy extended to men in the person of our Redeemer.

In that new dispensation the facts will all be made clear. The blessings then coming to the world will be those of peace, righteous government, helpful influences, restraint of evil, and knowledge of the Lord, and understanding of his gracious arrangements and purposes. All these blessings will be most convincing proofs of God's sympathy with mankind and of his mercy in Christ. The adversary who now deceives mankind will then be bound, that he should deceive the nations no more until the thousand years are finished. The Word of God, which in general is now a sealed book to the world, will then be opened; and as a result the knowledge of the Lord shall cover the whole earth as the waters cover the sea.

Nevertheless, we are not to understand that this triumph of righteousness and mercy over justice will imply a change in his character or in his attitude towards sin. God never changes. (Malachi 3:6) Our Lord Jesus is "the same yesterday, today and forever." (Hebrews 13:8) When we come to understand the matter thoroughly, this unchangeableness on God's part indicates that the blessings to be bestowed under his arrangements will be everlasting, unending.

Throughout the Millennial age the goodness and the severity of God will be displayed side by side to every creature. All must learn the lesson that God's atoning love, righteousness and mercy in Christ, the adversary who now deceives mankind, will then be bound, that he should deceive the nations no more until the thousand years are finished. The Word of God, which in general is now a sealed book to the world, will then be opened; and as a result the knowledge of the Lord shall cover the whole earth as the waters cover the sea.

In presenting the seventh volume it is urged that the other six be mentioned also, that, if possible, the whole seven may be secured. The Society will be glad to hear from friends who may have missed the warnings of the seventh volume, or who have come back to the world due to damaged labels on route. If you have not received a copy this may be the cause. All orders will receive prompt attention.

THE WATCH TOWER

BROOKLYN, N. Y.

[6138]
tion of the land—a desolation which had been predicted by the Prophet Jeremiah. (Jeremiah 25:11, 12) The completeness of the desolation was foretold by Isaiah 13:1-6; 14:26-29; 30:19-21; 31:1-9; and 33:8-11; and 2 Chronicles 36:17-21. Although the king of Babylon permitted certain of the poor of the land to remain, and gave them vineyards and fields, yet it was the Lord’s purpose that the land of Israel should be desolate for seventy years. Later in the same year the governor whom the king of Babylon had appointed was slain, and the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon. 2 Kings 25:21-26; Jeremiah 41:1-3; 43:5, 6.

The reason why the land must be desolate for exactly seventy years is a very interesting subject; and the Scriptures clearly state it to be “to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she desolate she kept sabbath to fulfill three score and ten years.” (2 Chronicles 36:21) This is also Chapter 7:15. The explanation see STUDIES IN THE SCRIPTURES, Vol. 2, Study VI.

The Prophet Daniel was a close student of prophecy. Accordingly as the seventy years drew to a close he understood the matter. During this period he had been shown many visions, as recorded in Chapters 2, 4, 7 and 8 of his prophecy, all of which showed great prosperity and exaltation to heathen or Gentile kingdoms. But his special interest was in his own nation, and he had not been informed concerning Israel’s future. Knowing, however, that the period of Judah’s desolation was nearly complete, he prayed earnestly for the return of God’s favor to his people, and for the fulfilment of the promise made to the fathers—the Abrahamic covenant of blessing to all the families of the earth. Daniel may have been the first to recognize the divine plan as we may now behold it. Nevertheless his earnestness and his faith in the promise were pleasing to God, who therefore revealed to him something more concerning the vision related in Daniel 8; an increase or further elaboration of it, in the features which especially pertained to natural Israel. In this former vision a period of 2300 days had been mentioned. Daniel had misunderstood this period to mean a prolonging of the seventy years desolation, and was praying over the matter, as recorded in today’s study.

THE KEY TO TIME PROPHECIES

While he was thus praying, the angel Gabriel was sent to explain further the misunderstood vision. This explanation (Daniel 9:20-27) is of great importance for two reasons: (1) it is the last, or further elaboration of it, in the features which were hidden in like manner—a day for a year. This prophecy was so worded that Daniel and other Jews might, if they chose, think it incredible and in due time forget it; or it might be remembered by false interpreters, who “envisioned the visions of the prophet Enoch,” and thus infer the third Millennium. Ezekiel 4:6-8. Certain it was that faithful Israelites knew to expect Messiah. It is even written that all men were in expectation of him (Luke 3:16), although they were not all able to receive him in the whole of his glory.

The marked-off period of Jewish history was declared by Gabriel to be seventy weeks from the going forth of a decree to build Jerusalem—not the temple, but the city. During this period the city would be rebuilt under unfavorable circumstances, with great trouble and sufferings; sin would be finished by the making of a reconciliation for iniquity; and righteousness would be established—not like that justification accomplished year by year with the blood of bulls and goats, but the true and everlasting righteousness, brought about by the sacrifice of Christ. Daniel 9:24-27. This seventy weeks, or four hundred and ninety days, represented four hundred and ninety years, each symbolic day representing a year. And being so fulfilled in this, the only time-prophecy for the fulfilment of the promise made to the fathers—the Abrahamic covenant of blessing to all the families of the earth—has been the means of bringing the “firstborn into the blood of the covenant,” and the “firstfruits into the Lord’s possession.” This prophecy therefore fulfilled and accomplished, its accomplishment was also a key to other prophetic words.

In our text the Apostle Paul was evidently describing his own personal experiences, though in a broader sense he meant also those who were his particular companions. In a still broader sense, his words would include all followers of Jesus; for the Master warned us in advance that whoever would live for them take their troubles to the Lord. He has said to them: “Take up your cross and follow me.” (Matthew 16:24) For those who, like the Lord, are more prominent, the persecution will be greater. They will be the special targets at which the enemy will aim their darts. The Apostle expresses this thought in his Epistle to the Hebrews. There were some who suffered persecution in a more public way, and others who shared sympathetically with them, and who suffered also as their companions.—Hebrews 10:33, 34.

Some may be troubled who are not the open targets of the enemy; but who are the hidden ones, not known to the forefront of the battle. They might have avoided this suffering by disassociating themselves from those who are prominent in the service, and who are the special objects of attack and calumny. Thus they might have escaped the ignominy of being branded as foreigners, and thus reducing the Lord’s truth and his cause. In all these experiences mentioned by the Apostle the difference is seen between those who are the Lord’s faithful followers and those who are not; between those who endure joyfully and those who count their sufferings grievous and unendurable.

For others not Christians to be thus troubled would mean great distress; for these have no hope beyond this present life. But for Christians to be troubled does not mean that they experience it to the extent of despair, or of being unreconciled; for they take their troubles to the Lord in prayer. Jesus is the “firstfruits of them that are asleep” (1 Thessalonians 4:14) and the “firstfruits of the dead” (Romans 8:23). The Hebrews, or Messiah, corresponding to the Greek word Christ, signifies the Anointed, and is a title rather than a name. Our Lord was not the Anointed, the Messiah, the Christ, until after his baptism. He was anointed with the holy Spirit immediately upon coming out of the water. This was when he attainted manhood’s estate, which under the law was at thirty years of age. Hence the sixty-nine weeks, or four hundred and eighty-three years, each symbolic day representing a year. And being so fulfilled in this, the only time-prophecy directly relating to the first advent, it furnishes a key to the promises of the coming Kingdom.

As in the case of the Apostle, we may be in great perplexity at times; for in some of our experiences the adverse conditions are severe. But the Apostle never got into that mental condition where he was hopeless. The Lord is the captain of our salvation; thus we read in Isaiah 9:6: “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder.” And the Lord had promised that the afflictions should work out for him far greater glory. So he concluded that if these things were to work out the greater glory, then he would rejoice, instead of despairing.

In our text St. Paul says, that, though sometimes cast down, he was not destroyed. He mentions in one of his Epistles (Romans 9:2) that he had great heaviness and continual sor-
row in his heart for his kinsmen according to the flesh, the Jewish nation, because of their unfaithfulness to their covenant with God. He also tells us, in the same Epistle from which our text is taken, that out of much affliction and anguish of heart he wrote unto the church at Corinth, with many tears, because of his love for them, and because of one of their number had fallen into a wrongful course causing grief to the apostles. When he thus sorrowed, it seemed to be because of his interest in and care for others, and not because of his own troubles. He was a brave, courageous heart, fully anchored in God.

"WHY HAST THOU FORSAKEN ME?"

The child of God may be persecuted, but he will not be forsaken, even though the outward experiences may seem for the time to indicate that he is forsaken. It might be asked, If Jesus was the Son of God, why would the Father permit his being beaten, his having enemies spit in his face, buffet and scourge him? The Master knew that there was a reason for all this, else the Father had not done it; and he submitted fully to every experience. The Father's love for him, which he could not doubt, upheld him in all his trials and sore afflictions. In the Garden of Gethsemane the Master suffered very great sorrow and anguish of soul; but as soon as he had received from the Father the assurance of his continued favor, he was no more distressed. On the cross he was indeed forsaken for a very brief period, when he cried: "My God! My God! why hast thou forsaken me?" But this was a transitional experience, as part of his own; and as the Master knew it, and knew the reasons for its occurrence, it was not, perhaps, known that he would be utterly forsaken. To one who had been in such close and perfect fellowship with the Father, and was so dependent upon him, this was a most bitter experience, as his dying cry of anguish testified. We some·

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HELPED BY CRITICISM

DEAR BRETHREN:—

How I have awaited this opportunity to thank you for your service in passing upon my answers to V. D. M. Questions! I not only received a rich blessing in trying to answer the questions, but what a wonderful help your criticism has been! For instance, question No. 12, "What will be the fate of the finally incorrigible?" I answered, "Second death." The criticism on the answer was, "Indefinite." At first I wondered how that could be. But since, some one has given me one of Haldeman's pamphlets criticizing Pastor Russell. He says, "After the first death there is a resurrection both of the just and unjust. After the second death there is no resurrection of the soul after the soul survives, but has no resurrection body, then those who take part in the second death continue to exist as disembodied souls." I surely see why question No. 12 needs a definite answer, for none but Bible Students know that death means complete destruction of being, which is everlasting in the case of the second death. "Christ dieth no more." I see, too, how answer to No. 4 was indefinite. In question 2 I failed to refer to Studies, the wonderful books that helped me out of gross darkness into marvelous light. I assure you that I should like to give more clear-cut answers to all who ask for a reason for our glorious hope.

I was a Baptist Sunday School teacher once. I know well what they believed and taught. I have to laugh at Dr. Haldeman; he is so hopelessly mixed up trying to discover some way out of the ridiculous plight his doctrine places him in, since Pastor Russell has turned the light on. Again thanking you, I am,

Yours in his service,

MRS. JAMES WIGHT.—Ohio.

NEVER READ ANYTHING SO GOOD

DEAR BIBLE STUDY BRETHREN:—

I won't bother you but for just a moment. I can't keep from saying a few words of appreciation. But let me thank you for sending the seventh volume. It is grand! I have read since receiving it Revelation and I have never had anything do me as much good. I think I could help you, but you have my prayers. I have vowed to put forth greater zeal, and to strive harder for the mark. My love is too great to put in words for all of God's gifts. So I will close, hoping soon to see you all.

Through the merit of the dear Lord

WM. BICKERSTOFF.—Eng.

GRATITUDE FOR PASSING A SUCCESSFUL EXAMINATION

DEAR BRETHREN IN CHRIST:—

I have received your report on my answers to V. D. M. Questions. I cannot find words to express my joy to you when I noted I had received the required 85% or more. I thought the best I could do was to lift my heart in humble gratitude to God and to our Lord Jesus Christ, who is the Great Examiner of the V. D. M.'s. I was able to work up the citations omitted and study the incomplete questions. Thanking you for your service and praying God's blessings on all your labors.

I am yours in the Anointed,

J. J. LYNCH.

READ THE VOLUME IN SIX DAYS

DEAR BRETHREN:—

The volume reached me 0. K. It was a most joyful surprise. I was only six days reading it through, and today, the seventh day, I began canvassing for it; have taken some orders.

It would be impossible to measure the worth of the seventh volume in dollars and cents; however if I were so fixed financially, I would take more pleasure in remitting $60 than 60c, which you will find inclosed in stamps.

Your brother in the service of the King of kings.

THOS. HOLDEN.—Mich.

THINKS IT A WONDERFUL BOOK

DEAR BRETHREN:—

I received the seventh volume a week or ten days ago, and it is a wonderful book, full of light as to how we should walk during the remainder of our pilgrimage. I cannot thank the Lord enough for this timely help. Find herewith sixty cents in payment for the book. I am hoping that the work will be issued in pocket size, as I have the other six volumes so, but if not I am going to send for ten or a dozen copies soon as I am able.

Yours in the Lord, D. D. DOWNING.—Kansas City, Mo.

7TH VOLUME THE TOPIC OF CONVERSATION

DEAR BRETHREN:—

Herewith enclosed please find Post Office Money Order, covering cost of the seventh volume, "The Finished Mystery." It was the sweetest surprise of my life. "The Seventh volume" is now the topic of the day among the friends here.

You evidently anticipated our anxiety to get this volume, and want to thank you very kindly for your consideration in sending this wonderful book to me in the manner you did.

With much Christian love to you, dear brethren, I remain,

Your fellow servant,

G. G. NYBECk.—Minn.

7TH VOLUME CAME AS SWEET SURPRISE

DEARLY BELIEVED BRETHREN IN CHRIST:—

Not before, but just when we needed it, came the seventh volume. Praise ye the Lord! God bless the memory of "that servant!" How sweet to know that he has held high the banner of the Lord, faithful even unto death; and won an immortal crown of glory, and to be forever with the Lord, whom he loved and served so well! Find enclosed price of the volume. Thank you for sending it right along. Although I had been thinking incessantly of it the past few weeks, it came as a sweet surprise. I was sewing when it was laid in my lap, but when I looked in the end cover, I said with great joy: "Thank the Lord, for the finished mystery!" And now, dear ones in him, it remains for us to make our calling and election sure. The good thing is already done: he has provided the way, and we may conquer by his grace. So let us strive to keep the weeds out of the garden of our heart, that the flowers of love may have room to enlarge. I am your isolated sister in that blessed hope,

MRS. K. M. REED.—Md.

DANIEL IN THE LIONS' DEN

[The first fifteen paragraphs of this article were reprinted from article entitled "Daniel in the Den of Lions," published in issue of July 15, 1899. The remainder was reprinted from article entitled "Greater Is He That Is on Our Part." published in issue of October 1, 1905. Please see the articles named.]

VOL. XXXVIII  BROOKLYN, N. Y., SEPTEMBER 15, 1917  No. 18

THE FINAL CONFLICT

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:11, 12.

Darkness hates the light. "Ye are the light of the world," said the great Master concerning his people. The church is near the end of its earthly pilgrimage and the hour of the final conflict is at hand. It isforeboding. The words of St. John now seem appropriate: "Look to yourselves, that we lose not those things which we have wrought, but that we receive the full reward."—2 John 8.

For more than six thousand years a great battle has been waged between good and evil—light and darkness. The fight has involved the entire human family. God in his wisdom has permitted the forces of evil to prevail for a time, but the time is near at hand when the tide of battle shall turn. The conflict has resulted in great carnage, thousands of millions having succumbed to the agencies of darkness. It has been attended with untold sorrow. The fight had its beginning when our first parents were driven from Eden. It will end only at the end of the Millennium.

When Jesus was on earth he fought the same good fight of faith, and for a time it seemed that the enemy had vanquished him, but shortly he proved that he had triumphed over death and the grave. His victory was complete—his reward the highest of all. Through him God brought life and immortality to light, and has made known his purposes to all who have imbibed his spirit and sought to follow in his footsteps.

Since Pentecost God has been selecting the church, the

VI1-2:
There are two great armies engaged in this conflict. On the side of evil is the army of darkness, marshaled by Satan, the prince of darkness. On the other side is the army of Christ, as its Field-Marshal, leading his host to victory on certain terms.

Every man and woman on earth is doing service this day for one or the other of these armies. There is no middle ground. Evil spirits are on the attack; the true followers of Christ are on the defensive. Their side is the army of Satan, which is strong and dark and are following the Master whithersoever he goeth because of their full consecration and love for him. All such manifest the spirit of Christ; all others are in the army of Satan. Who is on the Lord’s side? On which side are you?

The church this side of the veil is the church militant, meaning the church at war. It is both an individual and a collective warfare. Each one must fight the good fight of faith and be victorious before he can attain to the position of joint-heirship with the Lord, and each one must have the Master’s spirit will fight together with all the other members of the body to maintain the spirit of unity in the body. All must fight under the leadership of their Captains. The same administrative principles are the governing law of conduct. This rule of the church army is pictured in the battle that must be decisive with us, it is of the utmost importance that we carefully consider the number, force and strength of the enemy, and his method of attack.

ENEMIES FORESHADOWED

Goliath pictured Satan and his cohorts. None of the host of Israel would attack Goliath, and though David came from the scene, Satan found none willing and able to cope with him until the antitypical David—Christ Jesus—championed the cause of righteousness on behalf of mankind. David repelled Goliath with the stone of concentration of thought upon the Lord’s Word. One will read of David in Ps. 18:33, “I put my trust in thee; I said, Thou art my God.” In out text the Apostle Paul particularly warns the church concerning our enemies. Another translation renders it thus: “For ours is not a conflict with mere flesh and blood, but with spiritual beings in unseen places, despotisms, dynarchies, the forces that control and govern this dark world, the spiritual host of evil (host of evil spirits) arrayed against us in the heavenly warfare.” (Weymouth.) Our enemies or adversaries may be divided into four divisions, designated as the flesh, the world, the devil and the evil spirits.

HOW JESUS OVERCAME

That all the members of the new creation must fight these enemies is clearly shown from the fact that our Master was subject to temptation. He was tempted in all points as we are, but without sin. It is further taught by the positive statements of the Apostle. It is important that we take heed to the Master’s method of meeting these attacks.

After our Lord had been fasting for 40 days and nights and was weak and emaciated, Satan approached him, first suggesting that he turn stones into bread for the gratification of his own flesh. Jesus met this attack with the sword of the spirit, saying, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Then Satan said: “If thou be the Son of God, cast thyself down from hence; for it is written, ‘He shall give his angels charge over thee.’” But the King, it would require a long time for him to convince the people, therefore he should go up on the Temple and jump into the valley, that Jehovah would save him and thus he would demonstrate to the people that he was more than an ordinary creature. In the same manner Jesus met the attack, “Thou shalt not tempt the Lord thy God.” Then Satan made a direct attack upon the Master, suggesting that if he would join him he would rule over all the kingdoms of earth, only Jesus must recognize and give proper honor to Satan. Yielding to either of these temptations would have been a violation of his covenant.

In defense against the adversary. Many seem not to be able to understand what is meant by “PRINCIPLE.” Seemingly they think it is whatever they themselves may consider to be right when guided by their conscience, or by the argument of one or two persons. This is misleading; it is the governing law of conduct. This rule of action, or governing law of conduct, is set forth in the Bible, God’s Word, and all who are governed by the Word of God are governed by principle. “Passion” means the capacity of being affected by external agencies; to be controlled by outside influence; susceptible to control from external influences. The new creature must avoid passion and be governed always by principle. If we are influenced or swayed in our judgment, or conclusion about anything, by reason of what others say or do, we are governed to that extent by passion. If we prayerfully and diligently seek to know what is the Lord’s will and what His Word says on the matter, and are governed thereby, that is “principle.”

Attack and temptation, within the meaning of the Scriptures, are one and the same thing. We have no power to turn stones into bread, but have received spiritual powers which may be used for selfish purposes contrary to God’s will. Thus continuing and failing to resist the adversary and the evil spirits which are guarding them will result in violation of his covenant.

All temptations are the effects of the adversary’s influence. He employs various methods in order that he may deceive, overwhelm, and bring down. He makes some believe that they are not receiving the proper consideration, notice, and honor to which they are entitled. This leads into a wrong course.

METHOD OF ATTACK

St. Paul emphasizes the fact that the conflict of the church in the end of the age will be particularly with the evil spirits. The evil spirits have his battle foreshadowed the fight in which they must engage. In the same manner Jesus met this other words, to be controlled by passion, not by the Word of God. It is the biggest of false notions to think that we are governed contrary thereto is governed by the Word of God. The word “Impression” sometimes is used to cover the fact that we are being influenced by others. The word abbreviation means to cut short, to make shorter, to destroy, as the Lord would turn away Satan’s suggestion of giving the enemy a share in his kingdom. The word “idea” means a thought, a perception, a conception of something, and has reference other than the Word of God. The word “Impression” means sensible result of influence exerted from without; in other words, to be controlled by passion, not by the Word of God.
September 13, 1917

THE WATCH TOWER

(277-278)

God. For instance, one says, "I am moved to take this course because of what I have heard, or what influence another has brought to bear upon me," at the same time entirely ignoring the Word of the Lord covering the subject. This persisted in leads to the fourth stage, namely, the "prosecution," whereby it is understood that the evil spirits take possession of the mind of the person and control his conduct.

The Apostle tells us, "God resists the proud but giveth grace to the humble-minded." From this we would understand that the Lord would not only give a stop to the evil spirits, but he would also give protection provided by the Lord; and that any one manifesting spiritual pride or ambition, the Lord would remove from such one this protection, and the evil spirits would have special license. Then and again though the Watch Tower says that angels—the angels of Tag Watch Tower at Laodicea, the head office of the Watch Tower Society gave warnings of these enemies. We quote here a few of his sayings:

WHAT WE MAY SHORTLY EXPECT

"The letting loose of these winds, or air powers (evil spirits), would seem to show that God will let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come. This outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago; but they have been restrained. Apparently God will soon give them full permission and then they will proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not believe that this will be for their own benefit, but that it will be in that injury. We have every reason to suppose that if these fallen angels shall get loose, they will vent their first anger upon the Lord's people.

The one that is now controlling them shall be removed, we shall have a reign of evil over all the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will so contravene the laws of God as to act in evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life. It may be something in connection with the main that will constitute the test of these angels. This will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and which will constitute the forerunner or beginning of the new dispensation."

THE TEST IS NOW ON

"Symbolically, the earth represents organized society; the sea represents the disorganized masses (Daniel 7:2; Luke 21:23; Revelation 17:1, 5); and the trees represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which is mentioned everywhere in the Scriptures as one of its particular features—"in one hour," "suddenly, as travail upon a woman," "as in the days of Noah," and "as it was in the days of Noa.h"—is of only one way, so far as we are able to determine from these, that these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or in an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that the Lord will allow them to do this to Himself or to any of His special servants. If Satan allows any of his angels to sin to that extent, and if he has then anything to do with the persecution of any of the Lord's servants, he will be punished accordingly."

Another says: "It is evidently God's purpose soon to allow the minds of many of his little ones to become an open battle ground, upon which the fallen angels shall be judged, and the man of sin. Then and again, we meet the tests will prove our worthiness of crowns at the same time that it proves these disobedient spirits unworthy of life on any plane. This is something with which some, but not many, are yet familiar. Truly, we know the Apostle in writing of this evil day says, 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places.' Truly we know the Lord Jesus at the first advent began his ministry with forty days of conflict with the adversary, who all that time sought to sway his mind. Truly we have to be convinced that he had no other course to take but when he spent all night in prayer specially when he was so depressed in the Garden of Gethsemane. But without actual experience it is quite impossible to conceive of the intensity of such struggles as are here indicated. Interpretations of Scripture, ingenious but misleading beyond description, are projected into the mind as water might be projected through a hose. Visions may be tried, wonderful illuminations of the mind as by a soft but glorious greenish or yellowish haze—making a change in circumstances of the environment. Offers of inspiration may be made. The privilege of sleep may be taken away for days at a stretch. All this is with the object of forcing the understanding to remain within the limits of temporary insanity so as to disprove."

WICKED SPIRITS USE HUMAN AGENTS

The evil ones use human agencies to attack members of the body of Christ. There are many who are members of these fabrics who are without foundation in truth. Of course, these are without foundation in truth. Offers of inspiration may be made. The privilege of sleep may be taken away for days at a stretch. All this is with the object of forcing the understanding to remain within the limits of temporary insanity so as to disprove. The evil of his evil of his

By going by the words of the Apostle in writing of this evil day says, 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places.' Truly we know the Lord Jesus at the first advent began his ministry with forty days of conflict with the adversary, who all that time sought to sway his mind. Truly we have to be convinced that he had no other course to take but when he spent all night in prayer specially when he was so depressed in the Garden of Gethsemane. But without actual experience it is quite impossible to conceive of the intensity of such struggles as are here indicated. Interpretations of Scripture, ingenious but misleading beyond description, are projected into the mind as water might be projected through a hose. Visions may be tried, wonderful illuminations of the mind as by a soft but glorious greenish or yellowish haze—making a change in circumstances of the environment. Offers of inspiration may be made. The privilege of sleep may be taken away for days at a stretch. All this is with the object of forcing the understanding to remain within the limits of temporary insanity so as to disprove. The evil of his evil of his
I think that in this unfortunate condition the evil one has obsessed his mind and are in full possession of him. He has avoided fellowship so long, constantly studying and meditating and brooding by himself, that he has become the most self-centered man I ever met. He seems to be unconsciously of this guilty of deliberate selfishness, but irrationally so. He states that his attitude is organizing a definite rebellion against the I. B. S. A.; that thousands throughout the land are joining his cause, as he can prove by letters in hand, and that he will be the Mosquito of the hour and be appareled.

The Lord Jesus laid down the only method of procedure against a brother who has done wrong. (Matt. 18:15-18) Any other course pursued against a brother is out of harmony with the principles of God's Word. We deem it only necessary to call the attention of brothers everywhere may be warned against the wily methods of attack by the adversary and his coadjutors against the work of the harvest and those who are engaged in it.

HOW TO REPEL ATTACKS

All the Scriptures bearing upon the point indicate that the conflict will be more severe as we near the end. Referring to this time St. Paul says, "Finally, my brethren, be strong in the Lord and in the power of his might"-Ephesians 6:10.

The clear inference here is that each soldier of the cross must have special strength in order to stand in this time, and to stand well against the attacks of the adversary and his coadjutors. While we look at it from one standpoint, we would become dismayed and despair of winning, but looking at it from another viewpoint, we know that he who is for us is greater than all who are against us, and being for us, none can prevail against us. We are always able to withstand them now may we have the strength needed? The Apostle tells us of the armor of God provided for us, which will prove invulnerable to all attacks of the adversary. "Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand [remain a victor]." (Ephesians 6:13) The assurance here is that he who has this armor on, keeps it on and learns to use it properly, will he be a man at all.

While the Apostle used as an illustration the human warrior, clothed in the proper and complete accoutrements of war, yet he did not mean that the Christian needs this kind of armor. The armor of the Lord is for the new creature because he is not a carnal warrior, but a spiritual warrior.-2 Corinthians 10:4, 5.

WHAT IS THE ARMOR?

God is the maker of this armor through human instrumentalities. The armor consists of his Word, the message of truth, put into proper shape to be used for the benefit of the new creation. Describing this armor in detail, the Apostle says:

"Having your loins girt about with the truth." The girdle is a symbol of servitude, and suggests that no one is safe at this time unless he is a servant of the truth. Those engaged in evil surmising, faultfinding, backbiting, slander, lie or other works of darkness are not servants of the truth. On the contrary, let each one of us see to it that he guards himself against such wiles of the adversary, and that he possesses the zeal peculiar to the house of the Lord and earnestly and zealously is in the Master's footsteps by serving its cause at this time.

"And having on the breastplate of righteousness." The breastplate was used to cover the vital organs of the body, particularly the heart. A proper condition of heart is vital to the new creature. A right condition of heart and a right conscience, motives, righteousness of character. "Keep thine heart with all diligence, for out of it are the issues of life." (Prov. 4:23) "Blessed are the pure in heart, for they shall see God." (Matt. 5:8). The eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of him whose heart is pure."—2 Chronicles 16:9.

"And your feet shod with the preparation of the Gospel of peace." The soldier who engages in warfare must keep his feet shod with the Peace of God. If they are not shod, then his feet may become sore, and his attention is directed more to the soreness than to his duties. The new creature has now many rough roads to travel. Therefore the feet members should be clothed with the peace of God and see to it that no anger, malice, hatred and strife, ill will, backbiting, faultfinding, accusations of the brethren, be put aside. None other will be able to stand. "Follow peace with all, and holiness, without which no man shall see the Lord." (Heb. 12:14) Those who hunt trouble now will surely find it; they will find little else. Those who avoid trouble find it necessary to be diligent in keeping themselves in the peace and love of God.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The shield of faith is Christ's righteousness. This is the victory that overcomes the evil one. It is the only protection against the wiles of the adversary. "This is the victory that overcometh the world, even your faith." (1 John 5:4)

"And take the helmet of salvation." The helmet is fitted over the head and represents the intellectual understanding and appreciation of the divine plan. This knowledge of God's will and his Word is a part of the shield of faith. This means the intellectual understanding and appreciation of the Word of God—true principles—and a confident reliance upon that Word. Without faith it is impossible to please God."(Heb. 11:6)

"For the breastplate of righteousness." The breastplate was a metal shield with a front part of the foot to protect it from the darts of the adversary. The breastplate of righteousness is a symbol of the heart. "This is the victory that overcometh the world, even your faith." (1 John 5:4)

"With the sword of the spirit, which is the Word of God." This is both an offensive and a defensive weapon. We must have it and know how to use it. Jesus wielded it successfully to each attack made upon him. He said, "It is written," and such must be our battle cry. We are not to use carnal weapons, nor such weapons as Satan uses. We are to use the truth and let the truth do the cutting.

It is noticed that the Apostle names only six parts of the armor, whereas the armor of the ancient soldier was in seven parts. Seven is also the number of the Lord's days of the week, and seven is also the number of the days of the week in the week of God's days. It means the intellectual understanding and appreciation of the seven parts of the Word. Without faith it is impossible to use the Word of God correctly. Without the Word we would not be able to quench all the fiery darts of the wicked." The Word of God is the only weapon that is effective in the fight. The Word is the only weapon that is effective in the fight.

Others will not.

"And the sword of the spirit, which is the Word of God." This is a daily living; be controlled by these and let them arise to the importance of the time and face the perils
of the hour with confidence in our Commander and Lord. The history of ages is looking down upon us. The holy angels of heaven are beholding the final conflict. Jesus and the members of the bride who have passed beyond the veil are watching our course, how we are quitting ourselves. It is the greatest epoch of the ages, and the enemy is making his final onslaught. God’s little band of soldiers, with the complete armor of the Lord, are marshalled for the last time upon the battle field. We hear the encouraging words of our Captain, “Be thou faithful unto death, and I will give thee the crown of life.” Soon this army will emerge from the smoke of battle, clothed in wreaths of victory. Soon it will be asked, “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” (Canticles 6:10) Soon the answer from heaven shall ring out, “This is triumphant Zion, whose great Leader has forever put to flight the army of darkness.” She is pure, just, holy, and now stands in the glorious light of heaven with her glorious Captain. Terrible has been the Christ, and will continue to be, in the conquest of evil. The dawn of his glorious reign is here, the new government is now in operation. Soon all men will have full opportunity to stand in the light of truth and be able by the grace of the Lord to free themselves from all the influences of evil and darkness. Be brave, be valiant soldiers, now!

“Hear the call, 0 gird your armor on, Grasp the Spirit’s mighty Sword. Take the helmet of salvation, Pressing on to battle for the Lord!”

BLESSING GOD AND CURSING MEN
[This article was a reprint of that published in issue of April 1, 1899, which please see.]

PSALMS OF DELIVERANCE
OCTOBER 7.—Psalms 85, 126.


“They that sow in tears shall reap in joy.”—Psalm 126:5.

The secret of their joy is twofold: (1) They have experienced reconciliation to God; (2) they have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of atonement. The sinner, however, has been brought by grace to a position of and the “way” by consecration to God; surrendering their own wills, and coveting to do the divine will to the best of their ability. This submission to the divine will and the realization that all of their life’s affairs are in God’s keeping and under his providence. We are interested in this narrative sympathetically, and who is about to give full liberty to God because to them he grants a knowledge of his divine heart-pleasing action. The Cyrus which gave them permission to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God’s ancient people to divine favor to Palestine. In Romans 11:25-29 the Apostle Paul refers to this coming deliverance. The great Deliverer will do no less than merely regather Israel. He will do that which is predicted in Psalm 85; for, as the Apostle says, “This is my covenant with them when I shall take away their sins.” See also Jeremiah 31:34, 35; Hosea 2:17, 21; 3:1-3, 5.

Israel’s sins have not yet been taken away, even as the world’s sins have not been taken away. The great Redeemer has indeed died for sin, and he is the sinner’s friend. But as yet he has appeared in the presence of God only for the church—mental, moral and physical. The Church who gave till the church alone. He advocates for none except that through Christ and the glorified church all the families of the earth shall be blessed. It makes them “joyful in the house of their pilgrimage”—while waiting for their own change from human to divine nature.

“THEY SHALL GO FORTH WITH SINGING”

The second part of today’s study is Psalm 126. This Psalm seems to picture the return of the Jewish exiles from the Babylonian captivity. A writer thus describes the scene of their departure from Babylon:

“Forth from the gates of Babylon they rode, to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own two hundred minstrels and one hundred and twenty-eight singers of the Temple (Exra 2:41-48). responding to the Prophet’s voice as they quitted the gate, would pass through the great ‘‘gates of the rock,” would find themselves in the open desert beyond. Go ye out of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, this, utter it even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob.’” (Isaiah 48:20)

We are interested in this narrative sympathetically, and also because we realize that the Lord’s providences control in respect to all the affairs of his chosen people, Israel. But we have a greater and more profound interest in the events here recorded than our eyes have been opened to see that the seventy years of description of the predicted land represent the seventy jubilee cycles appointed to them, in the time of the fulfillment of which we are now living. (Jeremiah 29:11, 12; 2 Chronicles 36:21; Leviticus 25:61, 64). Our interest is still further awakened when we remember that during
this long interm of "seven times more"—2520 years—God's favor has been transferred from the Jewish house of servants to the Christian house of servants—Christ has carried away captive the Lord's people and all the golden vessels of truth. See Studies in the Scriptures, Vol. 2, Sec. 6.

Spiritual Israel in captivity to mystic Babylon has long waited for the glorious deliverance to be brought about by Immune, the Deliverer greater than Cyrus the Persian king. Since our Lord's return in 1874 there has gone forth, "Babylon the Great is fallen, is fallen!" and again, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:1-5)

A comparison of our conditions of life with those of apostolic and antitypical Babylon, with whom our people have had such love for the Lord, such reverence for his promises, such desires to be inheritors of those promises as to lead them to sever the earthly ties and the bonds which hold them satisfied in Babylon. But some have rested, some have rejoiced, some we've stood out, and some are still leaving. Our antitypical Cyrus, our present Lord, has permitted us to bring back the golden vessels, the golden truths which for so long have been misappropriated, misapplied, misunderstood, misused in Babylon.

RETURNING FROM CAPTIVITY

[This article was a reprint of that published in issue of August 1, 1899, which please see.]

INTERESTING LETTERS

And now, dear brethren, I commend you to God, praying fervently for the Father for you, that you may have an abundant entrance into that glorious kingdom which we believe is very soon to be ours.

Your loving brother in the Beloved,

ROBERT EDWIN DARBY.—Eng.

BRINGING IN THE TRUTH AT 88

DEAR BRETHREN:—

I desire to express my joy and feeling to you for the understanding that the Watch Tower Society in this country is at present the only English medium for the publication of that "Faithful servant" of our Lord, the late Pastor Russell. Blessed be his memory: for the "crown of life" promised to every overcomer this side of the kingdom will have been his reward.

By the grace of God, I have had the privilege and opportunity to read and study lately the six volumes of Strongs from his pen, and also THE WATCH TOWER you have been kind enough to send me since November, 1916. Being willing to learn, I prayed the Almighty God to help me, and have been able to work at the Lord's work, the result being that I was brought down to the feet of our Master and Savior Jesus Christ, Brother Nettleton, the elder of our Union Avenue ecclesia, always stood by me, assisting me in all my wants most generously. I am an old man, 68 years of age, a widower without children. I am poor and afflicted with bodily pains and infirmities to such extent that, being unable to earn my living by ordinary work, I have been compelled, since a few years, to become an inmate of a benevolent institution. But although my circumstances is afflicted with these afflictions, I feel that God's grace is abundant. Being a French-Canadian, I am thoroughly well educated in the French language, besides being familiar with the English and Italian languages.

At our recent Committee, my prayers go up to the throne of grace for you, and may our heavenly Father help us all to carry on to the end the good work of spreading the glorious Gospel truth, "while it is yet day, for the night will soon come when no man shall be able to work."

Your brother in Christ,

Joseph Daoust.—Can.

DOES SOCIETY SUPERVISE CONVENTION REPORTS?

MY DEARLY BELOVED BRETHREN IN CHRIST:—

Your very encouraging letter of the 20th received with great interest. I thank you for the benefits you derive from me and your counsel. Permit me, dear brethren, to ask you for a little information in regard to the Convention Reports published by Brother Jones in the past, and I notice that he is going to get them out this year also. Since a few things have happened this year which I have not been present, I am afraid some of the friends may not order the Souvenirs until they hear from Headquarters. So please give us your opinion about it. Is it under the supervision of the Society? or will the Society publish these Souvenirs? Will the seventh volume be published in any other language?

Yours in Christian love,

Geo. E. Kaporo.—Pa.

Our Reply

With reference to the Convention Reports, or Souvenirs, we beg to say that the Watch Tower BIBLE AND TRACT SOCIETY has nothing whatsoever to do with them. They are published by Brother Jones on his own volition and responsibility. It has never been the policy of the Society to publish the pilgrim brethren's discourses delivered at conventions. The Society has proceeded upon the theory that if anyone
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else desired to publish what was delivered at the conventions, the Society would not interfere, but granting to everyone the liberty of doing what he thinks is best. Our own opinion is that the Convention Reports, or Souvenirs, are not particularly helpful or beneficial. We believe the time could be better occupied by reading the volumes of STUDIES IN THE SCRIPTURES and The Watchtower.

"LOST IN WONDER, LOVE AND PRAISE"

DEAR ONES IN CHRIST:—

Truly, we are "lost in wonder, love and praise!" Words are lacking in which to utter grateful thanks to our dear Loving Father and his dear Son for giving us the seventh volume. At first we were afraid to open it, lest some one of our Lord's chosen channel had attempted to write it. But oh, how our hearts swell up with love and praise as we read.

Your sister in Christ, Mrs. Alice A. Dobins.—Ark.

BELIEVES THE VOLUME SUFFICIENT TO OVERCOME

DEAR FRIENDS AND COLLABORATORS:—

Loving greetings! Such a wondrous gift was placed in the German language. Do not order any but advise us by postcard how many volumes you would care for at the same price of the English Volume if it were published. An early reply from the German friends will be appreciated.

PASTOR RUSSELL'S SERMONS IN BOOK FORM

We are pleased to announce that arrangements are under way for the compilation of a book containing the principal sermons by Brother Russell. This will meet a long felt want on the part of the friends. As many of his sermons were to some extent more or less repetitions of other sermons the arrangement will contain all of his principal sermons covering all points of the plan as outlined in the various volumes of the Scripture Studies. Our thought is to eliminate any duplication of statements in order that it may be as convenient and complete as possible. We are glad to announce, also, that the book will contain additional some special matter arranged by Brother Russell and never before printed. He had in mind to publish it, but did not reach it before his death; and we feel sure the friends will take great delight in reading it. The binding will be uniform with the other volumes of the Scripture Studies and will contain from six to eight hundred pages. The price will be: Cloth, $1.00, postpaid; Leather Bound, $1.50, postpaid.

We hope to have it ready by November 1st. Orders will be received at once, but we do not expect to make delivery before date named.

NEW VOLUNTEER MATTER

The output of volunteer matter this year so far has been something quite phenomenal. The friends have entered into the work with extraordinary zeal, and the result has been that in many cities work that has heretofore taken from four to eight months has been cleared up in from one month to six weeks. As the first number of volunteer matter, The World on Fire, was ready early in the year, the friends everywhere entered into the distribution with keen zest. Over seven and a half million were distributed within a short time, and the friends were ready for more. The second number, Do the Nations Want? has already passed the six and a half million mark, and the orders are still coming in. Although many of the classes have completed the work and are anxiously waiting for more, we are glad to know that the Lord is not through with this work yet.

The Lord has been so arranging to meet the increased cost of paper and other expenses through the means of the Tract Fund contributions that we are now arranging for a third number which we trust will be the best one yet, entitled The Fall of Babylon.

We trust to have this Volunteer Edition ready by the 1st of October. Orders may be placed at any time and shipment will begin as soon as ready. This issue will contain a number of articles from Brother Russell, calling attention to the long-promised kingdom and the joys which shall result therefrom and of the fact that we are now at its very door. When ordering please specify B. S. M. No. 90.

We feel sure that the friends everywhere will be very much pleased with this forthcoming number, and suggest that all classes who have not finished distributing the last issue push the matter rapidly in order that the new work may be taken up at once and with full vigor.

The blessing of the Lord has rested richly upon the work in the near future. Let us all unite our prayers and our efforts to the end that he may grant us wisdom and strength to carry forward whatever he may open for us.

The orders for the seventh volume are also coming in by the hundreds, and the friends everywhere are greatly enthused and encouraged. We believe there is a great work in the near future for every earnest worker, and that the Lord has a rich blessing for everyone who will enter therein.

We are also glad to report that applications for territory from over one hundred new colporteurs have been received within the last few weeks, indicating a greatly increased activity on the part of the friends everywhere.

THE WATCH TOWER EDITORIAL COMMITTEE


I. B. S. A. INCORPORATION

Many of our younger students and recent subscribers to The Watch Tower seem not to have noticed statement on the second page setting forth the mission of the Society and the journal to the thousands of Bible Students. We suggest a careful reading of this entire page. In order that all may be conversant with the legal status of the Association we append hereto a statement of the Assistant Registrar of Joint Stock Companies, London. The International Bible Students Association as an organization has been in existence many years, but was duly incorporated in England, under the above name on the 30th day of June, 1914, un-

*First appearance of this paragraph in this form.

[6147]
It is the new creation that is gathered into the garner of the Lord. It is the vine of the earth, composed of the departments of the earth, that must be gathered for destruction. Such were the words of the Master.

It was through the inspiration of Jehovah that God had been preparing the new creation. That work is now reaching a climax. Jehovah is a strict economist. He wastes neither time nor effort. The length of time and the expenditure of treasure is evidence of the great importance of the work of preparing the new creation. This requires the purchasing, calling, beggaring and transformation of poor, sad, dying human beings into perfect, joyful, spirit beings of superlative beauty and glory, possessing life immortal and power over death so as to be wise in that way that all the happiness and joy manifested at all the weddings of all the ages that have occurred on earth, and then know that the sum total of these marriages is nothing as compared with the marriage of the Lamb and his bride in those days. This one thing I do forget the things that are behind and reaching forth unto those things which are before I press forward along the mark for the prize. (Philippians 3:10-14)

Those who attain to this exalted position will be they who love the Lord with all their heart and with delight submit to his holy will. The special commandments to the new creation are, "That ye love one another, even as I have loved you; "Thrust in the sickle and reap"; "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10; 12:11)

It follows that the harvest work is of the greatest importance. It may properly be divided into three parts: (1) the bride making herself ready for the marriage; (2) the bride class declaring the message of the kingdom to others, that they might be invited to the marriage feast; (3) the gathering of the grapes of the "vine of the earth." It is important for us to know when the harvest began. It was at Pentecost that the apostles received the holy spirit. Then it is granted that the Jewish harvest began with the consecration of our Lord, in A. D. 30, and ended with the destruction of Jerusalem in A. D. 70—a period of forty years. But, as pointed out by Brother Russell in The Watch Tower last year (page 204), this view does not seem to be supported by the Scriptures. Jesus was not one who was harvested; for he was always in harmony with Jehovah. During the three years of his public ministry he was in the world, but in his private life he was in the kingdom. Then, the apostles could not have been in the world, but in the kingdom. That is, they could not possibly be harvested until Jesus had provided the ransom-price, and had ascended on high and presented it to the Father.—2 Tim. 1:10.

It was at Pentecost that the apostles received the holy spirit. Then it was that they stood up and spoke with authority to the Jews, and told them how that Jesus was the great Redeemer whom they had wickedly slain, but whom God raised up. "Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Then Peter said unto them, Repent and be baptized, every one of you, (291-292)
in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38.

Here, for the first time, the call went forth to enter the race as a share of the prize of heavenly glory, and on that same day about three thousand responded to the call. Prior thereto there was no garner. Not even the Apostles could receive the Holy Spirit until that day. This would seem to establish beyond question of doubt that the Jewish harvest began at Pentecost.

This conclusion in no wise interferes with our chronology, but instead confirms it. The year 1914 marked the end of the Gentile times, but did not mark the end of the harvest of the human family. The harvest was consecrated and given evidence of spirit-begetting since 1914, which is the best evidence that the harvest is not yet closed.

END OF JEWISH HARVEST

Just before his crucifixion Jesus was asked by his disciples three questions in one, namely: (1) When shall the temple be destroyed? (2) What would be the proof of his presence and (3) of the end of the age? These questions he answered. (Matthew 24:3-35). The historical facts show: (1) the destruction of Jerusalem, A. D. 70; (2) the complete subjugation of Judea, A. D. 73, and (3) the depopulation of Palestine, A. D. 135. Thus it follows that there were three different endings relative to the Jewish polity. Which one of these did he mean by the "a grea.t day and a great time and a great hour and a great storm and a great earthquake"? Jesus declared, "The harvest is the end of the age." (Matthew 13:39) Therefore we must find that when the harvest ended, the age is ended. He could not have meant A. D. 70 and its parallel date, 1914, as marking the end of the harvest, because the harvest did not end there. It is still going on. He could not have meant A. D. 135 and the parallel date, 1918, for the reason that such a conclusion would entirely destroy the parallel with reference to the harvest. In giving his answer with reference to the end of the age, he said, "Let them which are in Judea flee unto the mountains." Judea more particularly types Babylon. The date of the fall of Judea, therefore, is of great importance. In Volume 7, STUDIES IN THE SCRIPTURES, pages 23 and 24, we have collected seven historical authorities definitely establishing the fact that Judea's fall occurred on the first day of the Feast of the Passover (April 15) A. D. 73, which was exactly forty years after Pentecost, the beginning of the Jewish harvest, therefore marking the close of the Jewish harvest in A. D. 73.

GOSPEL AGE HARVEST

The proof heretofore published in STUDIES IN THE SCRIPTURES definitely establishes the second presence of our Lord since 1874. Correspondingly, the three and a half years following would be a period of preparation for the harvest of the Gospel age, exactly as such preparation was made for the corn gathered on the first day of the Feast of the Passover in A. D. 73. This, however, establishes the fact that the harvest began in A. D. 78.

Likewise, the proof heretofore published definitely establishes the resurrection of the sleeping saints in A. D. 78. (See Rev. 14:13 comments in Vol. 7). St. Paul clearly states in that fact that none could be gathered into the heavenly garner of the Lord in the harvest of the Gospel age until after the awakening of the saints, saying, "For this we say unto you of the Word of the Lord, that which we have testified unto you by him which is called our apostle, how that in the last time he shall speak unto the Gentiles;..." (Acts 28:29-31). This means the Lord would come to take forth the harvest. Also in 1 Thessalonians 4:16, 17, the Apostle states, "For the Lord himself shall descend from heaven with a shout;..." This establishes the fact that the harvest would occur in A. D. 1018. If this be true, and the evidence is very conclusive that it is true, then we have only a few months in which to labor before the great might settle down when no man can work.

Now we have come to another step in the pathway of present truth; and the question that confronts the people of God is, Are we ready for it? In 1875, when Brother Russell learned of the presence of our Lord, he immediately saw from Revelation 14:14, 16 that the work which the Lord would have his people to do is to reap the harvest of ripened wheat. (Matthew 13:39) The Lord has been pleased to remove Brother Russell from the earthly stage of action; and now the great Shepherd of the sheep has called our attention in unmistakable terms to the fact that he has a work for the church to accomplish in the flesh. Following is a short flash, following the last flash, which is described in detail in Rev. 14:17, 19, as the harvest of the vine of the earth. This work is doubtless the same as that described in Matt. 13:40, 43. It is a work of exposing to all the world the unrighteousness of the ecclesiastical systems, their acts and teachings, and exposing their double-dealing governments of the present evil order of things. It also seems to relate to the gathering out from amongst God's professed consecrated people of all offending ones.—Matthew 13:41.

THE LAST WORK OF THE CHURCH

If any of us have come to this hour expecting that the last work of the church in the flesh would be one of quiet, pleasing, easy triumph, void of severe and fiery trials, then surely we have misread our Bibles and Scriptures in vain. Scripture definitely states four things in the publication of this book; for the time for their fulfilment is now close at hand. These are: (1) the great Chief Reaper, at the beginning of the harvest in 1878. (2) The harvest is the Seventh Volume of SCRIPTURE STUDIES, and other kindred truths which the Lord has been providing for the church. In Revelation 22:10 he tells us, "Make no secret of the predictions contained in this book; for the time for their fulfilment is now close at hand." The church is now in a time of severe trial and testing. Many things are arising that have a tendency to cause doubt. The church needs comfort and encouragement. There is nothing that will give her so much encouragement and comfort as to engage intelligently and enthusiastically in the harvest work, with the instruments which the Lord has provided for that work at this time. Concerning the Seventh Volume, Brother Russell said: "It will probably be given to the church in a time of direst need, for her comfort and encouragement." Again he said, "It will be for the purpose of enabling the church to stand after first having been developed." He pointed out that the book would be an explanation of Revelation and Ezekiel. Can we ever look for another explanation of the end-time prophecy such as there is in the 748 extracts from Brother Russell's pen and thousands of Scripture references confirming the same? Brother Russell replied to a question concerning the Seventh Volume, "If the Lord shows me the place to write the text, I will write it." Again he said, "It is the key, and his modesty and humility prevented him from seeing it. He is the prominent figure foreshadowed both in Revelation and Ezekiel.

THE PENNY

(Exek. 21:14, 15), thus receives "Kingdom Honors."—The Penny

For many years we have been promised the Seventh Volume. All have looked for it, expecting the last coming into the truth would be classed equally with the first in receiving it.
The parable shows that some would murmur and complain. In harmony with this parable we see some murmuring and rejecting Volume Seven. Hence they are not satisfied with the—persons that the Lord has offered them of having part in this wonderful closing work of the harvest. Such are not engaged in the harvest, but are more particularly engaged in murmuring, in finding fault and in trying to hinder the work.

THE ANGEL WITH THE SICKLE

“Another angel came out of the temple, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sickle and gather the cluster of the vine of the earth, for her grapes are fully ripe.” (Rev. 14:17, 18).

Clearly, the angel here mentioned is the Watch Tower. The angel, Mr. E. Russell, represents the place of sacrifice, and the Society is maintained by the sacrifices of saints. The Lord has used the Society since its organization, and is still using it. There would be no reason why he would change his channel, or chariot, or method of hearing the message to his people until the work is finished.

The sacrifice of the saints has wonderfully increased the work during the present year. The contributions for the year 1917 are already far in excess of the entire year 1916, and there are yet two months more of this year. The volunteer work for this year is much greater than in 1916. There has been a great increase in the pastoral work. It has been frequently remarked at the conventions this year that never has there been such a spirit of giving devotion to the Lord and his cause in the Church as in the year 1917. The Society, in general, with the firm determination to finish their course with joy by now grasping the sword and using the “point” of it—the Seventh Volume—to the glory and praise of the Master. Interest at public meetings is also wonderfully increasing.

“Which had power over fire,” means the authority to publish and send out an explanation of the prophecies of Ezekiel and Revelation, which are destructive to the present erroneous systems of the world. It would be turning the flood of light upon the earth from the book of Revelation. This is exactly the work now being done by the Society. “And the angel [Society] thrust in his sickle [message of truth] into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God”—by distributing far and wide amongst order-loving people the good news that the Babylonish systems of error are doomed, and a better time is near at hand. Will you have a part in this good work? Are you doing your part, and receiving the blessing?

THE GREAT DRIVE BEGINNING

Many are signifying their keen interest in this work by entering the colporteur service. The demand for colporteur territory is every day increasing. Several new pilgrims are entering the field, and even in existing districts, new pastorial work is increasing; volunteers are doing much more than heretofore; others are doing sharp-shooting; while still others are giving chart talks, and thus the army of the Lord, the little hand of Gideon throughout the world, is holding forth their force and their flag to this world. This work may be finished in the Lord’s appointed time, Babylon put to complete ruin, and the Lord’s little ones gathered home.

Many classes are adopting the following method for a quick and accomplished colporteurising of their respective districts, namely: the territory of a city or a county is assigned by the Society upon request, to a district committee, consisting of two or three energetic members (who may be regular colporteurs or otherwise) appointed by the class. This district committee then enters upon work in the capacity of an order-loving people, Bible readers and Christians have desired a low figure that it is now within the reach of everyone.

“The price is only 60 cents, less than half the usual price of a book that size. While this book is complete within itself, yet it is the last in a series of seven volumes. When you have these volumes you have a complete library, making clear every difficult Biblical and prophetic question which you have heretofore been unable to understand. The house also publishes twice each month a journal which keeps abreast with current events; it is of the highest value, and those who belong to you, need these books, and particularly the Seventh Volume. The entire set together with the journal is only $4.50. Shall I bring them to you?”

NEW VOLUNTEER MATTER

The Society is preparing and will shortly issue another number of volunteer matter for this year. In 1916 we had only one main issue. This year we have already published two, and the distribution has far exceeded that of the past years. The third number is now being prepared and will contain strong, pointed, compact truths in line with the message set forth in the Seventh Volume, the leading article being entitled THE FALL OF BABYLON. We suggest that the friends order immediately the quantity they will be able to use. Specify B. S. M. No. 99.

“And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, gather yourselves together unto the supper of the great God.” (Revelation 14:18). The Society is preparing and issuing this highly remarkable reference to the Elijah class yet on earth—those, we believe, who have joyfully accepted the Seventh Volume of Scripture Studies. Greater light has come to such and they are serene and happy in divine favor. Re­splendent in the light that they have received in the closing hours of the age, these are eagerly spreading far and near to order-loving people the enlightening prophecies of Revelation and Ezekiel. They are not fearful; they are not complainers; they are not shrinking from duty, but are fearlessly plainly declaring the message of truth, calling to the eagles (God’s consecrated people) to come and join in the feast of the Lord. This might suggest that those who reject the Seventh Volume would not be of the Elijah class, but would be of the Babylonish class.

Truly, we are living in a fearful and wonderful time, a time fraught with great danger, great responsibility and marvelous opportunities. Let each one who loves the Lord and his cause joyfully participate in using the instrument that shall reap “the vine of the earth.” Seeing these things, let those who can afford to be without it afford to be without it. The publishers have placed it at a low figure that it is now within the reach of every one.

It throws more light on the present war, the real causes, and what will be the result, than does anything yet written. It shows what part the Catholics, Methodists, Baptists, Presbyterians and all other denominations that make up the world’s history, and what part they are yet to perform. It treats the subject from the political, scientific, historical and prophetic viewpoints. Of course you will want it. You can’t afford to be without it. The publishers have placed it at a low figure that it is now within the reach of every one. 

(Pause a moment for them to ask price of book.)

“The price is only 60 cents, less than half the usual price of a book that size. While this book is complete within itself, yet it is the last in a series of seven volumes. When you have these volumes you have a complete library, making clear every difficult Biblical and prophetic question which you have heretofore been unable to understand. The house also publishes twice each month a journal which keeps abreast with current events; it is of the highest value, and those who belong to you, need these books, and particularly the Seventh Volume. The entire set together with the journal is only $4.50. Shall I bring them to you?”

Do the colporteur work first, then let pastoral workers follow, training bolus pastorial work on the press and in public meetings.

The Society has been compelled to order another large edition of the Seventh Volume, that the demand may be supplied. The friends are greatly encouraged at the outlook; and those who love the Lord supremely are forgetting all other causes and have in mind but one thought, as did St. Paul: “This one thing I do”—I am determined to win the prize.

COME, ALL YE SAINTS, TO PLEASANT HILLS.

Come view our home beyond the tide;
Millennial Canaan is before us;
Soon we’ll sing on the other side.
The Temple Rebuilt and Dedicated

This article was a reprint of that entitled "Rebuilding the Temple," published in issue of October 15, 1905, which please see.

Ezra's Return from Babylon

This article, with the exception of the first paragraph (printed now), published in issue of November 1, 1905, which please see.

The prophecies of Haggai were delivered to Israel about the time of their return from the Babylonian captivity, and therefore at the time of the founding of the Temple, the prophet being advanced in years. Then the Prophet Zechariah, a younger man, was raised up by the Lord; and other messages were sent to the discouraged Israelites to show them that they must not expect great national prosperity at that time, but that nevertheless the Lord was with them, and that by faithfulness continuing in an apparently small, insignificant matter they would be accomplishing his purposes. In some degree this corresponds with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the preparation of the "living stones" of the glorious antitypical Temple.

Seventh Volume Truly Appreciated

It would be impossible for us to print the thousands of letters being received expressive of the joy and assistance received through careful and prayerful reading of the Seventh Volume, The Finished Mystery.

Surely the blessing of the Lord has rested upon this volume in no measured terms! Hundreds have stated that they have renewed their consecration to the Lord, and have appreciated his protecting care from the evil spirits more and more as they have studied the book. Indeed, one person when writing to us said, "we are glad to make a few quotations from some of the letters, all of which we are sure will be read with interest: "We desire to tell you of the joy and comfort Volume Seven has brought to us. It is the best gift the Lord has sent to us and consider it invaluable. Bringing to us the Sinaitic Sea of Peace and 'I will come in to my house in my bosom' have raised our hearts to near tell my sentiments of assistance his love-'Ve raised more to be revisited. Resistance remains on behalf of the church and is deeply appreciated. Lord, lay not this sin to their charge.'"-T. H., Ohio.

"The enlightenment which I have received from Volume Seven, especially Rev. 7:1-3, has been a great help to me; I have had corroborative experiences along this very line. It comes to me now as no accident in the time of need, giving me new strength for battle against the unseen forces and a deeper love and sympathy for others. Praise the Lord."-H. C. H., Conn.

"How great and rich a blessing has come to me through the Seventh Volume words cannot tell, but daily from its pages flows deeply and richly the Spirit of the Lord. How evident it is that God's hand is guiding and helping Brother Rutherford! How evidently the Lord guided in regard to Volume Seven!"--J. A. M., Pilgrim.

"Am much pleased with the Seventh Volume and deeply impressed with the many facts pointing to the Passover of 1918. My continued prayer is that we all may be found faithful in our covenant of sacrifice and found possessed of the Spirit of the Master, as illustrated in the first martyr, Stephen-Lord, lay not this sin to their charge.'"--G. F. E., Conn.

"I cannot tell you how much I am enjoying the Seventh Volume. Am in the 14th chapter of Revelation, and it is getting more intensely interesting every minute. I am so anxious to get through with it to find out what the Lord's will has in store for us on this side of the veil, both of sorrows and joys."--R. B. J., Mich.

"The wonderful Seventh Volume! We could hardly believe it was at last published. We are feasting on it, and are thankful we are accounted worthy to read it and understand it. We have been greatly encouraged by reading it and want to be of those who will use it to mount to the skies."--H. N., Okla.

"Oh, what a blessing the Seventh Volume has been to the church! Such encouragement we find while reading it! It causes us to be more diligent, and not let an opportunity slip that would help some poor struggling soul. I cannot find words to near tell my sentiments of this precious book."--E. T., Mont.

"We are rejoicing in the Seventh Volume; and we accept it as from the blessed Lord in this hour of temptation, and thankfulness we are that we have lived to receive the penny. What a wonderful time we are living in, and what a Savior!"--O. R., Okla.

"How rich we all are with the wealth of his truth, and now additionally with his latest gift, 'the penny!' My heart is full of gratitude to him, and I praise him for his keeping power and the deep peace which paseth understanding."--J. G. H., N. Y.
PROPER AND IMPROPER JUDGMENT OF OURSELVES AND OTHERS

In this text the Apostle seems to be saying that if we as Christians would properly criticize, examine and correct ourselves, it would not be necessary for us to go to church to give us disciplinary judgments, or criticisms. But if we fail to do this judging of ourselves, then the heavenly Father must do it; for he has taken us into his family, under his parental care. The object of this chastening would not be to injure us, however, but to prevent our being condemned with the world.

We judge ourselves when we criticize our own conduct, our own words, our own actions, and try them by the principles which we recognize to be true in the Bible, as truth. As our Lord has taught us, if we find that we have done wrong to another, we should leave our sacrifice on the altar, and first go to make apologies to our brother. (Matthew 5:23) Thus we would be judging ourselves, obligating ourselves to do the right thing. When we have done wrong, it is not enough for us to say, "Yes I am wrong; but then, no one is perfect." To do so would be to act in harmony with the spirit of our text. That spirit is that if we find ourselves to be in the wrong, then we have a sacred duty to perform—we must make the matter right, to the best of our ability.

If the wrong has been along the lines of uncharitable thoughts toward anybody, it is not necessary that we go to that person and tell him about the matter. But we should remind ourselves of all the circumstances, and then judge ourselves, give ourselves a good setting-down. We are obligated to give ourselves a lesson along this line. Thus we should manifest that our heart's intentions are right, and that we are, therefore, right in our judgment. We need to remember that "the will of God concerning us is, that we should judge ourselves. If we find that we have injured another with our tongue, or in any other way, we should go to that person and make proper apologies, thus setting matters right between him and us. In the Bible, it is also taught that we shall not easily forget. If the paying of that penalty requires considerable humility, so much the better. But if we neglect to punish ourselves, we would thus demonstrate that we are not in proper heart condition; and in that case the best thing that could happen to us would be for the Lord to give us a severe chastisement. This might not come on the same day or week or month, however, as the wrong-doing. But we may be sure that if we fail to do right in the matter, the Lord will take us in hand and give us some kind of disciplinary suffering.

The dear Lord will surely continue this "meat in due season" till the spiritual Israel are sealed and made meet for the glorious inheritance. Much love and best wishes.

Yours in our dear Redeemer's name.
FREDERICK LAMERT.—England.
judging, however, the Lord forbids his people to do. We may say that certain lines of conduct and certain words or acts are, in our judgment, out of accord with the Lord's standards of righteousness. This is our privilege. When a matter is known to be a fact, we ought to have an opinion. Whatever has no opinion, no judgment, of his own is unstable in character. Even at the time when we might think that certain conduct is wrong or that certain teachings are wrong, yet it is not for us to say that the individual is willingly wrong; for we are not able to read the heart of any one. God is the only one who knows to what extent people are willing sinners, wilful wrong-doers. In some cases it may be that they are under delusion, ignorance, superstition. In other cases it may be that their environment gives things a different color from that which we would see. At the proper time and as may be convenient, we are to do all in our power to show such people the error of their course; but, having done that, we are to keep them from being punished for those things which we esteem to be wrong.

This principle applies to the punishments which are inflicted by society, such as imprisonment, capital punishment, etc. The civilized people of the world have reached the conclusion that there is need for punishment and for the restraint of wrong-doers. Hence they assign different degrees of punishment for different crimes, not as an offset for the crime, but in order to restrain wrong-doers. As a result, the doer of wrong deeds is often put into a position in which he cannot help himself. Even in capital punishment the thought is not that the punishment is proportionate to the heinousness of the crime, but that the taking away of life is for the restraint of wrong-doing. Thus various methods of capital punishment have been invented in order that it may be done in as painless a manner as possible. Some claim that the breaking of the neck in hanging does not keep the criminal in sufficient fear. Other methods of execution have been devised which may perhaps be restrained from further wrong-doing and reformed in character. In capital punishment the thought is that the individual whose doings are under criticism did not enter the kingdom class whose character is not suitable for the standards of righteousness. As the doer of wrong deeds is often put into a position in which he cannot help himself, the Lord's people will find it profitable to ascertain their own character, those principles of righteousness which he desires, and which will be preparatory to our future work of judging. Let them learn to discern the right, did not see it clearly, or for some reason that man was led into error.

PROPER AND IMPROPER JUDGING

Reverting to what the Scriptures say of the people of God, we may see the sense of the Lord's great principle which rests upon evil-doers. Love always hopes for the best, and is not given to evil-speaking or to an expression of evil judgment. Love ever seeks to think no evil, but rather to think something favorable, kind, rather to put away anything in the nature of criticism, prejudice. Love is rather to look for the good, and to remember that the individual whose doings are under criticism did not discern the right, did not see it clearly, or for some reason that man was led into error.

The Lord says, "By their fruits ye shall know them." (Matthew 7:18-20) This means that we are to notice the fruitage of life in ourselves, in the brethren and in our neighbors. In our own minds we are to judge and disapprove of what is evil. We should continually judge whether various sets of things are in our hearts and lives which will be preparatory to our future work of judging. Therefore we can exercise our judgment in respect to all of these things and get the lesson out of them. This would not mean, however, that we would judge the people who do and say those reprehensible things. It would be highly improper for us to relegate them to the second death. While we may appreciate our Lord's statement that a good tree will bring forth good fruit, and while we may see that there is some truth in the statements that the doer of wrong is prone to see clearly all of their weakness and filthiness of their own fleshly character, those principles of righteousness which he desires, and which will be preparatory to our future work of judging, let them learn to discern the right, did not see it clearly, or for some reason that man was led into error.

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The Lord says, "By their fruits ye shall know them." (Matthew 7:18-20) This means that we are to notice the fruitage of life in ourselves, in the brethren and in our neighbors. In our own minds we are to judge and disapprove of what is evil. We should continually judge whether various sets of things are in our hearts and lives which will be preparatory to our future work of judging. Therefore we can exercise our judgment in respect to all of these things and get the lesson out of them. This would not mean, however, that we would judge the people who do and say those reprehensible things. It would be highly improper for us to relegate them to the second death. While we may appreciate our Lord's statement that a good tree will bring forth good fruit, and while we may see that there is some truth in the statements that the doer of wrong is prone to see clearly all of their weakness and filthiness of their own fleshly character, those principles of righteousness which he desires, and which will be preparatory to our future work of judging, let them learn to discern the right, did not see it clearly, or for some reason that man was led into error.

GOD'S PEOPLE RESPONSIBLE NOW

Those who are children of God expect shortly to be made judges of the world. (1 Corinthians 6:2, 3) Moreover, God is now seeking to develop in our hearts and lives, in our character, those principles of righteousness which he desires, and which will be preparatory to our future work of judging mankind. Therefore unless we are just in our very hearts, unless we appreciate the principles of righteousness and rejoice to practise them, we shall not be fit for the kingdom. We may not judge in the sense of deciding the justice of cases, as judges do, and to decide what punishment they should receive. All the details of everyday life. Let us remember that there is comparatively little time left for character-building, that even now the great Judge is at the door, and that the final
DEFEAT THROUGH DRUNKENNESS

[This article with the exception of the paragraphs below was a reprint of that entitled “Elijah’s Work Before Ascension,” published in issue of September 1, 1915, which please see.]

THE CURSE OF INTEMPERANCE

Intemperance is one of the most dreadful curses afflicting humanity, and even those who are its slaves will admit the truth of this statement. Apparently every one who comes under the baneful influence of strong drink becomes less its slave—the more so in proportion as he has become weak through the Adamic fall and the six thousand years of increasing loss of physical and mental strength and vigor. Only those who realize that inherited weakness has much to do with drunkenness can sympathize with a fallen one. They rightly appreciate why intoxicants have so much stronger influence over some than over others. But while pity and sympathy are properly called for, yet these qualities must be exercised in moderation, if we would benefit the fallen and weak. None are so weak, so degraded, as to be without some base of character; and our aim should be to strengthen and build up character, encouraging and stimulating resistance to these weaknesses, rather than condemning them freely.

The weak and degraded should be encouraged to know that they have a will-power which will greatly assist them in the cultivation of character if they will use it. But all should know that the greatest strength and stimulus to character comes from above; and that the weaknesses, as respects depravity of the flesh, may obtain much help of heart and of intellect from the promises, exhortations, admonitions and encouragements of God’s Word as will make them strong in the Lord and in the power of his might his provision. In Christ and in the Holy Spirit in the soul, we need power and strength of our own wills daily in overcoming the weaknesses of our fallen flesh. More than this, we need “grace to help in every time of need”; and we need to learn whence it is obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

Here comes in the necessity for an appreciation of the doctrines of Christ, to assure us that our weaknesses are understood and sympathized with by our heavenly Father. In every case the Lord could not say unto them, “Well done, good and faithful servant; enter into the joy of thy Lord.” For here is an intoxication in wealth, in luxury, in ease, which tends to say to the soul, “Take thine ease; forget thy covenant of sacrifice—to walk in the footsteps of Jesus and be dead with him to the world and its aims.” There is an intoxication of pleasure, of fashion, of pride and fond desire, which would surely lead on to that condition in which the Lord could not say unto them, “Well done, good and faithful servants.”

But while disposed to discourage intemperance in respect to intoxicants of every kind, we feel that the special lesson needed by the Lord’s people is in respect to the intoxicating influences of the world, as these come to us and affect us as new creatures in Christ. There is an intoxication in wealth, in luxury, as respects depravity of the flesh, may obtain much help of heart and of intellect from the promises, exhortations, admonitions and encouragements of God’s Word as will make them strong in the Lord and in the power of his might his provision. In Christ and in the Holy Spirit in the soul, we need power and strength of our own wills daily in overcoming the weaknesses of our fallen flesh. More than this, we need “grace to help in every time of need”; and we need to learn whence it is obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing. To these weaknesses, as respects depravity of the flesh, may obtain much help of heart and of intellect from the promises, exhortations, admonitions and encouragements of God’s Word as will make them strong in the Lord and in the power of his might his provision. In Christ and in the Holy Spirit in the soul, we need power and strength of our own wills daily in overcoming the weaknesses of our fallen flesh. More than this, we need “grace to help in every time of need”; and we need to learn whence it is obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

NEHEMIAH’S PRAYER

[This article was a reprint of that published in issue of November 15, 1905, which please see.]
THE THINGS WE ARE TO FORGET

Question.—"Forgetting those things which are behind."—(Philippians 3:13) To what things "which are behind" does the Apostle refer in this text, and why should we forget them?

Answer.—St. Paul could not have meant by this that we should not have the things of our previous experiences in memory at all, that we should forget them all absolutely; for his writings show that he held his own past in memory. In our context he tells us of the things he had lost and the things he had not. It was all part of his plans to forget and to remember as far as possible. We should forget the things of the past to the extent that they have come down to the church for eighteen hundred years. The Apostle declared that he had suffered the loss of many things for the sake of the true knowledge of Christ. He had ended, but said that he had borne all this willingly, gladly. He had relinquished all his worldly advantages, as he said, these things had no particular value. They were as dress compared to his opportunity of becoming a member of the body of Christ, of the church in glory.

He was forgetting all these in the sense of renouncing them and casting them behind his back. He was forgetting—in the sense of not dwelling upon them, being hindered by them—his previous failures to keep the law, his futile endeavors and inability to live up to its requirements. He was giving all his earthly ambitions, and was not mourning the opportunities in life that had gone from him because of his consecration to the Lord. He was doubtless seeking to forget his own personal failures, sins, and weaknesses. The more we know of what we have forgotten, the more we will be reminded of the memory of them to discourage him. But this did not mean that he so completely forgot them as to lose the benefit of the lessons which those weaknesses and failures had taught him. Our losses would amount to very little if we forgot all the past. What we have lost will be forgotten to the extent that it be forgotten. There is no world if we forgot it all! The Apostle uses the word "forgetting" with somewhat the thought that it sometimes has now, when used in a sort of slang phrase. A man may say to his friend, "You did me wrong; I'll forget it, and that's that; and, then he forgets to do what I can to repay it." And the friend replies, "Oh, forget it!"—that is, forget it, in the sense of feeling under an obligation. And so in the proper sense the Apostle was seeking to forget the things of the past. If he had made mistakes in the past, he would rejoice in that fact, and would put himself on the side of righteousness. He might well forget these things in the sense of thinking of their being remembered against him, for they were all covered by the merit of Christ. We are doing what the Apostle was seeking to do when we forget the past. We are forsaking all and carrying on in the world if we forgot it all. The Apostle refers to the things "which are behind" in his proper sense.

PRESENT BLESSINGS INCREASING DISCONTENT

The question has been asked us, Has the Millennium any relationship to present-day strikes, etc.? We answer that the grandfathers of those men and women who are now rising up against the present order, received very much smaller compensation for their work than men and women are contented and happy than is the present generation. Something has come in which has changed this attitude of mind and has brought great blessing, great riches, and increasing discontent. That thing, we believe, is the dawn of the Millennial age, the time of the head of the world humanity. This is the time when we believe that people will be inclined to use their knowledge selfishly. Seeing that things are wrong they may lack patience, lack love, be unwilling to endeavor to adjust the wrong in reasonable and proper ways, as should be the case with those guided by the wisdom from above. Hence the world is getting more and more bitter; those who are not discouraged, and who think in that way, are truce-breakers, breakers of agreements—anything to further their selfish interests.—2 Timothy 3:1-5.

We do not know the merits of each particular case, but we think that what we have said would be applicable any-where. We think that it is a principle that the more knowledge the knowledge and realization of power on the part of the masses.

Some, of course, will be willing to use their knowledge righteously. We hope that all Bible Students feel so. Others will be inclined to use their knowledge selfishly. Seeing that things are wrong they may lack patience, lack love, be unwilling to endeavor to adjust the wrong in reasonable and proper ways, as should be the case with those guided by the wisdom from above. Hence the world is getting more and more bitter; those who are not discouraged, and who think in that way, are truce-breakers, breakers of agreements—anything to further their selfish interests.—2 Timothy 3:1-5.
RELATION OF EUROPEAN

We have been expecting great things for the Jewish people, and believe that these are on the way. Undoubtedly the war has a very important part to work out under divine supervision, something that will be advantageous to the Jews, Palestine, and eventually to everybody. We would not know how to forecast the future so as to say what effect the war will have; for if the Germans should win, Palestine would not have the influence of the Allies; if the Allies should win, Palestine would come under the influence of the Allies, whose fraternal feeling for each other would lead them to protect each other's interests.

We know the feeling of many of these countries towards Palestine. They are protesting against the restrictions on immigration, for instance, that the Jews very courteously when people of Russia go to Palestine—not, however, with any feeling of friendship for the Jew. We know that the same is the general feeling throughout the world. Each nation would like to possess Palestine. It is not that Palestine is such a wonderful country, not that it will be greatly to the advantage of any of them to possess that little country; for it has not even one valuable port; but somehow all have an anxious desire for what is termed "the Holy Land." One of the great spiritual reasons for the war is that it will open up to view, for the first time, the Jews very courteously when people of Russia go to Palestine—not, however, with any feeling of friendship for the Jew. We know that the same is the general feeling throughout the world. Each nation would like to possess Palestine. It is not that Palestine is such a wonderful country, not that it will be greatly to the advantage of any of them to possess that little country; for it has not even one valuable port; but somehow all have an anxious desire for what is termed "the Holy Land." One of the great spiritual reasons for the war is that it will open up to view, for the first time, the Jews' right to Palestine. The war has made it possible for us to see the promises of God more clearly than ever before. We know that the feeling of many of these countries towards Palestine is not based on any desire to possess it for its own sake, but rather on a spiritual desire to see it in the hands of those who believe in the promises of God.

As to the Jews themselves, we believe that they have more confidence in the Mohammedans, the Turks, who are their cousins by birth, than they have in any Christian nation. This is probably because they have been under the Turkish rule in Palestine, where Jews have had a better time than they are having in any other country. But we are not quite sure enough to do any guessing on this question. We simply know some of the facts as they stand today, and the great fact of the future as the Bible points it out, that Israel will again come into possession of their birthright.

We think that there are many Jews now in Russia, Poland, Germany, etc., who would be very glad had they gone over to Palestine when they had the chance. We understand that some of them are going over now, notwithstanding all the conditions. We have not so understood previously, but information has reached us that there is now a land immigration which is taking many Jews to Palestine. We are not, in any event, to expect that all the Jews will go there; no more than when God, through the Prophet, declared that Israel would be brought back again from the captivity of Babylon. We remember that many of them went into captivity to Babylon; and that after being there, some of them for several centuries, the whole number that came back was only about 50,000, leaving the considerable number of the nation "scattered abroad," as we read in the New Testament—scattered amongst the heathen nations, preferring to live where they had been accustomed, and not include all the Jews now living, but merely representatives of the Jews, of the hopes of Israel.

Without doubt great changes are just ahead, great favors and great privileges for the Jews. The covenant has been faithfully to the divine promises respecting them. However, we are not to expect their full establishment as a nation through which the Lord will operate, until after wars, revolutions and anarchy of the time of trouble have ceased, and the satisfaction, which has been brought back from the dead in the land we shall, with reasonable certainty, be able to fix the time of trouble such as never came before (Daniel 12:4, 10). This is the prophetic view of the matter in advance. God permits the Millennial age to come in this way, in a measure, to demonstrate that it will not be rightly received and that selfishness would have gone on to even worse lengths if all the blessings of the Millennial age had been here before. The world would have been in a worse condition, more discontented. Jesus said that the dispensation would go on to a degree that "unless those days should be shortened there would be no flesh saved." (Matthew 24:22) Everywhere that spirit would go; and it is going everywhere. The Lord's people are not to be led away to imagine that their happiness will come, not by might nor by power, but by the Lord's Spirit. (Zechariah 4:6) As they learn this, they will see the great Ruler and his power rectifying things along the line of justice. Every evil of life shall thus be annulled; and everything bad will be wiped out; and the world will begin to see the reign of holiness, of righteousness, harmony with God, justice, equity. Then the knowledge will do them good.

WAR TO ISRAEL'S HOPES

WHEN WILL ABRAHAM INHERIT THE LAND?

I am basing my suggestions (a) on the statement of TARBENCLE SHADOWS, page 34, Par. 1, as follows: "So, then, after the body of Christ completes the spiritual 'Seed,' that additional promise to Abraham respecting an earthly seed must have fulfillment." (Italics mine.) (b) Also on the fact that this additional promise is part and parcel of the great oath-bound Abrahamic Covenant; (c) on the reasonable interpretation of the words of Hagar in Genesis 16:1-3, "She was Sarah of the first promise to the spiritual seed; (d) on the belief that the 3000 years derived from Genesis 15:9 are creditably established as a chronological period; (e) and on the seeming discovery that the additional promise, of the covenant, 'And your Seed shall be a Prince of many people,' was confirmed when Abraham ten years after the giving of the first or chief promise.

Before Abraham moved into the Land of Canaan there was the promise of a blessing. The ratification of the promise was contingent on his obedience to the divine injunction. He began his sojourn in the land the promise came into being as a covenant exactly four hundred and thirty (430) years before the exodus. (Exodus 12:40, 41.) At the same time, Sarah came into existence as a type of the promise, or covenant, that made it a covenant obligation, the spiritual seed. (Romans 4:13; Galatians 3:16, 17; 4:28.)

After the departure of Lot for Sodom, God made a certain promise respecting the land to Abraham—"All the land which thou seest, to thee will I give it and to thy seed forever." (Genesis 13:15) A certain command was annexed to the promise: "Arise, walk through the land, in the length of it and in the breadth of it." (v. 17) Abraham began at once to carry out this injunction.—V. 18.

Subsequently, his faith having been satisfactorily demonstrated, God ratified to Abraham the promise of the land, apparently greatly increasing its scope, and made a covenant with Abraham concerning it. (Genesis 15:18) The date of the giving of this covenant is of great interest to the students of prophecy, and confirms the one land pertaining exclusively to Abraham and his fleshly seed, ratified and confirmed as a covenant obligation, absolutely unconditional, by Jehovah.

"In the same day, God made a covenant with Abraham, saying, Unto thy seed have I given this land from the River of Egypt unto the river, the river Euphrates." (Genesis 15:18) Here, it seems to me, we have the second part or installment of the great Abrahamic Covenant, afterwards confirmed by oath and called The Promise, although embodying this promise, which Abraham confirmed with his first born son, Isaac, forty years later, and was ratified by Jacob. Paul has shown distinctly that the first part of the covenant, ratified when Abraham became a sojourner in the land, pertained only to the spiritual seed, which seed is Christ. (Galatians 3:16) The Abrahamic Covenant here came into existence, but not as a whole—only as to its first section. The second section of the covenant, or second covenant, afterwards merged with the first into the one great unconditional oath-bound "promise," came into existence in "the same day" mentioned in Genesis 15:18.

Now if we can find the date of this covenant respecting the land we shall, with reasonable certainty, be able to fix the date on which Abraham will inherit the land. God instructed Abraham to perform a certain strange ceremony of symbolic significance at the time that he ratified the promise of the land and entered into a covenant regarding it. This ceremony by which it was customary to ratify covenant engagements or contracts at that time was in order to strengthen Abraham's faith, in answer to his question, "Whereby shall I know that I shall inherit it?"
JESUS’ SIGNIFICANT ANSWER TO ABRAHAM

We need not suppose that Abraham perceived any symbols among the events of his life, or could have had any conception of his victor's inscription on the two stone tablets which Moses brought from Sinai. This was one of the things "hidden from ages and generations,” but now made known unto us by the Spirit. The three beasts were each three years of age; the two birds were young birds. We quote the Biblical comment on Genesis 15:18: "These eight" (Genesis 22:16, 17; 26:3, 4), we are perfectly correct in saying that the 3,960 years begin with the giving of the covenant. The points in regard to the covenant which were not noted in the comment were these:

1. Its two specific parts were given at different times.
2. The natural and logical date for beginning the 3,960 years would be the giving of the second part of the oath-bound compact. This was "in the same day" on which the ceremony attended the slaughtering of the victims recorded in Chapter 16 took place. There and then God established his covenant with Abraham respecting the land.—Genesis 15:18.

WHEN "SECOND PART" OF COVENANT WAS RATIFIED

Has God left us a clue to the date? We answer, that we believe he has and it is found in Genesis 16:3. It is a reasonable inference that the event herein recorded followed immediately upon the same stated in Chapter 15. It seems a plain deduction that Hagar was a type of the covenant or promise to the fleshly seed, typified by her son Ishmael. We are not speaking here of the Law Covenant, of which she was a type, but of the specific promise to the fleshly seed, including all of the three beasts, and ten years in the year 1915.

The law was added 430 years after the promise to the spiritual seed of Genesis 12:3, and 420 years after Abraham took Hagar to wife.

In the meantime, so firmly ratified respecting the land and his earthly seed, greatly stimulated Abraham's desire for a son, and moved Sarah. (Chapter 16:1, 2). So Sarah, anxious to help, offered Hagar to Abraham. "And Sarai, Abraham's wife, took Hagar, her maid, the Egyptian, after Abraham's birthday, and gave her to her husband Abraham to be his wife." (V. 3) Here at this point Hagar came into existence as a type of that portion of the Abrahamic Covenant which exclusively pertains to the fleshly seed. Sarah became a type at the same time that the second portion of the Abrahamic Covenant pertaining to the spiritual seed was ratified, when Abraham entered the land. Hagar became a type at the same time that the portion of the covenant respecting the fleshly seed's inheritance of the land was confirmed. This was ten years after Abraham entered the land.

Hagar was, of course, a type of the Law Covenant and Keturah of the New. But these facts do not concern especially the present inquiry. It is true that the fleshly seed came under the law, but it is not true that it inherited the law only by looking up its inheritance through that covenant. Abraham will inherit the land under the Abrahamic Covenant—that portion of it pertaining exclusively to him personally and his fleshly seed after him.—Genesis 15:7, 18; Acts 7:2-4.

There will be no slip-up. Abraham inherits the land by faith (as its reward); God's oath makes it certain. "The gifts and calling of God are without repentance." (Romans 11:29)

The promise respecting the land is as definite and unconditional as its spiritual counterpart.

"To the end that the promise might be sure to all the seed." —Romans 4:16.

It seems a reasonable deduction from the foregoing that the giving of the covenant respecting the land was cooincident with the union of Abraham and Hagar. Here the 3,960 years begin to count. This union took place ten years after he entered the land. As he began his sojourn in the year 2,045 B.C., it follows that the 3,960 years would begin to count from 2,035 B.C. 2,035 plus 1,925 equals 3,960. Accordingly Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A.D.

REPORT OF THE WESTERN CONVENTIONS

Leaving Aurora, Illinois, our journey was westward, the first stop being at Spokane, Washington. Here about five hundred of the friends had assembled from nearby classes for a one-day convention. The meeting was spent in prayer, prayer and testimony, which was very edifying and profitable to all. Here Brother Rutherford on "The Bond of Completeness," text being taken very briefly from the 26th to 28th chapters of Colossians.

In the evening, a public lecture was given by Brother Rutherford at the Spokane Theater, the subject being, "Are We at the End of the World?" Fully two thousand people were present, many being turned away. This being a midweek meeting, it was considered unusually well attended. Interest was very marked.

The next evening, the 16th of August, a public meeting was addressed by Brother Rutherford at the Everett Opera House, Everett, Washington, about twelve hundred being present. Just a year to the day prior thereto, the speaker had addressed an audience in the same Opera House with reference to the War, at which time he stated that the United States would be drawn into the war before another year. The public press at Everett commented on this fact and the fulfillment. The worst fears of the critics had been brought out by many of Everett's most substantial citizens. The interest at the evening lecture was unusually good, many leaving cards signifying a desire for further information.

Tacoma, Washington, was a four-days convention, August 16th to 19th, inclusive. The discourses were all listened to eagerly by the friends at each session of the convention, about fifteen hundred being present. The PHOTO DRAMA OF OBRAHOM was exhibited in the evening at the theater where the convention was held, it being packed to overflowing at each session. Twenty-five hundred are said to have made that act of consecration to the Lord.

Several months previous, the Mayor and Board of Trade of Tacoma had invited our association to hold a convention at Tacoma, offering the use of the Stadium, which was accepted.

In the evening, a public lecture was given at the Tacoma Auditorium, the subject being: "We Are at the End of the World!" During the lecture, Dr. Dyer, said to be the leading clergyman of Tacoma, took exception to some things the speaker said, came to the platform and demanded that the Mayor suppress the meeting, saying that it was "communing with evil spirits." He interrupted the meeting, going to the extent of standing on the platform and calling the speaker a liar three times. It was evident that the audience was against him, and when the meeting was over, the minister left the auditorium amidst jeers and many of his own congregation were heard to say...
that never again would they go to hear him. A great number of the audience left their address cards, signifying their desire to hear more. This proved a splendid opportunity for a public witness to the truth, and again the Lord caused the wrath of man to result to his praise.

On Monday evening, the 26th of August, a public meeting was held at Portland, Oregon, was addressed by Brother Rutherford, fully 1,200 being present. The interest manifested was very marked and many left their address cards. The day following there was a gathering of the friends at Salem, Oregon, being addressed by Brother Rutherford, about 600 were present.

From the 22nd to the 26th, inclusive, the convention was held at Oakland, California, Brother Wisdom being the chairman. The other speakers of the convention were Brothers Anderson, Hadley, Heard, Taliaferro and Rutherford, about six hundred of the friends attended this convention, forty symbolizing their consecration, Sunday afternoon at Oakland, a public meeting was addressed by Brother Rutherford, about two thousand being present. The same evening another public meeting was addressed at San Francisco, about one thousand being present. The attendance here was small, probably due to the fact that a street car strike rendered it difficult for the people to get to and fro in the city. This was a very blessed convention and everybody remarked that many blessings were received there.

On August 31st to Sept 2nd, a convention of the I. B. S. A. was held at Los Angeles, California. It was not expected that more than four or five hundred would attend this convention, but the attendance was fully eight hundred. Brother Heard was chairman here. The other speakers were Brothers Anderson, Wisdom, Hadley, Sexton, Lee, Sherman and Rutherford. No public meeting was attempted at Los Angeles because it was the beginning of the Billy Sunday campaign and it was thought impracticable. At this time, we were preferring to wait a more opportune season. Fifty-six symbolized their consecration here.

NICEFICABLE FEATURES OF THE CONVENTION

At each one of the conventions above named, the spirit manifested was unusual. It has long been the custom at our conventions to have a committee to whom complaints would be referred. At these conventions there were no complaints, hence the trouble committee was without employment. There was a total absence at these conventions of gossip. The friends refused to discuss past troubles or disturbances. They seemed bent on doing but one thing, striving with earnestness and zeal to prepare for an abundant entrance of the church meeting. At each one of the conventions, the convention of "Harvesters’ Day," the enthusiasm and zeal to enter some branch of the work in those closing days of the harvest was everywhere marked. Many who had heretofore been in the colporteur work and required to stop, signified their determination to immediately return to it. Others who had never been colporteurs expressed a desire to immediately take up the work.

Quite a number of brethren with ability offered themselves for the pilgrim service, some of whom have been selected and will shortly enter the work.

The Seventh Volume was enthusiastically received by most all who attended the various conventions, only here and there being an exception. At every convention resolutions were adopted by almost a unanimous vote approving the present management of the Watch Tower Bible and Tract Society and its officers, pledging unreserved loyalty to the Society. As an old soldier expressed it, "A good soldier always follows his regimental flag. The Watch Tower Bible and Tract Society is our flag. The Lord has used it all these years and continues to use it, and where he directs the work through it, we rejoice to follow."

At every one of these conventions the friends could be heard enthusiastically saying, "This is the best convention I ever attended." The sweet spirit of love for the Lord among the brethren and loyalty to him and to his cause and to the channel he continues to use for the harvest was everywhere manifest. It was indeed good to be there, and reminded us that we are drawing nearer to the general convention of the year 2001 which will be held on the first of January, where there will be fulness of joy in the presence of our King.

INTERESTING LETTERS

GREETINGS FROM AN ENGLISH PRIEST

DEAR BRETHREN,-

Greetings in the precious name of our dear Redeemer.

Seeing that so many of our dear brethren in America are being affected by the military law, we are desirous of extending to them our warmest sympathy.

We rejoice to know that so many of the dear saints of God are standing thus firmly by the principles of righteousness in this hour of trial. Our prayer on their behalf is that they may be preserved and protected in the great battle, and may come to the throne of grace as a victorious army, and that wisdom which cometh from above, so that they may be enabled to "witness a good confession" and copy the noble example of our dear Redeemer, following in his footsteps.

We are realizing, perhaps more than ever, that here we have no continuing city, that in the world we must have tribulation, and that the child of God must suffer persecution, for it is only "if we suffer with him" that "we shall reign with him." No one will be free from learning from this illustrious example the power of the joy that is set before us, and we are seeking to cheerfully endure all things that God in his providence sees fit to bring upon us.

Daily do our prayers ascend at the throne of grace for all the dear brethren throughout the whole habitable world who are affected by the military, and we sincerely trust that the dear American brethren may continue firm and steadfast, rejoicing in tribulation, and faithful unto the end, in the name of the Lord Jesus, our Lord and our helper in heaven. We know not what awaits us, but then again we do know that faith can firmly trust him, come what may.

Under divine providence we have been before tribulaubs—in the hands of the military—and also in prison, but God has brought us safe home through all our experiences. Our temperaments are varied, our experiences have varied, and we have all felt the power of a deeper and sweeter communion with our heavenly Father and the Lord Jesus. We all testify to the fact of our being drawn nearer to our dear Father in heaven as a result of these experiences.

DEAR BRETHREN:-

Greetings in the name of the King of kings! I feel very grateful to the Lord that I have a deep sense of appreciation for him and for the results of our deceased Pastor’s faithful service in his name. And while my heart is lauding, magnifying, and praising him, I impose on your available time and with a few pen words make my thanks known.

Especially good and valued are the Watch Towers. Each subject seems to be addressed to me. Some bring much comfort and support to our Lord. The Spirit of the Lord was upon the colporteurs, and others bring rebukes and corrections to Self. Yes, where I once thought I was "some one," now I am learning to know myself; and I find much dross, not to be desired. How anxious I am to have this purged out of my life, and to be transformed and translated into the likeness of Christ, I have taken this way as a helpmate: Each morning I can have the music of Christ, I have taken this way as a helper: Each morning I can have the music of Christ. I have taken this way as a helper: Each morning I can have the music of Christ.

In order to help me remember I am an ambassador for Christ, I have taken this way as a helper: Each morning after worship I inscribe with ink on the palm of my hand, or on the arm, a Scripture citation for the morning, and also the Bethel hymn, so that when Satan would overtake me I see the citation. In what a wonderful way the Lord speaks! This simple method recalls the text. I find that I can have the music of God’s great plan ring through my heart and life every day and hour.
I pray earnestly for you, and surely the Lord will recompense your work and a full reward be given you of him under whose wings you are to come to trust.—Ruth 2:12.

Your sister, striving for the kingdom, R. E. LAWRENCE.

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"I am glad I can recognize the Seventh Volume as the genuine article. It has proven a blessing to me, and the 'penny' pay is more than satisfactory. It is more than I deserve, just like all of our dear Lord's rewards to his little ones."—R. V. Gesell.

"We have never ceased to thank the Lord for the 'penny' and the desire and hope of riding in the fiery chariot. The grand old plan gets bigger and grander all the time."

—W. F. McL., Ala.

"I cannot express in words the joy and comfort the Seventh Volume brought to our hearts. We are filled with admiration and praise and thanksgiving to our Father. Have gone through the book once but am now reading it, looking up each reference; and oh, the truths that are thus hidden! What blessing it brings!"—Mrs. W. R. H., Ohio.

"I have received a great blessing from the Seventh Volume. I believe that it has come at just the right time—a time when the church would have severe trials and bitter experiences."

—J. A. M., Ind.

"I am rejoicing in the light of Volume Seven, and noting its perfect harmony and why our beloved Pastor could not put that out on this side the veil!"—Mrs. A. T. B., Kan.

"Having just finished the first and second parts of Volume Seven, I wish to express my loving appreciation and gratitude for the great blessing and inspiration received as a result of this unfolding of present truth."—J. S., Ind.

"I am reading the Seventh Volume, and I never was so happy in my life. It is just what we need in this trying hour."—J. A., Pa.

"The Seventh Volume does satisfy me fully. I cannot tell you the joy and comfort it has given me. I am reading it the fourth time and find it better each time."—W. F. S., Ga.

"The Seventh Volume is grand. While we have long been looking for this work, it more than filled our anticipations."—P. N., Ala.

"I am rejoicing in the encouragement and help I am getting in Volume Seven. It is a marvel, a wonder. Really, God is its Author."—F. A. L., Tenn.

"All the friends here, without an exception, have accepted the book with enthusiasm, thankfulness, and gladness, praising and glorifying God."—G. B. R., Mass.

"The Seventh Volume grows better to me every page I read. The Lord has blessed us greatly. It has drawn me closer to him."—J. T.

"Thank the dear Lord for 'The Finished Mystery!' I have read it twice, the last time very carefully. I surely appreciate what is therein written concerning the fallen angels. I have been bethed by them, owing to my own weakness and my not keeping the vow strictly enough, and have only been saved from discouragement by the Lord's favor through the Resolve and the Towers and prayer. I was not fully confident, however, that I had not lost my crown until I read the blessed Seventh Volume. I now understand why my experiences have been permitted. It is like the angel of Gethsemane to me, the assurance that I am still in my Father's favor. I can go forward with renewed energy because more joyous zeal. We have already sold twenty-five. Please remember us in prayer."—E. B. A., Conn.

A TRIBUTE TO THE SEVENTH MESSENGER

"The mystery of the seven stars which thou sawest in my right hand . . . the seven stars are the angels [messengers] of the seven churches."—Rev. 1:20.

Since the days of the Apostles of Jesus no man on earth has held a clearer place in the hearts of consecrated Christians than has PASTOR CHARLES T. RUSSELL. He was known the world around, and loved by most of those who knew him best. For thirty-six years he was the sole editor of THE WATCH TOWER. It seems fitting, therefore, that we should in these columns at this time take notice of the first anniversary of his ordination, which occurred on the last day of Oct., 1918.

Pastor Russell was a great man. This fact is more fully recognized today than it was a year ago. Appreciation of him is developing with a power that carries to a fuller realization of the position he occupied as a servant of the Lord. Some men are born great, while others attain greatness by reason of their faithfulness to duty. Pastor Russell was a great man from both of these viewpoints. The Scriptures indicate that he was chosen of the Lord from his birth. His father was a consecrated Christian. She taught the Scriptures, showing he possessed heavenly wisdom.

God used the Prophet Ezekiel to foretell the events that were to come to pass upon Christendom. He used Pastor Russell as an antitype of Ezekiel to make clear to Bible students the real meaning of these events as they came to pass.

The great Master, speaking to the church through John the Revelator, foretold that the church would be blessed by a special messenger representing him to the church in the closing days of its earthly pilgrimage. Many people of all denominations have been looking for the man destined to be this promised servant. For several years some have recognized, and now many more are recognizing, that Pastor Russell is that servant. Forty years ago he noted that the Scriptures held forth the undoubted testimony that the age would end with a great time of trouble, which would be followed by a great time of comfort and union. He prophesied that this time of comfort and union would be brought about by revolution; and that revolution would in turn be followed by anarchy, which would wreck all the ecclesiastical and civil institutions of the world, and thus make way for the establishment of that promised government of God. We have been permitted to see, and are becoming more and more convinced, for which Christians have long hoped and prayed. He proved by Bible chronology the presence of the Lord from 1874 on, and demonstrated that 1874 would mark the end of the Gentile period and the beginning of the great international conflict. Time and events have proved the correctness of his deductions from the Scriptures, showing he possessed heavenly wisdom.

Contrary to the rule of ecclesiasticism, Pastor Russell never lifted a collection. He spent his own private fortune in obtaining the "good tidings." His writings and publications have reached a larger circulation than those of any man or class of men on earth, the Bible alone excepted. He long ago showed from the Scriptures that there would be a federation of churches nominal and a departure by them from the truth, which one day the great Master said would come to pass. The churches, under the leadership of the fallen angels, would be gathered together into the garner of the Lord. All of these things are practically accomplished facts, all of which testify that Pastor Russell is the servant promised to the church in the closing days of its earthly pilgrimage. Many are perceiving more and more each day that he was chosen of the Lord to perform a great work.

HIS ORDINATION

There are two ordinations of the servants of God. One is the divine ordination; the other, an ordination by the church. Ordination means authority to act as a representative of another. Ordination of a minister of the Gospel means authority to preach the Gospel. Comparatively few ministers of our day have hold of the power of ordination. Pastor Russell had both the divine ordination and the ordination from the church. The ordination that comes from Jehovah is received by all who are begotten and anointed of the Holy Spirit, as set forth in Isaiah 61:1-8. The ordination that comes from the church is authority granted by an assembly of Christian people to a

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THE CHRIST, Head of the Gospel. A faithful representative of the Lord he was. For with singing, . . .

As a class of clergy, and the great searchlight of divine truth and drove error away who preferred darkness to light, exultantly said, "Now the masses of his creatures; that they had used such God-def-Ratory systems that would be evidence that the deliverance of the last of the saints is at hand.

THE WORK ENDURES

Pastor Russell, as we have observed, is the messenger to the Laodicean epoch of the church. The word Laodicea literally means "mediocre." In the recollections of Charles Taze Russell show that he was a man chosen of the Lord for this period of the church, his work being always unselfishly in the interests of the people. With malice toward none and love for all, he kindly removed the garb of deception that covered the body of gold constituency, arrogant clergy, and empty theories and their fallacious doctrines to the gaza of mankind. He turned on the great searchlight of divine truth and drove error away from the minds of many. He showed that for centuries the clergy, and the systems they represent, have defamed God's holy name by teaching that he is a fiend who takes pleasure in the torture eternally, in a hell of fire and brimstone, of the masses of his creatures; that they had used such God-def-523atory doctrines to deceive the people and keep them in unbelief. The doctrine is heard throughout the earth proclaiming, "The doctrine of eternal torture is a foul stain upon the name of Jehovah, driving from his loving innumerable companies of people who would otherwise have gladly sought his face."

In the interests of the people Pastor Russell tore down the false and fraudulent walls of the doctrines that have held multitudes in Babylon; and many poor, emaciated saints have escaped therefrom, giving glory to God for their deliverance. He made clear to the Christian peoples of the earth the philosophy of the great ransom-sacrifice. The doctrinal walls of predestination and foreordination—the salvation of the few in heaven, and the eternal-torture of all others in the lake of fire—had been destroyed before the eyes of the people, of this man of God, who earnestly and faithfully pointed out from the Scriptures that such would come; and indeed, the message contained in these seven volumes of STUDIES IN THE SCRIPTURES, sets forth the great loving plan of Jehovah for the false, fraudulent and God-dishonoring systems that encumber the earth, and shows how that the work of the harvest has increased. This work is conducted by the WATCH TOWER BIBLE AND TRACT SOCIETY, a corporation organized for the purpose of carrying on this work are, for the first ten months of 1917, 5,794 classes are pushing vigorously the past six months. The doctrinal walls of predestination and foreordination—the salvation of the few in heaven, and the eternal-torture of all others in the lake of fire—had been destroyed before the eyes of the people, of this man of God, who earnestly and faithfully pointed out from the Scriptures that such would come; and indeed, the message contained in these seven volumes of STUDIES IN THE SCRIPTURES, sets forth the great loving plan of Jehovah for the false, fraudulent and God-dishonoring systems that encume...
editions of 100,000 is going rapidly, as orders are daily being received at the office in large numbers. Letters from hundreds of members state their appreciation of the increasing zeal for and activity in the work. Thus we see that in many ways the Lord is manifesting his blessing upon the work of the harvest, greatly to the joy of those who are able to participate in the work in any way.

JESUS THE GREAT CHIEF REAPER

Why we are asked, is the work still progressing? We answer, Because it is the Lord's work and not man's! Brother Russell always recognized that the work of the harvest is directed by the great Master of the harvest—Christ Jesus; and that none of those who labor thereto need fear the Lord's power to do what is required above all other creatures on earth. Furthermore, the Scriptures show that those who died since 1878 have been changed in a moment, in the twinkling of an eye, and have entered into their eternal reward. The Scriptures declare that while such have ceased from their laborious efforts, their works are maintained by the sacrifice of the saints—the little voluntary sacrifices of the Lord's dear people throughout the world, who love him and his cause better than this life, and who joyfully make sacrifices in order that they may have a part in the work of setting the ecclesiastical heavens on fire, and announcing “the kingdom of heaven is at hand!” Thus the Bible Society is granted power and authority to scatter coals of fire (truths destructive of error), particularly as contained in Volumes IV. and VII. of STUDIES IN THE SCRIPTURES.

Pastor Russell was a prodigious worker. He labored early and late to make known the precious message of the kingdom. The welfare of the church was always dear to his heart. Like the great Apostle Paul, he ceased not day and night to warn the flock of God, if not with literal tears, yet often with weariness of body and sadness of heart. One of the last messages which he delivered to the church was that after his lasts words he would no longer be among the living; and we witness the fulfilment of this prophetic statement. While weary experiences bring sadness for the time, yet all who are properly exercised thereby rejoice to be partakers of these sufferings as a further evidence of discipline from the Lord.

For years he was the head of the Bethel family and director of a large corps of workers, both in America and abroad. Notwithstanding his arduous duties, he was never too busy to visit and comfort the troubles of others; and like a good shepherd he sympathized with, comforted and directed the Lord's dear children. At the weekly meetings addressed by him, and at the many conventions which he attended, he always delivered a portion of the time which he allotted to the Lord's dear flock over which the Chief Reaper and Shepherd had made him overseer. Truly he was a Barnabas to the consecrated scattered throughout the earth.

When the great adversary came in like a flood, threatening to overwhelm the saints, Pastor Russell, the Lord's chosen servant, raised up a standard against him (Isa. 59:19), bringing forth the “vow” of faithfulness, which has proved a protection and blessing to many in these evil days. The “Morning-Reaper” was always ready to comfort the discouraged, and to the Lord's dear flock, over which the Chief Reaper and Shepherd had made him overseer. Truly he was a Barnabas to the consecrated scattered throughout the earth.

THE HISTORY AND OPERATIONS OF OUR SOCIETY

NOTICE OF ANNUAL MEETING

NOTICE HEREBY GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Carnegie Hall, in the City of Pittsburgh (North Side), County of Allegheny and State of Pennslyvania, on the 5th day of January, 1917, at 9:00 A.M., for the purpose of electing Directors and Officers and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH, Secretary.

Because of the unusual interest in the ensuing Annual Meeting of the WATCH TOWER BIBLE & TRACT SOCIETY, as per the foregoing notice, it is deemed proper that we here give

THE WATCH TOWER readers a brief resume of the organization and operations of the SOCIETY.

As well known, Pastor Russell began his religious
activities about 1875. In 1884, together with six others, he formed a corporation under the name and style of ZION'S WATCH TOWER TRACT SOCIETY, incorporating it under the laws of the State of Pennsylvania. In the Lord's providence a body corporate is essential to the work of the harvest until it is completed. The Lord has decreed that in the Lord's due time the organization of this Corporation for the purpose of carrying on his harvest work. Brother Russell was the Servant of the Laodicean period of the church, and organized the work under the Lord's direction. In 1884 a petition was presented to the Court of Common Pleas, at Allegheny County, Pennsylvania, and the corporate name was changed to WATCH TOWER BIBLE AND TRACT SOCIETY, by which name it has ever since been known. The Articles of Incorporation are as follows:

"I. The name of the Corporation shall be ZION'S WATCH TOWER TRACT SOCIETY.

"II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages and by means of the Bible and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated.

"III. The place where the business of the said Corporation is to be transacted, is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

"IV. The Corporation is to exist perpetually.

"V. The Corporation has no capital stock. Each donation of personal property to said Corporation shall entitle the contributor, or his assigns, to one non-forfeitable undivided interest in said Corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

"VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names of those already chosen Directors are as follows:—


"VII. The said Corporation, the Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules, and ordinances, which shall be the by-laws of the said Corporation, and do any and everything useful for the good government and support of the affairs of the said Corporation; provided that the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this Charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

"VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice-President, who shall preside in the absence of the President; a Secretary, and shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually, on the first Saturday of each year, by an election by ballot, to be held at the principal place of business of the Corporation, in Allegheny City, Pennsylvania.

"The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders; and vacancies in the Board occasioned by death, resignation or removal, shall be filled by vote of a majority of the remaining Directors, and each Director shall meet for the purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the event of failure to fill such vacancy or vacancies in the manner aforesaid, the Shareholders shall elect such directors within thirty days after the declaration of such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office until the next annual election of officers of the Corporation. If such vacancy or vacancies shall be filled by election, it shall be the same manner as the President, Vice-President and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

"IX. The said Corporation, under the name, style and title aforesaid, shall have the right, power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before and Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every other or thing as for法人 or body politic or corporate, within the Commonwealth of Pennsylvania, may or can do.

"X. The powers of the Corporation, by the name, style and title aforesaid, have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messuages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its use; and to sell, lease, mortgage, or otherwise dispose of the same or any part thereof, and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money.

OTHER CORPORATIONS LEGALLY NECESSARY

In 1899, the chief point of activity in the Harvest work was removed from Allegheny, Pa., to Brooklyn, New York. It became necessary to have a New York corporation to carry on the work in a legally recognized corporation. Hence the PEOPLE'S PULPIT ASSOCIATION was organized under the Membership Corporation Law of New York State.

For a number of years the work has been generally known as the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, and in 1914, the same identical work was incorporated under the laws of Great Britain, under the name and style of INTERNATIONAL BIBLE STUDENTS ASSOCIATION. All three of these Corporations were organized for purposes identical, and work together harmoniously.

The officers of the WATCH TOWER BIBLE AND TRACT SOCIETY must be elected annually. At present the officers are as follows:


The officers of the PEOPLE'S PULPIT ASSOCIATION are as follows:


The President of the Corporation, according to the terms of the Charter, holds his office for life, the other officers being elected by the Board of Directors annually.

The officers of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION are:

President, J. F. Rutherford, Vice-President, J. F. Rutherford, Secretary, H. J. Shearn, Treasurer, W. E. Van Amburgh.

Each one of these Corporations has a separate and distinct Board of Directors. The Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY is, at present, as follows:


The law requires that the Board of Directors be elected annually at the Shareholders' meeting.

The Board of Directors of the PEOPLE'S PULPIT ASSOCIATION, as at present constituted, are:


Members of this Board are elected at the annual meeting of the members of the Corporation, held in Brooklyn, New York. The controlling body of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is called the Council. The original Council was composed of Charles T. Russell, J. F. Rutherford, J. H. Shearn, W. E. Van Amburgh, R. J. MacDonald, E. A. Bailey, W. E. Van Amburgh, E. D. Conover, and H. J. Shearn.

All three of these Corporations are religious associations.
or institutions, incorporated, as provided by the terms of their respective charters, for the special purpose of dissemination of Bible Truths. The name of each is the same; namely, the teachings of Jesus and the Apostles.

SOCIETY'S CHARTER ANALYZED

There seems to have been some misunderstanding about the Charter of the Watch Tower Bible and Tract Society; hence here give a brief analysis thereof.

The Corporation was incorporated forth in plain terms in paragraph II. The domicile of the corporation is designated in paragraph III as Allegheny County, Pennsylvania. It is strictly a Pennsylvania corporation. Paragraph V of the Charter expressly provides that the Corporation is a corporation or the Pennsylvania privilege. The others named in the Charter as persons to fill such vacancy shall be elected annually. At each annual election of the Board of Directors there were, and are, by virtue of the terms of the Charter and their election, members of the Board of Directors, and any person elected as successor to such offices, would thereby become members of the Board of Directors. Instead of the shareholders first electing Brother Russell, each year as President and then electing him for him a member of the Board of Directors. And so it would be with his successor in office or with the other officers. There would not be, as provided by the terms of the Charter, for him but once, and his election as President constituted him a member of the Board of Directors. So the same; namely, the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders. This provision of the Charter, however, is directly contrary to the law of the State of Pennsylvania under which the Corporation was incorporated and hence that provision of the Charter is null and void.

The provision of the law providing for the election of the Directors is as follows, to wit:


Thus it will be seen that the persons elected to the respective offices of President, Vice-President, Secretary and Treasurer shall be, and are, by virtue of the terms of the Charter and their election, members of the Board of Directors, and any person elected as successor to such offices, would thereby become members of the Board of Directors. Instead of the shareholders first electing Brother Russell, each year as President and then electing him for him a member of the Board of Directors. And so it would be with his successor in office or with the other officers. There would not be, as provided by the terms of the Charter, for him but once, and his election as President constituted him a member of the Board of Directors. So the same; namely, the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders. This provision of the Charter, however, is directly contrary to the law of the State of Pennsylvania under which the Corporation was incorporated and hence that provision of the Charter is null and void.

The provision of the Charter provides that the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders. This provision of the Charter, however, was never complied with in the selection of the successors of any of the original seven Directors, except in the case of the three officers, who have been elected annually. Hence, according to the terms of the Charter itself, as well as the laws of Pennsylvania, four vacancies have existed in the Board of Directors until in July of this year, at which time the President appointed four members to hold office until January, 1918, in harmony with Paragraph VIII of the Charter.

Successors to these six original Directors were never elected by the Shareholders, as the law expressly requires; hence for more than twenty years there was not a full and complete legal Board of Directors. Since Brother Russell, as President, and two others as Vice-President and Secretary-Treasurer, were legal Directors by virtue of their annual election as Officers, and since Brother Russell controlled the Society by reason of having a majority of the voting shares, the fact that there was not a complete and legal Board worked no injury to the Society.

Prior to 1908 Brother Russell held a majority of the voting shares by reason of the fact that he had contributed the major portion of the money to the Tract Fund. Thereafter the donations increased until within a short time Brother Russell held approximately one-third, and by 1916 he held only about one-fifth of the one million dollars the Society owed. The law requires the annual election to be held in Pennsylvania, hence after 1908, when the headquarters were located in Brooklyn, most of the voting was done at Pittsburgh by proxy. Brother Russell always received all the votes that were cast. For the years 1916 to 1918 inclusive, his shares were not voted at all. For the election of January, 1917, the proxies were sent out according to the custom that had been in vogue since 1909; hence most of the voting at the 1917 election was done at Pittsburgh by proxy.

The provision of the law requiring the Directors to be elected annually by the shareholders is a wise one. If the Directors were permitted to hold office for life and to elect their successors, then it would be possible for seven men to be elected Directors and perpetuate their control of the Society in utter disregard of the wishes of the shareholders. This law will not permit.

WHO ARE ENTITLED TO VOTE

The shareholders, in fact, constitute the corporation. or the constituent body. The shareholders are those who have contributed money to the Society, and are, according to the terms of the Charter, entitled thereto, as follows, to wit:

Certificates of membership may be issued to persons contributing ten dollars at one time, counts for one vote. Paragraph V of the Charter provides for issuing certificates of membership covering such contributions. This certificate of membership is purely a personal right to vote and can be transferred to any other person. When the holder of such certificate dies, the value of such certificates likewise dies. No one else could vote such certificates of shares. Many of the brethren have donated money to the Society, and have never received any certificate of membership or voting shares and are wondering why this is so. In 1894 Brother Russell issued this statement concerning these certificates:

"We have regularly printed certificates which for a time were sent out to those who contributed $10.00 or multiples thereof; but they made trouble and extra letter-writing because many of the Club members have the knowledge of business. Some supposed that the certificates were appeals for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc.; so we concluded to discontinue the business.

"Certificates of membership covering such contributions are not issued. If any one asks for a certificate, we write him that we had made a mistake, as far as the certificates were concerned. However, a full record is kept of all donations and of voting-shares."

It has been difficult to keep track of the contributors because of the frequent change of address and many times change of name, as where a sister, having donated money, subsequently marries. At annual elections the Society has faithfully endeavored to locate more than a majority of the Shareholders, and send them notice by mail of such meeting. This year, the notice of election being published in THE WATCH TOWER, will not show the opportunity of taking advantage of the voting privilege.

The law of the Society now in force governing certificates of voting shares and the voting of same, is as follows, to wit:

Certificates of membership may be issued to persons contributing ten dollars or more at any one time to the funds of the said Society, and shall be entitled to one vote, at any annual or special election held by the corporation, for every ten dollars contributed at one time, counts for one vote. Paragraph V of the Charter provides for issuing certificates of membership covering such contributions. This certificate of membership is purely a personal right to vote and can be transferred to any other person. When the holder of such certificate dies, the value of such certificates likewise dies. No one else could vote such certificates of shares. Many of the brethren have donated money to the Society, and have never received any certificate of membership or voting shares and are wondering why this is so. In 1894 Brother Russell issued this statement concerning these certificates:

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right to vote being a personal right, which ceases with the death of the party having such right, or when such person becomes opposed to the work or policy of this Society. Any person making contributions to the funds of the Society may at the time of making such contribution request that the voting share be granted to some other person or persons named at the time.

Pursuant to the above notice the next annual election will be held at Pittsburgh, January 5th, 1918, in Carnegie Hall, at which time and place any shareholder may appear in person and vote or may appoint some one else as his proxy to vote in his place and stead.

The legal form of proxy for such an election is as follows:

**FORM OF PROXY**

I, .................................................. (Your name), of .................................................. (Your address), do hereby make, constitute and appoint .................................................. (Your lawful proxy and attorney for me and in my name, place and stead) to appear at the annual meeting of the Watch Tower Bible and Tract Society to be held in Pittsburgh, Allegheny County, State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, and at any adjourned or subsequent session of said annual meeting, and then and there, to cast the number of votes to which I shall be entitled, in the election of Directors and Officers of said Society, and for the transaction of any other business that may require the votes of Shareholders; and my proxy shall have and exercise all the powers that I have, could I have appeared in person and parted in the election.

WITNESS MY HAND AND SEAL this day of January, 1918. .................................................. (Seal.)

ENDORSEMENT.

I hereby certify that .................................................. (Your name) is entitled to cast .................................................. (Number of votes) votes at the annual election of the Watch Tower Bible and Tract Society to be held on the 5th day of January, 1918. (Signed) .................................................. (Name)

Secretary.

The foregoing endorsement is a form of certificate. When the proxy is duly signed and presented to the Secretary, he will ascertain from the books the number of votes the person signing the proxy is entitled to vote and will endorse the authority of the shareholder or his proxy to cast such number of votes at the election.

A proxy is a general power of attorney, whereby the shareholder delegates to another the power and authority to vote in his name, place and stead, and it is not proper to write on the proxy the name of the person or persons for whom votes shall be cast. However, the one holding the proxy would desire to respect the wish of the shareholder; and that he might know that wish, it would be proper that the shareholder attach to his proxy a letter of instruction, advising his proxy or substitute as to the person or persons for whom he may desire such votes cast—provided, of course, such person or persons are nominated. It would not be reasonable to expect that every one who holds such instruction would be required to nominate any such person named—for this reason: Brother A may hold proxies from a dozen different persons, each of whom instructs him to vote those proxies for any different persons, and it would be inconsistent for him to nominate opposing candidates. The obligation of the one holding a proxy is to vote for those who are placed before the convention.

We are inserting a loose leaf, which is an exact replica of the form, and which each person may use to fill out, sign and return to Brother W. E. Van Amburgh, Secretary, 13-17 Hicks Street, Brooklyn, New York. He will place the proper endorsement thereon and deliver the same either to the shareholder or to his proxy in ample time to vote at the election.

**ORDER OF ELECTION**

At the ensuing annual election, a Board of Directors of seven members will first be elected. The present members of the Board are:


The following persons also claim to be members of the Board:

A. I. Ritchie, I. F. Hoskins, R. H. Hirsh, J. D. Wright.

The shareholders may vote for any of these or none of them, as they choose; they may vote for any shareholder they desire. The election of the Board of Directors is also the election of their judgment, or policy of this corporation, for whose benefit their number the officers of the corporation will be elected.

It is the desire that all shareholders attend in person if possible; but since many of them live at a long distance, it will probably be necessary for many to send their proxies to other persons. Proxies of course should only be given to those who are fully consecrated, who are in harmony with the Society, and who also hold voting shares and have the best interests of the work at heart. A shareholder can give his proxy to any person who is placed as a proxy before him, and to endorse the same upon the certificate attached to the proxy. (A proxy should be given only to one who is expected to attend the meeting in person.) In addition to the officers and members of the Board of Directors of the Society who will be personally present at the annual meeting, we are advised of the following persons who will be present:


It is desirable that all of these proxies be in the hands of the Secretary on or before the tenth day of December, in order to afford ample time for him to ascertain from the books the number of shares held by each shareholder and to endorse the same upon the certificate attached to the proxy, and thus to have it ready for the annual election.

**VOICE OF THE CHURCH—THE WILL OF GOD**

A. P. Smith, 1528 Halsey Street, Brooklyn, N. Y.

has been suggested that only a small portion of the con.

siderati of the INFORMATION BIBLE STUDENTS Association are in fact shareholders of the Watch Tower Bible and Tract Society. Many of the Lord's dear children are poor in this world's goods, yet they have given all their time for years to faithful service in the harvest field. Unless one is properly qualified to be a contributor to the Tract Fund he is not entitled to a vote. The following letter very well expresses the situation:

**Dear Brethren in Christ:**

"Pardon me if I am obtruding, but I feel constrained to offer the following rights and suggestions which have been upon my mind for some time:

"Don't you think that, with the present mode of electing officers and servants of our Society, there is a possibility of a few of the large shareholders controlling the election and the work of the Society against the approval of the large majority of its members? Would this not be Lucie speaking for the Lord? Might it not be the manifested will of the adversary instead of the manifested will of God? In my opinion, some change in the present method of voting is needed, and in this case, that change should be made to prevent our ecclesia, giving each one an equal voice, and imposing equal responsibility upon all. As it now is, some brother possessing the money talent could have 5,000 votes, while many others have none. While we want each man to vote for the greatest contributor, organizer, and charterer, to control in his lifetime, it doesn't seem right for any one, or for a minority, to control after his death. And again, we must remember that his votes were always on the side of the majority.

"As our dear Brother Russell advocated, that the largest MAJORITY should be accepted as the expressed will of the Lord. I would suggest your advocacy of all the classes throughout the land indicating their choice for officers and servants of your church by vote, and the one who is placed to some designated brother, and a committee be appointed to act with him to carefully canvass the votes and make a report to the annual meeting, thereby showing the sentiment of the friends throughout the land.

"Surely all faithful, voting children of God would wish all other members of the body to have an equal voice in the selection of its official members, and would be thankful for just such an opportunity to properly use their money talent in their own behalf in their own control, and in performing their work, believing themselves of the great responsibility that now rests upon them. The spirit of the faithful is an acquiescing one to the majority's opinion, a submission of personal preference, will, judgment, etc., to the manifested choice of the Lord; while the refuge of the unconverted indicates a self-opinionated, self-filled, judgment-condition.

"I make these suggestions because I recognize the majority rule to be the expressed will of the Lord in such matters, and think that we should be submissive to the results, even though the Lord may see fit to permit the adversary to con-

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Nevember 1, 1917

THE WATCH TOWER

(330-333)

CRUISE'S REPORT

At a meeting of the Ecclesia at ............... held on the 21st day of November, 1917, at 7:30 p. m., at the usual meeting place, for the purpose of ascertaining and expressing the will of the members as to who shall constitute the officers and servants of the TRACT SOCIETY, we report the following result:

We first voted upon who shall constitute members of the Board of Directors, and the vote stood as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Votes received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joe Doe</td>
<td></td>
</tr>
<tr>
<td>John Smith</td>
<td></td>
</tr>
<tr>
<td>Mary Johnson</td>
<td></td>
</tr>
</tbody>
</table>

The vote for Officers was as follows:

<table>
<thead>
<tr>
<th>Position</th>
<th>Votes received</th>
</tr>
</thead>
<tbody>
<tr>
<td>For President</td>
<td></td>
</tr>
<tr>
<td>Vice-President</td>
<td></td>
</tr>
<tr>
<td>Secy. &amp; Treas.</td>
<td></td>
</tr>
</tbody>
</table>

We hereby certify that the above and foregoing is a true and accurate record of the vote of said ecclesia as taken at the time and place above mentioned:

SIGNED
Chairman of meeting.
Secretary of meeting.

EXPLANATORY

The purpose of the above arrangement is that every consecrated Bible Student may have an opportunity to express his or her choice for members of the Board of Directors and also for the officers. Therefore at each meeting each and every one should be privileged to vote for whomsoever they desire and the result should be recorded as follows: If John Doe receives one vote, his name should be put down and his vote recorded, and if Richard Roe receives 100 votes, his name should be recorded and the number of votes he received. The names of the present Board of Directors, also four who claim to be Directors, and the names of the present officers of the SOCIETY are given above. No one is bound to vote for either of the persons named; he may vote for whom he desires, the purpose of this arrangement being to ascertain the will of the ecclesia. It is therefore decidedly important that each ecclesia meet and cast their votes the same as above suggested, to wit:

At the first and ninth paragraphs of this article published in issue of November 1, 1899. Please see the articles named.

NEHEMIAH'S PRAYER ANSWERED

[The first and ninth paragraphs of this article were reprinted from article entitled "Colaborers with God," published in issue of November 1, 1911. The remainder was reprinted from article entitled "Nehemiah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.]

In our experience in character building, the same lesson of turning everything to good account may be profitably applied. For instance, if a person is methodical and industrious, let us seek not only to restrain such impulsiveness from speaking the faith once delivered to the saints." And so with all the other principles which make for the development of the will. But while seeking to restrain this quality of our being as respects evil doing and injury to others, learn to exercise it kindly, lovingly, in opposing wrong, in earnestly contending for the faith once delivered to the saints." And so with all the other principles which make for the development of the will.

Gratitude is one of the divinely implanted instincts of the soul bearing the image of God, and one which therefore should be carefully cultivated if we are to have fellowship and communion with God possible. If the goodness of God could awaken in us no ful appreciation, if we were wholly dead to the workings of his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed us with the capacity to do this, and so we should make the best use of the opportunities he gives us to express our appreciation of the goodness we have received. If we were wholly dead to the workings of his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed us with the capacity to do this, and so we should make the best use of the opportunities he gives us to express our appreciation of the goodness we have received.

A PSALM OF THANKSGIVING

[Excepting the paragraph below, this article was a reprint of that entitled "Praise Ye the Lord," published in issue of May 1, 1892, which please see.]

Gratitude is one of the divinely implanted instincts of the soul bearing the image of God, and one which therefore should be carefully cultivated if we are to have fellowship and communion with God possible. If the goodness of God could awaken in us no ful appreciation, if we were wholly dead to such sentiments, there could be no pleasure on God's part in manifesting his goodness to us, and there would be nothing in us to call out his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed us with the capacity to do this, and so we should make the best use of the opportunities he gives us to express our appreciation of the goodness we have received. If we were wholly dead to the workings of his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed us with the capacity to do this, and so we should make the best use of the opportunities he gives us to express our appreciation of the goodness we have received.
very sure sign of the character which God is seeking, especially in matters pertaining to our great salvation. Yet amongst all those who have been justified by faith—cleansed from their iniquities and covered with the robe of Christ’s righteousness—how few, comparatively, there are who carry out in full their consecration of themselves to God—their responsible service. Only the truly thankful are constrained to do so—only the truly appreciative. Let us each and all seek to cultivate more and more the spirit of thankfulness, the “reasonable” spirit or disposition. Thankfulness will make every trial and every suffering over which we are proportionately easy to be offered; and it will make all of God’s mercies and favors toward us proportionately grand, great and inspiring.

Today’s study expresses the heart sentiment of every truly consecrated child of God. The moment we come into the possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need shall we have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and if our advantages are accepted either as matters of our own attainment or of divine grace, we shall find ourselves growing cold spiritually. Moreover, with unthankfulness will come unhollowness, spiritual pride and self-conceit; and all of this will lead to spiritual death.

PRICED DEPOSITED, WITH DIVINE JUSTICE

Ever since Jesus died, the ransom-price has been in the hands of divine Justice—in the Father’s hands, where our Lord placed it at the time of his death. But it is there only as a deposit, not for the purposes of giving it over to the Father; it has been left unappropriated, while he dealt it out to the world of mankind. Hence, instead of giving the church the benefit of the world’s ransom-price—of the imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God—He purposed that during the intervening more than eighteen centuries a church class should be called out from amongst mankind, to be the bride and joint-heir of his Son in the kingdom. Hence the ransom-price for the sins of the whole world was merely left unappropriated, while he dealt with the church. And since the Father’s plan for the church was that they should sacrifice or surrender their earthly interests and receive instead heavenly interests and the divine nature, therefore it was not necessary to give the church restitution—the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the church a share in the ransom-blessings, which would mean restitution, the divine provision for them is different: namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that our Lord Jesus has done with the ransom-price is to impute the value arising therefrom to cover the shortcomings of those who desire to become his discipless and joint-heirs. The benefit to them is the same as though they had full restitution; for they are fully justified in the sight of God; and thus permitted to be accepted of the Father as members of the house of sons, by the begetting of the holy Spirit. Shortly the church shall be completed, and later presented before the Father blameless and unprovable, without any of our present mental, moral and physical diseases and weaknesses, and in the full possession of the new life and the new resurrection bodies.

BEREAN STUDIES IN VOLUME VII, STUDIES IN THE SCRIPTURES

[As these questions are to be had in book form we do not reproduce them here.]

IF THEY ONLY KNEW

Jerusalem, Jerusalem, hadst thou but known Thy day of visitation, hadst thou recognized Messiah in thy midst, would not thy Pharisees, With scoffing price and words, have done Him honor? Dost thou think the Master ever had been Foolish and weary! Would there not have stood by, By night, full threescore chariots ready at his call! Ah, me! If they had only known, dost think the least At Simon’s table had been the only one who thus spread; Or would He have ever need to say, “The birds have nests, The foxes of the earth have holes, but I, the Son Of Man, no place to lay my head!” Jerusalem, Would not thy hearts have yearned for him, The Alpha and Omega, Prophet, Priest and King! Ah me! Had they but known, in all the centuries since, The chosen few who bravely followed in his steps, Dost think earth’s great ones would have left them lonely, poor, Deeply? Would they have driven proudly by in state, The while “his feet were set upon the sinless dust!” All ye who often long, like Mary, to have poured The precious ointment on his head, remember this: His words are true today as then, that, “Inasmuch As ye have done it unto one of these, the least Of mine, it hath been done to me!” Ah, yes! and e’en a cup of water shall not fail of its reward, Because ‘twas given in the name of Christ, the Lord. Then, let us ever seek to find and humbly serve His “little ones”; for thus do we it unto him.”

THE PRICE OF EXALTATION

“Be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”—1 Peter 5:5, 6.

Who would dare, without divine authorization, to entertain a hope of membership in the royal family of heaven? Yet not only is this hope held out to some, but such is the positive promise of Jehovah to those who, having been called to that high position and begotten of the holy Spirit of God, meet the requirements, continuing faithful unto death. The nearer we come to the time of exaltation, the greater is the thrill in contemplating the marvelous change.

The school age is closing with the greatest events of all time. The grave import of this hour will never be fully realized and appreciated until it is passed; indeed, it cannot be. For nearly nineteen hundred years the school of Christ has been in operation; and during this time God has been inviting some to enter this school, with the promise of full graduation and exaltation to those who truly learn the lessons, that are therein taught. In times past some faithful ones have made progress in this school, have finished their course, have been approved, graduated, and set aside to await the coming of the great King. Now He has come, and the kingdom is being inaugurated. Many have already been exalted, while others are patiently waiting the day of their glorification. The latter must shortly finish their course. The time of exaltation, the greater is the thrill in contemplating the marvelous change.

The majesty of Jehovah God

True humility is that condition of mind or heart which causes one to have a proper appreciation of his own worth and the worth of others. It is the spirit of one who has a thorough conviction of his own insignificance and the wonder of the robe of Christ’s righteousness. It is that condition of mind which impels one always to keep the Lord in view and himself out of sight. All who have the robe of Christ’s righteousness received it only after a full consecration to give up self-will and to do the will of God. To continue in such position of

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favor, one must continue to be submissive to the will of the heavenly Father.

False humility is that condition of mind or heart which causes one to make an outward show of humility to the world, whereas in reality there is pride in his heart. Some deceive themselves in this very respect.

The hand is a symbol of power. In this text, the "Hand of God" is mentioned, the mighty power of God, lovingly exercised in behalf of his children. But why should any one humble himself? Is not every intelligent creature endowed with free moral agency, with the privilege of doing according to his own will? Even so! Is not the human being his chief asset? Is he the wise ruler of the universe? Why, then, should we be asked to humble ourselves under the mighty hand of God? Who is that God who should surrender our wills to him? The correct answer to this question shows why it is for the best interests of each one to submit his will to God's will, and walk humbly before him.

The Scriptures answer that God is the great "First Cause" of all things, the "Eternal One," the "Immortal One." "Justice and Judgment are the habitation of his throne." (Psalm 89:14) He changes not; for he is "the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) He never fails in any of his good promises. All of his promises are good. All of his works are perfect.

His wisdom is perfect. He made the planets, the moon, the sun, the stars, and has so nicely balanced each one of these mighty luminaries, that they move through space without noise or hindrance. Of him the Prophet declares that he "measures the waters of the deep in his hand and metes out the heavens with the span; he comprehends the dust of the earth in a measure, and weigheth the mountains in scales, and the hills will be weighed with a balance, and the mountains and the hills will be weighed together." (Isaiah 40:12-14) When King David caught a slight glimpse of the creation of God, in worshipful adoration he exclaimed, "O Lord, thou art most high; and thy praise is round about the earth." (Psalm 48:1) Jehovah is so wise that he never makes a mistake. He cannot err. His will is always right and perfect.

The power of Jehovah is without limitation. We behold the mighty waves of the raging ocean on the seashore, and contrast the power of the tempest with the power of Jehovah, and find a perfect expression in Jehovah! Love finds a perfect expression in Jehovah! God is love. His loving kindness goes out to all his creatures. Love is an unselfish desire to do good to others. The greatest expression of love is the giving of one's life as a cost or sacrifice, for the benefit of others. The holy angels have experienced God's loving kindness. At great cost he manifested his love to man. He sacrificed the dearest treasure of his heart in providing for mankind redemption and an opportunity to become like him. He sacrificed his only begotten son, the "immortal one," the "eternal one," "Christ Jesus," "Son of God," "God's only son," "the man into whom all the promises of God are counted as the small dust of the balance: - behold, he is exalted, he is exalted in the strength of his right hand." (Psalm 89:24) Jehovah God is so wise that he never makes a mistake. He cannot err. His will is always right and perfect.

In the exercise of his power, according to his own good pleasure, and in his own due time, God created the earth as a home for the human race. In that case, the earth is not the domain of the people, either to abuse or to abuse. The human race, the "people," the "creatures," the "beasts of the earth," the "birds of the air," the "fishes of the sea," the "creatures" of the "sea," the "plants of the earth," the "every living thing" - all of them are to be considered the property of God. The earth is the property of God, and all of his creatures are his property, and all of his creatures are to be considered the property of God.

The answer to this question discloses two opposing forces at work. One is the human race, the "people," the "creatures," the "beasts of the earth," the "birds of the air," the "fishes of the sea," the "creatures" of the "sea," the "plants of the earth," the "every living thing" - all of them are to be considered the property of God. The earth is the property of God, and all of his creatures are his property, and all of his creatures are to be considered the property of God.

The course of evil leads to debasement, degradation and death; while the course of good leads to life everlasting, exaltation and pleasures forevermore. Such are the fixed laws of Jehovah. All of God's intelligent creatures have been, or will be, given an opportunity to appreciate the outcomes of these laws.

**CONTENDING FORCES OPERATING IN THE EARTH**

Behold a great drama opens with the earth as the stage of action! All the intelligent creatures of heaven and earth, either as players or as observers, are being offered an opportunity to learn the lessons incalculable. The first act is staged in Eden, where the most perfect man and woman, the happy, joyful pair. - Enter Lucifer.

The Prophet Ezekiel tells us that Lucifer was a beautiful creature; that every good fruit of character was his adornment. He held a high position amongst God's holy angels, and that he was appointed as the caretaker of the innocent pair in Eden. He was highly honored, but not the most highly honored. - Ezekiel 28:12-15.

When Lucifer beheld Adam and Eve, he marked that they had no desire of preserving their kind as that unknown to the angels of heaven. Pride was his chief asset. He believed that he could have a kingdom of his own, with all mankind under his control. He had not been sent to earth to carry out his own ambitions, but to do God's will. But he was not willing to humble himself under the mighty hand of God and render faithful service in the house of his heavenly Father. Contrary, he said in his heart, "I will ascend into heaven; I will exalt my throne above the stars [spiritual hosts of God]; I will sit upon the mount of the congregation [have a kingdom of my own] in the midst of the enemies [meat unto Jehovah]; I will ascend above the heights of the clouds; I will be like the Most High."—Isaiah 14:13, 14.

To accomplish his purpose he resorted to fraud and deceit. He destroyed Eve's confidence in God by telling her that her husband had not sent to earth to carry out his own ambitions, but to do God's will. But he was not willing to humble himself under the mighty hand of God and render faithful service in the house of his heavenly Father. Contrary, he said in his heart, "I will ascend into heaven; I will exalt my throne above the stars [spiritual hosts of God]; I will sit upon the mount of the congregation [have a kingdom of my own] in the midst of the enemies [meat unto Jehovah]; I will ascend above the heights of the clouds; I will be like the Most High."—Isaiah 14:13, 14.

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The race of evil becomes wicked, debase...
an example. The whole human race fell under his control, only a few exceptions here and there who, being saved from him, exercised faith in God. Satan gradually became the chief or head over all the hosts of demons, and continued his deceptive and nefarious work amongst the human family.

The first and only-begotten creation of Jehovah was the Logos, the Son of God. He was the agent of God in the creation of all things, Lucifer and all the holy angels of heaven included. (Revelation 1:14; Col. 1:15; John 1:1-3) All his works of creation were perfect. Observing the progress of the great deeds of creation, the ambitious nature of Lucifer irritated the Logos and noted how it had dragged down from heaven many of the holy angels and had transformed the pure, beautiful human pair, Adam and Eve, into suffering, imperfect, dyeing creatures. He marked how this wrongful course had become the entire human-kind into the depths of sorrow, sin and death.

For four thousand years the Logos beheld this course work ing injury to mankind. But he was willing to abide Jehovah's own good time to take some step to undo the great wrong that Satan had done. The Logos was always in harmony with the Father's will. It was the will of God that mankind should be redeemed from sin and death, and that everyone be given a full, fair trial for life. Furthermore, before the foundation of the world was laid God had willed that there should be a new creation, which should possess the divine nature as a great reward for faithfulness; and that it should consist of one Head, or Mighty One, and 144,000 associates. The One who would accomplish this purpose of Jehovah must be entirely submissive to his will, as the only one who could wield the mighty hand of God. The Logos, being advised by Jehovah of his purposes, undertook to carry out God's great plan.

Although occupying a position of great honor and glory with the Father in heaven, and possessing the right of the spiritual position of the representative of Jehovah, the Logos left the heavenly courts, and was changed from spirit to human nature. His humility and full obedience are shown by the course he took: "Who though being in God's form, yet did not think to be equal with God, but made himself nothing of himself; of heavenly glory and power, too, a bondsman's form, having been made in the likeness of man." (Philippians 2:6, 7—Diaglott) How unlike the course of Lucifer! The contrast could not be more striking. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man"—Jesus, who being in condition as a man, humbled himself, becoming "obedient unto death, even the death of the cross."—Hebrews 2:9; Philippians 2:6—Diaglott.

OUR LORD'S GLORIOUS EXAMPLE

As a man our Lord was perfect in every respect, at the age of thirty years. He possessed a perfect human will, which he might have exercised in his glory and honor with the Father in heaven, the Logos, or Lamb of God, who was to produce a perfect race of people, filling the earth and ultimately receiving from them all the honor, plaudits, homage and glory that a perfect race could bestow upon a perfect man. He might have accomplished the very thing that Lucifer sought, and made himself great in the eyes of men, with the lesson that pride and ambition lead to suffering, sorrow and death, and that humility of mind and obedience to the Lord lead to life and exaltation. The church, following in the footsteps of Christ Jesus, the Head, must be subjected to this great test in order to prove her loyalty and to demonstrate that Jehovah can trust her in the ages to come. To none other could he give the divine nature.

Early in the drama, Jehovah foretold that the seed of the woman should bruise the serpent's head. (Gen. 3:15) From then until now Satan has sought to destroy the seed, beginning with the murder of Abel. Since Satan is the prince of devils, it follows that all the evil spirits are likewise bent on destroying the seed, if possible. Revelation 12:17, 18 describes the "four winds of the earth," which the Lord Jesus declared should not blow until his saints are sealed in their foreheads. It follows, then, that as soon as the sealing work is completed—that is to say, when all those of the saintly class remaining on this side the veil shall have been given an intellectual understanding and appreciation of the plan of God—then the evil spirits will get loose. The Scriptures show that they must have their judgment day; and they could not be fully judged until they are loosed.

The storm is held in check until the faithful servants of God are sealed in the Lord's name; that is, until they are given an intellectual appreciation of the time, presence, etc., which will not only comfort them and shield them, but also be a mark, seal, or evidence of their sonship, as indicated by our Lord when he promised that the holy Spirit should shew things concerning Christ Jesus. (John 14:26; 16:13) The mind of Jesus was to be fully submissive to the Father's will, humble himself under God's mighty hand. "Be ye transformed by the renewing of your mind." (Rom. 12:2) Thus the new creature is developed.

Impressing upon the new creation the importance of the
prize and what to do to win it. St. Paul admonishes all, saying, "Forgotten things those which are behind, and reaching forth unto those things which are before, press forward along the mark for the prize." (Philippians 3:13, 14) Surely the forgetting is with the mind, and likewise the contemplation that he will have to do with the permission of the terrible trouble that will come. This outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been upon the scene for many centuries, but they have exercised their influence to whatever extent they have had permission. If they had possessed unlimited power they would have wrecked the world long ago; but they have been restrained. Apparently God's will toward his children, say unto Jesus, and unto himself. Probably they have been dispossessed their ambition thus: "The Lord's servant this side the veil; and not tell us just as they would avoid the most deadly forces. Many are terrible to receive whether or not the fallen angels will resist these forces. The Lord, then we know that everything shall have a share in that injury. We have every reason to suppose that if these fallen angels shall get loose, they will vent their first anger upon the Lord's people. We are not to fear, however, because, "to take whatever the Lord's providence permits to come, knowing all shall work for our good."—Z '14-166.

PRIDE REMOVES ALL PROTECTION

Pride is an inordinate self-sufficiency or self-esteem, causing one to feel his own greatness and importance, and to lose sight of the glory of the Lord. A humble-minded one looks at himself soberly and realizes that whatever position he has the Lord placed him there; for "God hath set the members every one of them in the body as it pleased him." (1 Cor. 12:18) He realizes that within himself there is no perfect thing; for God does not need him; and that the Lord Jesus would not continue to use him unless he walks humbly and looks unto Jesus, and not unto himself. While it is true that the fallen angels will have greater freedom now, in the sense that they are the instruments now to be used with which to reap the harvest of the earth; for her grapes are fully ripe." (Rev. 14:18) The Lord may see that now we are in the close of the harvest period. Probably only a few more months remain in which to prove our loving loyalty to the Lord. Thus the time is fully ripe for all the truly consecrated to declare the day of harvestance to the world; for God has promised, "Thus saith the Lord, I will sing a new song in harmony with his expressed will. (Isaiah 61:1-3) To humble ourselves now would mean to be obedient to his command, doing not in our strength, but in the strength of the Lord, so that our hearing the Lord and fulfilling we are in the last hour of the harvest of the Gospel age. Clearly, then, the command from our Captain comes to us, "Thrust in the sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe." (Rev. 14:18) If we sustain that this is a command from the Lord, then we must believe that this is the Lord's will; and to humble ourselves under his mighty hand would mean that we would be obedient to his will to the extent of our opportunity and ability. Since the beginning of the harvest the Lord has been placing the savior in the hand of those who love his people through his wise and faithful servant. He has finished his course as the Lord's servant this side the veil; and now the Lord promises to turn his hand upon the "little ones." (Zech. 13:9) God is using them for a purpose.

The sickle of the harvest is the message of truth. It is also called the sword. It is our opinion that the Seventh Volume of STUDIES IN THE SCRIPTURES contains the message which is the instrument now to be used with which to reap the vine of the earth.

DANGER TO THE NEW CREATION

Commenting upon the enemies of the new creation, Brother Russell wrote (Z '05-215): "God's people should beware of pride as the world is very much plagued by this rule, always good and well backed by Scripture verses doubly harmful to those who are blessed with the light of present truth. This may seem strange. It may be reasoned that the receiving of so much grander views of God's character and plan would put away the thought of pride. But, if we are more dependent upon divine guidance, the more true to God and the less true of themselves. And this should be the effect always and ever; but, alas, with very many this is not so. Many get to feel that the knowledge of the plan of the ages proves them especially wise or great or good. They seem to forget that God hides the truth from the wise and great, that no flesh should glory in his sight. Beware of all such people! Sooner or later, unless they reform, they will fly the track entirely and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them—however much they may desire to be his faithful instruments, or his real or fancied ability who are thus afflicted with the spirit of pride or vanity. 'God opposeth the proud, but showeth his favor to the humble.' (James 4:7, 8) Everyone in the narrow way needs the strength of the Lord manifested in his behalf. The proud or haughty or self-willed cannot hope for this favor; "For the eyes of the Lord run to and fro throughout the earth to show himself strong in behalf of whose heart is perfect toward him."—2 Chron. 16:9.

HOW WE ASSERT GOD'S WILL

There are two general modes known by which the Lord's will toward us may be ascertained: (a) By his Word. (b) By his manner of dealing with us. To humble one's self under God's mighty hand means to know his will and to do it. God has expressed in his Word his will toward his children, saying, "Study to show thyself approved unto God." (2 Timothy 3:10)" The Finished Mystery" has given us the facts. (a) God's will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers have some ambition or pride in our heart, and this will show itself from his favor to the humble.'

THE DUTY OF THE HOUD

Those who have diligently sought to know the will of the Lord may see that now we are in the close of the harvest period. Probably only a few more months remain in which to prove our loving loyalty to the Lord. Thus the time is fully ripe for all the truly consecrated to declare the day of harvestance to the world; for God has promised, "Thus saith the Lord, I will sing a new song in harmony with his expressed will. (Isaiah 61:1-3) To humble ourselves now would mean to be obedient to his command, doing not in our strength, but in the strength of the Lord, so that our hearing the Lord and fulfilling we are in the last hour of the harvest of the Gospel age. Clearly, then, the command from our Captain comes to us, "Thrust in the sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe." (Rev. 14:18) If we sustain that this is a command from the Lord, then we must believe that this is the Lord's will; and to humble ourselves under his mighty hand would mean that we would be obedient to his will to the extent of our opportunity and ability. Since the beginning of the harvest the Lord has been placing the savior in the hand of those who love his people through his wise and faithful servant. He has finished his course as the Lord's servant this side the veil; and now the Lord promises to turn his hand upon the "little ones." (Zech. 13:9) God is using them for a purpose.

The sickle of the harvest is the message of truth. It is also called the sword. It is our opinion that the Seventh Volume of STUDIES IN THE SCRIPTURES contains the message which is the instrument now to be used with which to reap the vine of the earth.

SOME REASONS WHY

Some, as we learn, are having difficulty in determining whether or not "The Finished Mystery" is the Seventh Volume of STUDIES IN THE SCRIPTURES. Probably they have been disturbed in their minds by the fact that we are developing pride and ambition. With sobriety of mind and a prayerful attitude, let us consider some of the reasons why we have the Seventh Volume.

Revelation 16:1-17 has been understood by the consecrated for some time as indicating that there would be seven volumes
It shows that the Prophet Ezekiel was the prototype of the seventh messenger, and that the experience of Ezekiel have been marvelously paralleled and fulfilled in the experiences of Pastor Russell. Ezekiel's prophecy, heretofore a sealed book, is now made clear in the closing hours of the harvest. It confirms the Lord's promise of the "faithful and wise servant," and blesses him.

It proves that Pastor Russell's seven volumes of STUDIES in the SCRIPTURES were foreseen and foretold as the "thrice-doubled sword and its point," and shows how it should be used. (Ezekiel 21; Rev. 8; 8)

It shows that the clergy themselves have sown the seed of anarchy, and clearly outlines the reason why ecclesiasticism must perish.—G.819, 529.

It contains the message that will set the ecclesiastical heavens on fire.

The above are only a few reasons why "The Finished Mystery" is the long-looked-for Seventh Volume. If we believe that it contains the message which is the "point of the sword," and that the near ending of the harvest, then surely it is the Lord's will concerning his people that they should use it by giving it a wide circulation. Two editions are practically exhausted, and the third one hundred thousand is on the press.

What shall we do?

Some are saying, "I sincerely desire to know the Lord's will; but how may I know it?" We will answer, "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy path!"—Proverbs 3:5, 6.

What is the Lord's will? Trust and pray that the Lord will guide and comfort you. We may say that the Lord promises to guide us with his counsel, and afterwards to receive us into glory. (Psalm 73:23, 24; 32:8) We must not only trust him in our hearts, but acknowledge him and confess him before others. We must have full confidence that since we are his, he has the deepest interest in our welfare and happiness. So, we therefore will be sure that he will direct their paths in all things. He will not direct the path of any to the satisfying of their own selfish desires or wills, however; nor do we wish him thus to do. But he will direct according to his perfect wisdom and for the good of those whose hearts are pure. "Could it be the Lord's will that I should colporteur the Seventh Volume!" someone asks. We answer, "If the message it contains is from the Lord, there could be no doubt about what his children should do. It is not a matter of opinion, but a message from the Lord; and it must be delivered before the harvest. The Lord will be the guide and comforter. Perhaps the time for the deliverance of this word may be near. We must have full confidence that the Lord will give us the necessary powers to do the work."—Proverbs 3:5, 6.
God's purposes to give the members thereof a greater reward. Such test of necessity entails much testing. The question is, How are we receiving these trials or tests? If we permit the fiery trials to stir up in our hearts malice, hatred, envy, ill-will, fault-finding, criticism and strife, this means that we are not humbling ourselves under the mighty hand of God and learning the lessons as he would have us to. (Proverbs 28:25)

On the contrary, if these fiery trials are burning away the dross and working out in us the sweetness of character like unto our Master—namely, gentleness, kindness, patience, long-suffering, tender-heartedness and love—this shows that we are humbling ourselves under the mighty hand of God and profiting by it. Let each remember that since we are sons of God nothing can happen to us except by his permission, and that these trials are evidences of our sonship. (Hebrews 12:5, 8) Will God favor his child with ease of life? Shall he be ready to stand on the border of life? God, to the cause of righteousness and to the principles of his government is evidence of exceptionally fine character. God is dealing with the new creation with a view to perfecting their characters to the very highest mark.

If some of his children find themselves imprisoned or otherwise deprived of their liberty because of loyalty to him and his kingdom, let them rejoice, remembering the faithful men of old mentioned with honor by St. Paul. (Hebrews 11) God's mighty hand may press down hard upon us at times; and if so, we may be sure that we have need of the very experience. We may know that it is permitted that we may be prepared and made fit for the Master's use. We should watch for his providences and joyfully submit to whatsoever events he sees well to bring to us. For us the prophet wrote, "Blessed is the man whom the Lord correcteth to the dross and works out in us the sweetness of character." (Psalm 138:5) And thus we are to watch his mighty hand, that we might see what is his will concerning us.

It is to be noted that Jesus voluntarily submitted himself to the will of God, saying, "The cup that my Father hath poured for me, shall I not drink it?" (John 18:11) Likewise his followers should say: "If these trying experiences are necessary for me in order that I may be exalted to the position of joint-heir with Christ Jesus, then with joy I receive them." (Psalm 128:5) We must be prepared. And if so, we shall be permitted to reign with Christ in his kingdom. Then he answers, "He that hath clean hands, [meaning clean actions] and a pure heart; who hath not lifted up his soul unto vanity [another evidence that pride is an exaltation to the Lord and to all who partake of his spirit], nor sworn deceitfully [meaning deceitful to God, but to his servant] shall stand before the Lord and righteousness from henceforth; and who shall stand before the Lord and righteousness from henceforth?"—Psalm 24:3-5.

The temple standing on Mount Moriah was typical of the glorious temple of God. The Psalmist has here asked who will be exalted prior of that which is prepared. (Mark 10:40) Clearly, then, exaltation comes to those who willingly humble themselves under the mighty hand of God, that they may be shaped and prepared for that exaltation.

Again, the Psalmist makes the matter clear when he asks the question: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing of the Lord and righteousness from the God of his salvation."—Psalm 24:3-5.

The exaltation of each one of the Lord's "little ones" will take place in his due time. It will be impossible for any one to be exalted prior to God's due time, or in any manner except that which the Father provides. Through his prophet he said, "Lift not up your horn [power] on high; speak not with a stiff neck—[meaning] a stiff neck—a stubborn, wilful disposition—after he had been put down as a fool. He had been made a little lower than the angels, and honor was denied him. So he should say: "And I will be exalted to glory. Clearly, then, this admonition was given for the benefit of those who hope for exaltation because of the precious promises given by the Father. When James and John asked the Master for a position of honor in his kingdom he said to them, "To sit on my right hand and on my left hand is not mine to bestow. To whom shall I give it for whom it is prepared." (Mark 10:40) Clearly, then, exaltation comes only to those who willingly humble themselves under the mighty hand of God, that they may be shaped and prepared for that exaltation.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

The fourth and the last paragraphs of this article were reprinted from article entitled "Nehe­miah's Faith and Works," published in issue of December 1, 1905. The remainder was a reprint of an article also entitled "Nehe­miah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.

Ezra and Nehe­miah Teach the Law

This article was a reprint of that entitled "The Power of the Word of God," published in issue of November 15, 1899, which please see.

INTERESTING LETTERS

SAME BEAUTIFUL SPIRIT IN THE TOWER

DEAR BRETHREN:—It has been a source of wonder, as well as a great pleasure, to me to note the continued purity of The Watch Tower articles, as well as that of their beautiful spirit. No one could tell by reading The Watch Tower that Brother Russell was not editing it as of yore.

J. H. L. (This is the leading article—The Closing Work of Harvest—is most timely, stirring, and pointed. I believe every word of it; and it deserves the most careful and honest study.)

We are studying the Seventh Volume here to great profit. How do we thank the Lord for this further proof of his watch-care and love for us! Nothing will arouse us except the TRUTH, and nothing does arouse us like this blessed "point of the sword."

Har­vest Siftings, Part 11, has just fallen into my hands, and I am now glad it was gotten out, though it was my thought that "Light after Darkness" needed no reply. The spirit breathed by every line of the latter was its own condemnation. It is the very spirit we have been trying to get away from for forty years.

I am, your fellow-servant,

O. L. Sullivan, N. J.

Encouragement for Volunteers

GENTLEMEN:—I am a salesman; and walking into the Post Office of Charleston, Iowa, recently, I noticed a rack containing literature, about which was inscribed "Take One." Of course, in this day such a sign is about extinct. But I allowed my curiosity to be reasoned with, and took one. This sheet was Vol. IX, No. 3, of True Bible Students Monthly, treating the subject "Why Do the Nations War," etc. Greater articles than those contained therein are not to be found. It is convincing to the core, not on account of highly manufactured phrases of a rhetorical nature, but honest, pure, and cross-examined truth. Its equal cannot be found, and that I may
be more familiar, and understand the real ways, causes, and effects of proven success, do I wish to make purchase of the works therein mentioned.

Wishing your organization the success of divine power, and knowing that it shall be a beacon light to all when the people come to understand, I am a faithful pastor and confident in you.

F. G. B., Iowa.

WOULD NOT MURMUR AGAINST GOD

DEAR BRETHREN IN CHRIST:—

I feel that I have a greater appreciation of divine arrangement after considering our prayer meeting text last night—"Thou shalt not tempt the Lord thy God!"—I first thought it was a warning to the children of Israel, but upon the subject, I see what a wonderful illustration there is in it for all of us, especially at this time under present conditions. The words of our text you will recall are quoted by our Lord hereafter, but from our late dear Brother have I been reminded that the children of Israel "tempted God" through lack of appreciation of divine blessings. God had led them for forty years; He had fed them with Manna during this time and at the close of the forty years they should have appreciated divine favor. Finally, they were about to enter Canaan, through the type, we have read that Pastor Russell in his comments has pointed out that idolatry refers to "self, wealth, pride, ambition, ease, glutony, drunkenness, denominationalism, etc." while fornication is "fellowship in spirit with those who love not the Spirit of the Lord, but obey the lusts of the flesh." Upon that subject, I see what a wonderful illustration there is in it for all of us, especially at this time under present conditions.

The result was they were bitten by that old serpent and died. This is where our appreciation comes in that we should be careful of the way we read and reread, as we have done, and I think it is just what I need at this time, because I plainly add, "Brother left us tempt Christ." The comparison is clear. Now as we draw nigh the end of our forty years of great blessing, having been fed with the true heavenly manna all this time, are we going back on our consecration vow, becoming idolatrous, fornicators and murmurers against divine arrangement? If it is as we read, it comes as just as certain and the judgment just as sure as in the case of the children of Israel; they were "stung," and the result was death. Shall we after enjoying these blessings for so many years, lose our appreciation of divine blessings and favor by allowing ourselves to murmur, that which we are so strongly warned against in this text, and which if we do, tempt God? If so, the sting of death will be our portion; the second death in our case. "Wherefore, let him that thinketh he standeth take heed lest he fall." I rejoice because I still have this appreciation of divine favor and pray for myself and all the dear "household of faith" that the Lord's Spirit shall prevail everywhere in the hearts of his children.

Am closing herewith draft for Good Hopes from myself and family.

Yours in the one hope.

H. B. M., Minn.

TRANSFORMING POWER OF THE TRUTH

DEARLY BRETHREN:—

We greet you in the name of the Lord Jesus Christ, the great and faithful Shepherd of the flock. We wish to assure you of our fervent love for you and our confidence in you. As the night draws on space we are trying to do what we can to point the many, many sad hearts to the silver lining in the clouds; and we rejoice to see that the dear Heavenly Father is able to use even us in a little way to rekindle the light of hope that is burning very low in the hearts of some. We shall relate a little circumstance that has recently come under our observation.

A man whom the writer knew to be a desperate character had been furnished some tracts and Volume I., STUDIES IN THE SCRIPTURES. Immediately he became interested, and has made several inquiries about certain features of the plan of salvation. Recently he made us a visit, and seemed very restless. I knew there was something he wished to tell me, but of course did not know what it was. Suddenly he turned to me, and said he had something he desired to tell me. Then he cut and spliced the cards and told his wife about it. He had planned to carry out everything he had been taught. "But the word of God has always been a great source of inspiration to me; but alas! much to my own hurt, I did not always follow them; and wherein I failed thus to do, I have always suffered a great many trials, which have been largely brought about by my own wilful conduct.

I am thankful for the many words of consolation which come through THE WATCH TOWER so often, and asking an interest in your daily applications at the throne of grace.

Yours in the blessed hope.

H. B. M., Minn.

THE WATCH TOWER

MY DEAR BRETHREN:—

Greetings in the glorious name of our Bridegroom and King, and favor from his gracious hand! Ever since our dear Pastor, of precious memory, left us, for a place with
November 15, 1917

THE WATCH TOWER

OUR LORD. I have watched with keenest interest the course of those who have left in charge of THE WATCH TOWER, that rejoices my heart and expresses to you, my brethren, something of the deep appreciation I feel for the loyal humble spirit you have always manifested in this work.

Knowing some of you personally impresses me with a fuller appreciation of your services. THE WATCH TOWER brings exactly the same kind of food to the "Household" as our Lord sent by the hand of "that faithful and wise servant." We know where it comes from, my brethren, for no other being in the universe ever served his hungry sheep and souls! Truly he is still leading us "in green pastures and beside still waters." Praises throughout the ages of eternity to our "Good Shepherd!"

Have just read the leading article in July 1st Tower and couldn't express my heartfelt desire to say, Thank you, my brethren, God bless and keep you, protecting you from the spirit of evil that is now king throughout the earth and which as a mighty giant is seeking to hurl his poisonous darts into the hearts and minds of God's dear saints.

Your sister by his grace,

Mas. C. E. K., Texas.

EXPRESSIONS HEARTY CO-OPERATION

DEAR FRIENDS:

Perhaps we have been slow in writing you an assurance of our continued support of the SOCIETY, and of those who are in full harmony and cooperation therewith; but we now do so, and that most heartily. We have good reason to believe that much of the matter appearing in all the late issues of THE WATCH TOWER is from the pen of our beloved President and from those in harmony with him. These messages of hope, love, comfort and good cheer are pure, enabling and elevating, and cannot be the product of one blinded to righteousness.

Before the recent Pittsburgh convention (Sept. 29-Oct. 2), the secretary was instructed by the class here to make known to you their decision regarding the controversy about the SOCIETY's management, which was reached by earnest prayer and careful consideration. They recognize the Lord's favor and blessing abiding with Brother Rutherford. Even if there were any misgivings at all, the lovely and memorable experiences at the convention entirely dispelled them. While the writer was compelled to be absent from the love feast on account of a sick brother, he felt, from the description given by the dear brethren present, that the Lord's presence and Spirit were never more clearly shown.

Therefore, dear brethren, be assured of our love and devotion to you, as a part of our Lord's household.

Sincerely yours in him, W. Jones, New Kensington (Pa.) ECCLESIA.

WATCH TOWER A "TOWER OF STRENGTH" 

DEAR BRETHREN:

We, the Peru Associated Bible Students, do hereby extend to the dear brethren in the Bethel Home and all connected with our love and best wishes; and furthermore wish to pledge our hearty co-operation in your Lord's service in whatever capacity we may be called upon to serve. We wish especially to thank the management of THE WATCH TOWER publication—surely it is a "tower of strength," doing a grand work for the Master.

In conclusion we pray that the dear Lord will give you the needed strength to carry on the grand work still to be done.

Yours in the Master's service, PERU, (Ind.) ECCLESIA.

QUESTIONS RELATING TO VOTING

A. No. It was suggested to write on the back of the proxy for convenience and the saving of paper.

Q. Does the By-law, Section 2, published in the November 15th, 1916, page 291, already suggest the recent disagreement as to who constitutes the legal Board of Directors?

A. No. It particularly relates to those who oppose the message of the kingdom, as set forth in STUDIES IN THE SCRIPTURES, who deny Brother Russell as "that servant" and who are in harmony with the purposes and work of the SOCIETY. The substance of this By-law was suggested by Brother Russell in 1911. A By-law intending to cover the point was passed at Pittsburgh on January 6th last, and approved by the Board of Directors, January 19th, and was since slightly amended, as published.
The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Romans 13:12; Matthew 5:14.

There is a depth of meaning in these words that the human mind cannot comprehend. This was especially true with reference to the statement of the Master when the disciples heard him say, "You are the light of the world." This is not a literal truth, but designedly so. It is not an accident that the sun and moon are symbols; for in proof that light is a symbol of Spirit. In the fuller meaning of his words; for the holy Spirit was not then given. Only the new creature in Christ can have an appreciation of the meaning thereof, and the extent of appreciation is in proportion to his spiritual development.

In all the languages of the earth, light is a symbol of truth and life. The sun is the great light of the earth, and sustains a relationship to the earth and its products designedly analogous to that of God to the universe. As all light of the earth emanates from the sun, so all truth and life proceed from God. As light is adapted to the eye, so truth is adapted to the mind; and in proportion as we perceive and receive the truth, the light increases in our lives. Beginning with the sun and tracing out the analogy we find that all nature is really symbolical. This is not done by accident, but designedly so.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Romans 13:12; Matthew 5:14.

If Jesus was the Light of the world, why did he say to his disciples, "Ye are the light of the world"?

In answering this question we recall the words of the Master (John 9:5): "As long as I am in the world I am the Light of the world." When Jesus said, "Ye are the light of the world," he spoke prophetically; for it was the Christian to sense in whom the Son of God had been

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Romans 13:12; Matthew 5:14.

In all the languages of the earth, light is a symbol of truth and life. The sun is the great light of the earth, and sustains a relationship to the earth and its products designedly analogous to that of God to the universe. As all light of the earth emanates from the sun, so all truth and life proceed from God. As light is adapted to the eye, so truth is adapted to the mind; and in proportion as we perceive and receive the truth, the light increases in our lives. Beginning with the sun and tracing out the analogy we find that all nature is really symbolical. This is not done by accident, but designedly so.

The antithesis of light is darkness. It symbolizes evil, wickedness, sin, and everything that is undesirable. Light, therefore, is a symbol of righteousness, truth, life, and the blessings incident thereto.

RIGHT TO LIVE LIMITED

One of the privileges of the Christian is that all righteousness be having the right to live. Truth is the expression of righteousness. Hence it follows that all must have the truth before they can know the way to life. As an illustration: The sun is a great light which gives light to the earth and life to the earth. The sun is a symbol of Truth, righteousness and development of plant life. Plants will not grow and flourish in darkness, but will wither and die. So it is with all who have life—they must have the light from the Great Light. The Scriptures describe Jehovah as a "Sun" (Psalm 84:11), as a "consuming fire" (Hebrews 12:29), and a great light, in whom is no darkness at all. (1 John 1:5) God is the origin of light, and is therefore the origin of life. Where the sun shines, darkness flees before its rays. Where the countenance of Jehovah shines, darkness flees and unconverted hearts flee away. To this the Apostle referred when he said, "Times of refreshing shall come from the presence [face] of the Lord."—Acts 3:19.

THE GREAT LIGHT

In the Genesis account of creation we read that "God made two great lights; the greater light to rule the day and the lesser light to rule the night: he made the stars also." (Gen. 1:16) The stars here symbolize that class to which Abraham belonged. Abraham had little light, but great faith. The moon symbolizes the Mosaic law given to the Jews, to the exclusion of all others. Since the time of Adam, darkness of sin and darkness prevail over the earth, and great darkness over the people. To the Jews God gave some light through the terms of the Law Covenant, which is symbolized by the moon. As we know, the moon does not give forth its own light, but reflects the light received from the sun. And so it is with the Law Covenant. It could not be appreciated by those living prior to the opening of the Gospel age. The law reflects the light from the Gospel of Messiah's kingdom, which Gospel was first preached to Abraham. (Galatians 3:8) Only those who have received and accepted the light of the Gospel of Messiah's kingdom can now appreciate the light coming from the Law Covenant, which foreshadows better things to come.—Hebrews 10:1.

GREATER LIGHT

At the close of the Jewish age there came into the world Jesus, the Son of God. Although born under the Law Covenant, he was greater than the law. Being a perfect man, he could comply with the terms of the law. He did, and thereby fulfilled the fullness of the God's great plan. From Adam to Jesus there had been no true light in the world whatsoever. When Jesus came he declared, "I am the Light of the world." Again the Scriptures record of him: "He was... (355-356) [6174]
I, as relating to the Apostle, Galatians 5:19-21. God came more information than it was lawful for him to tell. (2 Cor. 12:1-5) Two things he states positively; namely, “The night is far spent” and “The day is at hand.” The “night” here refers to the long period of sin and death prevailing from the fall to the establishment of the Messianic kingdom. As this condition was present, many great dark nights had passed; and since he wrote these words, more than 1800 years additional have passed away. So the Christian today has the privilege of standing in the very dawn of the morning, when the light of the kingdom is breaking upon the earth and soon will shine forth in its resplendent glory. “The day” that “is at hand” is the thousand-year day of Christ, during which the Sun of Righteousness shall shine with healing in his beams, bringing light and life to all of the group formed as God’s people in the wilderness of life. The Apostle described what “is at hand,” so far as we can appreciate it, as the new dispensation—any and all things that are out of harmony with truth and righteousness. The Apostle Paul enumerates some of these specifically, as follows: Fornication, idolatry, witchcraft, heresies, envyings, murders, drunkenness, revellings, and such like.—Colossians 3:5-9; Galatians 5:19-21.

These works of darkness also include self-seeking, a superlative degree, selfishness and injustice. The light-bearers cannot walk in them, but rather have put into practice, as the Apostle Peter foretold they would: “That ye may be catching that every light-bearer should be a servant of the truth. We are also to have on the breast-plate of righteousness. The breast-plate fitted over the vital organs—heart, etc. This signifies that we are protected in our inwardness, our very hearts, by the righteousness of Christ. To have the ‘feet shod with the preparation of the Gospel of peace’ means that we should see to it that the fiery trials that come upon us should not make us resentful, but rather that we should cultivate peace under all circumstances, that we might not be burned with these fiery trials. Above all things, the taking of the shield of faith, means to know the Word of God and to rely upon it; and to ‘take the helmet of salvation,’ symbolical of an intellectual understanding and appreciation of the Word of God, and “the Sword of the Spirit,” means to have the Word of the Lord and be trained, as a good soldier, in its skillful use.

It will be observed that the Apostle enumerates six parts of the armor; whereas the panoply of a Roman soldier consists of seven parts; and as he did in the case of the great graces, which fitted over the front corner of earth’s impurities, and dispel such from his own life. Continuing, the Apostle admonishes, “Walk honestly as in daytime, not in darkness, nor in slothfulness; but in the light of that day of Christ—the day of the reign of Messiah in righteousness. While we are not fully in that day, yet the new creation should live as nearly up to the perfect standard as possible. “Honestly” means to be honest in business matters, honest in matters involving our neighbor, to our family, to our brethren, and honest in everything in connection with his service. Honesty is the result of light. Furthermore, the Apostle says, “Not in rioting and drunkenness.” Evidently he does not refer here to the grosser sins which these words imply, but to the more refined from the world’s standpoint—things which we would term indulgence in time-killing, intoxication with money-making, or with any earthly thing that would draw our attention away from the Lord and his service. Then he concludes his argument with the strongest and most important exhortation, saying, “Avoid strife and envying.”

When the Apostle says that those in the things previously mentioned by the Apostle would injure himself particularly. But one who indulges in strife and envy shows a bad condition of heart which might bar him from the kingdom, and which might result in injury to his spiritual development. These are fruits of the flesh; and in proportion as we yield to such improper desires, in that proportion will the flesh prosper and the new creature languish and draw near unto death. On the contrary, the sons of God are to seek more and more to put on the armor of God, that they may be fitted over the head with the helmet of salvation, the breast with righteousness, the feet with peace, the hands with the truth, and the whole with the armor of God.

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The nations are growing weaker, and soon the various factions that are at war may be entirely destroyed. Doubtless then the various elements—the financial, political and ecclesiastical—will be saying, "Peace!" and temporary peace will be established by the united action of the Papacy and the Protestant churches and the kingdom of this world. But they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.—1 Thessalonians 5:3.

THE GREAT COMPANY

The Scriptures point out that there is another class of Christians who love the Lord, who love to be associated with the church, but have only a small measure of light. Because of this, the light lest it should bring persecution upon them. These are consecrated to the Lord, but have only a small measure of his Spirit. They are described by the Master as those whose lamps are empty of oil, or whose supply of oil is running low. This means that their supply of the spirit of truth is nearly exhausted. They do not fully appreciate the value of the whole armor of light. They do not possess the zeal peculiar to the Lord's house (Psalm 69:9); but being overcharged by the cares of this life and fearing persecution and suffering, these believe that they can best pursue a more moderate course and refrain from actively testifying for the Master and his cause. These may be said, therefore, to be not walking in the full light, not applying their privilege to the full extent.

Doubtless some of this class are in present truth, and some among the Babylonish systems. The Psalmist describes them thus: "Thus sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebell ed against God's Spirit, and went out in opposition to the word of God's word, the conviction of the highest." (Psalm 107:10, 11) The Lord Jesus describes them as the "foolish virgin" class, who are aroused to their privileges too late to have their vessels filled in time to enter into the kingdom.—Matthew 25:1-13.

THE LESSON FOR THE CHURCH

Thus we see that the work do not understand the Christian because they never had the light, and that the great company do not see and appreciate present truth because their light is burning low. The lesson then that we should gather is to keep our lamps trimmed and burning. Or, to use another figure, we are to give ourselves to the words of life contained in God's Word, that we may come to an exact knowledge of the truth. Whether the error be of one doctrine or conduct, it must be purged away, so that the pure light of divine truth may shine out as clearly as possible through our daily lives. This evidently is what Jesus had in mind when he said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16.

The light cannot shine out brightly to the glory of God unless our lamps are cleaned, trimmed and brightly burning. Some of the Lord's dear children seem very indifferent to the matter of trimming their lamps and letting their light shine. They have a small measure of light, and some to keep them both together. As a result, their light does not shine brightly; for the vessel is darkened by the error. Again, some may have the light, but fail to let the truth have the proper place or effect upon their characters; and so the light in them is very dim, because of the uncleanness of the medium through which it passes. The admonition of the Scriptures should be kept in mind: "Light is sown for the righteous." (Psalm 97:11) The Apostle referred to the proper condition of the light-beamer which will be known as the "Saints" and as "the ancients." This will be understood and known by all men." The world cannot read and understand the Bible; but they can read and understand one's daily life. Again, the Apostle said, "We are made a spectacle [literally, a show or theatre] for men and angels." Therefore the eyes of all are upon us. The light of the world, whether once more burned and held in its proper place now, or whether you oppose the words of Scripture to a system, it is drawn nearer and nearer to the end of the harvest. Now the Seventh Volume has come to us; and it throws a great flood of light upon Revelation and Ezekiel, in harmony with what is contained in the first volume, The Study of Jeremiah. Shall we not take this as a favor from the Lord, and as the fulfillment of his promise?

PRIVILEGES NOW GREAT

When first we read the STUDIES IN THE SCRIPTURES and rejoiced in the light there found, we learned through their author that there would be seven volumes. We have looked forward with joyful expectancy to the coming of that time when all of us would have an opportunity to gain the harvest. Who now can fail to see that the harvest field realize that we are drawing nearer and nearer to the end of the harvest. Indeed, some good, conscientious, fully consecrated brethren at first opposed it. When the Vow was first published by Brother Russell a certain sister found many objections to it; but being desirous of doing the Lord's will she called upon a brother to point out to her where it is advantageous for one to take the Vow. There followed a conversation between them, about as follows: "Sister, do you see anything in that vow that is out of harmony with your consecration to the Lord?" "No," she answered, "I do not." "Do you see anything in it to which the Lord's house would object?" "No," she answered, "I see nothing in it to which the Lord's house would object." "Ah, yes!" she exclaimed, "I see many things in it to which the Lord's house would object." "Then," replied the brother, "if you oppose the Vow would you not be agreeing with the devil and disagreeing with the Lord?" She at once saw the point.

Now suppose we apply the same rule to "The Finished Mystery," Volume VII of STUDIES IN THE SCRIPTURES. Let us ask ourselves, Is there anything in it contrary to the message of Messiah's kingdom and the great doctrine of the soon to come new world order? To this we must answer, No! Is there anything in it to which the Lord's house would object? To this we must answer, No! Is there anything in it to which Satan would be opposed? To this we must answer, Yes! Satan's mask and exposes a system which Satan has built up by blinding good Christian people. It shows that the great Papal system is Satan's counterfeit of Messiah's kingdom. It shows that the Romanish system is the "mother" described as a harlot and that is known as the "mother of harlots and daughters." It shows how these together constitute "Babylon" and how they have made "drunk" the kings and rulers of the earth. It shows how the evil spirits have operated and been opposed to opening the pathway and the means of reaching the "temple" condition beyond the veil.

"THIS HONOR HAVE ALL HIS SAINTS"

Has not this light that has fallen upon our pathway thrilled our hearts with joy in proportion as we have appreciated it? Surely, then, great are our privileges now, not only to feed upon this additional food, that the Lord has given us,
NEHEMIAH ENFORCES THE LAW OF THE SABBATH

[This article was a reprint of that entitled “Nehemiah’s Correction of Sabbath-Breaking,” published in issue of November 15, 1899, which please see.]

MY REDEEMER

“When first I heard the tidings how God’s beloved Son Designs to bless the fallen since Adam’s race begun,
What could I do but praise him—make vault of heaven ring!
And own him as my choice—Redeemer, Lord and King!

“O Rose of rarest odor! O Lily white and pure!
O Chiefest of ten thousand, whose glory must endure!
Then more I see thy beauty, the more I know thy grace,
The more I long unhindered to gaze upon thy face!”

[6177]
THE ADVENT OF THE MESSIAH

DIVINE PROTECTION AND DELIVERANCE

[With the exception of the following paragraphs this article was a reprint of an article entitled "The Feet of Him," published in issue of December 1, 1911, which please see.]

DEC. 30.—Quarterly Review

NATURAL ISRAEL TYPICAL OF SPIRITUAL ISRAEL—GOD'S CARE AND PROTECTION OF THE NATURAL ISRAELITES ILLUSTRATIVE OF SPIRITUAL BLESSINGS TO THE CHURCH—PERILOUS TIMES OF THE EVIL DAY—COMFORTING WORDS OF LIFE—WARNING SOUNDS AND WHOLESALE COUNSEL NECESSARY.

"With Jehovah there is loving kindness, and with him is plenteous redemption."—Ps. 130:7.

This lesson is intended for a review of the history of the children of Israel during the period covered by the last quarter's lessons, namely, about two hundred and seventy years. We realize that natural Israel was typical of spiritual Israel, and the experiences which came to them illustrated the experiences of the church. The spiritual Israelites, therefore, receives much instruction by carefully noting the history of the natural Israelites, and can enter more heartily into their experiences and rejoice with them in their songs of deliverance.

It is suggested by those who arranged the lessons that we read the 139th and 124th Psalms. These psalms are indeed beautiful, and suggest the loving kindness and protecting power of Jehovah over his faithful children. We, as spiritual Israelites, realize that we are still in the land of the enemy, and we know of no more fitting psalm for the present time than those contained in the 91st Psalm which have been an inspiration to the church throughout the many centuries of its existence.

In the midst of the "perilous times" of this "evil day," and of the attacks of prophets and apostles pointing out snares and pitfalls and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the existent and the assurances of divine protection and care and personal love!

We call to the gracious promises of our Lord—"The Father himself loveth you;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" and "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him: . . . And my Father will love him, and we will come unto him and make our abode with him. . . . Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."—John 16:27; 14:21, 26, 27; Luke 12:32.

TIMELY WARNINGS—WHOLESALE COUNSEL

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the cross needs to heed the Apostle's warnings—"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand;" and again, "Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it," and fear also "the woe which shall come upon us, if we continue long lukewarm;" and "If any man hear my voice, and keep it, he shall not be con­sumed but shall be saved."—Heb. 4:13; Heb. 3:1; Matt. 24:12; Rev. 2:22.

INCREASED OPPORTUNITIES FOR SERVICE.

Many years ago Brother Russell proved from the Scriptures that a federation would be formed between the various nominal church systems, and that this federation would cooperate with the civil powers in the exercise of control over the people. This federation is now practically an accomplished fact. In December, 1859, a great mass meeting in Hall No. 1, New York City, Protestant and Catholic ministers and Jewish Rabbis united in an effort for Bible study, the people. This federation is now practically an accomplished fact.

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It is apparent that the nations of earth are hopelessly divided on political and military issues, and that their only hope of establishing peace is by the intervention of ecclesiastical powers. The head of the Papal system has already made overtures to the civil powers, looking to the establishment of peace. The Mazzah of the Jews made further overtures to this end, and that the "nobles" of the Protestant systems will join with him, and that as a consequence these ecclesiastics will be given more prominence by the civil powers.

The Scriptures foresaw this unifying federation and repeatedly called the attention of THE WATCH TOWER readers thereto. As far back as 1895, in an issue of THE WATCH TOWER he set forth that John the Baptist and his experiences were typical; that in the antitype it would probably be the privilege of the consecrated, before the close of the harvest, to call attention to the tacit union and concurrent action of the church systems and civil powers of the land; that this would be dis­pleasing to those in authority, especially to the ecclesiastics; that the proclamation of the Holy Spirit, through various elected, calling attention to this unholy alliance, would probably bring upon them certain trying experiences and would be a great honor to everyone joyfully participating in this work.

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The Advent of the Messiah—Volume VII of Studies in the Scriptures—without question contains an exposition—such as never before published—of the evils committed by Babylon, of the unrighteous relationship between ecclesiasticism and civil powers, the effect that a knowledge of these facts will have upon the people, and how Babylon's fall will be accomplished. The Watch Tower subscribers are familiar with the further fact that Brother Russell as the Laodicean messenger repeatedly emphasized the fact that there should be a strong, vigorous witness of the truth to the world in the last days of the church's experiences this side the veil, and that the giving of this witness to the truth would probably result in the re­circulation of the antitype of the prophecy concerning the message which given will constitute a rebuke to Babylon.

In harmony with this conclusion the Scriptures also show that the "vine of the earth" must be gathered, and the juice must be squeezed out of the grapes, constituting this "vine of the earth." Since the Lord has shown that this message must be given to the church nominal, and since this message is contained in the Seventh Volume—"the point of the sword"—the question now is, Who of the consecrated will join in using that point? Everything leads to the conclusion that the dark night methods of the unholy federation, in which no man can work, is rapidly approaching and whatever work is done with reference to harvesting the vine of the earth must be done quickly. To this fact the brethren throughout the country are aware. Many are very anxious to enter the field and to spread far and wide the message contained in Volume VII.

We realize that many of the colporteur brethren were compelled to leave the service in 1914 because they had used all their worldly substance in the great work accomplished that year. The Watch Tower subscribers had always relied upon to provide the means to accomplish his work, and now he has put it in the heart of a dear brother to come forward with a contribution to be used especially for the suffering of Babylon. This fund can be used to aid those colporteurs who have had their work previously been hindered because of their financial condition. The Society has adopted what is believed to be the most economical plan, which will enable the greatest number with this small means to again engage in the colporteur work. The plan is that one hundred copies of Volume VII will be billed to each colporteur who needs assistance to get started in the work, free of charge, and that
December 1, 1917

THE WATCH TOWER

(365 366)

the sale of this number will give to such a colporter a work­
ing capital on which he or she may go ahead in the work
and continue it until the finish. By this method we believe
that fully a half million copies of The Finished Mystery
may be placed in the hands of the people by the end of
the year. We therefore suggest that everyone who desires to
engage in the colporteur cause of their financial condition, and who by reason of the aid
above suggested could do so, write us immediately for terri-
ory and for further instructions. The time seems opportune
for the great drive that will divert the symbolic waters from
Mystic Babylon, and thus hasten her downfall, preceding the
full establishment of the kingdom of peace. The Psalmist
declares that God will grant to his saints the privilege and
honors of declaring these judgments written in "The Finished
Mystery," which he then approved

Surely the saints beyond the veil have a keen interest in
the conclusion of the work, and every saint: this side the
veil will have a keen interest in that work. We believe that
all the censurated will appreciate the privilege of now par-
ticipating with gladness of heart in this laboring. The time
is at hand. Our response ought to be great. Let not the few
with might what their hands find to do, laboring diligently
while it is called day. A little while and we shall finish our
course and by his grace be permitted to have the Lord's ap-
proving smile and be forever with him.

INTERESTING LETTERS

THANKFUL FOR CONTINUATION OF HARVEST WORK

Dear Brethren,—

We believe we would be remiss in our duty and obligation
to you and to our dear Lord, if we did not make known to
you our determination of continued steadfastness.

Let us take this time and manner to assure you of our sympa-
thy and to express our gratitude for your loving service. In
the most loving spirit we make the suggestion for the con-
tinuation of the work, and are sure our dear Lord's
blessing will be on all who share in this service.

With much Christian love, WINFIELD ECCLESIA.—Rns.

VOTES THE SUGGESTION

Editorial Committee, The Watch Tower,
Brooklyn, New York.

Dear Brethren,—

My attention is just directed to the suggestion in "Har-
vest Sittings Reviewed" reading as follows: "Would not
Brother Walter Page, a former vice president, make a much
better President than Brother Rutherford?"

As I am the only Brother Page who ever served as a vice
president of the Society I presume I am the one referred to,
although my name is not Walter but William. Under exist-
ing conditions I emphatically veto the suggestion, and
among other reasons are the following vital ones:

The President of the Society must need be of tested,
proven financial ability to handle its various important busi-
ness transactions.

He must be an able public speaker to properly present
the object and work of the Society in its public meetings.

I do not possess these essential qualifications and Brother
Rutherford does; and in addition our dear Brother has a
rounded, developed Christian character (the most essential
factor) and understanding the work of the Society and
having it well in hand, he is in my judgment the Lord's best
qualified agent to continue in charge of the interests and
work of our Society.

Yours in our dear Redeemer, W. E. PAGE.—Troya.

GOD'S ARMOR THE ONLY PROTECTION

Dear Brethren,—

Since reading in Volume VII, page 126, the paragraph
that states God may soon allow the minds of many of his
little ones to become an open battleground upon which the
fallen angels shall be doubtless, I have felt compelled to tell
you that I have been tried along this line. For some time be-
fore I knew anything of the Seventh Volume I had several attacks.
the memory of which makes me shudder. It seemed as if
something were pressing upon me and forcing me to doubt God.

I struggled against the malignant influence. God did not
seem to be anywhere at all. In awful fear and anguish I
went to the Word of God and pleaded for his promised help.
If it had not been for divine aid I would have lost my mental
balance, but God showed mercy to me. God's grace proved far
more efficacious in this case than in any previous one. A
new attack proved less severe than the former. Still the tight
feeling about my head remained. It was very harassing and
had a depressing effect and I struggled to get rid of it. At
last I concluded to allow God to have his own purpose and that I had better count it a "light affliction which is but for a moment." After submission to the will of God, I read the aforesaid paragraph in Volume Seven. It came to
me with strange force and almost scared me, but the peace of
God through faith in the Father's power came to me and now
I am no longer troubled with the gripping feeling in my head.
When I cried to God for guidance he brought clearly to my
notice the armor of God for the mind, mentioned in Ephesians
6:17. Day by day, I put on these different pieces, and the
result is wonderful. Please pray that I may continue to do
so. This is my only safe-guard. I may not have been as
faithful in the past as I ought to have been, and perhaps that
is why the adversary came so close. "Now thanks to God who giveth us the victory through our Lord Jesus Christ"

"He will not suffer us to be tempted above that we are able,
but will with the temptation also make a way of escape that
we may be able to bear it." The Morning Resolve, the Vow
and the Manna are a great help daily.

Your sincere sister in Christ,

J. M.

LOVE AND ZEAL NEVER MORE MANIFEST

Dear Brethren in the Lord:—

During the twenty-three years I have enjoyed the "present
truth" it was my blessed privilege to visit the Bible House
in Allegheny from time to time, remaining three months dur-
ing the summer of 1902; and after the
move to Brooklyn, I came to the "Bethel" several times a year, and while living in Philadelphia, during 1910, 1911, I
spent the first Sunday in each month at Brooklyn. During the
past four years, and especially since our dear Brother Rus-
sell's death, I have been almost daily at the Bethel Home.
In view of the foregoing I believe I am in a position to say
for your encouragement that never in all these twenty-three
years have I witnessed more harmony, more love, more fer-
cy, and more joy in this service than here in the service of the
Spirit, than is manifested among the dear friends in the
"Bethel" at the present time. This seems to be a very strong
evidence of the Lord's favor and blessing upon the manage-
ment and upon the faithful co-laborers at the Tabernacle and
in the home.

After considerable thought upon the matter, I am firmly
convinced that the opposition to the present management is
but a subtle effort of the adversary to "throw dust" into the
eyes of the Lord's people to prevent them from parting the
publication and circulation of the Seventh Volume, if possible.

And why should there be any objection to the Seventh
Volume on the part of anyone? Who is most interested in
its suppression? Is there anything in this volume which the
Lord would disapprove? Surely not! Is there anything in it which Satan would wish to oppose? Yea, verily! For does it not lay bare the evils of his gov-
ernment; and will it not cause the complete overthrow of his
kingdom, when once the truths of Revelation and Ezekiel are
fully comprehended by the people, after "a stone has been
bound to the book and it has been cast into Euphrates"—
Jeremiah 51:60-64.

A similar ruse was employed by the great adversary in
1905. Ostensibly, the opposition was directed against the
Vow, and our beloved Pastor made the target of every
manner of vilification at that time; but the real issue was
true about "The Covenants!"

In the Seventh Volume: it was my privilege some years
ago to suggest to the Society the title "The Finished Mystery," which he then approved as "very good." And the fact that this very title was selected and used by the Society is strongly convincing to my mind that our beloved Pastor
beyond the veil has supervised the writing and publication of this work.

So much for the title.

And what is the internal evidence? Let each one read for
himself and ask the question, "Could anyone have so clearly
and harmoniously revealed the hidden things of God except
the hand of the Lord had been upon him? Nay, verily! it
would have been impossible! THE FINISHED MYSTERY
is indeed the "seventh plague," and IT WILL DO ITS WORK! As
for myself, I want to have a little share in bringing about the
"Fall of Babylon."

Pray for me, that I may be faithful even unto death.

With Christian love, Yours in "that blessed hope."

GERTRUDE W. SEFFERT.—N. Y.
THINKS THE SUGGESTION A GOOD ONE

DEAR BRETHREN:—

I was glad to see your recommendation that all the brethren give a copy of Volume Seven to their relatives and friends this Christmas, and thus have a share in accomplishing The Fall of Babylon. If The Watch Tower subscribers would each purchase a copy of Volume VII (which are offered at half price, 30c each, plus expressage. In lots of 10), that would mean at least 500,000 copies of The Finished Mystery distributed this Christmas time! Some can give more than this copy. 

Am now boarding with a Catholic family, and they ask me many questions. They seem to have hearing ears. With Christian love, yours in his service,

ANNA J. GILLESPIE—Queens.

CONTINUED APPRECIATION OF VOLUME SEVEN

"How can I keep from singing? 

I live to see the Seventh Volume of the world's most blessed book. I regard it as a chariot of the living God. The heart is to be the chariot of the living God. The heart is to be the chariot of the living God. Since I was born, never was there a more precious completing volume. The heart was graciously opened to the world the day Volume Seven was placed in my hand. Thank God for this book and for the loving labors of every hand that have contributed to its publication."

J. P. W., Ky.

"What a rich legacy our dear Pastor has left behind him! And I wish to express my thankfulness and appreciation to each one of you who had any part in getting this volume out, and more than this, I pray that each one may be granted a special blessing from the heavenly father as a reward for their labor of love for the dear saints everywhere."

R. A. W., Conn.

"Have read with deep interest and profit the illuminations of Revelation and Ezekiel. How wise and so wonderful that God should thus hide these things until these great institutions should have served his purpose and demonstrated to the astonished world the subtle and deceptive power of the adventure. How glad we are that his end and complete binding is so near at hand! May this fact and the glorious era of peace and good will to follow, stimulate us all to greater zeal and faithfulness until our change come."

R. L. Ont.

"My heart burned (glowed) with love as I eagerly read from 'To the King of kings and Lord of lords,' then the publishers' preface which I have read, heartily endorsing it as given by the 'Chief Reper' who fills our hearts with love for God and for his people, causing me to rejoice and give praise to the Lord for this further evidence of His blessed favor. I was graciously permitted the opportunity to finish its contents in a little over one week."

Mrs. L. E. M., Mo.

"I have read enough of Volume Seven to impress me with the certainty that its individual title 'The Finished Mystery' well applies. It is indeed a wonderful interpretation of the two books of the Bible which the clergy have declared for centuries past to be beyond understanding. It was furnished me by the safe and quick delivery of the express company. I assure those who have not been enabled to receive a copy of this volume that it brings us much rejoicing and blessing of heart, and this is only a beginning of what we will receive by our further studies of this volume."

E. L. M., Ind.

"Volume Seven is precious beyond any dollar value. I would be glad if the seven volumes were given to me at once, for I've only had time to taste a little of this 'meat in due season' and oh! it's so good. Oh, how good God is! His ways are past understanding." Mrs. I. W. L., Neb.

"The Lord has indeed multiplied these blessings this day bysafe and unbroken arrival of the seventh volume. My joy was so evident when the post woman delivered it that she had to know about it and was glad to get Volume One for herself. 'My cup runneth over.'"

"At our Praise meeting tonight the testimonies were full of thanksgiving for this very precious completing volume. The immediate effect of the short time already given to Volume Seven is a heart full of gratitude to God and a reiteration of my conseration to him; also deep thankfulness to our dear Pastor (who seems very near to me) for his purpose in giving me this precious volume and is serving us with so rich a feast culminating in Volume Seven, through that 'faithful servant,' our beloved Brother Russell (who seems very near to us though parted from us for a brief while). The preceding six volumes are still a mystery to me, but the most wonderful series of God's mysteries unfolded. This volume is a complete surprise, and is proving a great blessing to me."

W. L., Ohio.

"I am eighty-two years old and have often wondered, 'Would life be the same without Volume Seven?' It is a wonderful series of God's mysteries unfolded. 'Praise the Lord, O my soul, and all that is within me bless his holy name.'"

G. H., Va.

"We accept Volume Seven heartily and fully as the last and final service at our heavenly Father's table. It has been so sumptuously spread with delicious viands of truth from Jehovah, by his dear Son through that 'faithful servant' our dear Pastor. We also perceive it to be the fiery chariot that will separate the Elijah and Elisha chieftains, as predicted by the prophets.

MRS. E. M., Meas.

"The arrangement of Volume Seven, chapter by chapter, with comments, is most satisfying. It makes the Sword of the Spirit shine brighter and renders its use more facile and effective. There is much in it to incite heart-searching as to faith, charity and love. It is to our advantage to unite and admonish 'My sheep, be ye my guard;' much to cause thanksgiving and praise. To all who in any measure had any share in compiling the Seventh Volume I send my thanks and assurance that my prayers ascending to Jehovah, by his dear Son through that 'faithful servant' have been answered. This volume is a complete surprise, and is proving a great blessing to me."

I. F. P., Mass.

"The way Volume Seven came to me was a great surprise—without any notice of its being off the press! It assures me of God's rich blessings for those that love him, and are called, accepted in Christ Jesus. I am wholly unable to express any appreciation to you for Volume Seven I Oh, how delighted I was! My heart burned (glowed) with love as I eagerly read Volume Seven, and in due season. We are past understanding." Mrs. T. L., Neb.

"One of the grandest things in Volume Seven appealing to me is that it is thought that 1918 may be the year that the church will be taken from the world. That is the greatest desire I have."

"Thanking for having confidence to believe that the dear Volume Seven would be appreciated. Yes I Thank you for the
Dear Lord bless the compilers, publishers, editors, mailers, and the brethren for their zeal for him. The book is indeed a feast to the children of God.”

J. D. G., Ga.

“In reading Volume Seven, ‘my soul shall be satisfied as with marrow and fatness and my mouth shall praise Thee with joyful lips,’ I greet my Watch Tower with eager hands and thrilling heart; for to me it is the best tie that binds us all in him and brings sweet fellowship.”

M. M., Kan.

DATE OF DISTRIBUTION—SUNDAY, DEC. 30

The B. S. M. Volunteer Matter bearing the title THE FALL OF BABYLON, is being shipped to the various classes ordering before December 30th. The Selective Draft Act passed by Congress May 18th, this year, provides that no one is exempt from service which the President may declare is non-combatant. The President, up to the present time, has not defined what is non-combatant service, and, as we are advised by a high official, it is in its infancy. When Congress convenes again it is our understanding that the matter will be taken up and that body asked to define what is non-combatant service. Thus it is seen that at this time there is no such thing as non-combatant service that is officially defined.

IN RE MILITARY SERVICE

A number of the brethren throughout the country are asking us with reference to non-combatant service. The Selective Draft Act permits of two kinds of service, the first being a non-combatant service, and the second combatant service. The President, up to the present combatant service will be defined for several months in the future.

Few realize the amount of work necessary to bring up all the Good Hope accounts for the year, and to credit individual records listed, checked, verified and signed in time for the approval of our Lord; and the evidence of his blessing upon his church.

NOTICE

It

has been truly said that “Nothing succeeds like success.” To succeed in the Lord’s work means to have the blessing of the Lord; and “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.” (Proverbs 10:22) Therefore the trials which he permits to come to us, if properly received, bring a blessing. And this reminds us of the words of our Lord: “Rejoice in tribulation, thankful in our hearts for all the way he leads us.”

1917—ANNUAL REPORT—1917

The earnest laborers in the Lord’s harvest field have carefully considered this report, we believe it will bring them joy and encouragement. It has been truly said that “Nothing succeeds like success.” To succeed in the Lord’s work means to have the blessing of the Lord; and “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.” (Proverbs 10:22) Therefore the trials which he permits to come to us, if properly received, bring a blessing; and this reminds us of the words of our Lord: “Rejoice in tribulation, thankful in our hearts for all the way he leads us.”

The year 1917 has been a strenuous one. The nations of earth are in great distress and perplexity, and the hearts of many are failing them for what they see must be the inevitable result. Those who have no faith in prophecy cannot see the rapid weakening of the governments. Revolution merging into anarchy is now the order of the day, and the nations are quickly going down to perdition. The public press are quoting Mr. Gerard as saying, “When the revolution starts in Germany it will be so terrible that it will make the French Revolution look like a picnic.” Earthquakes, disasters, famines, plagues, and economic basis was completed and is now moving with a

THE MASTEB THE CHIEF REAPER

It is the tendency of almost everyone to lean upon some other messenger to the Laodicean church and as the Lord’s chosen servant for the period of the harvest, coupled with his strong professional ability, as to what course of action should be taken. The President has been found necessary to reorganize the office force; and to this end he made several changes and overruling providences in this behalf are plainly to be seen.

and thrilling heart; for that bindeth us all in him and bringeth sweet fellowship.”

M. M., Kan.

REPORT—1917

When the earnest laborers in the Lord’s harvest field have carefully considered this report, we believe it will bring them joy and encouragement. It has been truly said that “Nothing succeeds like success.” To succeed in the Lord’s work means to have the blessing of the Lord; and “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.” (Proverbs 10:22) Therefore the trials which he permits to come to us, if properly received, bring a blessing; and this reminds us of the words of our Lord: “Rejoice in tribulation, thankful in our hearts for all the way he leads us.”
smoothness and efficiency that should characterize only the well-managed institution, and the work accomplished may be said to be an effort. The names of the members and those who so believe that it is a privilege and a right to be in the office; and each one vies with the other to do his or her part of the work in an efficient manner and to the glory of the Lord. The same may be said of the names of the Bethel Home and the office is happy; and "the peace of God which passeth all human understanding" is enjoyed by all.

It took some time, of course, to become accustomed to the home and the office without the presence of Brother Russell, but those having and manifesting the spirit of the Lord have learned to lean more and more upon the Lord and to strive to be a blessing to others. That Brother Russell on the other side the veil has had much to do with the management of the Bethel Home and stand back from this side the veil, we very believe. These things were dearest to his heart of all things on earth. He had devoted his life to this special work. He had established the Bethel Home and had done the work, that be not now in having these used to the glory of the Lord than Brother Russell? It was his interpretation of Revelation 14:13 that the saints in glory beyond the veil still participate in the work and be the veil during the period of the harvest. Formerly upon the Scripture, he said: whether the manuscript would be used.

"One by one the 'fect' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side of the veil—changed in a moment, in the twinkling of an eye," from mortality to immortality, from dishonor to glory, from human to heavenly conditions, from animal to spirit bodies. Instead of the kingdom waiting for the living members to finish their course, the kingdom work began at once; and the living ones on the earth were forever passed on to the other side of the veil of the kingdom and to engage in kingdom work before their change; and as they die will not fall asleep, but will be 'changed' in the moment of death, resurrected and go. Their work will not cease with this change; for all those will be counted worthy of that change to glory will be already enlisted in the service of the kingdom on this side the veil: only the weariness, the labor feature, will be changed in John the Baptist; that the "living" class would probably give a strong rebuke to "Babylon"; that the rebuke would consist of a plain proclamation of the truth, exposing the error; and that this work would just precede the settling down of the "dark night when no man can work" in the bag field; and that "Babylon" must fall. He was fully convinced that such work must be done. At a question meeting held at one of the conventions in 1916 he said: whether the manuscript would be used.

For years Brother Russell held and taught that the church nominal, Catholic and Protestant, would federate; that they would refuse to recognize civil powers; that the church nominal constitutes "Babylon"; that the association which is set against the Babylonish systems, and which, cutting across and nobles, he said: the "two-edged sword means the Word of God. That privileges placed in their hands by the Lord

The two-edged sword means the Word of God. That means here (this side the veil), for no one will be smiting anything with a two-edged sword over there. The sword over there, that means that while they are resting in their faith, they have the word of God, sharp and powerful, and with it are able to oppose everything opposed to the truth. All this belongs to this side the veil. These are the saints who are terminal judgments. Judgments give the right to smite anything with the sword, but will be ready to take any part which the Lord may give us. He will give us the sword to smite. We have been gauged by this judgment more than a little later on. The river Jordan means a judgment, and the smiting of this judgment may mean to put the truth in such a way as to do the judging. The Elijah will handle this sword.

Up to the very day of his change Brother Russell was bending every effort to prepare for the smiting of "Babylon." He marked that the message of truth is of such importance that the antitypical Elijah class, otherwise designated as the antitypical "John" class, would be used of the Lord to send forth this message of truth far and wide, that it might accomplish the work. He said: whether the manuscript would be used.

Following Brother Russell's "change," an Executive Committee, composed of Brothers Ritchie, Van Amburgh and Ruthford, was appointed to manage the affairs of the International Bible Students Association for the sale of the Seventh Volume; until the annual election in January, 1917. Within a short time after the creation of this committee, attention was called to the attention of its members that Brothers Woodworth and Fisher had some understanding and interpretations of Revelation and Ezekiel that might be helpful; and since Brother Russell had stated that the Seventh Volume would come to the church, and since the Scriptures clearly set forth that there must be seven volumes of STUDIES IN THE SCRIPTURES, the Committee carefully considered the matter and decided to have the two brothers write the manuscript and compile what had been written by Brother Russell upon the prophecies of Ezekiel and Revelation. No promise whatsoever was made by the committee to these brethren as to whether the manuscript would be used.

Early in the summer of 1917 the manuscript was completed; and after a careful and prayerful consideration, it was believed to be the Lord's will that it should be published and given out to the church. The readers of THE WATCH TOWER were promptly notified of the publication of the Seventh Volume. This book is designated "the Point of the Sword," and Revelation 14:18—"the WATCH TOWER BIBLE AND TRACT SOCIETY, which is maintained by the sacrifice of the saints of God.

In harmony with the expectation of the Lord's "little ones," who had been engaged in the harvest work, this, THE FINISHED MYSTERY, the seventh of the series of STUDIES IN THE SCRIPTURES, contains a clear exposition of the prophecies of Ezekiel and Revelation. Never has there been any publication which so clearly and so clearly did set forth the course of the True Witness work, the time of the manifestation of the Two Witnesses, the great manif station of the antitypical Elijah class, otherwise designated as the antitypical "John" class, would be used of the Lord to send forth this message of truth far and wide, that it might accomplish the work. He said: whether the manuscript would be used.

This book is designated "the Point of the Sword," which is set against the Babylonish systems, and which, cutting away the mask, exposes the true nature and foretells the work of the antitypical Elijah class, otherwise designated as the antitypical "John" class, would be used of the Lord to send forth this message of truth far and wide, that it might accomplish the work. He said: whether the manuscript would be used.

The Phenomenal Success

When the book was first published, it was thought that less than 10,000 copies would be required, and a contract was made by the WATCH TOWER BIBLE AND TRACT SOCIETY with the printers for the manufacture of less than 100,000 volumes. This number was soon exhausted, and more were ordered. Near the close of our fiscal year the demand became so great that the colporteur service and the dealers were very much interested in the publication. A bankers loan was taken out with much interest manifested by the public, the orders coming in with such rapidity—that up to this time we have found it necessary to give orders for the 850,000 edition. Many of the classes, following the suggestions of the Watch Tower Bible and Tract Society, have organized for the sale of the Seventh Volume; and hundreds of the friends who have heretofore had no active part in the colporteur service are now placing many volumes in the hands of the people. Many order-loving people, heretofore entire strangers to the harvest message, are receiving [6185]
the message of Volume Seven with gladness of heart. It space would permit we could insert many statements similar to the following:

"It is the most wonderful book I have ever read. It has shown me clearly what is wrong with the churches and the clergy; and I don't want to go there any more."

Another said, "I always realized there was something wrong with the systems, but never could define the trouble until this book. I want to get out of Babylon while the getting is good."

The sale of the Seventh Volume is unparalleled by the sale of any other book known, in the same length of time, excepting the Bible. The classes that are using it as a Berean study are being greatly strengthened by it. The book is perfect, nor was this claim made for the preceding six volumes. No imperfect creature could produce any perfect thing. A number of typographical errors have been corrected in the second edition. Others will be corrected as found. It is not claimed that all interpretations are perfect, nor would such claim be made for any of the series of the seven volumes; but that the hand of the Lord has supervised its publication and distribution must be evident to all who have been watching the Lord's direction of the harvest, and who have joyfully participated in that portion that has come to them.

We are pleased to announce that the translation of the Seventh Volume into Swedish and French has already been accomplished, and both are to be issued this month in Europe. As soon as the books are in hand, orders will be filled in these or other languages, announcement will be made in these columns. It is being translated and published by installments in the German, Polish and Greek Watch Tows. It is being translated into four other languages, and doubtless will be translated into many more soon.

"THIS HONOR HAVE ALL HIS SAINTS"

Brother Russell long ago stated in The Watch Tower that the "penny" of Matthew 20:8-17 constitutes "kingdom honor." From the quotation above made, he mentions the honor that will come to the kingdom class in binding the kings and nobles and in executing the judgments by the sword. He further stated that the giving of the "penny" surely means something that will occur in this present life the side the veil, and that it would play its part there as others have been doing, in some way; that there is a world of opportunity with those who have been long in the service in wielding the sword according to the Lord's appointed purposes.

Further commenting upon the "penny," Brother Rus-

s

"We can think of only one way, and that is to apply the parable entirely to present life experiences of the kingdom class, especially those who will be living at the close of the colt of the world. The present truth is now coming as a reward to all who will labor at all in the vineyard of the Lord, let us not be surprised if this should be equally distributed to those who have come in recently, and those who have been a long time in the vineyard."

It is with sincere joy that we are privileged to report that amongst the activities of the Watch Tower Bible and Tract Society for 1917 the Seventh Volume of Studies in the Kingdom of God has been published, and is now coming forth. We count this as another one of the strong proofs that the harvest is near the end, and that in all probability the Spring of 1918 will mark the beginning of the closing up of all activities of the kingdom class on this side the veil. The Society has invented a great light to shine upon the pathway of the Elijah class, and with joy they can sing:

"And heaven shines clearer, and rest comes nearer, At each step of the way."

CONVENTIONS OF HIS PEOPLE

For a number of years it has been the custom of the Watch Tower Bible and Tract Society to hold one or more general conventions with the various branches of the watch society in the United States. It has always been recognized that these conventions are stimulating, building up those who attend in the "most holy faith" and keeping their minds fixed upon the great convention of the "general assembly of the church of the firstborn" in the heavens, and enabling them to come forward. In mind that we were nearing the end of the way, and desiring to heed the words of the Apostle, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching" (Hebrews 10:25), we felt that it would be especially pleasing to the Lord that his people assemble in convention in 1917.

The Society put forth a strenuous effort to have one general convention at a central point in the United States, with a view to having all the friends assemble there who could possibly come. So many things interfered with arran-

ge ment for the conventions that we came to the conclusion that it was not the Lord's will to attempt to have it. We wondered if we could have a convention at all without Brother Russell being present in the flesh, and yet we wanted to have it. So many things interfered with having it take place. About the time our efforts for this general convention failed, requests began to pour into the office from all parts of the country, asking for conventions to be held. Arrangements were made to hold a few conventions. These were supervised its publication and distributed, aggregating 28,865,000 copies. The third edition of approximately 10,000,000 copies is now en route to the classes to be distributed on December 30th of this year, and the first of January of next year. We have had many reports of conventions, testifying that they have brought blessings to many hearts.

OTHER BRANCHES OF THE WORK

The Photo-Drama of Creation has been shown during the year at various places, and interest in it still continues, the total attendance for the year being 262,338. The number of copies issued to date, and photo-drama productions were 901 and the total attendance 62,483.

Since it is contrary to the terms of the Charter of our Association for the Society to engage in the manufacture and sale of Angelophone machines, it became necessary to put two orders of machines out of the office force and continue the Angelophone arrangements were made with the brother who took over the Angelophone Company, whereby the Society finances the reproduction of the records. These new records would be especially pleasing to the Lord that his people assemble in convention in 1917.

The army of the Lord has done a great volunteer service in this country during the year. By this we mean the publication and free distribution of the Bible Students' Manual. Two editions have been published and distributed, aggregating 28,865,000 copies. The third edition of approximately 10,000,000 copies is now en route to the classes to be distributed on December 30th of this year, and the first of January of next year. We have had many reports of conventions, testifying that they have brought blessings to many hearts.

VOLUNTEER SERVICE

The army of the Lord has done a great volunteer service in this country during the year. By this we mean the publication and free distribution of the Bible Students' Manual. Two editions have been published and distributed, aggregating 28,865,000 copies. The third edition of approximately 10,000,000 copies is now en route to the classes to be distributed on December 30th of this year, and the first of January of next year. We have had many reports of conventions, testifying that they have brought blessings to many hearts.
have proven very satisfactory, and furnish another means that the Lord is using to give the message of glad tidings to those having ears.

The pastoral work has been greatly blessed during the year. For the year 1916 there were 330 classes engaged in the pastoral work. During the first part of the year 1917 there was a slight increase, but between these two periods there was a slight decrease, and since April 1917 the total number has been increased to 461, regularly engaged in colporteur service. Added to this, 355 classes have duly organized and are carrying on the special colporteur work. By this means the work of the special colporteur has been extended from smaller districts and everything of the colporteur who desires to have a part in this work is assigned to a small district until he has finished, and then assigned to another district until the territory is entirely covered. Some of the classes have as many as 160 engaged in the pastoral work, in the hands of whom have never before had any experience; but they report some very splendid results and many blessings of the Lord. If we count 10 members as the average of a class doing the colporteur work, we shall have 3,550 colporteurs and 461 regular colporteurs, which at this time Works Progress 401 and works engaged in the colporteur work; and from the daily reports coming to the office we anticipate this number will more than double very shortly. We give below a comparative summary of the colporteur work for the various publications for the years 1915, 1916 and 1917:

<table>
<thead>
<tr>
<th>Year</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
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<tbody>
<tr>
<td>English and foreign</td>
<td>382,344</td>
<td>265,495</td>
<td>574,838</td>
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<tr>
<td>Drama Scenarios (bound books)</td>
<td>55,630</td>
<td>70,000</td>
<td>87,567</td>
</tr>
<tr>
<td>Polish WATCH TOWER (12 issues)</td>
<td>24,000</td>
<td>17,000</td>
<td>19,000</td>
</tr>
<tr>
<td>Drama Scenarios (loose books)</td>
<td>42,900</td>
<td>48,000</td>
<td>53,908</td>
</tr>
<tr>
<td>Booklets (English and foreign)</td>
<td>88,447</td>
<td>110,000</td>
<td>191,719</td>
</tr>
<tr>
<td>German WATCH TOWER (12 issues)</td>
<td>24,000</td>
<td>24,000</td>
<td>25,000</td>
</tr>
<tr>
<td>German WATCH TOWER (24 issues)</td>
<td>1,272,000</td>
<td>1,128,000</td>
<td>1,211,000</td>
</tr>
<tr>
<td>Free Literature, Books, etc.</td>
<td>54,544.20</td>
<td>54,544.20</td>
<td>54,544.20</td>
</tr>
</tbody>
</table>

The correspondence for this year has been unusually heavy. We have endeavored with the well-organized office force to handle this as rapidly as possible. Numbers of letters received during the fiscal year, 203,686. The colporters are doing the colporteur work; and from the daily reports coming to the office we anticipate this number will more than double very shortly.

AUDITORS' REPORT

At various times hereafter the books of the Society have been audited by a committee selected by Brother Russell for that purpose. At a recent meeting of the Board of Directors an auditing committee was selected and notified to come to the office and make thorough examination and audit of the books of the colporteur work, and to report thereon. The undersigned committee appears below and speaks for itself:

The undersigned committee, upon request of the President and the Secretary-Treasurer of the Watch Tower Bible and Tag Society, submits the following report:

On the 9th day of December, 1917, an examination of the books of the Society was made at the office in the Brooklyn Tabernacle, 13-17 Hicks Street, Brooklyn, N. Y., said examination covering the period of the fiscal year, November 1, 1916, to October 31, 1917.

The books were found in excellent condition, accurately kept, with the accounts stated fully and clearly. The Society's cash was found to be properly deposited in banks, trust companies and safety deposit vaults. The system of accounting used in the office seems admirably adapted for the purpose of the Society. The books have been organized on an excellent efficiency basis, the space, material and personnel being used in a manner that commands the highest commendation.

With our knowledge of corporations doing large business, we doubt whether it would be possible to find elsewhere the same amount of business transacted with the same number of employees.

Every feature of the office work, the forms used, and the methods employed, bespeak the utmost economy in time and money.

The committee finds that the stock of books and other literature kept in an orderly manner, and that the amount of stock is kept at the lowest point consistent with good management, and that the movement of the stock is expedited by every known means.

The transportation of shipments to various parts of the country is made expeditiously and economically, wherever possible, by forwarding direct from the factory.

The record of voting shares kept by the Secretary-Treasurer we find to be complete and accurate.


Harry J. Aldrich, Engineer, Spencer Kellogg & Sons, Incorporated, Buffalo, N. Y.

Clayton J. Woodworth, Vice-President and Auditor, Foster Correspondence Schools, Scranton, Pa.

FINANCIAL CONDITIONS

Never during the harvest has the Lord's approval and loving kindness been made more manifest in his provision for the carrying on of his work than during this year. At the beginning of the fiscal year the contributions came rather slowly. For the first four months they were about like the first part of 1915; but in the latter part of the fiscal year, particularly from August until the close of the year on October 31st, 1917, contributions to the Tract Fund greatly increased, and by comparing this with the previous report published in The Watch Tower it will be seen that for the fiscal year 1917 the contributions exceeded any yet in the history of the Society, with the exception of the two phenomenal years of 1913 and 1914. The zeal and earnestness manifested by the friends in sending in their sacrifices has been an inspiration to those who have read their communications. We append hereto a copy of the financial statement issued by the auditing committee, which is self-explanatory:

The audit of the books of the Watch Tower Bible and Tract Society for the fiscal year ending October 31, 1917, is in detail as follows:

<table>
<thead>
<tr>
<th>Expenditures</th>
<th>Donations</th>
</tr>
</thead>
</table>
| $210,545.41  | $100,713.09

<table>
<thead>
<tr>
<th>Expenditures</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>$210,545.41</td>
<td>$27,700.63</td>
</tr>
<tr>
<td>$4,544.20</td>
<td>$24,512.20</td>
</tr>
<tr>
<td>$292.24</td>
<td>$2,866.00</td>
</tr>
<tr>
<td>$100,713.09</td>
<td>$5,713.09</td>
</tr>
<tr>
<td>$28,927.05</td>
<td>$28,927.05</td>
</tr>
</tbody>
</table>

[signed] Eliot H. Thomson
Harry J. Aldrich
Clayton J. Woodworth

It is proper that we mention the fact that by reference to the report for 1915 it will be seen that the Society borrowed a large sum of money on the financial sheet of 1917 that after repaying this amount there is still a balance of the approximate sum of $28,000 to the credit of the Good Hopes fund. It should be observed, however, that the needs of the foreign branches are such that it has been necessary for us to remit to them a goodly amount since the close of the fiscal year. It is also necessary for us to carry a large stock of paper in order that we may have our books and tracts promptly manufactured. During the months of November and December it was necessary to purchase hundreds of pounds of paper at an average cost of $2,000.00 per car. Paper year is much higher than it has been in previous years. It will thus be seen by reference to the financial report that the Society has spent far more than during the year in 1915 (See Z. 16-373 and 18-389.)$100,713.09 minus $20,000.00 $80,713.09

Balance on hand $28,927.05

Our correspondence for this year has been unusually heavy. We have endeavored with the well-organized office force to handle this as rapidly as possible.

As heretofore announced in The Watch Tower, the 1916, 1917:

[374-375]
suggestion of others the classes were asked to meet at their respective places of assembly on the 31st day of November, and cast a referendum vote as to who should constitute the servants of the SOCIETY in the capacity of Directors and officers for the ensuing year. The following well known brethren; namely, E. H. Thomson, Gen. W. P. Hall and J. T. D. Pyles, of Washington, D.C., consented to act as a committee to receive and tabulate the vote, and report. Some of the classes laboring under a misapprehension, as we are advised, neglected to take that vote; but the classes voting or reported to the committee, show returns as given below:


To the Officers and Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY, Brooklyn, New York.

DEAR BRETHREN:

We report herewith the returns from 8,13 ecclesias who have sent to this committee the results of the advisory election for Directors and Officers of the SOCIETY, as suggested in the WATCH TOWER of November 1, 1917.

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Director</th>
<th>Pres.</th>
<th>Vice-Pres.</th>
<th>Soc'y. Treas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. F. Rutherford</td>
<td>10,999</td>
<td>10,899</td>
<td>14</td>
<td>10,700</td>
</tr>
<tr>
<td>W. E. Van Amburg</td>
<td>10,999</td>
<td>14</td>
<td>419</td>
<td>10,700</td>
</tr>
<tr>
<td>J. E. Fisher</td>
<td>10,339</td>
<td>4</td>
<td>995</td>
<td>10,454</td>
</tr>
<tr>
<td>J. A. Behn</td>
<td>10,323</td>
<td>1</td>
<td>116</td>
<td>10,307</td>
</tr>
<tr>
<td>P. S. L. Johnson</td>
<td>11,000</td>
<td>10,900</td>
<td>100</td>
<td>11,000</td>
</tr>
<tr>
<td>W. E. Spill</td>
<td>8,580</td>
<td>2</td>
<td>183</td>
<td>8,497</td>
</tr>
<tr>
<td>W. J. D. Tower</td>
<td>4,290</td>
<td>2</td>
<td>121</td>
<td>4,178</td>
</tr>
<tr>
<td>C. J. Woodworth</td>
<td>2,776</td>
<td>28</td>
<td>822</td>
<td>2,986</td>
</tr>
<tr>
<td>M. Sturges</td>
<td>660</td>
<td>376</td>
<td>73</td>
<td>706</td>
</tr>
<tr>
<td>A. H. Burgess</td>
<td>544</td>
<td>46</td>
<td>26</td>
<td>514</td>
</tr>
<tr>
<td>J. H. H. Fisher</td>
<td>464</td>
<td>4</td>
<td>1</td>
<td>459</td>
</tr>
<tr>
<td>A. H. Macmillan</td>
<td>444</td>
<td>2</td>
<td>4</td>
<td>442</td>
</tr>
<tr>
<td>W. J. D. Tower</td>
<td>340</td>
<td>1</td>
<td>15</td>
<td>325</td>
</tr>
<tr>
<td>R. J. Martin</td>
<td>295</td>
<td>17</td>
<td>73</td>
<td>302</td>
</tr>
<tr>
<td>W. F. Huggins</td>
<td>161</td>
<td>10</td>
<td>14</td>
<td>164</td>
</tr>
<tr>
<td>J. B. B. Life</td>
<td>144</td>
<td>9</td>
<td>3</td>
<td>133</td>
</tr>
<tr>
<td>E. L. Johnson</td>
<td>136</td>
<td>20</td>
<td>19</td>
<td>139</td>
</tr>
<tr>
<td>Total votes cast...</td>
<td>11,421</td>
<td>9,680</td>
<td>11,802</td>
<td></td>
</tr>
</tbody>
</table>

The final report, to include belated returns from foreign points, will be submitted at the annual meeting in January next.

W. P. Hall
Eloy H. Thomson.

FOREIGN WORK

The harvest work in the foreign field still has the Lord's blessing, notwithstanding the great stress. In Germany the pilgrimage work and the harvest work, general are still progressing. The Bible House is maintained, but its management from the headquarters is conducted through a representative of the SOCIETY in a neutral country. The work in general is in very good condition, we are pleased to report.

The first public meeting held in Holland was in the summer of 1913. Considerable interest was then manifested, and now we have two representatives in Holland and much interest in the Lord's cause is being aroused.

The condition of the work in other foreign fields will appear from the reports, some of which are published below, and others will be published in subsequent issues.

REPORT OF BRITISH BRANCH

DEAR BRETHREN RUTHERFORD:

We have enclosed a summary of the output of books and tracts in the British Harvest Field during the year which ended with us on October 31st last, the memorial to our dear Brother Russell's death. I have also the pleasure of giving you herewith a brief review of the year's work. The year has been in some ways the strangest of years for us. We have had our trials and difficulties; and these have come in unexpected ways, and from unexpected quarters. But the year has been one of the best that we have had in the whole of our harveet work, and we have very much for which to thank the Lord. Looking at the figures which we are enabled to report, we are surprised that during the third year of the great European war we are able to show so good a report. The pressure of the Military Service, and the impossibility of buying paper, have made it impossible to buy paper, and the price asked was very heavy.

The colporteur work has not been so brisk as last year, nor indeed as brisk as this it has been. We have all honour to the dear brethren who have continued in that work, and who have wrought so hard and so well. Our output of books is 62,685, which is only 9,000 less than last year. Most of these have, of course, been put out by the colporteurs, and a fair proportion of them have been sold in the Drama follow-up work.

In this branch of the work we report with pleasure, and with thankfulness of heart to our heavenly Father, a considerable increase of activity. We were, by the favour of the Lord, able to use our time and means, and the brethren who had, if not the whole time, at least a considerable portion of their time free for this service. The result is that there has been more visitation of the British Brethren than at any time in the history of the harvest work. The letters from all the classes are full of gratitude and appreciation of the labour and ministry of our pilgrim brethren; and it is abundantly evident that the blessing of the Lord has been with us in this branch of the service. There certainly has been little closer union between the brethren in this country at this time; and we believe the Lord will bless us even more abundantly.

Volunteer Work

Our output of volunteer literature has fallen considerably. There are two main factors in this decline: the fact that our workers are depleted—many active young men who engaged in this work having been taken away from us—and the impossibility of buying paper. In the early part of the year it was almost impossible to buy paper, and the price asked was very heavy. Then we did not receive our copy from America for quite a while, and thus we thought it might not be the Lord's will for us to force open a door. However, as soon as the Lord gave liberty, we hurried the work forward; and our brethren speedily got out a good edition of the "World on Fire," B. S. M. No. 91. Altogether a total of 3,000,000 has been distributed during the year. Our output of tracts, including those to advertise the Drama, is 4,100,000, which may be said to be about one-third of a late average good year.

PHOTO-DRAMA

The Drama has done well, though we must use that word in a comparative sense, seeing that the numbers were not large. There was nothing doing. But in late Spring, the Lord opened the way. One of our dear brethren who had conditional exemption from the Military Service wrought hard and long, and we have been able, by his and other willing service, to run one exhibition, as might be said, almost continuously; that is, we have taken one exhibition to a town, evening only, for four days, concluding with the finale on Sundays. The results have been very gratifying, almost as good as we had hoped, if we had had one exhibition per day. Our output of tracts, including those to advertise the Drama, is 4,100,000, which may be said to be about one-third of a late average good year.

The pastorial work is new to us this year, and we on this side were late in starting. For several reasons it seemed impossible to begin until the year was well advanced. The number of classes which have taken up this work is seventy-five, and the number of reports sent in showing results, yet we know that the Lord has blessed the work very much. There are many today who are fully consecrated to the Lord but who, before they were visited by the pastoral workers, did not know the way of conservation, even though their hearts were leaning towards the Lord, and they were able to look back over their experiences, and in many cases they are enabled to "try" one another. Also they have the privilege of gladly helping each other toward that round-out of the character which the Master desires to have. It seems as if the generation which made the harvest work this year has emphasized this latter feature, probably the harvesters have more than at any time felt that the benefit of the work was for themselves rather than for those for whom they seemed to labor.

I will now give you a brief account of the various branches of the work, beginning with the

Pilgrim Service

In this branch of the work we report with pleasure, and with thankfulness of heart to our heavenly Father, a considerable increase of activity. We were, by the favour of the Lord, able to use our time and means, and the brethren who had, if not the whole time, at least a considerable portion of their time free for this service. The result is that there has been more visitation of the British Brethren than at any time in the history of the harvest work. The letters from all the classes are full of gratitude and appreciation of the labour and ministry of our pilgrim brethren; and it is abundantly evident that the blessing of the Lord has been with us in this branch of the service. There certainly has been little closer union between the brethren in this country at this time; and we believe the Lord will bless us even more abundantly.
who did not know the joy of his glorious plan. Our hearts are made glad as we think of the blessings which have come through the efforts of so many. We feel our necessities of service, and the Lord is blessing them very much.

Finance

The financial side of the work has been easy; there has been no difficulty whatever here. The contributions of the Lord's people to the work have not stopped; and the brethren generally have expressed their confidence that the work is God's work which is predestined by him. This has been shown by an increase of over £1000 compared with last year, and we have been very thankful for these indications of the Lord's good pleasure.

Seventh Volume

There is one feature of the work which remains to be mentioned. The Seventh Volume of the Watchtower has been more than we could have been pleased if we could have reported to you that the brethren had this in hand, and that its message was being spread. As you know we could not get this circulated here because of lack of the necessary plates. At the time of writing the plates are not yet in hand, and it may be that there will be difficulties in getting them through the importation board. However, this matter is in the Lord's hands, and we quite understand that it is of his providence that the plates are on this side and not on the other side. We also believe that the Lord ordered paper many months ago, but we have not yet got a delivery of it. However, no doubt the paper will be ready just about the time the plates are ready; and then when we are through with the printing and other preliminary work, our brethren will be very busy with the trashy books which fill our book-stalls; we shall hope to put the Seventh Volume in circulation in time to get it into the hands of the brethren and into the hands of those to whom the Lord would send it.

We would urge the dear British brethren who read this report, and who have ability to serve in the colporteur work, to consider very specially in the sight of the Lord the privilege of this work before the hours of service are ended. Those who cannot enter into that work directly may still do so by praying the Lord of the harvest to send laborers into his service; for still it is true the harvest is great, but the laborers are few.

The general condition of the country is one of prosperity; and certainly it is true that there are weary hearts to comfort, hungry souls to be fed as never before. The devastating effects of this terrible war are making many long for something they feel ought to be there, but which they do not get. They have asked for bread; they got a stone. We are thankful for signs of a movement towards an increase of work in the colporteur field, and we believe that there will yet be a good work done before the year is over.

THE WATCH TOWER continues to be welcomed as always; and the brethren receive it as they have been accustomed to do, as the channel conveying to them the Lord's blessing. We regularly pray that the Lord will bless this channel to His people. It would be a pleasure to the brethren if we were to have the Shepard's Rod in our hands. The Tabernacle congregation continues with one heart and mind, waiting upon the Lord; and the congregations in the larger centres—Glasgow, Edinburgh, Liverpool, Birmingham, Manchester, Oxford, and others—by their steady growth in the way of the Lord in faith and patient labor. The many other classes are laboring as faithfully and patiently, and we should be glad to them all. It is a pleasure to us to think that you are all familiar with British conditions. It has been a pleasure to me as I have visited the British friends to find them loyal to the Society and to yourself as its President elected by the body of Christ. The high privilege of visiting the British branch, you can find in the Lord's word the opportunity of coming over here, you will be heartily welcomed by us all. The London Bethel family send warm love to you, and to their brethren in the Brooklyn Bethel; so do the brethren in all the other branches of the Lord's work.

Believing that the Lord has much work to do, I count it a great privilege from the Lord to be enabled to report this to you, and with warm love and loyalty, I am,

Yours in the Master's grace and service, J. REMERY.

BRITISH BRANCH

AUSTRIAN BRANCH REPORT

Dear Brethren in Christ,—

Just one year has passed since we became bereft of our dear Brother Russell; and while we still have his beautiful words of comfort, revelation of the Scripture and guidance, yet even though we are pleased to find that he has been beyond the veil, we do hope that he would continue to send his messages to us, that we may see how much we have missed his influence! Yet we realize that the Lord has been with us and that while we have not put out so many volumes as previously, yet there has really been more interest discovered through the various methods of work in vogue.

We have lost some colporteurs through sickness, death and other circumstances. This accounts for the small output; for some of the workers have done better this year than ever before. At times local conditions have made it difficult to place the volumes in the homes. But generally the people have more money now than ever, and it is usually easier to get a hearing and stir interest. We are glad that there is a certain aspect of pioneer work to be done. It is this work of spreading the seed, and trust that much may yet be done in sending out the Truth.

The shipping difficulties which interfered with the colporteur work also interfered with the volunteer work, so that we have fallen below the million mark. What has been done, however, has been done well. Our work of sending through the post to all out-laying towns and districts has resulted in interest being found in parts which could never have been reached by hand distribution or by colporteurs.

We have lost some branches in Germany, but the numbers attending the old established classes have also been added to. The great distances make it very difficult to operate any frequent pilgrim service, but we have done what we could. The work has been visited; and this has meant the traveling by land and sea of several thousands of miles. We hope, however, that this service may be extended if the Lord wills, as classes are now gathering up a little better to make calls en route to the distant ones.

We have experimented to have to line up with yours in regard to the increase in donations to the Tract Fund, so that you will notice we have been enabled to substantially reduce our debt to Brooklyn. This we are sure will be pleasing to you. We also trust that there is a general feeling that we should be able to not only pay our own way, but to reimburse Brooklyn for first expenditure, if possible.

The pastoral work progresses. So far away, we are some months behind in anything started at Brooklyn; and even yet all the classes have not organized for this work. Melbourne and Adelaide are the only ones that have sent a
general report, though Brisbane is active in the work and Sydney has just commenced. The reports of Adelaide and Melbourne indicate that though the work needs greater plodding-persistence on the part of the sisters, yet in the long run the results are good and well worth the efforts of weary feet and patience-tryed hearts.

The Adelaide Friends called on about 1,100 names and had 16 chart talks, with average attendance of about 20. Four new classes have been started with an average weekly attendance of about 35. They had about 29 workers. Many of the workers have only given a little time. The Melbourne figures are very similar: 1,300 visited, 18 talks with average attendance of about 32. In both cases there are many who are now reading the volumes though not able to attend the classes.

The Photo-Drama of Creation has been fairly operative in S. A. and Victoria, having been shown at 16 places to about 116 audiences, with total attendance of about 37,640. We find that some good comes wherever it goes. We have been short-handed since Brother Lea left us; but Brother Michelmore has managed the whole thing in a most creditable manner. The Eureka Drama has also been operated very successfully in New Zealand by Brother and Sister Nelson in cooperation with the New Zealand classes, who jointly own the outfit. Then Brisbane, as well as Sydney and Melbourne, have all done good work in the way. I have not particulars from all, and time and space prevent going into too much detail.

Up to now we have not received our shipment of the Seventh Volume and all are anxiously waiting its arrival.

Yours in the service of Christ,

AUSTRALIAN BRANCH.

WALKING TO THE LORD UPON THE WAVES


Our admiration for St. Peter is greatly augmented by the narration of this incident on the Sea of Galilee. He was ever impulsive, but his faith was genuine, and the Lord loved him therefore. The Apostle did not sit on the side of the boat and wonder if the Lord really meant it when he had invited him to come. On the contrary, he found that he immediately believed the Master's voice and straightway climbed over the ship's side and placed his feet upon the water. He did not question; he did not hesitate nor falter. The Master had beckoned to him and he was not afraid to obey. Truly he possessed faith, real faith, great faith—though "little" in comparison to the faith of Jesus himself. Had st. Peter, after recognizing the Lord's presence, hesitated or refused to heed his invitation, preferring to remain with his companions in the sinking ship, the result might have been disastrous.

We think that we may learn a lesson from this incident. More than eighteen centuries ago the Lord left his church. Then she started out upon the stormy sea of her experiences and has tossed on throughout the length of this Gospel age. And now we have about reached the dawning of the Millennial morning; and we perceive the presence of Jesus. We see him walking on the billows of the world's stormy sea. It is no phantom. Our Lord is really with us, and has hidden us to come over to the boisterous waves. It is a time for the exercise of faith; it is a time of special testing.

The storm is now greater than it has been for many years. But he calls his faithful to come out to meet him, and thus be separated from the majority of people—from the majority of those who have named his name, many of whom are merely nominal Christians. He has called us to come out of Babylon. We are to manifest our faith in him by prompt obedience. We would surely get into trouble if we should lose our faith; we might sink in the storm. The Lord appreciates even the little faith of st. Peter. He does not reprove us for not having great faith, but would encourage it and cheer us on to an increase and strengthening of it. So we have stepped out upon the billows and have met our Lord; we are to be received into the ship. The vessel will soon be at the shore. The Master is here with us; and we shall soon reach the glorious kingdom—very soon!

FULFILLED BEFORE OUR EYES

By God's favor to the living members of the church, the time is past when the prophecies of Jehovah have had to wait for centuries or millenniums for fulfillment. No longer can delay be, as-spake the Lord through the Prophet concerning "that proverb that ye have in the land of Israel [the whole world], saying, The days are prolonged."—Ezekiel 12:22.

Now by his grace, it is not a time for waiting, but for fruition, and for the divine utterance; "Thus saith Jehovah God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel [throughout the world]; but say unto them, The days are at hand, and the effect [fulfillment], of every vision. For I am Jehovah; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days will I say the word.
and will perform it, saith Jehovah God. There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith Jehovah God."—Ezekiel 12:23, 25, 28.

It is something marvelous to us, and a mighty confirmation of faith to see the God-given interpretation of Revelation and Ezekiel in the Seventh Volume of Studies in the Scriptures already in process of fulfilment before our very eyes.

Concerning the world war, just as the conflict began in July, 1914, with only two nations at war, and progressed in August and later with many nations involved, so did our heavenly Father evidently purpose that the titanic conflict should close—not miraculously, all nations at once, but in the natural way that Almight God almost invariably does or permits things.

In Volume Seven, page 268, paragraph 3, is written, "The close of the war about October 1st, 1917." To be fighting is war; to stop fighting is peace. The fighting actually ceased with the largest nation, Russia, in October, 1917; for since October 21st Russia has had peace along her entire western front. So far as international conflict is concerned Russia ceased her war and passed into peace, and now we see the state of peace legally progressing by official armistice or treaty. Simultaneously, and overlapping the ending of her war, Russia passes into the second divinely appointed stage of her trouble—revolution.

As to other nations, the end of war is not yet. For them there is and will be much heavy fighting; but just as some were late in getting into the war, some will be late in getting into peace. However, peace, the ending of war, began on time, according to the divine Word—in the very month indicated by our heavenly Father.

Still another divinely appointed prophecy in Volume Seven has seen its fulfilment already. On page 330, in connection with Ezekiel 33:21-22, it was written three-quarters of a year ago that Ezekiel's dumbness for a year and twenty-six days, might be a time feature, to be fulfilled in the time feature, to be made use of this application, because the Prophet in so many respects pictured God's great messenger to the closing age of the church. Pastor Russell died October 31, 1916, and the period indicated will end about April 27, 1918. From the language of Ezekiel this is designated as the time of the coming of the dread tidings that "the city is smitten"; that is, that Christendom, or ecclesiasticism, is seen to be in desperate danger from revolution, if the existing forms of government shall not by then already have begun to change to such a revolutionary, socialistic, or laborite status as is so unhappily exemplified in strikes, suffering Russia.

In Ezekiel 33:32 it is written: "Now the hand of the Lord was upon me in the morning, afore he that was escaped came to me in the morning; and my mouth was opened, and I was a dumb." In Ezekiel's language, his dumbness was removed in the evening before the morning when the tidings arrived. It was, says the Seventh Volume, "on the same day, for the evening began the day." This signifies that perhaps half a year prior to the general realization of Christendom's downfall, Pastor Russell, though dead, shall again speak through this, the Seventh Volume of his Studies in the Scriptures. Half a year before April 27, 1918, was about November 1st, 1917. It was about then, as divinely indicated, that the sale of the Seventh Volume began to attain the enormous proportions it has reached—over 100,000 copies having been distributed during that month alone! Thus Pastor Russell began to speak again to Christendom.

It is for our encouragement and to lift up our hearts to the utmost fullness of confidence in the Word of God, that our beloved Father in heaven is giving us a strong witness, in the interpretations of both Revelation and Ezekiel, of the divine guidance of the church in connection with the Seventh Volume of Scripture Studies.

JESUS AT WORK

[The first eight paragraphs of this article were reprinted from the issue of February 1, 1912. The remainder was reprinted published in issue of February 15, 1912. Please see the articles named.]

JESUS BEGINS HIS WORK

[This article, excepting the paragraphs below, was a reprint of February 1, 1912, which please see.]

THE GOD OF THE KINGDOM

As we saw in our last Study, John the Baptist and his disciples had preached and baptized under the announcement that the Kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Kingdom laws by being baptized into it. We have already transferred from typical Israel to antitypes—Israel—from membership in Moses the type, to membership in Christ the Antitype, the long-promised Seed of Blessing.

In due time the preaching of John the Baptist was brought to a close—when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent. Their message, however, was the same: "The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel." (Verses 14, 15.) Whoever believed this Message recognized Jesus as the Sent

of God, the Messiah, who in God's due time will be the King of Israel and the Monarch of all the earth. "The time is fulfilled" meant that the foreordained time had arrived when the Kingdom of God almost invariably does or permits things, to make this application, because the Prophet in so many respects pictured God's great messenger to the closing age of the church. Pastor Russell died October 31, 1916, and the period indicated will end about April 27, 1918. From the language of Ezekiel this is designated as the time of the coming of the dread tidings that "the city is smitten"; that is, that Christendom, or ecclesiasticism, is seen to be in desperate danger from revolution, if the existing forms of government shall not by then already have begun to change to such a revolutionary, socialistic, or laborite status as is so unhappily exemplified in strikes, suffering Russia.

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of God, the Messiah, who in God's due time will be the King of Israel and the Monarch of all the earth. "The time is fulfilled" meant that the foreordained time had arrived when the offer of the Kingdom of God would be made to the Jewish nation.

The Kingdom of God was not only for the Jewish nation, however, that only a few would be prepared to become Messiah's bride, his associate in the Kingdom work, and that it would require eighteen centuries to select the remainder from amongst the Gentiles. Hence in Romans 9, 10 and 11 St. Paul points out that the Prophets foretold the stumbling of Natural Israel, their temporary rejection as a nation, and the fact that a remnant of them would form the nucleus of the bride class, the remainder of which would be made up of Gentiles. He also shows that the remainder of the Jewish nation would be blinded "until the fullness of the Gentiles has come in" and the "elect" class is completed.

JOHN PREPARES THE WAY FOR JESUS

[This article was a reprint of that entitled "Preparation for the Kingdom," published in issue of January 15, 1906, which please see.]

ENTIRE SUBMISSION

"Man judgeth man in ignorance; he seeth but in part, Our trust is in our Maker, God, who searcheth every heart; And every wrong and every woe, when put beneath our feet, As stepping-stones may help us on to his high mercy-seat. Then teach us still to smile, O Lord, though sharp the stones may be, Remembering that they bring us near to thee, dear Lord, to thee!"