

unto death, that when the time of our change shall come, we too may be ready!

Sincerely, your brethren,

ASSOCIATED BIBLE STUDENTS.—Rochester, N. Y.

KEEP HIS MEMORY GREEN BY MORE SELF-SACRIFICING SERVICE

DEAR BRETHREN:—

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

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

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

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

A BIBLE STUDENT AT THE FRONT

DEAR BRETHREN:—

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

While in England I was able to pay a visit to the London Tabernacle, and had the privilege of becoming acquainted with several of the brethren there. I have been out here for eleven months, and have spent the last nine in the front line trenches. I have been transport driver, cook, and for the last five months stretcher-bearer. During this time I have had

many blessings, being able to distribute tracts, loan my volumes, and have some heart-to-heart talks with some of the men. I have pleasant recollections of my old platoon, who are now nearly all gone. They always treated me with respect; and several of them asked me to write to their mother or their wife if anything happened to them. . . . While I rejoice to be able to serve God out here, I look for the time when I may once again have fellowship with His people.

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

Your brother in Christ, RICHARD T. WOOD.—Belgium.
A VOICE FROM INDIA

DEARLY BELOVED BRETHREN:—

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

We desire you to convey our warmest sympathy to the Bethel Family, who will miss his earthly presence and his loving personality sadly. Let us, however, rejoice that he has fought the good fight, finished his course, kept the faith and has received the Crown of Life.

MADRAS ECCLESIA.—India.

A WISE FISHERMAN

DEAR BRETHREN:—

We have now tried out the new De Luxe SCENARIO and our experience is that we sell them readily for 98c. We have been so accustomed in the past to giving the people double value for their money that it has spoiled us to some extent! While the new De Luxe is not so sturdy a book as the cloth (68c) edition, people seem to prefer the higher priced copy. We had thought of dropping the De Luxe and specializing on the cloth edition, but after experimenting we have decided to handle both. We can catch many stray fish by having two kinds of bait!

With much love from us both,
J. & L. HUTCHINSON.—Pa.

WARNING TO THE FRIENDS

During all the years that Brother Russell served the church he faithfully guarded the classes against the danger of giving the names and addresses of any one for publication. He acted upon the theory that the published addresses of the Secretaries of the Classes and of the friends would enable an impostor to appear in these Classes, claiming to come from another class and thereby practice some fraud upon the brethren. Past experiences have shown that this has been done on numerous occasions, and the publication of the addresses of the friends only enhances the opportunity of so doing. The Society has never deemed it proper to publish the names and addresses of these Secretaries. It has held such names in confidence and the publication of such names would be a violation of that con-

fidence. In addition to what has above been said, it gives the enemies of the truth an opportunity to deceive the brethren. Our enemies have for a long time tried to secure the names of our class officers and members. We deem it our duty, therefore, to warn the friends that it is against their interest to submit the names and addresses of their class Secretaries or of any of the members to any one for publication.

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

VIEWS FROM THE WATCH TOWER

"THE WORLD ON FIRE"

The *Pittsburgh Press* is numbered among the great newspapers that apparently see some things which will follow in the wake of the great European conflict, which now threatens to engulf all nations and lead up to the "Battle of Armageddon" of Scripture.

As God's people observe increasing signs of the presence of our invisible King, preparatory to the establishment of his kingdom on earth, they rejoice at each evidence of the world's recognition that mankind is passing through the "fire" of purification, which shall burn until the last vestige of evil and selfishness shall have been consumed and God's will is wrought on earth as completely as it is done among the heavenly hosts.

Truly the nations have been entering one after another the great melting pot of divine displeasure! They are fulfilling prophecy with amazing rapidity and accuracy: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor a fire to sit before." (Isaiah

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

We print following the editorial to which we refer:

CLEANSSED AS BY FIRE

"Fire has from the dawn of human history been regarded as a purifying agent. There have been great religions of which fire has been the all-pervading symbol. When Persia dominated the world her religion was one known as fire-worship. Fire purifies, molds, supplies the heat which gives life. And its imagery has never lost its earliest symbolic force and meaning.

PERISHING IN THE FLAMES OF THE WORLD-CONFLAGRATION

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

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

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

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

PLAIN VIOLATION OF THE CHARTER OF GOD'S KINGDOM

"When peace has been restored, the purifying fire through which the nations are passing will have left little of their former patience with a form of human society in which war, public and private, has been allowed such enormous latitude in plain violation of the provisions of the charter of the kingdom of God which was to be set up on earth by Jesus.

"A new commandment I give unto you," said the Christ, 'that ye love one another.' The kings who are making war, the magnates whose chief business in life is the accumulation of countless millions, alike have trampled upon this fundamental law of the new society even while taking his name upon their lips. And to the extent that the multitude have by their sympathy and toleration sanctioned the treachery, mankind as a whole shares in the guilt which so large a portion of the civilized world is now expiating.

TRUTH AND JUSTICE SOON TO FLOWER

"That the ordeal will leave mankind spiritually chastened one can hardly doubt. Its physical consequences are wholly bad. The tongues of flame have eagerly fed in amazing quantities on the best blood of the race. But in so doing they have burned into the race consciousness so deep a conviction of the wicked vanity of the exploiters, whether financial potentates or kings, that never again in our time will any dare to preach the doctrine that might makes right, and never again will government, either economic or military, go as far as it has gone during the last half century in permitting the insane fury for wealth and power to set at naught the supreme value of all values—namely, the value of the common man.

"The seeds of protest against the perversion of the Christian ideal and the non-fulfillment of the great Christian law of love and brotherhood will now begin to spring up and bear abundantly. The choking weeds of selfish and brutal exploitation have prevented the perfect flowing of the grain and meanwhile the millions have been ground into the dust. But the weeds have been scorched and withered away, and truth and justice will flower in their place. 'There is going to be a more equitable distribution of the profits of industry in Great Britain when the war is over,' said Lloyd George and Mr. Asquith, in England, recently, and the working classes will come into a larger portion of their own in every other country involved, unquestionably.

"Jesus' 'Love one another,' is the key to all progress. The science which teaches anything else is not science but demonstrable error. Even the lower animals do not make war on one another, at least within their own species. Horses run in droves. Cattle herd together. Even the wolves hunt in packs. Bees, ants, and wasps have a wonderful social organization, living in highly co-operative communities.

"'Whatever men,' says a biologist, 'have accomplished that was really worth while has been done, not by competition, but by mutual aid. The attempt to justify the worst side of man's nature from biology fails entirely. Even nations represent attempts of mutual aid on a large scale. What we need now is mutual aid on a world scale and the recognition of the fact that all men are brothers and that their interests are in common, and not in competition.'

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

'FIG TREE' BUDS AFTER CENTURIES

SUMMER IS NEAR

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

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

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

DESERT LOSES SOLITUDE

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

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

WELLS NOW FLOWING OVER PARCHED PLAINS

"Aiding the railroad lines and automobile roads are many artesian wells, furnishing good water in unlimited quantities. Around these wells villages with all modern conveniences, cool and airy stone houses, ice plants, etc., have sprung up. In some districts the water furnished by the wells is so plentiful that it can be used for irrigation purposes. Where no water could be found it is provided by pipe lines laid from the nearest wells.

"Along the main railroad line there are numerous hospitals, and around them villages and towns have literally grown out of the earth. Some of these settlements have several thousand inhabitants. All of them are lighted by electricity, and they even have moving picture theaters.

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

TOWN COMES TO LIFE AFTER YEARS OF SLUMBER

"Still greater is the change in Beersheba. This once large city, before the war was a heap of ruins and the whole population consisted of half a dozen Bedouin families, housed in miserable mud huts. Today the town has several thousand inhabitants, a railroad repair shop, three or four large factories, several big storage houses, auto supply stations and a military hospital.

"El-Awga, the first oasis in the desert, is under cultivation again for the first time in centuries. When it was ascertained that the artesian wells would furnish sufficient water, a number of Turkish farmers flocked to this spot and started to remove the layer of sterile sand which covers the very fertile soil.

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

'KNOWLEDGE SHALL BE INCREASED'

Readers of THE WATCH TOWER are deeply interested in all things confirming the prophecies respecting the presence of the Son of Man in the end of this age. Not only are "the signs of his presence" multiplying on every hand, but they are of such wonderful character as to amaze even the world. But while the promise is that the wicked shall not understand; that only the wise in the Lord shall comprehend the real meaning of these things, the evidences of the presence of our King—who has "come as a thief"—are such that the time cannot now be far distant when "every eye shall see him."

A letter received from one of the pilgrim brethren we regard of such interest to our readers that we publish it here:

"Knowing your interest in everything that indicates that we are 'In the day of his preparation,' I am enclosing a newspaper announcement of a Canadian invention, which bids fair to become of vast importance, and especially to the farmer, who is about to come into his own.

"Throughout Canada, the States and all over the world are immense stacks of straw (many millions of them), which hitherto have been useless, and were burned to get them out of the way. Now these are to be very profitably utilized. A company has been organized here in Moose Jaw, capitalized for the purpose of manufacturing this invention and selling it to farmers.

"Briefly the invention is this: The farmer can build a plant at a nominal cost which will generate gas from the straw. This gas will light and heat the home, furnish power for the threshing machine, or any other machine needing power, or, compressed in a tank similar to a

Prestolite tank, will run the automobile at less expense by far than by present methods. Thirty minutes' work by a man, woman or child will generate 1,000 feet of gas, which is stored in a tank for future use; and the most 'delicate' instrument necessary is a pitchfork.

"This is not all. After the gas is driven off (by fire) the coke-like refuse is utilized, and the products made from a ton of straw, aside from the gas, are worth \$15. These consist of tar, oils and pitch; and lastly, that which remains is pressed into briquettes of coal, either hard or soft, which make the very best of fuel. It costs about \$1.50 a ton to make this coal.

"The installation expense is not high—a couple of ovens, a gas tank, a compressor for gas, one to compress the refuse into coal, and receptacles for the tar and oil.

"This looks as though it would help solve the question of coal famines, strikes, and make a railway strike have less dangers, to the farmer at least. I visited the demonstration rooms, and saw all the processes.

"Moose Jaw also has the distinction of having another boy inventor, who has perfected a wireless transmitter and receiver, so that nobody can steal the message; nobody but the receiver at its proper destination can get it.

"Moose Jaw is a homely name, but the town is not to be sneezed at. The States will have to 'wake up' or Canada will be ahead of them.

"We rejoice in all these new evidences of the near approach of Christ's kingdom.

"Great things we've seen and heard of, in the hundred years that are gone! But greater things we look for in the hundred years to come."

THE MEMORIAL SEASON APPROACHING

On Thursday, April 5th next, after 6 P. M., the beginning of the 14th day of Nisan, according to Jewish calculation, God's truly consecrated children who are following in the Master's footsteps and fully desirous of doing his will in the light of present truth, will celebrate the Memorial Supper. This season is especially sacred to Christians because it commemorates the death of the Lord Jesus and forcefully brings to mind that we are to die with him as a part of his sacrificial body—the church.—Eph. 1:22, 23.

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

THE WORLD'S GREATEST EVENT

The days of the week just preceding the institution of the Memorial supper recorded events of great importance, culminating on the 14th day of Nisan with the greatest event of the world's history—the death of the Son of God, that he might thereby become the Redeemer of the whole world. The world knew nothing of the importance of passing events, and even the apostles comprehended them but vaguely.

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

As we approach the Memorial of our Lord's death we should all have in mind the events just preceding that particular date. As our Lord was crucified on Friday morning—Nisan the 14th—the 10th of Nisan would begin at 6 P. M. the preceding Sunday. His triumphal entry into Jerusalem, therefore, was probably on Monday instead of Sunday, as generally accepted and observed and for that reason called Palm Sunday. Under the law the Israelites were required to take the paschal lamb into their homes on the 10th day of Nisan, preparatory to the Passover, to be celebrated on the 14th.

It was the custom, at the inauguration of a king of Israel, for him to ride upon a white ass. On the 10th day of Nisan, Jesus, leaving the home of Mary, Martha and Lazarus, went as far as Bethphage, whence he sent his disciples to bring a young ass, on which he might ride into Jerusalem. (Matthew 21:1, 2.) He proceeded to the city amidst the plaudits of the people and offered himself as the King of Israel—the long promised Messiah. The populace scattered their clothing and palm branches before him, implying that the best of the earth was none too good for one so great. They cried out exultantly, "Hosanna to the Son of David; blessed is he that cometh in

the name of the Lord!" Thus he was joyfully received and acclaimed by the people as King. The scribes and Pharisees, however, and those of the priestly order, did not believe in the Master, and thinking the procedure of the people sacrilegious, they called upon Jesus to stop the shouting. Jesus replied, "If they should hold their peace, the very stones would cry out."

Jesus was making history that none but Jehovah and himself understood. The next day, which was Tuesday, he cursed the fig tree and thereafter it bore no fruit, thus in symbol signifying that the Jewish people as a nation were fruitless. On the same day he went into the Temple and turned out the robbers and money changers, thus picturing how every mean and selfish thought in the minds of his followers must be put away. Wednesday was an exceedingly busy day with our Lord, as appears from the record. He taught the people in the Temple; he gave them parables of warning relating to their covenant with God; he gave the parable of the wedding garment; he taught concerning the resurrection from the dead. His authority was challenged and he confounded the wise men by his questions and argument.

After this Jesus went out to the Mount of Olives, and seated there he delivered to his disciples that wonderful discourse recorded in Matthew 24, concerning events that would transpire, particularly in the end of the age, the fulfillment of which his followers today have the privilege of witnessing. On the same day he gave the parable of the Ten Virgins and referred to the judgment of the Lord during the Millennial reign, and while he was doing this a conspiracy was being prosecuted by the Pharisees to have him put to death.

"MY TIME IS AT HAND"

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

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

INSTITUTION OF THE MEMORIAL

The type of the slaying and eating of the paschal lamb was now about to be fulfilled. It would never be proper, there-

fore, to have another observance of the Passover, the antitype being the sacrifice of Jesus as "the Lamb of God which taketh away the sin of the world." Our Lord there instituted the Memorial of the fulfillment of the type, by the breaking of bread, which he gave to his disciples, and by the drinking of the wine, which was to be a commemoration of his death.

After they had withdrawn from the upper room, where the Memorial was instituted, Jesus and his disciples—aside from Judas, who had withdrawn previously to betray the Master—journeyed across the city, over the brook Cedron, and to the Garden of Gethsemane, where he said to his disciples, "Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then he saith unto them, My soul is exceeding sorrowful even unto death; tarry ye here and watch with me. And he went a little farther and fell on his face and prayed, saying, O my Father, if it be possible let this cup pass from me! Nevertheless, not as I will, but as thou wilt."

Then came Judas with the mob. The Master was apprehended and led into the city before Caiaphas, the high priest, where the scribes and elders were assembled to unjustly accuse him. Subsequently he was taken before Pilate, and after passing through the experiences of a trial that was a farce, he was condemned to death without a cause, and in the morning he was crucified on Calvary's hill between two thieves. The importance of that hour will never be known by all until the world has come to a full knowledge of what Jesus has done for the redemption of mankind.

WHY JESUS DIED AT THAT TIME

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

The Israelites had been for years in the land of Egypt, where they were in bondage. Year after year their tasks were increased and their burdens made grievous to be borne. God sent Moses to be their deliverer and Aaron to be his mouthpiece. Under the Lord's direction Moses and Aaron went before Pharaoh the ruler of Egypt and in the name of the Lord asked that the Israelites be released and permitted to leave Egypt. Time and again Pharaoh refused and God sent punishments upon him for refusing to let them go. Under the pressure of each plague Pharaoh declared that he would let the Children of Israel go, but each time he broke his word. God had overruled that this Pharaoh should come to the throne of Egypt at this time because of his wicked self-will and obstinacy. Nine plagues the Lord had sent upon the Egyptians, and nine times had relieved them of those plagues at the intercession of Moses, after Pharaoh had promised to let them go. Now God purposed to send the tenth plague, which would cause Pharaoh even to hurry the Israelites out of Egypt.

Pharaoh was devoted to his son, his first-born. God directed Moses to prepare for the tenth and last plague, informing him that at midnight, on the 14th day of Nisan the death messenger of the Lord would pass through Egypt and every first-born of every family should die. He then told Moses of his provision to save all the first-born of Israel, should they be obedient to his arrangement, which was that on the tenth day of the month each household should take a lamb, and if any household was too small his neighbor should join with him; that the lamb should be a male of the first year without blemish; that it should be kept in the house until the 14th day of Nisan, when it should be killed and the blood should be sprinkled upon the side door-posts and on the upper post; that the lamb should be roasted with fire; that no bones should be broken—it should be roasted whole; that it should be eaten with unleavened bread and bitter herbs; that those eating it should do so with their loins girded, their shoes upon their feet and staves in hand and that they should eat in haste; that when the messenger of the Lord should pass through Egypt, upon every house where the blood of the lamb had been sprinkled according to directions given by the Lord, the first-borns should be passed over unharmed.

THE BEGINNING OF THE LAW

This time marked the beginning of the Law with Israel, as indicated by St. Paul. (Gal. 3:17; Exod. 12:41) Acting upon the Lord's instructions, Moses called together the elders of Israel and gave them directions as to what they should do.

Accordingly the lamb was taken into the homes on the 10th day of Nisan; on the 14th day it was killed; and the blood sprinkled upon the door-posts and the lintel. The members of each family went into the house and closed the door and remained there under the protection of the blood until the messenger of the Lord should pass through Egypt, and while so remaining the first-born was immune from the death-penalty. The lamb was roasted and while they waited it was eaten with unleavened bread and bitter herbs.

About midnight the first-born of all Egypt died. This included the first-born of the slave and the first-born of every Egyptian family and caste, even up to the first-born and beloved son of Pharaoh, the ruler of Egypt. Such great consternation prevailed amongst the Egyptians that Pharaoh immediately summoned Moses and Aaron to appear before him. (Exodus 12:30-32) Pharaoh not only promised to let the Israelites go, but commanded that they be driven out. Moses then led Israel out of Egypt and across the Red Sea, and they journeyed on toward Mount Sinai.

ISRAEL USED OF JEHOVAH TO MAKE PICTURES

St. Paul tells us that the things pertaining to the law were shadows of greater things to come. Looking, then from the type to the antitype, we find that all the things that transpired there were pictorial. The first-borns of Israel pictured the "church of the first-borns, which are written in heaven." Under the Jewish arrangement the first-born was the heir to the estate. In God's great plan the first-born, the church, are the heirs of God and joint-heirs with Christ Jesus; and during their journey along the narrow way they are the heirs of the exceeding great and precious promises. They are, while thus journeying, subject to the second death. Only the first-born ones, during the Gospel age, are subject to that death. But being under the protection of the blood of Jesus, and remaining there, they are safe from that death. It is only by losing the protection of the robe of Christ's righteousness that one becomes the victim of the second death, from which there is no recovery.

According to God's plan, formed before the foundation of the world, Jesus was to be the antitypical Lamb to be slain for the cancellation of the sin of the world. (John 1:29) The door of the Jewish house being the way of entrance into the house, pictured the entrance to the house of the Lord. By sprinkling the blood upon the door-posts, Israelites signified that they had faith in God's promises. Spiritual Israelites enter the house of the Lord by faith in the blood of Christ, who declared, "I am the Door"; and so long as they remain under the protection of this blood they remain in that house. The passover night pictured the Gospel age, when sin and darkness are upon all mankind, and the sufferings and dangers through which the church of the first-born pass during this time, while being gathered from the world.

The lamb was a beautiful representation of Jesus. The lamb is noted for its innocence and its defenselessness. The passover lamb was required to be a male without blemish. Of the Man Jesus the Scriptures declare that he was "holy, harmless, undefiled, and separate from sinners." (Hebrews 7:26) Christ Jesus was "a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." (1 Peter 1:19, 20) "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isaiah 53:7.

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

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

The purpose of the picture made by the slaying of the paschal lamb was to point the way to life. The purpose of the reality—the slaying of the antitypical Lamb, "the Lamb of God"—was to open the way to life. Our Lord Jesus "brought life and immortality to light through the Gospel." By keeping God's law perfectly, and by his sacrificial death, Jesus made known the way whereby the human race may attain life;

and by his resurrection he opened that way—"I am the Way, the Truth and the Life."

THE HOUSEHOLD ESTABLISHED

When Christ Jesus arose from the dead a divine being, he ascended up on high and appeared "in the presence of God for us"—the church class. The merit of his sacrifice was to be used throughout the Gospel age for the benefit of the antitypical first-borns—"the household of faith." Pentecost marked the acceptance by Jehovah of the antitypical sprinkling of the blood, and the opening of the way for some to become members of the household. From then down through the age those who have exercised faith in the shed blood of Jesus, and who have presented themselves in full consecration to the Lord and have been accepted by Jehovah, have entered into this house, under the protection of the blood, and abiding there until the great night has passed, they shall be delivered into the glorious light of the kingdom—in the morning already dawning.—Heb. 3:6; Psa. 27:4; 46:5, margin.

THE MEMORIAL INSTITUTED

From the time of his death until he should come again it was the will of the Lord Jesus that his followers should remember him; that once each year they should commemorate his death—upon its anniversary. It would be manifestly improper to celebrate the death of the Lord more than once a year, or at any other time, because only at a certain time did he die. After partaking at this time of the typical passover, Jesus instituted the Memorial supper, in order that all of his followers should have in mind the purpose of his death, their privilege of being broken with him, and his coming again to receive them unto himself, as he had promised. "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his disciples, and said, Take, eat; this is my body." That is to say, the bread represented his flesh, his humanity, which was broken on behalf of the human race. "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Covenant, which is shed for many for the remission of sins." The cup here represented the pouring out of his life-blood as a great sacrifice on behalf of humankind.

At the time Jesus spoke the words, the disciples could not understand the meaning thereof, for the reason that they were not spirit-begotten; none others than the spirit-begotten can understand.—1 Cor. 2:14, 9, 10.

BREAD, BLOOD—JUSTIFICATION, IMMORTALITY

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

We read: "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you; whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Thus Jesus testifies that unless we pour out our blood with him, becoming joint-sacrificers, and continue faithful as such until we are entirely poured out in death, we cannot have life within us; that is, inherent life—immortality. In corroboration of this St. Paul said: "If we be dead with him, we shall live with him; if we suffer (with him), we shall reign with him."

ONE PARTICIPATION

In the celebration of the Memorial supper—the eating of the bread and the drinking of the wine—we not only commemorate the death of the Lord, but we likewise testify that we have entered into a covenant to be dead with him. The Apostle Paul gives us this thought when he says, "The cup of blessing for which we bless God, is it not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body, for we all partake of the one loaf."—1 Corinthians 10:16, 17.—Diaglott.

During the Millennial age all mankind must eat of the Bread, antitypically speaking, by appropriating to themselves the merit of Christ's sacrifice as the great Redeemer of the world; and by thus doing they will be gradually brought up by restitution processes to the point of justification. During the Gospel, or sacrificial age, however, this appropriation, or eating, is by faith, and such are instantaneously brought to

the point of justification at the time when they make their consecration. Thus all who shall reign with Christ must now participate with him in the drinking of the cup; that is to say, all must pour out their life-blood, dying with Christ Jesus; and, as the bread was broken, even so must each be broken, die, as Jesus died. As the body is composed of many members, yet all one body, so the body of Christ is one, though composed of many members, all of which must partake of the Bread and thus be broken with Christ as members of his body, and pour out their lives in death as joint-sacrificers.—Isaiah 53:12.

The Apostle testified further to this, saying, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

HOW WE SHOULD KEEP THE FEAST

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

Every one, before partaking of the Memorial, should put himself or herself through a personal examination, to see if the heart is thoroughly purged, and if there is anything wrong, to make it right. The week preceding the Memorial night might well be one of preparation. We suggest that it would be in order for all the brethren who deliver discourses on the Sunday previous to the 5th day of April to speak upon the subject of the Memorial, pointing out to the brethren the meaning thereof and the blessings to be derived from intelligently observing the same. That week should be one of special examination, of cleansing ourselves, putting away everything that would be defiling or displeasing to the Lord, that we might be acceptable to him. The partaking of the Memorial means that we have covenanted with God to be dead with Jesus Christ—to be offered up as a sacrifice. "Leaven" is a symbol of sin, and old leaven would signify sins of long standing. These should be put away. Malice means ill-will and a wrong condition of heart. Let us see to it, then, that we purify our hearts and cleanse ourselves from all filthiness of the flesh and mind, perfecting holiness in the fear of the Lord.

STRIFE AMONG THE BRETHREN

Time and again our attention has been called to the fact that strife amongst the brethren is an evidence of spiritual sickness, and if persisted in would lead to spiritual death. All disputings and misunderstandings and strife should be put aside, that we may be in the proper attitude of mind and heart to appreciate fully the meaning of the Memorial and the blessed privilege of participating therein.

The week just preceding the institution of the Memorial was an eventful one to the disciples. They expected the Abrahamic Promise to be put into operation, that the Lord would set up his kingdom, and that they would be a part of the kingdom. They could not understand the meaning of the types and shadows; they had no knowledge of the sufferings of Christ and the joys to follow; they were then fleshly-minded. Strife arose among them, disputings about which would be the greatest in the kingdom. The Lord lovingly rebuked them, pointing out the proper course for them to take. The Evangelist says, "And there was also a strife among them, which of them should be accounted the greatest; and he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me."

May we each keep in mind that we have been called out of darkness into the light of the liberty of the sons of God; that the Lord has appointed us to a place in his kingdom; and let us realize that the kingdom is near at hand; and the great importance of being prepared for it. May we then all put aside our differences; may we be drawn closer together, having our hearts united in love in order to a better understanding and

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

Let us keep in mind the sufferings through which our Master passed, and that we are now privileged to be broken with him. It was necessary for him to be broken and die that he might shine forth as the glorious Head over the church which is his body. It is likewise necessary for us to be broken with him, and if we are faithful in our sacrifice we have his Word that "then shall the righteous shine forth as the sun in the kingdom."

WHO MAY PARTAKE?

The question may arise in the minds of some, Who should partake of the Memorial? We answer, Those, and those only, who have entered into a covenant with the Lord by sacrifice. This means that if we have made a full consecration unto the Lord, trusting in the merit of Christ Jesus, then it will be our privilege and our great joy to commemorate the death of the Master by partaking of the Memorial emblems and thereby testifying that we have agreed to die with Christ Jesus, and with each other as members of his body. If the opportunity has been afforded, we should have symbolized our consecration by water immersion, thus testifying to the deadness of our wills. We suggest that provision be made for the symbolizing of consecration by water immersion prior to the celebration of the Memorial, for those not yet immersed who desire to partake; but the mere fact that one had not observed baptism since being accepted of the Lord would not necessarily preclude him from partaking of the Memorial.

BE NOT DISCOURAGED

Some of the Lord's dear ones are inclined to become discouraged as they approach the Memorial season, because of their inability to live up to the high standard that is set. Some may be inclined to say, "I will stay away from the

Memorial, because I am unworthy to go to the Lord's table." We do not consider this a wise attitude, dear brethren. We believe that this is the very time we should go. If on self-examination we find that we have come short then let us go confidently to the throne of heavenly grace, claiming the promise which the Lord has given us, that we shall receive grace for help in every time of need (Heb. 4:14-16); and thus coming, have faith that the Lord is "faithful and just to forgive us" all our sins, if we confess them.

BITTER TRIALS

For some reason, which we are not able to explain, the trials of the Lords people often seem more severe during the Memorial season than at other times. Probably these trials are permitted to enable us to have a better appreciation of our privileges of suffering with Christ Jesus, that we may be partakers of his joy. Looking back to the typical passover, we recall that the children of Israel were directed to eat the lamb with their staves in hand and their loins girded about, and to eat with bitter herbs. This pictured that we are pilgrims and strangers in a foreign land, journeying toward our heavenly home. The bitter herbs very well represent the trials and bitter experiences through which the Christian must pass along this narrow way. The eating of the bitter herbs sharpened the appetite and caused a greater desire for more of the flesh of the lamb to remove the bitter taste, thus picturing how, when we have our bitter trials and experiences, there is a keener desire to partake more of our blessed Lord's Spirit, claiming his promises and having in mind his favor to us, that we may forget the bitter experiences and look forward to the joys that await us beyond, where there is bliss unalloyed and pleasures forevermore. And so, dear brethren, "let us keep the feast with the unleavened bread of sincerity and truth!"

JESUS THE WAY, THE TRUTH AND THE LIFE

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

JESUS GIVES SIGHT TO THE BLIND

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

A further lesson to be drawn from this incident is that the blind man received his sight on the Sabbath day. Jesus did many of his miracles on the Sabbath day, partly no doubt to emphasize the fact that the antitypical Sabbath, the thousand-year Day, the seventh thousand-year Day of man's history, will be the time of his kingdom. It is when we come to understand that the miracles of Jesus pictured forth coming blessings during his Messianic kingdom that we get the proper view of matters, and may rejoice accordingly that a good, a glad Day, is coming for all the blind, all the lame,

all the deaf, as indicated by Isaiah's prophecy. (Isaiah 35:5, 6) During that time all the blind eyes will be opened to the goodness, the greatness, the love, the power of God. Thus the world will come to know God, being helped to that knowledge under the influences of the heavenly kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

LETTERS OF DEEP INTEREST

ONE OF THE SNARES OF THE FOWLER

DEAR BRETHREN:—

Through the WATCH TOWER I have learned of the election of Brother Rutherford as President of the W. T. B. & T. Society. May the Lord bless and direct him in the work that is before him. We feel sure that he will do his best, the Lord helping him. While I do not like to intrude upon your time, yet I would like to ask a question and get your thought on it. My little girl likes games, and a few days ago she sent to a New York firm for a game which was advertised in a catalogue. Another firm explains this game to be a game of mystery. I had seen such games before she sent for this one, but really believed that the people working it pulled it around to make it spell things they had in their minds. I had no fear of it at that time.

But since my little girl got this one and I have seen it work, I am afraid of it, and I will tell you why. One day my neighbors told me that it would work itself, without pulling or pushing it in the least, and would work with one person as well as with two. I told them that I rather thought not, as I firmly believed it to be a game of fun. But they assured me it would move itself and spell out the answers to any question asked. I then decided to try it alone to make sure that no one pulled it to make it spell certain things. I did so; I put my hands on as directed, and in a minute or two the small table walked around on the board fairly pulling my fingers. It would answer most all the questions by stopping on the letters to spell the words.

I asked my age, which it spelled correctly. I asked it for a certain Scripture, and it spelled it out correctly. I asked it what worked that board, and it said, "Lucifer." I asked it if it knew Pastor Russell, and it spelled "Yes." I asked

it where he was, and it said, "In heaven." I asked it if he liked Pastor Russell, and it spelled "No." I asked why, and it spelled, "Because he taught against me." I said to myself, with my hands still on the board, "Truly this is the work of the devil!" and it went up to "Yes."

Now, to make sure, I did not move it in the least; I looked out of the window, and did not look at the board only as it would stop on a letter. Then I became nervous about it and afraid, and said, "I should not have it in the house if I found out that it was the work of the devil." Then it quickly told me to "Go to h—;" spelling the words very fast.

I may be wrong, but I cannot help but think it is the work of the devil. But my little girl wants to keep it. I shall not have it in the house should you think there is any unseen power working it. My neighbors tell me it is electricity in the hands that move it, and to let the child have it. But something tells me different. I am afraid of it, and grow more and more afraid. Does this not go to show that it is not right to have it around? Surely no good can ever come from it! My neighbors laugh at me; but those things are not to be laughed at. I know that it spells those things out in answer to your questions. That is the truth, and there are hundreds of them all over, and some truth people working them, too.

Can it be possible that the devil is trying to deceive some of us by that so-called game? Tell us, for the good of all. Enclosed you will find pictures of it, taken from catalogues, marked with pencil.

Yours in the One Faith,

MRS. WM. INGERMAN.—Po.

[THE WATCH TOWER has several times referred to the Ouija board and to the Planchette as being devices of the

adversary. The experience above related is another confirmation of our belief.

NOBLE EXAMPLE OF UNMURMURING ENDURANCE

DEAR BRETHREN:—

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

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

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

Sincerely your fellow servants,

EAST ST. LOUIS ECCLESIA.—III.

RENDERS ALLEGIANCE TO JEHOVAH'S GOVERNMENT

DEAR BRETHREN:—

At our recent business meeting we unanimously passed the following resolution, which it was voted should be sent as an expression of our attitude toward the truth and yourselves at this momentous period in the affairs of the world.

Resolved, (1) That having been immeasurably blessed by the incomparable message of the truth, which from the time of its advent among us has proved to be our comfort, our shield, the source of our spiritual upbuilding and our joy, we do hereby declare our gratitude for the same—gratitude first of all to the Father of all mercies and his blessed Son, and second to those noble exponents of the great Gospel message, who, operating in, through and from the Headquarters of the WATCH TOWER BIBLE AND TRACT SOCIETY, have so earnestly and faithfully served our highest interests up to this present time.

(2) That because of the aforesaid benefits received we have great confidence and love toward those officiating at the Headquarters in the general direction of the harvest work, and our prayers will ascend daily on their behalf, that wisdom from above may shed upon their minds its benign influence and power, so that the mighty forces of truth generated by God himself and received and expressed by his messengers may sweep onward to the full consummation of the present regime and the subsequent establishment of the kingdom in power and great glory.

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

In the spirit of gratitude and love, we remain,

Yours very earnestly and with much Christian love.

THE HALIFAX ECCLESIA.—N. S.

A VOICE FROM JAMAICA

DEAR BRETHREN:—

Until officially confirmed, the report of our beloved Pas-

tor's death was received with a measure of doubt, it being so unexpected. We bow in submission to the divine pleasure and unerring decision, and rejoice that our beloved Brother has entered fully into his rest and reward after a very extended ministry for Christ and his people.

We grieve for the loss sustained, especially by you, but believe he is now better qualified to assist in directing the work which was committed to him. His loving devotion, self-sacrificing zeal, unflinching efforts and faithfulness, coupled with the nobility and purity of his Christian character, are most inspiring and stimulating, and worthy of imitation. What an example of resignation and endurance under much suffering, and cruel persecution unabated! May the blessed and precious memory of our beloved Pastor be perpetuated!

With renewed resolutions and endeavors, and by God's grace, we hope to vie with him in all these respects, and what time is so appropriate as the present—the opening of a New Year! We confidently believe that the Lord has made abundant provision for the needs of his own.

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

The harvest work here was started by myself and others about eighteen years ago, coming from the Isthmus of Panama, where I received the truth and labored for awhile. It prospered and we found many ready, sincere hearts, and the Truth continued to spread.

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

Your fellow servant,

L. A. FACEY.—Jamaica.

THE VEIL SEEMS VERY THIN NOW

DEAR BRETHREN:—

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

We convey to you brethren as his close associates our deep love, and pray our heavenly Father that wisdom and power may be yours to continue carrying out what remains to be done in the harvest work. Our "servant" we believe has passed to his reward; but though dead (according to the flesh), yet he speaketh. The veil seems very thin between us now, and the sweet and vivid realization of the presence of our dear Master grows stronger, while the time, we trust is not far hence before we too shall see him face to face. We wish to assure you of our continued faith in the Lord and of our hearty co-operation with the Society in furthering the harvest work, in whatever little ways we can. We daily remember you all at the throne of heavenly grace.

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

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

Yours in the Master's service,

WM. HJOERTH.—N. Y.

ANOTHER VOICE FROM ABOARD

DEAR BRETHREN IN THE LORD:—

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

How glad we are that our dear Pastor, who like the

Master stood so long and resolutely against the almost continuous attacks of the great adversary, has now been counted worthy of experiencing his great change (we are sure it has been a great one), and is now in the actual presence of his Master, made like him and seeing him as he is!

Our loss over here is very small, dear brethren, compared with that which you must have experienced, because we still have our dear Pastor's presence with us in his writings. But at the Bethel, what a vacancy there must be!

Our prayers are that you may continue faithful in the work of serving as "signs" to the world, and in assisting in building up in the most holy faith those who shall be accounted worthy to participate in the first resurrection. With continued love in the Lord,

Yours in His Service,

T. STRACY.—England.

MEMORIAL TOWER LIKE BRIDE OF CHRIST

DEAR FRIENDS:—

I want to thank you and to congratulate you upon the Memorial number of THE WATCH TOWER. It reminds me of the bride of Christ; for it is not especially beautiful or attractive on the outside, but it is all glorious within. Its contents are certainly an incentive to press on with renewed vigor and to strive to follow the example of our beloved Pastor, as he followed Christ.

The extra copies I sent for will do good service; for I want others to know something of the character of this saint of God who has just been taken from the earth.

Yours in the Redeemer,

JESSIE I. TODD.—Ky.

TRUTH MORE PRECIOUS THAN EVER

TO ALL THE PRECIOUS FAMILY AT BETHEL:—

Greetings and heartfelt love in our dear Redeemer's name! Now that I have found my breath again, after the shock of my life, I just wish to write a line of loving sympathy and cheer to your dear hearts. You have been so much on my mind since our beloved one went under the veil, and we are all praying day and night that your dear hearts may be so thoroughly established that

"No storm can shake your inmost calm,

While to that Refuge clinging;

Since Christ is Lord of heaven and earth,

How can you keep from singing!"

We praise God more for the blessed truth today than ever before, and we never were more determined to press on to the finish, even as our dear Brother Russell did, who was such a noble example to us all. We have the Lord's gracious promise still, that he will never leave us nor forsake us. No doubt that the rest of the dear "feet of him" will soon be with dear Brother Russell again in the grand reunion, where we can serve our glorious heavenly Father in perfection. "Oh, that I may be one found worthy to reign with Christ a thousand years!"

We know that we will have an interest in your prayers, as you have in all of ours. May the richest blessings of the Lord be with you all, dear friends and brethren. Please find enclosed \$— for "Good Hopes." By divine favor and love, Your brother and sister,

C. E. HEARD AND WIFE.—B. C.

HIS GLORIOUS TRIUMPH AN INCENTIVE TO ALL

DEAR BRETHREN OF THE WATCH TOWER:—

We desire to mingle our joy and sorrow with all of the dear Israel of God everywhere at this time—sorrow because of the loss of our Beloved Pastor in the flesh; joy because we realize that his sufferings and trials now are over, and that having been a faithful overcomer, he has now partaken of the glorious divine nature. We lift up our hearts in gratitude to our heavenly Father for having spared him from the violent death so many of us had anticipated would close his earthly career. Surely God is "too wise to err, too good to be unkind!"

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

Your Brethren in Christ. PRESTON ECCLESIA.—England.

A MESSAGE FROM WALES

DEAR BRETHREN IN THE LORD:—

After reading in the Dec. 1st WATCH TOWER the wonderful arrangements for the Harvest work in future, dictated by our beloved Pastor and Brother C. T. Russell, who we believe was "that servant," we, as a class of consecrated saints,

resolve that we will be faithful to the Brethren elected to carry on the work of dispensing the "meat in due season," as prepared by our departed brother, the Lord's servant, to build up the Church in the most holy faith and to gather the wheat into the garner.

We further resolve, that inasmuch as this man of God has faithfully followed the Lord's instructions, has completed his work on this side of the veil, and has received his full reward, we who have been influenced by his noble life and Christian character feel constrained, both individually and as a whole body, to renew our efforts to press on towards the goal which we believe he has attained. Praying the Lord's blessing upon your labor of love, we remain,

Your brethren in Christ,

ECCLESIA AT PONTARDULAIS.—Wales.

PHOTO-DRAMA IN NEWFOUNDLAND

DEAR BRETHREN:—

Recently we gave the four parts of the PHOTO-DRAMA OF CREATION in our town. Much interest was manifested. One man who had been saying very unkind things about us seemed to be pleased with the pictures. We ourselves enjoyed them more than ever before; and the townspeople were carried away with them. To satisfy the public demand the DRAMA will have to make quite a lengthy visit here. It is really pathetic to hear people say, "We missed all this last Spring!" Although they were not very far from where the DRAMA was shown at that time, yet somehow it was not advertised in their section. Now they are hungry enough to appreciate the lectures and the music even without the pictures!

One of the sisters operates very skillfully; as a DRAMA operator she knows her work thoroughly, and weaves in fine explanations. When we meet opposition, we tell the opposers to be careful not to allow their wrong views to cause them to miss the great prize. When the lectures were finished, a man said, "That is all truth." He is a very quiet man; but whatever he says is to the point, and he seems to be accepting the message thus far, even to "What is the Soul?" We have been looking for an opening at —. Several there, among them a school teacher, are reading all the literature they can get.

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

Your Sister in Christian love,

C. B. PARRISH.

SO WONDERFUL A CHARACTER!

BELoved BRETHREN:—

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

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

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

Your fellow servant,

J. A. BROWN.—Canal Zone.

CANADIAN FRIENDS PLEASED

DEAR BRETHREN:—

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

We have refrained from complaint, because we felt assured that the SOCIETY was doing all it could in the matter. We believe it is now in order, however, to express appreciation of the move made to avoid further delay, and we have much pleasure in informing you that our ecclesia, by unanimous vote, passed a resolution expressive of appreciation of your move, to be attested also by a contribution to the funds of the SOCIETY to cover the additional postage expense incurred by sending the TOWERS direct. Please find enclosed an express order for — in lieu of the foregoing.

Assuring you of our continued prayers and co-operation in this glorious service,

Your brethren by His grace, TRURO ECCLESIA.—Canada.