

joice 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 him, CAMBERWELL CLASS.—Jamaica.

MEMORIAL TOWER PROVED GREAT BLESSING

DEARLY BELOVED BRETHREN:—

We wish to extend to you our love and best wishes, and to assure you that you may rely upon our cooperation in

the Lord's work in this city, and in any other way in which we are privileged to serve.

We have received a great blessing, from the reading of the Memorial Tower; and our earnest desire is to emulate our dearly beloved Pastor, as he so faithfully followed in the footsteps of our dear Master. We resolve to remember you daily at the throne of heavenly grace.

Your Brethren 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

sheep of this character prompts us to sound a note of warning at this time. Truly, "The hour of temptation" is upon us, and the "strong delusions" abroad will be sure to sift out all except those which stray not from the fold of the Lord.

FAITH AND ITS REWARD

"Be thou faithful unto death, and I will give thee the crown of life."—Revelations 2:10.

At this momentous hour the truly consecrated this side the veil await the completion of the church, looking eagerly for evidence as to the consummation of their hopes. All these faithful ones fully realize that the church is now in a time of crucial trial and testing. And many such are asking, "How long will it be until the trials are ended, and we may see our Lord face to face?" Some having a greater degree of imagination than others state with positiveness that the completion of the church in glory will be at a certain date, which they proceed to set forth; and their opinion thus expressed is accepted by some as absolute truth. Others, however, require a greater degree of evidence, and confidently wait upon the Lord to give the desired information in his own "due time." What is the cause of this difference in the attitude of Christian brethren seeing that all such are consecrated unto the Lord? We answer that some of the dear friends have a greater degree of faith or something like unto it than others, and that we are now in a time of special trial of faith. In this connection we are reminded of two texts; viz., "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the revelation of Jesus Christ"; and "according to your faith be it unto you."—1 Peter 1:7; Matthew 9:29.

These texts suggest a testing of the faith of all Christians, and imply that according to faith exercised will be the degrees of reward. In order to appreciate the importance of this test upon the church, it is necessary to mark the distinction between credulity and faith. Some Christians have much credulity and little faith, while others have little credulity and much faith. From the foregoing texts and many others it is evident that the faith of all must be tried, and that the trial will be severe.

THE CHURCH NEARING THE HAVEN OF REST

When a mariner is nearing what he believes to be the entrance of a haven and finds the fog so thick that he is unable to tell definitely his location, he applies the mariner's test. Carefully referring to his log, charts and compass, he determines approximately his location, and then moves cautiously on, keeping cool and sober, and watching with great carefulness.

The evidence is strong and clear that the church is now nearing the entrance to the haven of her eternal rest; but having no positive knowledge as to the exact date, we might properly say that the fog obscures our getting a clear view. It is, therefore, a time for solemn and sober consideration. While it does not please the Lord to show us the exact day of the church's complete glorification, we can confidently wait upon him and joyfully sing:

"I know not what awaits me;
God kindly veils mine eyes;
And o'er each step of mine onward way
He makes new scenes to rise.

"One step I see before me—
'Tis all I need to see;
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving Follow me."

Having referred to the divine Word and helps which the

Lord has provided and which constitute our log, chart and compass, and having determined that we are on the right course, then we are encouraged to move on with reasonable speed. Relying upon the exceeding great and precious promises of God's Word, the burden of the Christian becomes lighter, his journey easier, and joy fills his heart.

CREDULITY AND FAITH DISTINGUISHED

As we have said, some have mistaken credulity for faith. What is the difference? Credulity is a disposition to believe 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 truthful 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 results from reliance 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 in their orbits without jar or disturbance. Then he reasons, "Surely there is a great First Cause, who created these countless worlds and holds them in their places!" He beholds the wonders of the earthly creation, and observes man, the highest of earth's creatures, "fearfully and wonderfully made."

The reverential mind, meditating upon the beauty and order of nature, says: "If there is a great Creator should not we expect to find that he has given us some revelation concerning his purposes toward man?" He finds that the Bible claims to be just such a revelation. A careful examination reveals the fact that "holy men of old spake as they were moved by the holy Spirit" of God—that the Bible came from a reliable source, from Jehovah, through his spokesman—and sets forth a plan so wonderful and so beautiful that nothing short of the divine mind could have arranged it. Believing it to be God's Word, given to man for his instruction in righteousness, the reasoning mind who examines its contents begins to have faith. As his knowledge of the Word and his appreciation thereof increase, he finds that he has a sure foundation upon which to build.

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, standing under—understanding. 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 everlastingly 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 blessing and uplift. How could any imperfect being dare to entertain such a hope? We answer, The basis of such hope is faith in God's Word.

FAITH'S SURE FOUNDATION

Every intelligent man realizes that he is imperfect. Evolutionists tell us that this imperfection is due to 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 credulity, but absolutely no faith; for there is no real 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 have inherited the penalty 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." Believing 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 that 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 he would have no faith. He could 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 glory one must deny himself, take up his cross and follow the Master. He 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, before entering upon 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."—1 Peter 1:3-5; 2 Corinthians 5:17.

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 through works. Jesus did all the work for us, and our justification was the result of his merit imputed to us when we fully surrendered ourselves to God, and he counted us righteous by reason of this imputed merit of Jesus.

THE WORKS OF THE NEW CREATURE

But now, as new creatures, we must 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. Suppose 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 develop at all.

As new creatures in Christ we enter the school of Christ, 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 is our book of instruction, and Christ Jesus is our great 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 will-

ing and anxious to have their faith developed. He permits discouragements, discomforts, trials and tribulations to come to his children begotten to the divine nature, in order that 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 shall the trial result unto us.

TIME OF SEVEREST TRIAL

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 10:3) Again, the Apostle Paul enjoins, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye are without proof?"—2 Cor. 13:5.

Is there any reason to believe that the trial would be more severe at one period of the church's history than another? We answer, Yes. It is clear that the crucial test will be during the time of the presence of the Lord at his second coming. In Daniel 12:10 the Prophet, speaking of the time of the end, says: "Many shall be purified and made white and tried." The purification comes by the washing of the Word. They are made white by reason of the robe of Christ's righteousness; and then comes the trial. In Malachi 3:2, 3, the Prophet says, "Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness."

In 1 Corinthians 3:13 we read, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." As we have observed, works are built upon faith; and it is manifest, therefore, that that which is put to the crucial test is our faith, though the superstructure of many will be "burned." The Apostle Peter corroborates this, saying, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, may be found unto praise and honor and glory at the revelation of Jesus Christ."—1 Peter 1:7.

HOW FAITH IS TRIED

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 house was built, so it is impossible to try the character of a 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 grow weaker. If our faith is strong, our hope of 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 we will 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 the household of faith. Concerning such the Apostle Paul declares, "If any man teach otherwise and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to holiness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—1 Timothy 6:3-5.

Our Lord Jesus promised that during his second presence he would gird himself and make his followers to sit down to meat, and that he would come forth and serve them. (Luke 12:37) Furthermore, he promised that he would provide 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 one faithful and wise servant, through whom he has provided meat in due season for the household; that all who

have a knowledge of present truth received it through this channel and from no other source.

If the food upon the table provided by the Master through his 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 us through his chosen channel. Any one departing therefrom would prove his lack of faith in the Scriptural declaration above quoted.

If the Berean Bible 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 failure to have a proper appreciation of one's self, 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 without his aid it would be difficult for the class to make progress, that his ability to teach is such that it should have recognition—such an one would be developing pride. This condition would show that his faith was on trial, and that the trial was going against him. The Scriptures declare, "Pride goeth before destruction, and a haughty spirit before a fall"; "God resisteth the proud, but giveth grace to the humble."—Proverbs 16:18; 1 Peter 5:5.

If such an one knew that these admonitions were contained in the Bible and did not rely upon them, this test of faith would 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 of gaining the kingdom, 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 unusual thing to find some 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; for the Scriptures advise, "Judge nothing before the time." (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 court—the Great Master, who appears for us and not against us. Appreciating this fact and relying upon these Scriptures, one would refrain from judging another.

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, unmindful 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 antithesis 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 though I have the gift of prophecy and understand all mysteries; and though I have all knowledge, and have faith sufficient to remove mountains; and though I bestow all my goods to feed the poor, and give my body to be burned, and have no love, it profiteth me nothing." (1 Corinthians 13:1-4) "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 our faith is weak or strong in proportion as we know and confidently rely thereupon.

WORRY VS. PEACE

Sometimes we are inclined to worry, to become much exercised about our business affairs or about the harvest work or 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

worry and to leave all in the Lord's hands. The opposite of worry is peace, repose and tranquility. As proof that worry indicates a trial of faith, we note the following: "Be careful (over-anxious, unduly exercised) for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and [as a result] the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:6, 7.

If, after having done all that we can do, we have full confidence in the promises of the Lord and rely thereupon, our minds should be at rest; we should have a rest of faith in God. The Lord has given us many precious promises in his Word, and he invites us to rely upon them that our faith may be strong. For instance, he says: "Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." (Psalm 37:7) If our enemies persecute us unjustly, we are not to be disturbed, but to calmly rest in the Lord. Again, we have the injunction, "Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Psalm 27:14) In this last Scripture the word "wait" means to lay hold upon, to trust implicitly our heavenly Father. Again the Lord gives us a remedy to drive away worry and enthrone peace in our hearts, saying, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

In the testing of the Christian's faith he sometimes finds himself in fear. An opportunity of service is presented; he fears he cannot do it. If his faith is strong, he will chase the fears away, remembering the words of the Apostle: "I can do all things through Christ, who strengtheneth me." (Philippians 4:13) 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; doubts and fears undermine the faith of the Christian and cause his hope to grow faint. At times the thought may arise in the Christian's mind as to whether or not he belongs to the Lord and whether or not the Lord loves him. He realizes that he has been trying to serve the Lord, but, being displeased with himself, he doubts that the Lord could be pleased with him.

INCENTIVES TO HOPEFULNESS

Because of the seeming delay in the establishment of Messiah's kingdom, some have feared that "the door is shut" and the opportunity for them to enter the kingdom forever closed. All of this results from weakness of faith. The trial of faith has come; the Lord is permitting us to be tested as to whether or not we will rely fully upon him. Nowhere in his Word has he told us the hour when we shall enter into the kingdom. He has positively told us through the words of the Apostle, however, "that of the times and seasons ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thessalonians 5:1-4.

All about us we see the fulfillment of prophecy in that the kingdoms of this earth are passing away; and the Lord Jesus says to us, "When ye see these things begin to come to pass, then look up, lift up your heads, for your deliverance draweth nigh." (Luke 21:28) He has given us numerous promises in his Word by which we can determine upon examination whether or not we are his children. If we find that we have the zeal which is peculiar to the house of the Lord (Psalm 69:9); that we understand and appreciate the mystery of God (Colossians 1:26, 27; 1 Corinthians 2:14, 9, 10; Romans 8:16, 17); that we love the brethren (1 John 3:14); that we have opportunities for service, which the Lord is still permitting us to use (John 4:38); and that we are keeping his commandments with a joyful heart—these, together with the clear fulfillment of prophecy daily being manifested, should make our faith strong, and all doubts and fears should vanish.

TWO COMMON BESETMENTS OF THE NEW CREATURE

It has been truly said that one of our most crucial tests is patient endurance of the hardships, tribulations and trials that daily come to the child of God. Upon examination how do we find that we are receiving these trying experiences—patiently or impatiently? If we are chafing under the trial, murmuring under the hardships, or complaining that our lot is harder than that of some one else; if we are discontented, it means that our faith is on trial and that we are failing under the test. On the other hand, if these hardships and trials are calmly received and are permitted to work out in us a sweet and submissive disposition, with the realization that they are all being permitted by the Lord for our good, then our faith is increasing and the trial is resulting beneficially to us. If we have in mind the precious words of the Master and the Apostles and are relying upon these words,

then we must have faith. It was our Lord Jesus who said, "In your patience possess ye your souls." In harmony with 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 tears some of the 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 again is a severe test to their 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.

Again, many of the consecrated have spent practically all their earthly substance; their homes and lands are gone, and family responsibilities still devolve upon them; they had hoped that ere this they would need no earthly substance; they become fearful for the future and almost reach the point of despair. This is a severe test of faith; but God's Word gives full assurance to his children through our Lord and the Apostles, saying, "Be content with such things as ye have; for . . . I will never leave thee nor forsake thee" (Hebrews 13:5); "Casting all your care upon him, for he careth for you" (1 Peter 5:7); "He that endureth unto the end, the same shall be saved" (Matthew 24:13); "Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Galatians 6:9); "Hold that fast which thou hast, that no man take thy crown."—Revelation 3:11.

FIERY TESTS UPON GOD'S PEOPLE

As these tests grow in severity we can understand why the Apostle said that the trial of our faith is a fiery one. The fires are now burning; and everyone that is being hurt by the fire has something of the mind of the flesh—the dross which the Lord desires to be burned away, 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.

Viewing ourselves in the light of God's Word, we see that it is impossible for us to live perfect lives. We cannot be perfect, in the absolute sense, in the expression of love, perfect in loving actions towards others. Nor can our words or even our thoughts be perfect. But we can have a perfect purpose and a perfect faith. The true sentiment of our heart should find expression in the words of the Prophet Job: "Though he slay me, yet will I trust in him." (Job 13:15) This is the kind of faith we desire; this is the faith that is pleasing to the Lord.

"Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!"

We observe, then, from these examples, that all the trials that come to the Christian test his knowledge and appreciation of God and his confident reliance upon God, and are therefore tests of his faith.

PRECIOUS IN GOD'S SIGHT

Why is this trial of faith spoken of as being more precious than gold? It is because gold and silver cannot purchase such faith. God has been developing this new creation for many centuries. He foreordained it long before the beginning of its development. These sons are precious in his sight; for they will be recipients of his choicest blessings. The church is the bride of Christ. The Bridegroom has watched her for nearly nineteen centuries as she has journeyed through "the valley of the shadow of death," undergoing many trials and hardships and much suffering, all of which have been designed to develop a faith that is pleasing to the Father.

The trial of this faith is very precious in his sight. It is precious in the sight of the intelligent hosts of heaven who have remained in harmony with God. These have beheld the development of those Christians who have had promise of being exalted, if faithful, to a high position with the Lord in glory, and they have ministered to this end. It is precious to those who are running for the prize and that faith if held firmly will result in the greatest riches that God has at his disposal for any of his creatures. For this cause it is a wonderful privilege to undergo the trial of faith.

HOW MAY FAITH BE INCREASED?

How, then, shall we be able to hold on to these precious things with which God has provided us? Let us always keep before our minds the foundation of our faith—God's Word. It was necessary to acquire a knowledge of that Word before

we could have faith. Manifestly, then, it follows that if our faith is to be increased and kept strong we must constantly feed our minds upon the Word and confidently rely upon its precious promises. Nothing could give us greater strength than to go often to that Word, and find it reassuring us of the interest which the Lord manifests in our behalf. When depressed, when undergoing a trial, let us go to the Bible and the helps which have been divinely provided to understand that Bible, and fill our minds therewith and rely upon their statements and then mark the joy that will fill our heart.

Music tends to soothe the passions and fears of earthly creatures. Jesus has likened the Word of God to a harp 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 are able to use that harp and produce harmony. The Spirit of the Lord is in its strings; and when these are swept by the fingers of one who is devoted to the Lord and who searches for his truth and relies thereupon, it yields the sweetest music that ever fell on mortal ear. Praise God, then, for this wonderful melody that enables us to sing and to appreciate the "Song of Moses and the Lamb"!

Those who have brushed away the cobwebs of the dark ages, who have gained the victory over the beast and its image, who have destroyed credulity and established a sound faith, by permitting the glorious truth of God's Word to shine daily into their hearts, are now, amidst the great confusion of the nations of earth, standing, as it were, upon "a sea of glass," and beholding the melting of the elements; and they are striking their harps in unison in one grand anthem to the praise of the present Bridegroom, and are confidently and trustfully waiting until their full union with him is consummated in the first resurrection.

WHEN SHALL OUR GLORIFICATION COME?

How long shall we continue 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 whom God approved. Be it noted that each of these died faithful. God's Word abounds with promises of reward to the faithful overcomer. To those ancient worthies were given good promises; but to the Christian are given "Exceeding great and precious promises." The ancient worthies had to die in faith and wait for the coming of their reward. All faithful Christians now living will receive their reward at the death of their humanity. Therefore Jesus promised, "Be thou faithful unto death, and I will give thee the crown of life." Our faithfulness and loyalty must continue until the end in order to receive the glorious reward. Mark, the text says, "until death," which means that each one who has entered into a covenant with the Lord by sacrifice must be faithful and loyal to his part of the covenant, or contract, until his sacrifice is fully consumed in the complete death of the human being. It means constant holding fast the beginning of our confidence and rejoicing even unto the end.

THE NATURE OF THE REWARD

Since Jesus has promised that all who continue faithful unto death shall receive the crown of life, this means life on the very highest plane—the divine nature, like unto our glorious Lord and Master. But St. Paul points out that there will be different degrees of glory even in the kingdom—"as star differeth from star in glory." (1 Corinthians 15:41) The Master in the parable of the pounds holds forth the same thought. (Luke 19:17-19) The degree of faithfulness will mark the degree of shining forth in the kingdom. "According to your faith be it unto you."

Those who have been faithful in all that has been committed to them—faithful in the performance of their covenant, faithful to God, faithful to his Word, faithful to the brethren, faithful in the performance of the little things—if they permit all the trials that come to them to properly exercise them concerning God's will, such will be more like the Lord and nearer to him in the kingdom. It is not the one who is most favored this side the veil with service or honors or plaudits, but the one who grows most in the likeness of the Master, who will shine the brightest in his kingdom.

The evidence is clear, cogent and convincing that the kingdom of the Lord is near at hand. Believing this to be true, let us do that which will bring us the approval of the Lord, that we may have an abundant entrance therein. If there is anything we are not doing that will help us on this way to glory, let us do it now. If we are striving to enter in, putting forth our best efforts, then may we at the close of each day be able to say with St. Paul, "I have fought a good fight, I have kept the faith; henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them who love his appearing."

Surely we have not fought a losing fight if we have been fighting faithfully! Ours has been a good fight, even though we have been ever so weak in ourselves and unable to meet the onslaughts of our enemies. No matter what the trials may be surrounding us—the mists may be thick, the storms raging and the billows roaring with great fierceness—now is the time for us to heed the words of the Apostle and to "gird up the loins of our mind and be sober and hope to the

end." (1 Peter 1:13) A little while and the fight will be over and our journey ended; a little while and we shall see our glorious Bridegroom face to face; and then, when we have proven our loyalty to the last and our faith has successfully withstood the fiery trials, the result will be to the praise and honor and glory of him who bought us with his own precious blood.

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away
And praise the King of heaven."

THE PURPOSE OF JOHN'S GOSPEL

[This article was a reprint of that entitled "Lovest Thou Me More Than These?" published in issue of June 1, 1908, which please see.]

"Haste thou on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.

"Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight and prayer to praise."

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"

"No anxious thought upon thy brow
The watching world should see;
No carefulness! O child of God,
For nothing care-full be!
But cast thou all thy care on him
Who always cares for thee.

"It is thy Word, it is thy will—
That is enough for me!
Henceforth no care shall dim my trust,

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 EDMITES AND PHILISTINES—JUDAH BROUGHT LOW—ALLIANCE WITH ASSYRIA—AHAZ DISTRESSED, INCREASES TRANSGRESSION—RUINED—BURIED IN DISGRACE—OUR LESSON—HOW TO DISPLEASE THE LORD—THE RESULT—HOW TO PLEASE THE LORD—THE RESULT—GOD'S OVER-RULING PROVIDENCE—SUN-DIAL OF AHAZ AN ILLUSTRATION.

"Without faith it is impossible to be well-pleasing unto him."—Hebrews 11:6.

Saul, the first king over Israel, reigned 40 years in Jerusalem. He was succeeded by David, who also reigned 40 years, seven in Hebron and thirty-three in Jerusalem. Solomon succeeded in Jerusalem. Then came the division of Israel into two parts. Because of Rehoboam's harsh answer to the children of Israel the ten tribes revolted and chose Jeroboam for their king, who reigned at Samaria. Rehoboam, as king of Judah, reigned at Jerusalem. This division continued until both kingdoms were taken into captivity. David's line continued through or in Judah, the eleventh king from Rehoboam being Ahaz, who reigned in Jerusalem 16 years and was succeeded by his son, the good King Hezekiah.

THE FAITHLESS KING

The name Ahaz means possessor or grasper. It is quite evident from our lesson today that Ahaz was a self-server. It was not necessary for him to do anything to become king, for the reason that he was of the royal line of David and succeeded to the throne at the death of his father Jotham. But while the record does not indicate any action on his part to achieve this object, yet the quality of covetousness was there, as evidenced by what he did after he came into office. Covetousness is idolatry—the idolatry of self. It is the opposite of faith in God and his plans, which makes God and his will first.

Ahaz was quite young when his father died—only twenty—consequently his covetous disposition had not had time to ripen into unlawful acts to attain his desires. However, the sixteen years during which he was in office were sufficient to manifest that his name was not a misnomer. He was a grasper—a possessor—and a holder of what he possessed at all odds. At no time did he ever display any real faith in the

God of his father David, nor seek to do his will, as was manifested in the life and the work of the sweet singer of Israel. Read 2 Kings 16.

AHAZ'S ACCESSION TO THE THRONE

The country of the two-tribe kingdom was prosperous, 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 sad blunder—that 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 northern 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 Pekah were assuming a threatening attitude; nevertheless the kingdom of Judah was in a good and prosperous condition, so that there was nothing to fear, providing that the nation would walk in the way of David. 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 ahead, 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. The experience of his predecessors 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 finds congenial soil in such a heart, and when the dictates of unbelief are obeyed, it inevitably leads rapidly down the broad way. Such was the case with this faithless king of Judah, Ahaz.

"He did 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 enables one to walk before the Lord with the thought, "Thou, God, seeest 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."

"He walked in 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 guide and encourage King Ahaz, he walked in the ways of his own worldly wisdom. Thus 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 went the way that he chose, he thereby rebelled 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 south and east of Jerusalem called "the Valley of the Son of Hinnom"; and this valley was so given over to heathen practices and idolatrous worship that 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 dead criminals, were cast. Consequently, it 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 idolators 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 prevails in the world—the spirit of malice, hatred, war, murder, etc.

Even worse, King Ahaz "burnt his children in the fire, after the abominations of the heathen, whom the Lord 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 burning little children in the fire unto the god 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, disloyalty to Christ leads his followers to be taken captive by the world, the flesh and the adversary.

Again, because of King Ahaz's rebelliousness, God delivered him (2) to Pekah, king of Israel. Pekah reigned at Samaria, and came with Rezin against Ahaz. In one day their combined armies slew 120,000 valiant men of 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, 200,000 men, women and children with much spoil were taken to Samaria. What terrible results follow 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 Tiglath-Pileser, king 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 are allying themselves one with another, instead of looking to God and his Son, Jesus Christ, as 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. Having been smitten in the north and the east, he was next 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 better and profiting by 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 people's money and the money that should be devoted to God 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 at 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 DISLOYAL COURSE

Since the kings of Judah were representatives of Jehovah, it is no wonder that our lesson tells us that the Lord was angered with King Ahaz. Judah was consequently brought low, financially, politically and religiously, so much so that the Scriptures say it became naked. Thus we see Ahaz ruined the country over which he reigned, reduced the people to great straits, caused many thousands to be slain, and many more to be taken captive. Moreover, by his course of unbelief and faithlessness, he ruined his own family as well as himself. Finally he was buried in Jerusalem in disgrace.

LESSONS FOR OUR DAY

The course of unbelief is ever downward, leading one further and further away from God and from Christ. Its influence is bad, 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 away from sin to faith in Christ is an upward one and leads 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 heavenly glory. "Be thou faithful unto death; and I will give thee the crown of 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 safety spoken to him by the Lord through the Prophet Isaiah; nor would he 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 gave the sign of the 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 as the only Head of the church and the one King over all kings, 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. Consequently they will win the allegiance of any and all except "the very elect," who refuse to bow the knee to Baal, and receive not "the mark of the beast," because they will worship God only and prize above all things the "sealing of the saints in their foreheads."

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 illuminated mind the time of the day—"the great day of God Almighty"—in which we

now live. This is one of the great blessings which the eye of faith now brings to the consecrated children of God and which enables them to walk in the light of the presence of God's dear Son. Shortly The Christ—Head and body—will arise as the Sun, with healing in his beams for the blessing of the troubled nations of earth. The times of the Gentiles have closed. The kings of earth have had their day; and soon Immanuel will take possession and bring peace and gladness everywhere. "The night is far spent; the day is at hand." After the war, which, according to present signs and "the

sure word of prophecy," will be followed by revolution and anarchy, the Prince of Peace, now present but unseen, will take possession of earth's affairs, and then the prayer, "Thy kingdom come," shall be answered.

"The 'Gentile times' are closing, for their kings have had their day;

And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway;
OUR KING IS MARCHING ON!"

BROOKLYN ACADEMY OF MUSIC—JUNE 3

The first public meeting held in Brooklyn under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY since the death of our dear Pastor, was the afternoon of Sunday, June 3, in the Academy of Music, in which Brother Russell spoke once a month prior to the completion of the Temple in New York City. Brother Russell always spoke to large audiences in the Academy, and many have been the requests for another series of discourses there. The meeting proved to be such a success that at its conclusion announcement was made for another discourse the following Sunday. The auditorium was crowded to the roof, about 2,500 being present. Excellent attention was given throughout the discourse, and many favorable expressions were heard among outsiders respecting the beautiful tribute paid to the man who for 40 years stood as a beacon light proclaiming a time of trouble at this time, preparatory to the inauguration of Messiah's Millennial kingdom for the blessing of all mankind. Practically all the Brooklyn newspapers, including *The Brooklyn Daily Eagle*, spoke favorably of the service. Following is one of the published reports:

"J. F. Rutherford, addressing an audience which crowded the Academy of Music yesterday afternoon, arraigned Billy Sunday with having appropriated to his own use Pastor Russell's published views on the second coming of Christ. The speaker charged the evangelist with preaching questionable theology, declaring it wholly inconsistent.

"Are we at the End of the World?" was the subject of Mr. Rutherford's address. This was his first public appearance in Brooklyn since the death of Pastor Russell.

"Criticism of a man is hardly the proper course for a Christian," he said, "but criticism of a man's teachings is always proper. A man who addresses the heavenly Father and our Redeemer in familiar terms, such as Old Pal, is irreverent toward God and the Lord Jesus. Such conduct and such words lead to irreverence on the part of the people."

"The present world-war, the threatening famine and pestilence, the fomenting revolution in various parts of the world, all are evidences of the passing away of the present unrighteous order."

FAITH

"To follow where an unseen Captain leads,
To heed commands unheard by mortal ear,
To battle with a known, yet unseen foe—
Ah! This is faith.

"To choose the right when others think you wrong,
To stand for Truth while Error laughs in scorn,
To tread the lonely way unto the end—
Yes! This takes faith.

"To wear a smile where you receive but frowns,
To kiss the hand that wounds your poor heart so,
And pray for those who fain your life would take—
Ah! This is faith.

"To fix your eyes on 'that within the veil,'
Your heart's devotion set on things above,
To wait with patience till God calls you home—
Faith's victory won!"

SOME LETTERS OF INTEREST

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 we have very helpful times together, both at work 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/s per week. However, we who realize the Lord's guiding hand in all of our affairs are quite content and glad to submit to these things for conscience' sake. At present the local and the London papers are making violent attacks upon us, in many instances misrepresenting our position, probably to further prejudice public opinion against us, which is already very bitter. Fellows who have ventured to enter nearby towns have been mobbed and attacked several times, and others have had narrow escapes from being "ducked" in a river, etc. There is no clear distinction at present between the truth Friends and other C. O.'s who have received service here for a variety of reasons, many merely socialistic and anarchistic. But when the Lord's due time comes for us to suffer especially for the truth's sake, then and not before, the dividing line will be manifest.

You will perhaps like to know a little about one's experience in prison. As this letter will be censored, I cannot tell you all details. It will suffice to say that having the truth makes all the difference in the world. By the inspiration, by the 'spirit of power' which the truth gives, one is enabled to bear patiently and uncomplainingly things which are much harder for others to bear, and which often have the effect of making them bitter and anarchistic. We, however, who have

learned to trust in the precious promises, we who cast our burden on the Lord, can rejoice in our privilege of suffering a little for his dear name's sake, and can indeed be content. We seek contentment, and have it, by his favor. The prison diet weakens 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 cause ALL things to work together for our good, as long as we love him supremely, 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 his holy name. 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 of military age are concerned, harvest work seems to be at 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 us.

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.

How supremely happy he is now is beyond our power to comprehend! 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.

What a sublime experience it must have been for our dear Pastor when he entered the presence of our Lord clad in the bloom of immortal youth! What a noble example our dear brother left us! He was surely a pattern worthy of imitation! He was truly the greatest man of our day—great not merely mentally, but also morally and spiritually!

May it be our great 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-borns, whose names are written in heaven!

With warmest Christian love, and assuring you of our loyal support, we are

Yours in the Master's service.

DUBLIN CHURCH.—Ireland.

FROM OLD-TIME FRIEND OF BROTHER RUSSELL

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 cordial relations in the long ago. I would like to know more of his recent years and about his most lamentable departure. He seems to have died on the battle line. The newspaper accounts were all too brief for such a life as his.

Perhaps you have some more complete account that you can give me. A memoir of him should be an inspiration to those, of whom there must be many, who desire anxiously to know the truth as to our Father's purposes toward his children. I had been feeling my way, more or less blindly, through books and men and nature, when I met Mr. Russell, both of us young men, I the older. In coming years he helped me greatly.

We had occasional business relations, I visiting Pittsburgh frequently, but we 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 discussion that I was not sure about them. With that wonderfully brilliant and sweet 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, whose daughter he had married. He was 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 Gabriel should call her father almost any time he would be found with a Hebrew Bible in one hand and a Greek Testament in the other.

Well, 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 about right.” That seemed to me as great a triumph as any writer or preacher could achieve. I felt surer that he was right because he had convinced about the last man I would have expected.

Sincerely and cordially yours, J. ALBERT STOWE.—N. J.

A NOTE OF WARNING

DEAR BRETHREN OF THE WATCH TOWER:—

I feel that it is my duty to the interests of the Lord's work to mention two matters that are being continually brought to my attention during my visits from place to place. The first is the tendency of some of the friends to speculate upon various matters in Revelation and Ezekiel. I have observed since the death of our Pastor that quite a number of the friends are trying to “dig” out “new” things, and are probing the pilgrims along this line, and I regret to say that some of the pilgrims even are giving “private” interpretations of these prophecies. To me, dear brethren, this seems to be more confusing than helpful to the friends. I wish some way were possible to remind the pilgrims and all the dear friends that we are just as obligated to be loyal to the wishes of our dear Pastor as we were when he was with us in the flesh. Surely,

this is a time when the Lord's people are to be tested along this line! If there are any things to be brought out respecting Revelation and Ezekiel, etc., do we not expect them from the proper source, the home office? I would be glad if you saw fit to assist the dear friends along this line.

The second matter is in respect to other publications than THE WATCH TOWER. Wherever we go, questions are asked in regard to this paper and that, etc. I am mindful of the kindly way in which our Pastor always treated these things. All the pilgrims doubtless remember that in special conferences with us he never was much in favor of other publications than those from the home office. Of late in some of these outside papers have appeared articles that are not in fullest support of the truth as taught by our Pastor and, in one instance, advertisements were there, and when some of the dear friends responded they received messages derogatory to our Pastor. Can you recommend anything that can be done? As one illustration, dear brethren, one little pamphlet published by a brother, seemingly in full harmony with the truth, was widely circulated. Perhaps subscriptions to the extent of over a thousand dollars were given to that pamphlet. Is it penurious for me to feel that the dear friends could have more profitably spent that thousand dollars in helping the TRACT FUND? Our dear Pastor has written so much we can still read that it seems to us that we have quite enough with his words and THE WATCH TOWER.

We hope that nothing in this message seems to have other than the kindest feeling toward those who no doubt prompted by zeal have been writing or publishing such articles, for we believe the best intentions have no doubt governed much, if not all, of it, but we also feel that the friends can be helped by some suggestion from Brooklyn especially along this line. Please pardon my taking so much of your time. May the dear Lord continue to guide and direct you is my prayer. With fervent love and greeting, I am, by his favor,

Your brother,

W. H. BUNDY.

“A WORD TO THE WISE”

MY DEAR BRETHREN:—

Greetings and much love in Christ! There are just a few things which I feel led to write you about:

(1) Having the privilege of attending the Scripture study meetings, both as chairman and otherwise, I notice that there is often a lack of ventilation in the rooms. The one in charge is sometimes very sensitive when the subject is broached, and so I was thinking that a hint from you would be a word in season. Many are misled into thinking that to stop up every crevice will prevent a draught, which will in turn prevent taking colds; but they do not consider the dangers of foul air and the more serious chill likely to accrue through passing out of a hot room into the cold atmosphere!

(2) I should like also to tell you of the blessing realized from the class study of the volumes in conjunction with the Question Books. I must admit that once I favored Bible study alone; but the dear Lord has led me to see the several advantages of the former method, one of which is that both question and answer are before the student, therefore any new thought or question arouses the mental activity of all.

It is wonderful to my mind how lucid and reasonable the answers are in the volumes! and as one and all are led to that same conclusion, the spirit of oneness and sweetness of fellowship becomes apparent which is not attainable in the usual denominational Bible study classes.

(3) The elders, deacons and workers have been an inspiration as they have quietly and earnestly labored together in the various departments of service; and I know, dear Brethren, that we have your prayers for a continuance of this blessed unity.—Psalm 133.

Yours in that wondrous favor,

FREDERICK LARDENT.—Eng.

ADVERSARY SPEEDING UP—HIS TIME SHORT!

DEAR FRIENDS:—

Some time ago some of our class received copies of enclosure marked No. 1. After careful perusal of it we thought a gentle criticism might be in order, so we composed and forwarded a reply (which we also enclose and mark No. 2). In reply we received enclosure marked No. 3.

We then thought to let the matter drop; but on second thought I have decided to forward this correspondence to you. The reason why I am doing so is because there seems to be a growing tendency on the part of some to put out publications of this kind. We know of one man near here who claims to have more light than Pastor Russell had. Doesn't it seem strange that no one else has yet discovered this, although he has thought so for years?

Also, there is a great tendency on the part of friends to patronize these various publications, and while they get some

truth, as from the creeds, they are in grave danger of falling into the snares of the adversary.

There seem to be many people who are conversant with the contents of the STUDIES, 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 and asked him where he learned it all. He stated that he had been a very earnest Bible 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 adversary seems to be speeding up a little in these perilous times! The great personal pronoun "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 more good.

Yours in the Master's service, EDWARD BARKER.—Pa.

REDEEMER MADE HIM OF SO MUCH SERVICE

DEAR BRETHREN:—

My heart was made solemn and filled with the sadness that comes with the knowledge of the loss of a blessed association, 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 dear Redeemer himself that made his servant such a source of comfort, help and instruction to us all, and so we need not be disturbed at his taking him away as it hath seemed to him good.

How fitting it was that our dear Lord should at this time remove every earthly prop supporting us and compel us to lean wholly upon himself and his Word, so that we might become strong in him "and in the power of his might" in order to be able to endure in his strength, steadfast and faithful unto the end!

Please extend my loving Christian greetings to the dear ones at the Bethel Home, for whom it has been my daily privilege to pray nearly eighteen years, commending them to our heavenly Father's care in the words of our beloved Brother Paul: "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever, Amen!"

Sincerely your brother 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 slacken our zeal for the truth and its 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.

We assure you of our 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 go forth through the same channel, THE WATCH TOWER. Assuring you of our 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.—Joplin, Mo.

A BEAUTIFUL LIFE—A MARVELOUS EXAMPLE

DEAR BRETHREN:—

I returned to my home from Winsted, Conn., and learned of Brother Russell's death. I am deeply grieved at his passing 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 so 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 privilege to strive for the bride class, and that I must live the Christ life in order to be a member of the church of the living God, a member of Christ's body (the opportunity is so great and good!), had I not received Brother Russell's sermons, TOWER, DAWNS, and his other writings.

I thank and praise the dear Lord and Brother Russell for all these. How could I live without them? I have prayed that the Lord would raise up some one to carry on the work he has laid down. What a great reward he will receive for his untiring efforts in the Lord's work for humanity—and so ably performed! 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 the world! No wonder we all loved him, and love him still!

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 was left at my door this week, and I am very thankful for it (I am going to order it soon). In it I notice that to any one wishing a copy of "Facts Foil the Assassination of Pastor Russell's Character," it will be sent on request. Who could doubt his purity? I should like one, because I cannot understand how any one can say a word against the pure, Christ-like person that he was. Yet they did the same to Jesus, and crucified him.

Please send me a copy and accept many thanks. I do not doubt his splendid life. His enemies were jealous of him. Truly these are trying times for the saints; but God's promises are 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.

Dear people, you who have known Brother Russell so intimately, you have my sympathy in this hour of separation and loneliness. May the dear Lord bless and comfort, sustain and keep you all through this present life, and give you an abundant entrance into his kingdom, is my prayer.

Hoping and praying that I may be an "overcomer," and may sit with Jesus on his throne with his redeemed ones. I remain,

Truly your sincere sister in Christ,

MRS. 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 so intimately associated with our dear Pastor and who now, by his physical absence, are required to walk more steadfastly by faith rather than by sight.

We have remembered you in our prayers at the throne of grace, asking 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 servant.

Humbly in his service,

BLOOMFIELD ECCLESIA.—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 sincerest sympathy in our mutual bereavement, and also to rejoice with you for him who, we believe, has already heard that sublime welcome, "Well done, good and faithful servant!" Furthermore, we testify that the remembrance of his faith, zeal, loyalty and love will be a great help to us to keep up the "good fight" and to continue to show forth the praises of our dear Redeemer and Lord, to the end that our heavenly Father's name may be glorified.

Yours in the fellowship of the One "altogether lovely,"

AURORA ECCLESIA.—Ill.

CANADIAN'S VIEW OF VOW 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 the household.

There is one thing that appeals to me very much. It is the concise form in which these principles are stated. While concise and brief, the language is comprehensive and sufficient. For example, take the first thought of the Resolve, "My earliest thought." This gives us a good start. Likewise with all the other features.

I have often thought of the paragraph on trust as taking out a life insurance policy with Jehovah, without any premium to pay, except the exercise of the faculty of trust.

The Vow also contains pearls of great price, special treasures to the kingdom class. First, I note that it is a vow unto Jehovah our Father, the Maker and Sustainer of the boundless universe. Coming unto him in the name of his Son our Lord, with reverence, one desires his law to rule in his heart, believing in his faithfulness to perform that which he has promised.

The mutual tie of Christian fellowship and oneness of the church is displayed in the second paragraph, and recalls to my mind instances in the history of the early church when the prayers of some ascended to the heavenly Father for the blessing of the fellow servants.