

## ACKNOWLEDGMENT OF THE LORD'S FAVOR

The SOCIETY'S fiscal year closes with October 31st. We take pleasure in acknowledging the Lord's great blessing upon the harvest work for the year, evidenced by an increase in every branch of the service. Our trial balance shows that 1917 ex-

ceeds every other year of the harvest work except the phenomenal years of 1913 and 1914. We feel sure the friends will rejoice over this further evidence of the Lord's guidance and favor and that he is still at the helm.

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### THE LIGHT OF THE WORLD

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." "Ye are the light of the world."—Romans 13:12; Matthew 5:14.

There is a depth of meaning in these words that the human mind cannot comprehend. This was especially true with reference to the statement of the Master when the disciples heard him say, "Ye are the light of the world." They could not grasp the meaning of his words; for the holy Spirit was not then given. Only the new creature in Christ can have an appreciation of the meaning thereof, and the extent of appreciation is in proportion to his spiritual development.

In all the languages of the earth, light is a symbol of truth and life. The sun is the great light of the earth, and sustains a relationship to the earth and its products designedly analogous to that of God to the universe. As all light of the earth emanates from the sun, so all truth and life proceed from God. As light is adapted to the eye, so truth is adapted to the mind; and in proportion as we perceive and receive the truth, the light increases in our lives. Beginning with the sun and tracing out the analogy we find that all nature is really symbolic. This does not come by accident, but designedly so. It is not an accident that the sun and moon are symbols; for we read, "God said . . . Let them be for signs."—Gen. 1:14.

The antithesis of light is darkness. It symbolizes evil, wickedness, error, sin, death and everything that is undesirable. Light, therefore, is a symbol of righteousness, truth, life, and the blessings incident thereto.

#### RIGHT TO LIVE LIMITED

One of the principles of God's arrangement is that all righteous beings have the right to live. Truth is the expression of righteousness. Hence it follows that all must have the truth before they can know the way to life. As an illustration: The sun is a great light which gives light to the earth and life to the vegetation of the earth. The sun is requisite to the growth and development of plant life. Plants will not grow and flourish in darkness, but will sicken and die. So it is with all who have life—they must have the light from the Great Light. The Scriptures describe Jehovah as a "sun" (Psalm 84:11), as "a consuming fire" (Hebrews 12:29), and a great "light, in whom is no darkness at all." (1 John 1:5) God is the origin of light, and is therefore the origin of life. Where the sun shines, darkness flees before its rays. Where the countenance of Jehovah is made to appear, darkness and unrighteousness flee away. To this the Apostle referred when he said, "Times of refreshing shall come from the presence [face] of the Lord."—Acts 3:19.

#### THE GREAT LIGHT

In the Genesis account of creation we read that "God made two great lights; the greater light to rule the day and the lesser light to rule the night: he made the stars also." (Gen. 1:16) The stars here symbolize that class to which Abraham belonged. Abraham had little light, but great faith. The moon symbolizes the Mosaic law given the Jews, to the exclusion of all others. Since the time of Adam, disobedience and darkness prevail over the earth, and gross darkness over the people. To the Jews God gave some light through the terms of the Law Covenant, which is symbolized by the moon. As we know, the moon does not give forth her own light, but reflects the light received from the sun. And so it is with the Law Covenant. It could not be appreciated by those living prior to the opening of the Gospel age. The law reflects the light from the Gospel of Messiah's kingdom, which Gospel was first preached to Abraham. (Galatians 3:8) Only those who have received and accepted the light of the message of Messiah's kingdom can now appreciate the light coming from the Law Covenant, which foreshadows better things to come.—Hebrews 10:1.

#### GREATER LIGHT

At the close of the Jewish age there came into the world Jesus, the Son of God. Although born under the Law Covenant, he was greater than the law. Being a perfect man, he could comply with the terms of the law. This he did, and went beyond its requirements in the fulfilment of God's great plan. From Adam to Jesus there had been no true light in the world whatsoever. When Jesus came he declared, "I am the Light of the world." Again the Scriptures record of him: "He was . . . the true Light which lighteth every man that cometh into the world." (John 1:9) The Light then was local; only

a few saw it; for it shone in a dark place; and to those who did see it the Master declared, "Blessed are your eyes, for they see."—Matthew 13:16.

In proof that light is a symbol of life we quote the words of the Master: "Then spake Jesus unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) It follows then that all who have the right to life must have the light. Those who have no light have no right to life. All those who will ever have the right to life must have the light; and since it is God's purpose that every man shall have a chance to accept life the time must come that every man will see the light. Hence we read, "It is the will of God that all men shall be saved and brought to an accurate knowledge of the truth."—1 Timothy 2:3, 4.

#### HOW WE GET THE LIGHT

If Jesus was the Light of the world, why did he say to his disciples, "Ye are the light of the world"?

In answering this question we recall the words of the Master (John 9:5): "As long as I am in the world I am the Light of the world." When Jesus said, "Ye are the light of the world," he spoke prophetically; for it was not then true, except in the sense that they reflected his Spirit. In the fuller sense it was true after his crucifixion and resurrection, and after the giving of the holy Spirit to the consecrated at Pentecost. He spake, however, of things that were to be as though they were. In one sense the disciples, as his representatives acting under his authority, were then the light of the world; for they reflected the light. But the time was to come, and did come, when they constituted the light of the world because they were in him as members of his body. This has been true with reference to every Christian who has abode in Christ and has had the words of Christ abiding in him.

The ransom-price provided by the death and resurrection of Jesus was, at the time of his ascension into heaven, made available for the use of those who throughout the Gospel age should offer themselves to God in full consecration. The disciples were consecrated prior to Pentecost, but not justified. Hence their spirit-begetting could not take place until Pentecost. Those of the church receive the light only at the time of consecration and of the receipt of the merit of the Master's sacrifice; and when they have been accepted by the Father and begotten of the holy Spirit, the illumination follows. These who are in Christ are members of his body. It is proper then to say that from the Jordan till now, The Christ is the light of the world, for the reason that The Christ includes all those who have the Spirit of Jesus and who are walking in accord with the terms of their covenant.

This is very beautifully pictured by the golden candlestick in the Holy of the Tabernacle. The candlestick was all of one piece, composed of gold, and represents those begotten to the divine nature, the centre-burner representing Jesus and the other burners representing the body members. The oil therein pictures the holy Spirit, and the light coming from the burning of the oil represents the illumination possessed by those who are in Christ, possessing his Spirit. This illumination constitutes such the light of the world.

#### WHAT WE SHALL DO

Behold what a favored position the body members occupy! God is the great Light from whom cometh all light and life. Jesus is the express image of the Father; and through him the fully consecrated are privileged to be a reflection of Jehovah's light in the earth. When we realize this fact we can better understand why the Apostle refers to the Christian as an ambassador of Christ's kingdom, and can better appreciate the responsibilities that rest upon us because of this light and privilege.

Seeing the favored position which the members of the body this side the veil occupy with relation to Jehovah and to the great Master, St. Paul was evidently desirous of impressing this thought upon all Christians when he wrote: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12.

The Apostle Paul had more information than than had any one else—more information than it was lawful for him to tell. (2 Cor. 12:1-5) Two things he states positively; namely, "The night is far spent" and "The day is at hand." The "night" here refers to the long period of sin and death prevailing from the fall to the establishment of the Messianic kingdom. At the time the Apostle wrote, 4182 years of that great dark night had passed; and since he wrote these words, more than 1800 years additional have passed away. So the Christian today has the privilege of standing in the very dawn of the morning, when the light of the kingdom is breaking upon the earth and soon will shine forth in its resplendent glory. "The day" that "is at hand" is the thousand-year day of Christ, during which the Sun of Righteousness shall shine with healing in his beams, bringing light and life to all of the groaning creation who will accept the blessing upon the terms offered. Therefore because of this wonderful position which the people of God occupy, the Apostle admonishes them that they should cast off all works of darkness and put on the whole armor of light.

#### WORKS OF DARKNESS

"Works of darkness" are those deeds that will not bear the fullest light of the new dispensation—any and all things that are out of harmony with truth and righteousness. The Apostle Paul enumerates some of these specifically, as follows: "Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Colossians 3:5-9; Galatians 5:19-21.

These works of darkness also include self-esteem in a superlative degree, selfishness and injustice. The light-bearers cannot have any fellowship with these. Anything that has a tendency to bring darkness into the life and to exclude light should therefore be cast off, as works of the flesh and the devil.

#### THE ARMOR OF LIGHT

Then says the Apostle, "Put on the armor of light." This means the armor of God; for "God is light." In Ephesians 6:10-17 the Apostle describes the armor of light, specifying the parts. He admonishes the Christian to have his loins girded with the truth. The girdle is a symbol of servitude, thus testifying that every light-bearer should be a servant of the truth. We are also to have on the breast-plate of righteousness. The breast-plate fitted over the vital organs—heart, etc. This signifies that the light-bearer should always have a righteous, pure heart. To have the "feet shod with the preparation of the Gospel of peace" means that we should see to it that the fiery trials that come upon us should not make us resentful, but rather that we should cultivate peace under all circumstances, that our feet may not be burned with these fiery trials. "Above all things taking the shield of faith," means to know the Word of God and to rely upon it; and to "take the helmet of salvation," symbolical of an intellectual understanding and appreciation of the Word of God, and "the Sword of the Spirit" means to have the Word of the Lord and be trained, as a good soldier, in its skilful use.

It will be observed that the Apostle enumerates six parts of the armor; whereas the panoply of a Roman soldier consisted of seven parts. That part not named is the greaves, which fitted over the front part of the leg. This very beautifully symbolizes the Vow which the feet members are permitted to have; and as their face is always toward the enemy, they should be protected with this part of the armor. The Christian's protection is light, whose beams search every nook and corner of earth's impurities, and enable him to dispel such from his own life.

Continuing, the Apostle admonishes, "Walk honestly as in the day"; that is to say, as though we were living in the full light of that day of Christ—the day of the reign of Messiah in righteousness. While we are not fully in that day, yet the new creation should live as nearly up to the perfect standard as possible. "Honestly" means to be honest in business matters, honest with the Lord, honest with his message, honest with the brethren, and honest in everything in connection with his service. Honesty is the result of light.

Furthermore, the Apostle says, "Not in rioting and drunkenness." Evidently he does not refer here to the grosser sins which these words imply, but to the more refined from the

world's standpoint—things which we would term indulgence in time-killing, intoxication with money-making, or with any earthly thing that would draw our attention away from the Lord and his service. Then he concludes his argument with the strongest and most important exhortation, saying, "Avoid strife and envying."

One who indulges in the things previously mentioned by the Apostle would injure himself particularly. But one who indulges in strife and envy shows a bad condition of heart which might bar him from the kingdom, and which might result in great injury to others and hinder their development. These are fruits of the flesh; and in proportion as we yield to such improper desires, in that proportion will the flesh prosper and the new creature languish and draw near unto death. On the contrary, the sons of God are to seek more and more to put on the Lord Jesus Christ; that is to say, to put on the qualities of meekness, forbearance, long suffering, patient endurance, gentleness, kindness and love. Each should have the disposition to serve by love, being humble and submissive to the Lord's will. Make no provision for the flesh, but let it die from neglect.

#### THE CHRISTIAN'S ADVANTAGES

Those who have the light are greatly advantaged above those that have not the light. Since Jesus was crucified 1884 years have passed. Down through the age of sacrifice, along the narrow valley of trials and tears, the light-bearers of God, as members of the body of Christ, have walked—waiting, hoping, and praying for the return of the great Light, the Bridegroom. Many of these faithful ones have ceased from their labors and slept, awaiting the coming of the King. As this little band of lightbearers have passed along through the world, others noting their manner of living and devotion to truth and righteousness, have turned aside to walk with them awhile.

In this connection we are reminded of the parable of the wheat and tares. The wheat have been the lightbearers, while the tares have been mingling with them, aided somewhat by the light which has been shed forth by the true Christians. In the harvest a separation is now taking place. Of necessity the light reproves the darkness; and the breach widens between the merely nominal and the true Christians. All those who are striving to keep their covenant are in the light. Hence the Apostle says to such, "Ye are not in darkness"; while all those are still in darkness who call themselves Christians but who persecute those who have the light.

#### THE LIGHT-BEARERS

In the context the Apostle contrasts those who have the Light with others who have not. The light-bearers have ever looked for the return of the great Light, Christ Jesus. He did not say at what hour and day he would come, but stated in such clear phrase what might be expected that the true light-bearers can appreciate the times in which they are living. To them St. Paul says, "Of the times and seasons, brethren, ye have no need that I write unto you." (1 Thess. 5:1-6) This was true because, having the light, they would be able to discern the presence of the greater Light, the Bridegroom. Then adds the Apostle, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." A thief comes in time of darkness, and of course would not be observed by those who are asleep or in the dark. At the second coming of our Lord all who were awake and had the light would be able to discern Jesus. The Apostle states that those who have the light will recognize the presence of the great King. Then he proceeds to tell us what is our duty, saying, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." See also Matthew 24:42-44.

As these faithful followers of the Lord waited in the early dawn of the new dispensation, their hearts were made glad by the knowledge of the presence of the Bridegroom; and as this knowledge came to them they joined in the cry, "Behold the Bridegroom!" Since then every one who has come to a knowledge of the Lord's presence has involuntarily said, "Behold the Bridegroom!"

#### SCOFFERS AND OPPOSERS

On the other hand, nominal Christians, being in darkness, have become offended at the exuberance manifested by the true light-bearers. Their time is devoted to social uplift and and various other things that are popular with the world; and they understand not why the true light-bearer does not participate with them. Therefore nominal Christians have become scoffers, as the Apostle Peter foretold they would: "Where is the evidence of his presence? . . . all things continue as they were from the beginning."—2 Peter 3:4.

At this moment we see the whole world in a state of war.

The nations are growing weaker; and soon the various factions will see the necessity of stopping the war before all are entirely destroyed. Doubtless then the various elements—the financial, political and ecclesiastical—will be saying, "Peace!", and temporary peace will be established by the united action of the Papacy and the Protestant churches and the kingdom of this world. Referring to this time, the Apostle says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thessalonians 5:3.

#### THE GREAT COMPANY

The Scriptures point out that there is another class of Christians who love the Lord, who love to be associated with the true light-bearers, and yet who are fearful of holding forth the light lest it should bring persecution upon them. These are consecrated to the Lord, but have only a small measure of his Spirit. They are described by the Master as those whose lamps are almost empty of oil, or whose supply of oil is running low. This means that their supply of the spirit of truth is nearly exhausted. They do not fully appreciate the value of the whole armor of light. They do not possess the zeal peculiar to the Lord's house (Psalm 69:9); but being overcharged by the cares of this life and fearing persecution and suffering, these believe that they can best pursue a more moderate course and refrain from actively testifying for the Master and his cause. These may be said, therefore, to be not walking in the full light, not appreciating their privileges.

Doubtless some of this class are in present truth, and some amongst the Babylonish systems. The Psalmist describes them thus: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God and contemned the counsel of the most High." (Psalm 107:10, 11) The Lord Jesus describes them as the "foolish virgin" class, who are aroused to their privileges too late to have their vessels filled in time to enter into the kingdom.—Matthew 25:1-13.

#### THE LESSON FOR THE CHURCH

Thus we see that the worldly do not understand the Christian because they never had the light, and that the great company do not see and appreciate present truth because their light is burning low. The lesson then that we should gather is to keep our lamps trimmed and burning. Or, to use another figure, we are to profit thereby. We are to give close attention to the words of life contained in God's Word, that we may come to an exact knowledge of the truth. Whether the error be one of doctrine or conduct, it must be purged away, so that the pure light of divine truth may shine out as clearly as possible through our daily lives. This evidently is what Jesus had in mind when he said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14, 16.

The light cannot shine out brightly to the glory of God unless our lamps are cleaned, trimmed and brightly burning. Some of the Lord's dear children seem very indifferent to the matter of trimming their lamps and letting their light shine. They get some truth and some error, and hold them both together. As a result, their light does not shine brightly; for the vessel is darkened by the error. Again, some may have the light, but fail to let the truth have the proper place or effect upon their characters; and so the light in them is very dim, because of the uncleanness of the medium through which it passes. The admonition of the Scriptures should be kept in mind: "Light is sown for the righteous." (Psalm 97:11) The Apostle referred to the proper condition of the light-bearer when he said, "Ye are our epistles . . . known and read of all men." The world cannot read and understand the Bible; but they can read and understand one's daily life. Again, the Apostle said, "We are made a spectacle [literally, a show or theatre] for men and angels." Therefore the eyes of all are upon the light-bearers; and they should see to it that they avoid everything which has a tendency to shut out the light and preclude it from shining.—2 Corinthians 3:2; 1 Corinthians 4:9.

As far as we permit prejudice, pride, selfishness, self-esteem, combativeness, crookedness, injustice or unrighteousness to interrupt the freedom with which we receive and hold forth the light of truth, in that same proportion will the light rapidly decline or retrograde, and such a course persisted in will ultimately lead such a one into utter darkness. Hence Jesus said, "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."—Matthew 6:22, 23.

#### DARKNESS SETTLING DOWN ON THE EARTH

The Scriptures indicate that when the last member of the little flock is gone all the light left in the earth will be that possessed by the great company class. Since every spirit-begotten one must finish his course before the resurrection of the ancient worthies, it follows that between the time of the change of those who compose the great company and the resurrection of the ancient worthies there will be a brief period during which darkness will completely cover the earth and gross darkness the people. This day is rapidly approaching.

"The path of the just is as a shining light that shineth more and more unto the day of perfection." (Proverbs 4:18) We are coming near to the end of our earthly journey—therefore, near to the day of perfection. Should we not, then, expect the light to shine brighter and brighter upon our pathway? Surely the Lord will fulfil this promise to his people, and is fulfilling it to them. If that light is shining brighter, shall we be stumbled and blinded by it? Or shall we appreciate what the Lord is doing for us and permit the manifestation of his loving kindness to stimulate us to greater love and zeal for him, his cause and his people?

#### PRIVILEGES NOW GREAT

When first we read the STUDIES IN THE SCRIPTURES and rejoiced in the light there found, we learned through their author that there would be seven volumes. We have looked forward with joyful expectancy to the coming of that time when we would have the Seventh Volume. The laborers in the harvest field realize that we are drawing nearer and nearer to the end of the harvest. Now the Seventh Volume has come to us; and it throws a great flood of light upon Revelation and Ezekiel, in harmony with what is contained in the other six volumes of STUDIES IN THE SCRIPTURES and the Bible. Shall we not take this as a favor from the Lord, and as the fulfilment to us of his promise?

How are we receiving that light and responding to it? "Well," answers one, "I have not yet been able to fully receive THE FINISHED MYSTERY as the long promised Seventh Volume." Others are openly opposing it, notwithstanding the Lord's manifested favor upon its publication and distribution. We might wonder if all are appreciating fully the light that is shining upon the pathway. We recall that there were some who did not appreciate the other volumes for a time, and that some did not appreciate the Vow when it was given to the church. Indeed, some good, conscientious, fully consecrated brethren at first opposed it. When the Vow was first published by Brother Russell a certain sister found many objections to it; but being desirous of doing the Lord's will she called upon a brother to point out to her where it is advantageous for one to take the Vow. There followed a conversation between them, about as follows:

"Sister, do you see anything in that vow that is out of harmony with your consecration to the Lord?" "No," she answered, "I do not." "Do you see anything in it to which the Lord would object?" "No, I do not." "Do you see anything in the Vow to which the devil would object?" "Ah, yes!" she exclaimed, "I see many things in it to which the devil would object." "Then," replied the brother, "if you oppose the Vow would you not be agreeing with the devil and disagreeing with the Lord?" She at once saw the point.

Now suppose we apply the same rule to "The Finished Mystery," Volume VII of STUDIES IN THE SCRIPTURES. Let us ask ourselves, Is there anything in it contrary to the message of Messiah's kingdom and the great doctrine of the ransom? To this we must answer, No! Is there anything in it to which the heavenly Father or the Lord Jesus would object because out of harmony with his Spirit? To this we must also answer, No. Is there anything in it to which Satan would object or be opposed? Ah yes, certainly! for it pulls off the mask and exposes a system which Satan has builded up by blinding good Christian people. It shows that the great Papal system is Satan's counterfeit of Messiah's kingdom. It shows that the Romish system is the "mother" described as a "harlot"; and that nominal Protestantism constitutes the "daughters." It shows how these together constitute "Babylon" and how they have made "drunk" the kings and rulers of the earth. It shows how the evil spirits have operated and will continue to operate under the chief of devils—Satan. It shows that "great Babylon" must fall, how Satan himself will be destroyed, and pictures the glories of the kingdom class in the "temple" condition beyond the veil.

#### "THIS HONOR HAVE ALL HIS SAINTS"

Has not this light that has fallen upon our pathway thrilled our hearts with joy in proportion as we have appreciated it? Surely, then, great are our privileges now, not only to feed upon this additional food, that the Lord has given us,

but to pass it on to others in "Babylon" and get the attention of those who have a hearing ear, that they may hear and flee therefrom; and even to tell the world that the present unrighteous systems soon must pass away, to be supplanted with the glorious kingdom of Christ Jesus. All the true light-bearers will therefore appreciate the privileges now given to them of having the light and of giving it out to others. Who is on the Lord's side? "Know ye not that to whom ye yield yourselves to obey, his servants ye are whom ye obey?"—Romans 6:16; Exod. 32:26.

For nearly nineteen centuries this little band of light-bearers have been shining forth in the world, reproving the darkness. For a long time it seemed that darkness might triumph; for the bearers of light have been suffering at the hands of the children of darkness. But now we are approaching the end of the reign of sin and death. The Prince of Darkness is marshalling all of his forces for the final crucial conflict. The storm is raging in every quarter, and the waves of human passion are lashing against the thrones of earthly institutions. This great time of trouble is striking terror to the hearts of many. But the true light-bearer takes courage in this hour of great trial; for, knowing that it is evidence that the kingdom is at hand he hears the words of his Captain saying, "Behold I come quickly; hold that fast which thou hast; let no man take thy crown." (Revelation 3:11) And again says the Apostle, "Cast not away your confidence which hath great recompense of reward; for ye have need of patience [endurance] that after ye have done the will of God, ye might receive the promise."—Hebrews 10:35, 36.

#### THE BLESSINGS OF THE KINGDOM

Down into the depths of the great storm that is now upon the world, the light-bearers may soon go; but beyond its blackness and terror, these faithful ones will rise triumphant over death and be ushered into the glorious light of the sons of God. The Lord Jesus, speaking to the faithful with reference to this time, says, "Then shall the righteous shine forth as the sun in the kingdom of their Father"—Matthew 13:43.

As St. Paul states, the whole creation is groaning and travailing in pain, waiting for the full manifestation of the Sons of Light. (Rom. 8:19-23) What a glorious day it will be for the poor world when the light has completely driven away the darkness, and when the sunlight of God's love with healing and blessing will shine into the hearts and minds of all! Through the mouth of his Prophet Jehovah gave a wonderful and beautiful picture of the blessings that shall come to the world at that time. He said, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains, . . . and the Lord my God shall come and all the saints with thee."—Zech. 14:4, 5.

The olive is a symbol of light, peace and divine blessings through the holy Spirit. A mountain is a symbol of a kingdom of light, peace and divine blessings through the holy Spirit of God. The Prophet Joel states that during the Gospel age the Spirit of the Lord is made manifest to his servants and hand-maidens—to those who have made a full consecration to follow in the footsteps of Jesus. The Prophet then adds that after these days—namely, at the conclusion of the Gospel age when all the light-bearers of the kingdom

class are developed—then God will pour out his Spirit upon all flesh. Then the light will begin to shine and increase in the hearts and minds of the people.

#### VALLEY OF BLESSINGS

In the above prophecy the phrase, "his feet" has reference to Jehovah, and signifies the divine law established on the earth through Messiah's kingdom of righteousness, the earth being referred to as Jehovah's foot-stool, which he will make glorious. The Prophet states that "the mount shall cleave in the midst thereof, toward the east and toward the west." The east is the position of the rising sun. The cleaving of a mountain in the midst thereof from east to west would cause the formation of a valley between the two portions, a part of the mountain being on the north and a part on the south. The north is the position of the Pleiades, and represents the throne of Jehovah, and therefore in the picture would represent the heavenly phase of God's kingdom. The south would represent the position or condition of the earthly phase of that kingdom. The sun rising in the east would shine clear through the valley, which extends east and west between the two parts of the mountain; that is to say, between the heavenly and earthly phases of God's kingdom.

This pictures how the "Sun of Righteousness" with healing in his beams shall shine from the beginning to the ending of the Millennial reign of Christ. The valley filled with light represents the valley of blessings and life; and during the Millennial reign the people who come into this valley or condition of blessing will be healed, uplifted and blessed. The glorious and life-giving light will drive out all darkness, ignorance, superstition and death, and bring everlasting blessings to all who will receive it. Let us picture to our minds the millions returning from the tomb and entering this valley of blessings, there to receive the balm of Gilead which the Lord has so graciously provided for the binding up of broken hearts and comforting of them that mourn. Millions who have been torn from their loved ones by the great enemy death will be brought again together; families long separated will be reunited. They shall "come with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10.

The glorious reign of Christ completed, all the human race tried and tested, all wickedness and unrighteousness destroyed from the earth, no longer will there exist any necessity for the Gospel light, represented by the sun, nor the law, represented by the moon. "And the city [the holy government] had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it and the Lamb is the light thereof. And the nations [peoples fully restored] shall walk by the light thereof, and the kings [perfect men] of the earth do bring their glory into it, and the gates of it shall not be shut at all by day; for there shall be no night there."—Revelation 21:23-25.

The bringing of such blessings to the poor groaning creation will be the great privilege of the sons of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John 3:2) Behold, what a wonderful prospect is set before those who are privileged to be counted as light-bearers in the earth during the age of sacrifice and suffering, to those who are faithful unto death! What an inspiration to faithfulness and loyalty to the Lord!

"For soon astonished men shall see  
The laurels of thy victory;  
And thou with grace and glory crowned,  
Mayst lavish blessings all around."

## NEHEMIAH ENFORCES THE LAW OF THE SABBATH

[This article was a reprint of that entitled "Nehemiah's Correction of Sabbath-Breaking," published in issue of November 15, 1899, which please see.]

### MY REDEEMER

"When first I heard of Jesus, so marred upon the tree,  
I felt no glad emotion as though he died for me;  
I saw no kingly beauty majestic, grand or brave;  
I turned away, despising his proffered aid to save.

"But when I came to know him his precious name grew sweet,  
And like the tinted rainbow love arched the Mercy-Seat.  
And when through beams of glory the light shone from his face,  
All other objects faded before his matchless grace.

"When first I heard the tidings how God's beloved Son  
Designs to bless the fallen since Adam's race begun,  
What could I do but praise him—make vault of heaven ring!  
And own him as my choicest—Redeemer, Lord and King!

"O Rose of rarest odor! O Lily white and pure!  
O Chiefest of ten thousand, whose glory must endure!  
The more I see thy beauty, the more I know thy grace,  
The more I long unhindered to gaze upon thy face!"

## THE ADVENT OF THE MESSIAH

[The eleventh and twelfth paragraphs of this article were reprinted from article entitled "Gifts to Our King," published in issue of January 1, 1906. The remainder was reprinted from article entitled "Birth of the Man Christ Jesus," published in issue of December 15, 1907. Please see the articles named.]

### DIVINE PROTECTION AND DELIVERANCE

[With the exception of the following paragraphs this article was a reprint of article entitled "The Feet of Him," published in issue of December 1, 1911, which please see.]

DECEMBER 30.—Quarterly Review

NATURAL ISRAEL TYPICAL OF SPIRITUAL ISRAEL—GOD'S CARE AND PROTECTION OF THE NATURAL ISRAELITES ILLUSTRATIVE OF SPIRITUAL BLESSINGS TO THE CHURCH—PERILOUS TIMES OF THE EVIL DAY—COMFORTING WORDS OF LIFE—WARNING VOICES AND WHOLESOME COUNSEL NECESSARY.

"With Jehovah there is loving kindness, and with him is plenteous redemption."—Psa. 130:7.

This lesson is intended for a review of the history of the children of Israel during the period covered by the last quarter's lessons, namely, about two hundred and seventy years. We realize that natural Israel was typical of spiritual Israel, and the experiences which came to them illustrated the experiences of the church. The spiritual Israelite therefore, receives much instruction by carefully noting the history of the natural Israelite, and can enter more heartily into their experiences and rejoice with them in their songs of deliverance. It is suggested by those who arranged the lessons that we read the 123rd and 124th Psalms. These psalms are indeed beautiful, and suggest the loving kindness and protecting power of Jehovah over his faithful children. We, as spiritual Israelites, realize that we are still in the land of the enemy, and we know of no more fitting promises to apply to the present time than those contained in the 91st Psalm which have been an inspiration to the church throughout the many centuries of its existence.

In the midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

We call to mind the gracious promises of our Lord—"The Father himself loveth you;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" and

"He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him; . . . and My Father will love him, and we will come unto him and make Our abode with him. . . . Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."—John 16:27; 14:21, 23, 27; Luke 12:32.

#### TIMELY WARNINGS—WHOLESOME COUNSEL

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the cross needs to heed the Apostle's warnings—"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand;" and again, "Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and fear also "lest, as the serpent [Satan] beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ;" "for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." "Behold," said our Lord, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."—Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29, 30; Matt. 10:16.

### INCREASED OPPORTUNITIES FOR SERVICE

Many years ago Brother Russell proved from the Scriptures that a federation would be formed between the various nominal church systems, and that this federation would co-operate with the civil powers in the exercise of control over the people. This federation is now practically an accomplished fact. Only a short time ago at a great mass meeting in Carnegie Hall, New York City, Protestant and Catholic ministers and Jewish Rabbis united in an effort for Bible study, ignoring the name of Jesus Christ. That ecclesiasticism is now cooperating with the civil powers is patent to every thinking mind. Pastor Russell foresaw this coming federation and repeatedly called the attention of THE WATCH TOWER readers thereto. As far back as 1895, in an issue of THE WATCH TOWER he set forth that John the Baptist and his experiences were typical; that in the antitype it would probably be the privilege of the consecrated, before the close of the harvest, to call attention to the tacit union and concurrent action of the church systems and civil powers of the land; that this would be displeasing to those in authority, especially to the ecclesiastics; that the proclamation by the truly consecrated, calling attention to this unholy alliance, would probably bring upon them certain trying experiences and would be a great honor to everyone joyfully participating in this work.

It is apparent that the nations of earth are hopelessly divided on political and military issues, and that their only hope of establishing peace is by the intervention of ecclesiastical powers. The head of the Papal system has already made overtures to the civil powers, looking to the establishment of peace. It may be expected that he will make further representations to this end, and that the "nobles" of the Protestant systems will join with him, and that as a consequence these ecclesiastics will be given more prominence by the civil powers. The Scriptures in many places describe this unholy alliance as Babylon, and likewise show that the evils concerning Babylon should be made known.

"The Finished Mystery"—Volume VII of STUDIES IN THE SCRIPTURES—without question contains an exposition—such as never before published—of the evils committed by Babylon, of the unrighteous relationship between ecclesiasticism and

civil powers, the effect that a knowledge of these facts will have upon the people, and how Babylon's fall will be accomplished. THE WATCH TOWER subscribers are familiar with the further fact that Brother Russell as the Laodicean messenger repeatedly emphasized the fact that there should be a strong, vigorous witness of the truth to the world in the last days of the church's experiences this side the veil, and that the giving of this witness to the truth would probably result in the restraint of the antitypical "John" class; for the message when given will constitute a rebuke to Babylon.

In harmony with this conclusion the Scriptures also show that the "vine of the earth" must be gathered, and the juice must be squeezed out of the grapes, constituting this "vine of the earth." Since the Lord has shown that this message must be given to the church nominal, and since this message is contained in the Seventh Volume—"the point of the sword"—the question now is, Who of the consecrated will join in using that point? Everything leads to the conclusion that the dark night referred to in the Scriptures, in which no man can work, is rapidly approaching and whatever work is done with reference to harvesting the vine of the earth must be done quickly. To this fact the brethren throughout the country are awake. Many are very anxious to enter the field and to spread far and wide the message contained in Volume VII.

We realize that many of the colporteur brethren were compelled to leave the service in 1914 because they had used all their worldly substance in the great work accomplished that year. The Master of the harvest may be always relied upon to provide the means to accomplish his work, and now he has put it in the heart of a dear brother to come forward with a contribution to be used especially for the smiting of Babylon. This fund can be used to aid those colporteurs to enter the work, who have heretofore been hindered because of their financial condition. The SOCIETY has adopted what is believed to be the most economical plan, one which will enable the greatest number with this small means to again engage in the colporteur work. The plan is that one hundred copies of Volume VII will be billed to each colporteur who needs assistance to get started in the work, free of charge, and that



the sale of this number will give to such colporteur a working capital on which he or she may go ahead in the work and continue in it until the finish. By this method we believe that fully a half million copies of THE FINISHED MYSTERY may be placed in the hands of the people by the end of the year. We therefore suggest that everyone who desires to engage in the colporteur service, but who cannot do so because of their financial condition, and who by reason of the aid above suggested could do so, write us immediately for territory and for further instructions. The time seems opportune for the great drive that will divert the symbolic waters from Mystic Babylon, and thus hasten her downfall, preceding the full establishment of the kingdom of peace. The Psalmist

declares that God will grant to his saints the privilege and honor of declaring these judgments written.—Psalm 149:5-9.

Surely the saints beyond the veil have a keen interest in the conclusion of the work, and every saint this side the veil will have a keen interest in that work. We believe that all the consecrated will appreciate the privilege of now participating with gladness of heart in this laboring. The time is short. Our responsibility is great. Let us then do with our might what our hands find to do, laboring diligently while it is called day. A little while and we shall finish our course and by his grace be permitted to have the Lord's approving smile and be forever with him.

## INTERESTING LETTERS

### THANKFUL FOR CONTINUATION OF HARVEST WORK

DEAR BRETHREN:—

We believe we would be remiss in our duty and obligation to you and to our dear Lord, if we did not make known to you our determination of continued steadfastness.

We take this time and manner to assure you of our sympathy and cooperation in your "labor of love." "Daily will we remember at the throne of heavenly grace the general interests of the harvest work," "trusting that the Chief Reaper will make all things work together for good."

We are so thankful for the provision made for the continuation of the work, and we are sure our dear Lord's blessing will be on all who share in this service.

With much Christian love, WINFIELD ECCLESIA.—*Kans.*

### VETOES THE SUGGESTION

Editorial Committee, THE WATCH TOWER,  
Brooklyn, New York.

DEAR BRETHREN:—

My attention is just directed to the suggestion in "Harvest Siftings Reviewed" reading as follows: "Would not Brother Walter Page, a former vice president, make a much better President than Brother Rutherford?"

As I am the only Brother Page who ever served as a vice president of the SOCIETY I presume I am the one referred to, although my name is not Walter but William. Under existing conditions I must emphatically veto the suggestion, and among other reasons are the following vital ones:

The President of the SOCIETY must needs be of tested, proven financial ability to handle its various important business transactions.

He should be an able public speaker to properly present the object and work of the SOCIETY in its public meetings.

I do not possess these essential qualifications and Brother Rutherford does; and in addition our dear Brother has a rounded, developed Christian character (the most essential factor); and understanding the work of the SOCIETY and having it well in hand, he is in my judgment the Lord's best qualified agent to continue in charge of the interests and work of our SOCIETY.

Yours in our dear Redeemer, W. E. PAGE.—*Iowa.*

### GOD'S ARMOR THE ONLY PROTECTION

DEAR BRETHREN:—

Since reading in Volume VII, page 126, the paragraph that states God may soon allow the minds of many of his little ones to become an open battleground upon which the fallen angels shall be judged, I have felt prompted to tell you that I have been tried along this line. For some time before I knew anything of the Seventh Volume I had several attacks, the memory of which makes me shudder. It seemed as if something gripped my forehead and forced me to doubt God. I struggled against the malignant influence. God did not seem to be anywhere at all. In awful fear and anguish I went to the Word of God and pleaded for his promised help. If it had not been for divine aid I would have lost my mental balance, but God did not fail me in my time of need. Each attack proved less severe than the former. Still the tight feeling about my head remained. It was very harassing and had a depressing effect and I struggled to get rid of it. At last I came to the conclusion God must be allowing it for a purpose and that I had better count it a "light affliction which is but for a moment." After submission to the will of God, I read the aforesaid paragraph in Volume Seven. It came to me with strange force and almost scared me, but the peace of God through faith in the Father's power came to me and now I am no longer troubled with the gripping feeling in my head. When I cried to God for guidance he brought clearly to my notice the armor of God for the mind, mentioned in Ephesians 6:17. Day by day, I put on these different pieces, and the result is wonderful. Please pray that I may continue to do

so. This is my only safe-guard. I may not have been as faithful in the past as I ought to have been, and perhaps that is why the adversary came so close. "Now thanks to God who giveth us the victory through our Lord Jesus Christ" "He will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape that we may be able to bear it." The Morning Resolve, the Vow and the Manna are a great help daily.

Your sincere sister in Christ,

J. M.

### LOVE AND ZEAL NEVER MORE MANIFEST

DEAR BRETHREN IN THE LORD:—

During the twenty-three years I have enjoyed the "present truth" it was my blessed privilege to visit the Bible House in Allegheny from time to time, remaining three months during the summer of 1902; and after the headquarters were removed to Brooklyn, I came to the "Bethel" several times a year, and while living in Philadelphia, during 1910, 1911, I spent the first Sunday in each month at Brooklyn. During the past four years, and especially since our dear Brother Russell's death, I have been almost daily at the Bethel Home. In view of the foregoing I believe I am in a position to say for your encouragement that never in all these twenty-three years have I witnessed more harmony, more love, more fervent zeal, more joyful service, and in fact more of the Lord's Spirit, than is manifested among the dear friends in the "Bethel" at the present time. This seems to be a very strong evidence of the Lord's favor and blessing upon the management and upon the faithful co-laborers at the Tabernacle and in the Home.

After considerable thought upon the matter, I am firmly convinced that the opposition to the present management is but a subtle effort of the adversary to "throw dust" into the eyes of the Lord's people, and thus to thwart the further publication and circulation of the Seventh Volume, if possible.

And why should there be any objection to the Seventh Volume on the part of any one? Who is most interested in its suppression? Is there anything in this volume which the Lord would disapprove? Surely not! It speaks for itself. Is there anything in it which Satan would wish to oppose? Yea, verily! For does it not lay bare the evils of his government; and will it not cause the complete overthrow of his kingdom, when once the truths of Revelation and Ezekiel are fully comprehended by the people, after "a stone has been bound to the book and it has been cast into Euphrates?"—Jeremiah 51:60-64.

A similar ruse was employed by the great adversary in 1908. Ostensibly, the opposition was directed against the Vow, and our beloved Pastor was made the target of every manner of vilification at that time; but the real issue was the truth about "The Covenants!"

In re the Seventh Volume: it was my privilege some years ago to suggest to Brother Russell the title, "The Finished Mystery," which he then approved as "very good." And the fact that this very title was selected and used by the SOCIETY is strongly convincing to my mind that our beloved Pastor beyond the veil has supervised the writing and publication of this work. So much for external evidence.

And what is the internal evidence? Let each one read for himself and ask the question, "Could anyone have so clearly and harmoniously revealed the hidden things of God except the hand of the Lord had been upon him?" Nay, verily! It would have been impossible! THE FINISHED MYSTERY is indeed the "seventh plague," and IT WILL DO ITS WORK! As for myself, I want to have a little share in bringing about the "Fall of Babylon."

Pray for me, that I may be faithful even unto death.

With Christian love, Yours in "that blessed hope,"

GERTRUDE W. SEIBERT.—*N. Y.*

## THINKS THE SUGGESTION A GOOD ONE

DEAR BRETHREN:—

I was glad to see your recommendation that all the brethren give a copy of Volume Seven to their relatives and friends this Christmas, and thus have a share in accomplishing THE FALL OF BABYLON. If THE WATCH TOWER subscribers would each give away on an average of 10 copies of Vol. VII (which are offered at half price, 30c each, plus expressage, in lots of 10), that would mean at least 300,000 copies of THE FINISHED MYSTERY distributed this Christmas time! Some can give away more than ten copies.

Am now boarding with a Catholic family, and they ask me many questions. They seem to have hearing ears.

With Christian love, yours in his service,

ANNA J. GILLESPIE.—Iowa.

## CONTINUED APPRECIATIONS OF VOLUME SEVEN

"How can I keep from singing? I feel as did the ruler of the marriage feast in Cana when he said: 'Thou has kept the good wine until now.' Surely, surely, Volume Seven is from the Master. I fully agree with every thought presented therein thus far. Just to think that our dear Master revealed to me last fall the significance of the living creatures of Ezekiel and the four beasts of Rev. 4:6, which has proven to be the KEY to Ezekiel and Revelation. My heart falls prone before Him in praise and thanksgiving for his wonderful manifestation of grace and love. The chariot mentioned on page 63 is wonderful. Of course, the little flock are bound to have a chariot to ride in before they could go to heaven. And who would desire BETTER horsemen than Ezekiel and John? And if it be the Lord's will that we go in a whirlwind of anarchy we need not fear, for our horsemen are perfectly trained and our chariot was made by the Lord himself. What a privilege! 'The cup which my Father hath given me shall I not drink it?' 'This is the victory that overcometh the world EVEN OUR FAITH.' 'Have faith in God.' 'Have faith in the truth. Have faith in the Seventh volume.'"

J. P. W., Ky.

"What a rich legacy our dear Pastor has left behind him! And I wish to express my thankfulness and appreciation to each one of those who had any part in getting this volume out, and more than this, I pray that each one may be granted a special blessing from the heavenly father as a reward for their labor of love for the dear saints everywhere."

R. A. W., Conn.

"Have read with deep interest and profit the illuminations of Revelation and Ezekiel. How wise and so wonderful that God should thus hide these things until these great institutions should have served his purpose and demonstrated to an astonished world the subtle and deceptive power of the adversary! How glad we are that his end and complete binding is so near at hand! May this fact and the glorious era of peace and good will to follow, stimulate us all to greater zeal and faithfulness until our change come."

R. I., Ont.

"My heart burned (glowed) with love as I eagerly read from 'To the King of kings and Lord of lords,' then the publishers' preface which I have reread, heartily endorsing it as given by the 'Chief Reaper' who fills our hearts with love for God and for his people, causing me to rejoice and give praise to the Lord for this further evidence of His blessed favor. I was graciously permitted the opportunity to finish its contents in a little over one week."

Mrs. L. E. M., Mo.

"I have read enough of Volume Seven to impress me with the certainty that its individual title 'The Finished Mystery' well applies. It is indeed a wonderful interpretation of the two books of the Bible which the clergy have declared for centuries contained no message for mankind. Some of the able expositors of present truth in giving to the world the above named volume have made easy reading matter of Revelation and Ezekiel. It will surely be blessed of God in conveying a better understanding of the symbolic language of Scripture. It is indeed a fitting apex to the pyramid of Biblical interpretation by that 'faithful servant,' Pastor Russell, who though dead, yet speaketh."

S. W. M., Mich.

"In my early childhood my mother had impressed upon my mind that, in time, Revelation would be understood. I used to ponder over the plagues, angels, etc. I knew the beast was the Roman Catholic church but I could not understand the plagues. In due time I learned. Volume Seven came as a complete surprise, and is proving a great pleasure."

M. H. D., Tenn.

"When Volume Seven was handed to me, the surprise made me almost gasp for breath. I am deeply thankful to God for this book and for the loving labors of every hand that has helped produce it."

G. K., Okla.

"Imagine my very happy surprise when on opening my P. O. Box I found Volume Seven! Oh, how delighted I was! I am wholly unable to express any appreciation to you for so kindly remembering me. Truly our heavenly Father knoweth what things we have need of and 'is supplying all our needs according to his riches in Christ Jesus.'"

H. R., Texas.

"We cannot tell you how much we are anticipating enjoying Volume Seven nor of the hearts full of thankfulness and love to God and to you, as we read it. We surely realize that the Lord is using the same channel in dispensing meat in due season. We assure you of our loyal support now and to the end and recognize that our dear Brother Rutherford was surely chosen of the Lord to lead the church to the end of her journey."

A. E. W. W., Ohio.

"I am eighty-two years old and have often wondered, 'Would I live to see the Seventh Volume of the world's most wonderful series of God's mysteries unfolded?' 'Praise the Lord, O my soul, and all that is within me bless his holy name.'"

G. H., W. Va.

"We accept Volume Seven heartily and fully as the last and final serving at our heavenly Father's table, what has been so sumptuously spread with delicious viands of truth from Jehovah, by His dear Son through that 'Faithful Servant' our dear Pastor. We also perceive it to be the fiery chariot that will separate the Elijah and Elisha classes."

E. A. S. W., R. I.

"I feel that my cup of joy overflows. I rejoice that it is due time for this solemn message, and I desire to use Volume Seven as the 'chariot' that shall help me mount to the skies."

Mrs. E. B., Mass.

"The arrangement of Volume Seven, of chapter and verses with comments, is most satisfying. It makes the Sword of the Spirit shine brighter and renders its use more facile and effective. There is much in it to incite heart-searching as to faith, loyalty and love; much to arouse us to watchfulness, and to admonish 'My soul, be on thy guard'; much to cause thanksgiving and praise. To all who in any measure had any share in compiling the Seventh Volume I send my thanks and assure them of my prayers ascending to our heavenly Father in their behalf. Theirs has been a labor of love and of sacrifice. It may bring them persecution and suffering. If so, let ours be the privilege of building around them a wall of prayer to help comfort and sustain them."

I. M. F., Pa.

"The way Volume Seven came to me was a great surprise—without any notice of its being off the press! I assure you it brings us much rejoicing and blessing of heart, and this is only a beginning of what we will receive by our further studies of this volume."

E. L. M., Ind.

"Volume Seven is precious beyond any dollar value—I would be glad if the payment were a thousand times more, I've only had time to taste a little of this 'meat in due season' and oh! it's so good. Oh, how good God is! His ways are past understanding."

Mrs. I. W. L., Neb.

"The Lord has indeed multiplied my blessings this day by the safe and unexpected arrival of the Seventh Volume. My joy was so evident when the post woman delivered it that she had to know about it and was glad to get Volume One for herself. 'My cup runneth over.'"

"At our Praise meeting tonight the testimonies were full of thanksgiving for this very precious completing volume. The immediate effect of the short time already given to Volume Seven is a heart full of gratitude to God and a reiteration of my consecration to him; also deep thankfulness to our Lord Jesus, who has girded himself during this harvest period and is serving us with so rich a feast culminating in Volume Seven, through that 'faithful servant,' our beloved Brother Russell (who seems very near to us though parted from us for a brief while). The preceding six volumes are made still more precious by the possession of the Seventh. Truly we are thoroughly furnished."

F. H. W., Scotland.

"Brethren, I cannot fully express my appreciation and joy in the Truth, and especially for Volume Seven."

L. G. M., N. Y.

"Volume Seven has brought a rich blessing to me. How thankful we are that we can trust all things to our blessed Master, knowing of a truth that his storehouse is full of rich blessings for those that love him, and are called according to his purpose!"

O. W. H., Ohio.

"One of the grandest things in Volume Seven appealing to me is that it is thought that 1918 may be the year that the church will be taken from the world. That is the greatest desire I have."

Mrs. L. E. B., Miss.

"Thanks for having confidence to believe that the dear Volume would be appreciated. Yes I want to say may the