

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 notices of meetings and 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 BRETHREN:—

We regret to hear of our beloved Pastor's passing away; for it was one of his sermons in the *Winnipeg Free Press* that started us in the truth. We were sick and tired of what 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 *STUDIES IN THE SCRIPTURES*; 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, 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, J. H. AND A. M. HOSKIN.—*B. C.*

A VOICE FROM THE COLPORTEUR BANKS

DEARLY BELOVED BRETHREN:—

Would like to thank you for your good letter of encouragement in regard to the colporteur work and the advanced price of the books. Thank you for the trial credit 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, by the way, was in the follow-up work and quite a little of the time was spent in explaining the chart to interested ones.)

Thanking you so much for your labor of love to the Lord, and for the encouragement and help you extend to all the co-laborers in the vineyard, I am, "Strong in faith,"

Your sister by His grace, ADELAIDE WOOLGAR.—*Colp.*

DEAR BRETHREN:—

As announced in THE TOWER regarding extra copies of the Memorial Number, I wish to advise that the Wheeling class desire one hundred and fifty. Enclosed please find \$7.50 to cover price.

Yours in the service, W. H. SCATTERDAY.

ONE WHO CAN CHASE A THOUSAND

DEAR BRETHREN:—

Enclosed find 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 investigate. One class is talking more favorably of the truth; the other is denouncing it more vehemently.

I have met several of the latter class who would make things pretty lively for the I. B. S. A. if it were in their power. I was recently told that I was doing more harm

putting out those books and explaining such "devil's doctrines" than 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 end be—soon!

Your fellow-servant in the Master's cause,
WM. R. EBNST.—*Colp.*

A PRIVILEGE TO UPHOLD THE WORK

DEAR BRETHREN IN CHRIST:—

We desire you to know 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 in store 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.—*Cal.*

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- FELT 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.—*Pa.*

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 infringed.

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 pleasing to God should 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 re-

specting 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 wrongdoing and commend him for well-doing. It is the duty of the parent so to do. A magistrate, also, might have the right to punish for wrongdoing. 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 pro-

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, for as the Apostle says, "If we judge ourselves, we shall not be judged of the Lord." (1 Corinthians 11:31, 32) In other words, 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 upon ourselves, should punish ourselves, and require some kind of compensation to be made, so as to impress the matter upon our minds and to accomplish some rectification to the person to whom the injustice has been done, whether intentionally or unintentionally.

WE CANNOT ENRICH THE LORD BY SACRIFICE

Such a course of life is more acceptable to the Lord Jehovah, than sacrifice. The sacrifices which were in the mind of the Wise Man in connection with this proverb were those which were made at that time according to the Mosaic law. Some of them were offerings to the Lord from the flocks or the herds. There were sin offerings, burnt offerings, peace offerings, thank offerings, etc. Now the declaration here is that if any man would live according to these principles of justice and judgment, he would be more pleasing to God, more acceptable to him, than if he should make many of these offerings from his herds and from his flocks.

This declaration might perhaps have been a surprise to some, until they would think of it, when the correctness of the thought could be readily seen. God's love for righteousness is the foundation, the establishment of his throne; and sacrifices without justice preceding and accompanying them are unacceptable in his sight. God has plenty; he needs nothing from us; the giving of a sacrifice on our part would be the doing of something that would neither advantage the Lord nor increase his wealth. It would merely be an expression on our part of our appreciation of his goodness and our desire to show this appreciation.

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, the Golden Rule, who seek to have these principles in their heart, mind and conduct and to carry them out in all of life's affairs. Nothing in this text, however, contains the thought that God did not especially appreciate the sacrifice of Jesus or that he does not especially appreciate the sacrifices of those who are walking in the footsteps of Jesus. God did not command these sacrifices of Jesus and his followers, but he intimated that he wished to have a very special class for a very special purpose—to reign over the earth to bless all the families of the earth in due time; and that the persons who would be accounted worthy of this great honor of being God's servants to bless mankind would be those who would not only love and exercise the principle of justice, but have also a large degree of the spirit of sacrifice. The Lord commands justice and judgment; for nothing short of this would be right. But he does not command the sacrificing, for a sacrifice must be a voluntary offering.

The intimation of the text, then, is that in order to offer a sacrifice which would be acceptable to God, pleasing to him, the sacrificer must first of all have the principles of justice and of sound judgment well in mind, and should exemplify them in order that he might become a sacrificer who would be doubly acceptable to God. Thus it is with our Lord and the church. The principle of righteousness, or justice, is paramount. Our Lord Jesus, according to the divine arrangement, was first of all required to demonstrate that he could keep the law. His sacrifice would not be acceptable otherwise. That is exactly what is shown in this text—JUSTICE and JUDGMENT first—then sacrifice.

Herein we see that God's arrangement is working out grandly and beautifully; for our Lord Jesus actually kept the law. "He was holy, harmless, undefiled, separate from sinners," and in every way he fulfilled all the requirements of God's Law; and his having done this made him an acceptable sacrificer. Then he offered the greatest sacrifice imaginable—his own life. He did not offer this sacrifice to men. He did not offer it to Satan, in order to rescue men from his dominion and power. He offered up his life in sacrifice to God, as an expression to the heavenly Father of his full trust in him, and his earnest desire to do the Father's will in everything and at any cost. We read of him, "I came not to do mine own will, but the will of my Father which sent me."

The sacrifice, then, that Jesus laid down was the sacrifice of his will; his human rights, his human life. This influenced

him to the extent that he offered no resistance to those who took from him his rights and finally took away his life at Calvary. He submitted to these indignities. He did not sacrifice himself to the Jews, and his submitting to the Jews did not mean that he was compelled to serve them. All the while the unswerving thought before his mind was, "This is the Father's will, that I should testify my love, loyalty and obedience to him in respect to this matter, and I will submit to everything that he permits, in order to be pleasing to my Father, in order to be what he would desire."

Thus the Father's highest wishes and ideals in respect to the future Governor of the world were fully met in our Lord Jesus when he showed his obedience to God's will unto death, even to the death of the cross; "wherefore also God hath highly exalted him, and hath given him a name [Immanuel or Messiah] which is above every name." And the Father arranged that at 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 do perfectly the things that he wished; but, as the Apostle says, "We cannot do the things that we would." We inquire for the difference, 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 are contaminated with the evil environments of sin and death which have come down upon the human family for six thousand years. Because of the influence and the effect of sin and death working in our mortal bodies, we cannot do the things that we would prefer to do. We find it impossible. We would keep God's law perfectly.

We have learned that God's law is that we should do justice; and that law we approve. We admire God's justice. We wish to do justice and judgment. We should rejoice to see justice and judgment exercised everywhere. We are in full sympathy with, and rejoice in the great arrangement which God has made. We love his law, even that portion of it which punishes unrighteousness. We see that his commands are wise, loving and good. We appreciate our God and all his ways and we desire to do perfectly those things which are pleasing in his sight. But we are unable to do these things perfectly; we are unable to keep the Law, therefore we are unable of ourselves to offer any sacrifice that would be acceptable to God; for he enjoins justice and judgment in preference to sacrifice. They must come in first; and being unable to render these perfectly, what shall we do?

We find that God has made a merciful arrangement for us; and this arrangement is made through Jesus and his sacrifice, the benefits of which are also designed to be for the whole world of mankind eventually. When the last member of the Spirit-begotten class shall have passed into death, Jesus will then make application of the merit of his ransom-sacrifice for the whole world. The merit of Jesus, now in the hands of justice, he has already embargoed, or mortgaged, as it were, in the interest of the church. So, then, his merit is imputed now to all those who wish to come up to the requirements of God's law; and who wish additionally to follow Jesus in sacrifice. To these, according to the Father's plan, Jesus becomes the great High Priest and Advocate, their Representative; and to these comes the merit of his sacrifice, already laid down. We therefore are directed to the Lord Jesus as the one through whom we can come into this blessed relationship with the Father which Jesus had; and he brings us into this relationship by making up what we lack in respect to justice and judgment.

Jesus would not make this up to us without our coöperation; but since we desire his assistance, since this is the sentiment of our hearts, we are accepted on the profession of full consecration to God, to seek to the best of our ability to do his will, to love and practise justice and to exercise judgment in our lives. We are accepted in the Beloved. All of our imperfections are covered through the work of Jesus, by an imputation of his merit. Thus we are enabled to join with Jesus our Lord in sacrifice, laying down with him our little all upon God's holy altar of sacrifice.

HOW THE CHURCH KEEPS GOD'S LAW

This is not merely a matter of consecration at the beginning of our Christian lives, but is something that is to progress and continue so long as we have life. We are more and more to learn to let justice and judgment have control in

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 these continue 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 does St. Paul mean? How can we fulfil 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 Christ, to walk in this new and heavenly way. So 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 wilfulness, he must suffer "stripes" as an expiation, to the extent of the wilfulness; but upon application to the Lord, he will be forgiven all that was not wilful, and 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 wilfulness in his trespass.

This is a class that is offering sacrifice 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 through his merit. And so the church of Christ, the body of Christ, is going grandly on 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 which 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 enlisted in a war on the side of righteousness and against sin, 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.

In the Apostle's day, as in our day, there was a tendency on the part of some to espouse the cause of the Lord and to run faithfully for a while, and then to become discouraged, disheartened, and turn away to something else. In a previous chapter the Apostle has pointed out that some of those whom he was addressing had been faithful and courageous for a time, had "endured a great fight of afflictions," and then had become as babes, requiring milk, and needed to be taught again by others what were the first principles of the doctrines of Christ. They seemed to have lost their zeal to a large extent, and to have become discouraged in some way. They were not alert as servants of the truth, and as servants of the Lord, as at first. They had permitted the opposition to wear down greatly their zeal and energy.

In Chapter 11 of this epistle, the Apostle calls attention to the fact that all through the past there had been noble witnesses to God and his cause, to whom the church might well look as patterns of faithful endurance of opposition, and from whose course they might take encouragement. He cites the case of Abraham and his faith in God's promises. He recounts many of those who had endured great sufferings and privations, and were exiles from home—some of whom were even stoned to death or sawn asunder, etc., "of whom the world was not worthy." These were to be considered by the church of Christ as glorious examples of faithfulness. And now, in our text, the Apostle brings us down to the grandest example of faithfulness to God ever known—our Lord Jesus Christ—and says that we should all especially consider him who endured so much.

The word "consider" is here used in the sense of study, appreciate, take knowledge of. The more we study our Lord's course in life and realize what it cost him to be faithful to the Father, to the principles of righteousness and truth, the more we see the exaltation of his character. He loved not his life. He withheld nothing, in order that he might do the will of the Father. He made no effort to be sensational, that thus he might attract attention to himself; but humbly, quietly, went about his Father's business.

RELIGIOUS TEACHERS CHRIST'S CHIEF OPPONENTS

Our Lord Jesus was loyal to the principles of righteousness as expressed in the law and the prophets. "In his mouth was found no guile"—no deception. No one found in him an attempt to curry favor with the multitude by saying something that would please the ear, and yet not be true. We find that he was absolutely faithful to God's law. When the matter came up as to how this law should be interpreted, he would give full, plain instruction respecting it, holding nothing back. He was loyal to the heavenly Father in that he never claimed that anything he said or did was of him-

self, 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 loyalty brought him much of opposition; for when he said that he was the Son of God, of "the Father who sent him," the Jews were angry. "If you, a mere man, make yourself the Son of God," they said, "you are putting yourself on an equality with God. We never claim anything of this kind. We are the children of Abraham." Then they charged that he was fraudulent; whereas he was speaking the plain truth.—John 10:31-39; 8:59.

Thus the opposition to our Lord began—contradiction, as it is called in our text. There was opposition to him in proportion as he presented the truth. As the Jewish leaders began to see that the message Jesus proclaimed was contrary to the one that they had given, or that they had received, antagonism sprang up. He did not make as many disciples as might have been expected, considering that "never man spake like this man." There were only something over five hundred of his followers altogether in the three and one-half years of his ministry. Five hundred seemed a small number amongst the one nation that had been expecting Messiah for over sixteen hundred years!

We inquire, How did the Master receive the opposition, the contradiction of sinners, and who were the sinners? The answer is, he received the contradiction with meekness and self-possession. The sinners were those of the Jewish people who, having a measure of light, were not obedient to that light. The Apostle does not wish us to consider how the Gentiles failed to receive the Lord, for he did not come to the Gentiles. His preaching was simply to the one nation to whom God had especially manifested himself, and for whom were the promises and the first opportunity to become heirs to those promises.

We note that these sinners were chiefly found amongst the learned Jews—the scribes, chief priests, Pharisees and Doctors of the Law. These, having knowledge, having experience, knowing the law, failed to appreciate the spirit of the law, and were out of accord with it. Therefore to that extent they were sinners. The teachings of Jesus manifested this fact and led them to take their side with positiveness. In taking sides against him they were taking sides against much that they recognized and knew to be right.

We perceive that the Master met the attacks of his enemies with gentleness, kindness, yet with logic—not sentencing them to eternal torment—no suggestion of the kind. He knew that they were largely blinded. He said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear," thus intimating that the great majority of the nation were blind and dull of hearing. They were not in a condition to receive his message, and Jesus knew that they would need more experiences before they would be ready. We see that they got these experiences afterwards, in the great time of trouble, which doubtless made many of them think more seriously of what Jesus had said.

The numbers who came to the Lord on the day of Pentecost are to be accounted for by the fact that at this par-

ticular feast, the Feast of Harvest, the most religious Jews, the most honest Jews from all over the world gathered at Jerusalem. On this occasion when the Apostle Peter preached the Gospel, many of these Jews for the first time, perhaps, heard about Jesus in any definite way.

NO COMPROMISE WITH ERROR

The Apostle urges us that as Jesus endured all these things and they did not change his course or purpose, so should we endure steadfastly. He remained loyal to the principles of righteousness; he did not swerve; he did not attempt to come down to meet the demands of the Pharisees and say, "I will put on phylacteries. I will be a Pharisee; and if you will support me, we will get along nicely together." No. He endured their opposition. Let them oppose as much as they would, he would not alter his course from that which was right, loyal to God, loyal to the truth. He would even denounce the Pharisees as a class when necessary, to show them how much in them was hypocrisy, thereby to awaken some to a realization of what they were doing, in order that they might be benefited thereby, and also to show the people that they should not be bound to leaders who were hypocritical.

This was Jesus' course. The Apostle urges us that we should consider him and his course, his patience in dealing with opposition. The opposition that he dealt with led him to death. St. Paul adds, "Ye have not yet resisted unto blood, striving against sin." Jesus did resist unto blood—unto death.

As we consider our Lord, then, and see how faithful he was to every principle of righteousness, even unto death, although his faithfulness cost him his life, it should make us very appreciative, very courageous; for we have no such great opposition of sinners as Jesus had. We have indeed some opposition—sometimes in the family, in the home, in the church—wherein we need to stand up for principle, for truth; but our enemies have not the power to give us the persecution that Jesus endured. They have not the power at this time to take our lives for our faithfulness to God.

Considering all this, we may feel that, comparatively speaking, "our lines have fallen to us in pleasant places." We have comparatively little to suffer for righteousness' sake; and we should all the more gladly appreciate our every opportunity for showing forth "the praises of him who hath called us out of darkness into his marvelous light." No matter whether it does or does not bring opposition, we should, indeed, while not courting opposition and persecution, be very ready to receive these and to appreciate them as an indication that we are on God's side; for these we are to expect. The Apostle Paul assures us that "whosoever will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12); and the Master intimates that this persecution will come largely from those who profess to be God's people. If we have more of this to meet later on than we have yet received, let us be strong and courageous, "speaking the truth in love," looking ever to him who is our great Exemplar.

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.
That voice is silent, those dear hands are folded,
Dear, restless hands that never would stay still;
The work was pressing, 'twas no time for slackness;
Those hands must be about his Father's will.
"Dear, willing feet—though faltering in their weakness,
Though bruised and bleeding, yet they still held on
Unto the very end, and only halted
When every step of that rough way was done!
Those loving eyes; oh, what an inspiration
To those who fainted 'neath life's heavy load!
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;
This was the coronation of a king.
Around him hung the garlands of his vict'ry,
Beside him was the cross he had laid down,
The dove of peace was brooding softly o'er him,
And at his head was placed the victor's crown.
"It seemed the earth had brought her choicest treasures
And poured them at that faithful servant's feet;
For everywhere the eye could look, were blossoms
Of glorious hues, of fragrance rare and sweet.
The palms waved softly in the scented breezes,
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;
It seemed to hush the sounds of quiet weeping,
It lifted hearts and carried them along.
It told of thorny paths his feet had traveled,
Of battles fierce with foes on every hand;
Of meek acceptance of the bitter hatred
Brought on him by proclaiming God's great plan.

"It told of sweet, unselfish, patient service,
Of two hands full upon the altar laid;
A pouring out of life itself for others,
In loving, loyal service to his Head.
The way grows steeper, and the feet grow weaker,
He struggles on, the end is just at hand;
The song has changed into a burst of triumph,
He stands a victor on that summit grand!
"The music ceased; and then I saw in vision
The Master standing by the silent dead—
Not weeping, as before the tomb of Lazarus,
But wearing such a look of joy! He said,
'Thy sacrifice was very sweet, beloved,
And very precious in the Father's eyes;
This dear, devoted flesh was freely given,
And thou hast won the grand, immortal prize.'
"Beside Him stood our own beloved Pastor,
In all the splendor of his spirit birth,
Surrounded by those glorious heavenly beings
Who with our Lord had walked upon the earth.
And still they came; it seemed the hosts of heaven
Had met with us beside that silent bier,
And oh, our hearts went out with such a longing,
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,
Poured out their love for him, mid sobs and tears.
There we, with them, renewed our consecration
To carry on the work he had begun,
To herald forth the Gospel of the kingdom,
Till we should hear the Master's sweet 'Well done!'
"One more fond look on those beloved features,
And then the slow, sad journey was begun;
We thought of all the journeys he had taken,
And now had come the last, the final one!
The setting sun had left a ray of glory,
The evening star was shining overhead,
As in the silent tomb we gently laid him,
And left him there, our own beloved dead."

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 in whatever way the Lord directs. It seems to me that the better way would be to turn over any money, that could be spared, to the Society to 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.

You can readily see my perplexity. I am not sure if this reasoning is sound. I am very well acquainted with some of 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 those who are looking for dividends of this sort, 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 have noted the wording and construction of their letter very carefully. Does the Society, without restriction, approve of this letter? Will you please give me a little hint? With fervent Christian love I am

Your Brother by His Grace,

Our Reply.

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 Board of Directors. On taking inventory of the DRAMA parts and on examination of the same the fact was disclosed that a large amount of money would be required to repair and put the DRAMA in proper condition to be used. The Board was perplexed as to what to do.

While thus considering the matter the Board was approached by some brethren who stated that arrangements had been made by them to stage an all-film production showing the divine plan of the ages from creation to restitution, which they expected to put upon a commercial basis. An offer was made to purchase the DRAMA for a money consideration, with the understanding that the DRAMA should be used by the Society until the 31st day of March, and that one outfit should be kept always at The Temple. The Board considered this proposition as a provision the Lord had made for a disposition of the PHOTO-DRAMA and a relief from the perplexing questions.

The Mena Film Company was formed and a contract was made with the Society for the purchase of the Drama, the purchase to be completed February 1, the said Mena Film Company thereby absorbing the DRAMA. At the time of the execution of this contract it was represented to the Board that the Mena Film Company could be financed without difficulty. There was no intimation that money would be solicited from the friends. It is the expressed wish of the brethren named to do nothing that would in any manner interfere with the policy and work of the Society.

That the friends may know the exact 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 advise the friends 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 in the 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 money. We make this statement in view of the numerous inquiries 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 of time 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 Pastor!

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 now that the Lord has taken 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 cooperation with you in spreading the Gospel of the kingdom. STIRLING ECCLESIA.—Ont.

ACCEPT THOSE APPOINTED BY HIM

DEAR BRETHREN IN CHRIST:—

THE WATCH TOWER of November 15, having confirmed the news of the death of our Pastor, dear Brother Russell, we are embracing this our 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, to the Great Jehovah and our Lord Jesus Christ, for having enabled our Pastor to finish his course with joy, to come off more than a conqueror, in the good fight of faith, against the powers of darkness, to enter into 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. I.

NOBLE EXAMPLE OF CHRISTIAN FORTITUDE

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 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.

We thank God continually that he provided "that faithful servant" 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.

Yours in the one calling, CINCINNATI ECCLESIA.—Ohio.

GOD'S STONE WITNESS HELPED HER

DEAR BRETHREN:—

Feeling impelled to write you of an experience of mine, I trust you will pardon my taking a few minutes of your valuable time.

A few months ago I consecrated my all to the Lord, as I understood it then, but my real joy and blessing have tarried until now. While I had the assurance of being in the right path, I did not have the sweet peace and joy that I had seen possessed by the friends, in walks of life both above and humbler than my own.

It was while reading about the Pyramid that the picture of our consecration given there showed me in just what position I stood. I had renounced my own will, pictured by the low entrance passage to the Ante-Chamber; "dared not trust the sweetest frame" if I wished to advance, pictured by the small space of the Ante-Chamber before passing the Granite Leaf, but had not bowed entirely to the will of God. In other words, I had not submitted to the heavenly will in everything. I had not passed the Granite Leaf and my feet were not on the solid granite.

But having to pass through a severe trial at that time, and being drawn to the feet of our heavenly Father perhaps by necessity, as well as the desire to be submissive in all things, I have learned something of the joy that comes with complete submission, and sweet communion through the Spirit.

"O sacred union with the Perfect Mind

Transcendent bless, which thou alone canst give;

How blest are they this Pearl of price who find,

And, dead to earth, have learned in thee to live!"

I desire to thank our heavenly Father for the many, many stepping-stones which by divine grace THE WATCH TOWER publications have placed in my path to assist me heavenward.

By His grace,

G. S.

LOVE AND COOPERATION IN EVERY WAY

TO THE "STEWARDS OF THE MYSTERIES OF GOD":—

You know of our daily prayers in your behalf, but this is to assure you of our continued loyalty to the cause, and of our love for you and coöperation with you in every possible way, since the death of our beloved Pastor has caused the responsibility to fall upon your shoulders.

It is indeed a joy to know that our dear Pastor was "faithful unto death," and as we now look upon God's plan as being reasonable, the uncertainty of spiritual birth has been removed; therefore we see, with the eye of faith, the reception accorded our pastor, by the "Alpha and Omega," together with all those who have had a part in the first resurrection!

We ask a continued interest in your prayers, that we may be "strong in faith," and that we also may come off "more than conquerors," to meet our Pastor again in the presence of the King.

BRISTOL ECCLESIA.—Tenn.

WILL COOPERATE AS HERETOFORE

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 heretofore, in the completion of the

harvest work. We will continue to remember you at the throne of grace, and desire your prayers also.

MARIETTA ECCLESIA.—Ohio.

BOW TO A FAULTLESS FATHER'S WILL

Whereas, The sad intelligence has reached us of the passing under the veil of our dearly Beloved Pastor, Charles T. Russell, we meekly bow in submission to a faultless Father's will, and pledge our prayers and cooperation in the harvest work, knowing that the night when no man can work is fast settling over us.

We also wish to assure you of our confidence, believing that the work entrusted to you will be done in perfect accord with the teachings and wishes of our dear Brother Russell as well as with those of our heavenly Father and our Elder Brother Jesus.

EMERSON CHURCH.—Neb.

UNQUALIFIED SUPPORT

DEAR BRETHREN:—

We took a vote on a resolution of loyalty to the WATCH TOWER BIBLE AND TRACT SOCIETY and it had our unanimous and unqualified support, respecting the great work which was begun long ago.

Those at Brooklyn will be in the lime light, as it were, so we pray for you wisdom from on high. Think of the stars in our Pastor's crown! Think of the many he turned to righteousness!

ABNETT CHURCH.—Okla.

EDITOR THOS. E. WATSON'S TRIBUTE TO PASTOR RUSSELL
MY DEAR MR. ———:—

Your letter was read with deep appreciation. I thank you very much for the friendly expression it contains.

The editorial on Pastor Russell was an unstudied tribute to a man who must have possessed much goodness and greatness to have won so high a place in the hearts of so many estimable people; and the fact that so many grateful letters have been written me about it makes me doubly thankful for the impulse which prompted me to write.

Very truly yours,

THOS. E. WATSON.—Editor Jeffersonian.—Ga.

LIKES THEM BEYOND EXPECTATION

DEAR SIR:—

I received my books in good condition, and am much pleased with them; in fact, they are better than I expected them to be.

If you would care to send me about 100 tracts, "Our Lord's Return," I would like to place one in every home in this town. There are no Bible Students here.

Yours truly,

MRS. ADDIE EDWARDS.

CALLING HIS CHILDREN HOME

DEAR BRETHREN IN CHRIST:—

One by one God is calling his children home, and since he has seen fit to call our beloved Pastor to the glories which eye hath not seen, nor ear heard, neither hath the heart of man conceived, we humbly bow in submission.

Assuring you of our loyalty to the cause, our fidelity to the truth and our continued coöperation, we are

EVANSVILLE ECCLESIA.—Ind.

WILL REMEMBER THE WORK AS BEFORE

DEAR BRETHREN IN CHRIST:—

Our ecclesia expressed a hearty coöperation with you, that the cause of the truth may continue to be advanced throughout the world; and that the work which yet remains to be accomplished may be fully carried out. To this end we will daily remember you at the throne of grace, as we have done in the past.

NEW ALBANY CLASS.—Ind.

DESIRE TO REMAIN FAITHFUL

DEAR BRETHREN IN THE LORD:—

We desire to notify you that the class here held services in memory of our dearly beloved Pastor Russell, which included the reading of the sermon which he was to have delivered on that day. We wish to coöperate fully with you in the remaining work of the harvest. We desire a pilgrim whenever convenient for you to send one as per enclosed card, and to remain faithful to the end.

TARPON SPRINGS ECCLESIA.—Fla.

WILL COOPERATE MORE FULLY THAN EVER

DEAR BRETHREN IN CHRIST:—

The Muskegon class join in assuring you of our mutual sympathy and Christian love. We are determined also to continue in the service of the glad tidings, and assure you that we will continue to pray for you and to coöperate as in the past, or more than we have. God bless you!

Your brethren in the Lord, MUSKEGON CLASS.—Mich.