

represent it or the International Bible Students Association or the Peoples Pulpit Association. The evident purpose of the two named and those associated with them is to cause division amongst the brethren. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18) "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

To avoid such does not mean to treat them unkindly, but it does mean to refuse to fellowship such in the spirit of the Lord. Leave their judgment entirely to him who judgeth all

things righteously. Again Brother Russell's words in the article above mentioned are applicable:

"If he has different views, do not persecute him—do not follow the style of the dark ages, but follow the proper course of letting him 'flock to himself,' or with as many as prefer to view matters as he views them. We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who have the right spirit, and who realize that under the Lord's guidance in our study of the 'Divine Plan of the Ages,' we have not been following 'cunningly devised fables,' should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before."

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No. 6

THE GREAT SHAKING NOW IN PROGRESS

"Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Hebrews 12:26, 27.

Why should there be so many trying experiences in the church at this time? is a question often asked. A Scriptural consideration of the period in which we are living clearly answers this question. And we believe all who will thus prayerfully and carefully examine the matter will, instead of having their faith shaken by reason of the trials that are now upon the Lord's people, have it greatly strengthened. This is a time when all the consecrated should have confident assurance of their standing with the Lord. Since making a consecration, our hope has been for an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. Confident assurance of the establishment of Messiah's kingdom is that condition of mind resulting from believing the teachings of the Scriptures upon the subject. These teachings are clear, cogent and convincing; so that, thoroughly relying upon them, all doubt of an early establishment of the kingdom is removed.

Each one who will enter the kingdom must have his faith thoroughly tested. This test will demonstrate who is loyal and who is not. To be faithful means not only to know the truth and rely upon it, but to be loyal to the Lord—to Jehovah, to Christ Jesus, to the cause of truth and to the brethren. Loyalty to the very core will be required of those who enter in.

In chapters eleven, twelve and thirteen of the epistle to the Hebrews the apostle presents the most convincing argument concerning the establishment of the kingdom and the conditions to prevail immediately preceding that event. In the eleventh chapter he defines faith, without which it is impossible even to be considered in the class that is running for the prize of the kingdom. He defines the elements of faith, which, when once acquired, lead to confident assurance and loyalty. Beginning with Abel, the first martyr to shed his blood for the cause of righteousness, the apostle enumerates many of that array of strong characters, which reaches down to and includes John the Baptist, the last and greatest of the prophets. The crowning virtue of each of these approved ones, that which gained for him a good report before God, was his loyalty to the Lord and to righteousness. It would appear that the very purpose of the historical record in the eleventh chapter of Hebrews is to establish definitely in the mind of the Christian the fact that the fixed law of Jehovah approves only those who are fully loyal at heart; and the further fact that to prove himself loyal he must endure many trying experiences. He must fight against the foes of righteousness, and he must fight loyally to the end. Applied to the fully consecrated Christian, these principles prove that only the truly loyal at heart will be able to stand the great shaking that precedes the establishment of the kingdom.

The apostle waxes eloquent when he describes the virtues and achievements of the faithful ancient worthies. He tells us that time would fail him to tell of Gideon, Barak, Samson, Jephtha, David and other prophets, who by reason of their faith and loyalty subdued kingdoms; wrought righteousness; fought with wild beasts; quenched the violence of fire; turned armies to flight; endured mockings and scourgings, bonds and imprisonments; wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; were stoned, sawn asunder, and slain with the sword; of whom the world was not worthy. All this they did that they might obtain a better resurrection. But they have not yet received the thing promised, God hav-

ing prepared a better thing for the Gospel church. But when the church is perfected, then these faithful ones of old shall come into their reward.

WRITTEN AFORETIME FOR OUR ADMONITION

Why did the Lord cause the apostle to record these events so much in detail? Because they are experiences typical of the experiences that should come to the members of the church. Those trying things demonstrated the loyalty of the men of old, and prove that those who enter into the kingdom must possess a like loyalty. These faithful worthies were consecrated, but they had no opportunity to obtain membership in the heavenly phase of the kingdom; for the ransom sacrifice was not yet given.

The apostle's argument beginning with the twelfth chapter shows conclusively that the eleventh chapter was written for the very purpose of encouraging Christians in their trying experiences. There he says in substance: "Take into consideration the great trial through which the prophets and faithful worthies passed; and having in mind the promise of membership in the heavenly kingdom, let those experiences be a stimulus to you to endure cheerfully whatsoever the Lord is pleased to give you; having in mind also the Lord Jesus, who was the author and who will be the finisher of your faith, who rejoiced greatly in the prize set before him and endured all hardships and persecutions gladly. Take these into consideration, therefore, lest you become wearied and faint in your minds. You have not yet resisted to the end; but you must thus resist in order to prove your loyalty to the Lord."

What an encouragement to Christians at this time, who may be undergoing severe trials and tribulations! There is a disposition, when severely tested, to draw back and give up the fight. Not infrequently one will say: "I wonder why the Lord permits me to have such severe trials. Why does the church have to endure such trying experiences now?" To this the apostle answers in substance: "You have forgotten that the Lord disciplines his called ones, and that he puts them through the necessary trials for that purpose. He does this because he loves his children." It is added then that if we endure this discipline cheerfully, God deals with us as his sons. To emphasize the matter he says that if we are without this discipline we should have cause to be alarmed. It would be an evidence that we were not sons. In other phrase, trying experiences are indispensable to all those who come into the kingdom.

INAUGURATION OF MESSIAH'S KINGDOM AT HAND

"But," one asks, "why are these trials more severe just now?" The apostle answers that question, saying, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel . . . whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

In brief, we are told that when the feet members of the church approach the inauguration of the kingdom there will be a great shaking and testing. A picture or illustration of

this was given at the institution of the Law Covenant at Mount Sinai. God directed the children of Israel through Moses, to purify themselves three days, saying that on the morning of the third day he would make a covenant with them through Moses as their mediator. On the third day, amidst a great convulsion of the elements, the covenant was made. This circumstance foretold that Messiah's kingdom would be inaugurated in the morning of the third thousand-year day. Moses vividly describes the events accompanying the institution of the Law Covenant. There was a great fire in Mount Sinai. A blackness settled down over the mountain, darkness and tempest, the sounding of trumpets, the voice of words; and so terrible was the sight and the sound that the people of Israel entreated that such should not be repeated to them. Even Moses said: "I do exceedingly fear and quake."—Exodus 19:1-19.

We are now well into the morning of the third thousand-year day. There is great darkness and blackness over the nations and kingdoms of the earth. The shaking is in progress. Kingdoms and governments are being shaken. The financial powers are shaken. The ecclesiastical elements are shaken. The temptations and trials that have come to the world of mankind must be met by those of the church yet in the flesh. The Lord has promised the faithful, however, that he will not suffer them to be tempted above their ability to endure; but that with each temptation or trial he will provide a way to escape.—1 Corinthians 10:13.

In the picture made at Mount Sinai, and mentioned by the apostle, only the things of earth were shaken; but now, he says that God will "shake not the earth only, but also heaven." This means that all things pertaining to the governmental institutions of the earth and all the ecclesiastical systems and those who are of the truly consecrated shall be shaken, "that those things which cannot be shaken [out] may remain." Clearly, the apostle states that the purpose of this shaking is not merely to shake out the disapproved, but to make manifest who are approved of the Lord, who are accounted worthy. Absolutely certain it is that the kingdom class cannot be shaken out, for the reason that if they could be shaken they could not be of the kingdom. This time of testing is the same to which the Lord Jesus referred when he said that he would send forth his messengers to gather out of his kingdom all things that offend and them which do iniquity. (Matthew 13:41) It is the time of final testing for the church; and this testing will make known who are faithful and loyal; all others will be shaken out.

ADMONITION FOR PREPAREDNESS

The evidence about us everywhere shows that the institutions of this world are going to pieces. Seeing, then, that this is "the end of all things," we should expect a shaking in the church; and if there should be no shaking, there might be reason for doubt as to the nearness of the Lord's kingdom. Instead of these trials bringing to us discouragement, let us look up and lift up our heads, because our deliverance draweth nigh.

To be forewarned means to be forearmed. The apostle admonishes those who are to engage in this fight and who are looking for entrance into the kingdom to take heed, fully fortifying themselves against this time of great testing. Knowing that some will become discouraged, faint-hearted, hang down their hands and be weak in their knees, the apostle said: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." The consecrated, being forewarned of the dangers besetting their pathway, are to take heed to the course they pursue and to be of good courage.

WAR OR PEACE ONE OF THE TESTS

All of Christendom so-called is at war. The ecclesiastical systems are involved. Based upon the apostle's reasoning that the church must encounter similar trials, we should expect a disturbance of the peace in the ecclesia of the Lord, the purpose of such disturbance being to make manifest who are loyal to the Lord and his way of action; and to shake out all others. To this end the apostle says: "Follow peace with all, and holiness, without which no man shall see the Lord." In the ecclesias there are often some who are of a contentious spirit, who insist on having their way; and failing in this, seek to bring about strife and confusion. This often results in disruptions of the little classes, and many are surprised and astounded that those claiming consecration should take such a course. But we should not be surprised. "Beloved, think it not strange concerning the fire among you to try you, as though some strange thing had happened unto you." (1 Peter 4:12—Diaglott) Plainly, those who provoke difficulties and

indulge in strife will sooner or later be shaken out, unless they mend their course.

Further we read: "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In this time of shaking, the heart condition of every one is being thoroughly tested. If there is any root of bitterness in the heart against any one else, and particularly against any of the brethren, the shaking will make it manifest. And if that root of bitterness is cultivated, it will quickly cause the one having it to be shaken out and to go into outer darkness. The apostle makes it clear that in order to have a full assurance of faith and a knowledge of the mystery of God, the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge, it is necessary not only to put out bitterness but that the hearts of the approved must be united closely together in love.—Colossians 2:1-3.

SOWERS OF DISCORD AMONG BRETHREN

"God hath set the members in the body as it pleaseth him." The Father, through the Son, is executing his great plan. The Master of the harvest is attending to his business, and he knows exactly what to do. Any attempt on our part to assume a place that the Lord has not selected for us would necessarily result in his disapproval, would show a wrong condition of heart and would manifest a spirit of disloyalty, and subject such an one to such a severe shaking that might result in his being shaken out. Some who have been much favored of the Lord and given many opportunities of service, not being able to have their own will carried out with reference to the harvest work and the manner of conducting it, have deemed it their duty to go about the ecclesias and stir up strife and seek to draw away followers after themselves. We are not surprised that such a thing should take place. The Apostle Paul plainly warned against this. He first admonishes each elder to take heed to himself. He foretells that after his departure grievous wolves would enter, not sparing the flock, and then pointedly adds: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30) Brother Russell, seemingly in prophetic language in approximately his last message to the church, repeated this warning. (Z. '16, p. 327—"The Hour of Temptation") We now observe its fulfillment; and instead of being surprised at it, we mark it as a part of the great shaking mentioned in our text.

With deep regret we here mention that the practice of some is to go about the classes and at first, by soft and smooth speech, assure the dear sheep that they have deeply the interest of the Lord's work at heart; and then suddenly they bring a tirade against the work as the Lord is conducting it through the channel that he has used for the past forty years. Some of the dear sheep become very much disturbed, and some are shaken out. This is another evidence of the great shaking now in progress. It would seem that any one who is loyal to the Lord and his cause and the brethren would not seek to disrupt his work; at least, if they could not see eye to eye with the manner in which it is being conducted, the proper spirit would prompt such to remain quiet or quietly to withdraw. Any other spirit would not seem to be the spirit of the Master.

What should be our attitude toward those who thus disturb the Lord's little ones? St. Paul answers: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17, 18) Should those who manifest a wrong spirit be the majority of an ecclesia, what, then, should be the attitude of the minority? To this the apostle answers: "From such withdraw thyself."—1 Tim. 6:3-5.

Let us see to it, dear brethren, that we do not indulge in strife. Whatsoever another may do, let us follow the apostle's admonition to live in peace and pursue a course of holiness, without which we shall not be permitted to see the Lord. We should manifest our disapproval of those who show a wrong spirit by calmly and quietly withdrawing ourselves. Let us refrain from indulging in acrimonious debate or discussion. "I will keep my mouth with a bridle while the wicked is before me." (Psalm 39:1) It matters little who is in the majority here. The question with each one of us should be, Am I heeding the instructions of the Lord and his inspired apostles? Let us keep uppermost in our mind at all times that we are now approaching the inauguration of the kingdom. We see that the prophetic words of the apostle are being fulfilled; and it behooves us to run patiently, to be of calm and sober mind, watchful and prayerful, permitting nothing to swerve us from the right course or to divert our attention from the great prize of entering and participating in the kingdom.

Our Lord, speaking of this time says: "The Son of Man

will send forth his messengers, and they will gather out of his kingdom all the seducers and those working the lawlessness," i. e., those who are lawless.—Matthew 13:41, Diaglott.

TESTS ALONG OTHER LINES

A further admonition is: "Let brotherly love continue." Thus we are shown that this great shaking will severely test our love for the brethren. Love for the brethren means an unselfish desire to do good to the brethren and the putting of that desire into operation even at a sacrifice to ourselves, having in mind the building up of such an one in the most holy faith. Such desire, then, would preclude us from contending in the class for our own way; and, on the contrary, would lead us to be patient and kind with others; and should it become necessary for us out of good conscience to take a course contrary to others, then with calmness and sobriety we should state our position and leave it there, avoiding all controversy.

Some of the Lord's dear children in this time of great stress may be disturbed about their prospects of supplying things needful for themselves and dependent ones. There may be a temptation here to turn aside from active participation in the service with a view of amassing a sum of money. Some might even be induced to think that it would be proper to let their minds be turned into the channel of money-making to the exclusion of spiritual interests, and that they would give any overplus to the work of the harvest. But a warning is apparently given against such a course. The literal rendering of Hebrews 13:5, 6 is: "Let not your turn of mind be toward money-making, but be content with such things as you have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So then with good courage we can say, The Lord is my helper; I will not fear."

The real vocation of the Christian is to prepare himself for entering the kingdom—to be made "meet for the inheritance of the saints in light." Let the sentiment of our hearts find expression in the words of Brother Paul: "This one thing I do." Let our purpose be a single one, resolving by God's grace to prove our loyalty and fidelity to him, come what may.

THE GLORIES OF THE KINGDOM

Since the mind is the battleground, we do well to keep before our mental vision the exceeding great and precious promises and the glories that await those who love the Lord supremely. Let us, then, at times take a mental view of that which we are approaching. "Ye are approaching Mount Zion, the city of the living God," which means the kingdom of our Lord. That the peoples of earth and the creatures of heaven may ever appreciate the importance of this great kingdom, God will manifest his power and justice to all, inaugurating his kingdom amid a great time of trouble—afterward the peoples of earth will learn to know his love.

The faithful martyrs looked and hoped for the coming of this kingdom, but were not permitted to know the time or manner of its coming. The Psalmist sang of its coming, and those songs have gladdened the hearts of Christians throughout the Gospel age. Long has natural Israel hoped for its coming. Long has spiritual Israel prayed for its coming; and now with joy we can say, "The kingdom of heaven is at hand." In happy anticipation the members of the bride this side the veil await their change. We may reasonably expect the change and shaking. But this change will come in a moment, in the twinkling of an eye. One moment the creature will be corruptible; the next, incorruptible. One moment, in weakness; the next, in power. One moment, amid the clouds of blackness and darkness; the next moment, ushered into the glorious light of the divine nature. In our minds now we have gone beyond the veil and are about to behold the assembly of the glorious sons of God. For whom shall we first look?

THE JOYOUS INTRODUCTION

If a person who expected to be presented to an earthly king or potentate had a friend who was acquainted at that court, he would certainly desire first to consult his friend and receive some suggestions as to how he should appear before the court. Court functions are always attended with much formality and dignity. We are expecting to be presented to the great King of Kings, before whom all things must be graced with dignity and formality. Have we a friend who knows something about that great King? Yes, indeed. We are assured that all along our pilgrim journey we have been attended by our guardian angel. (Hebrews 1:14; Psalm 34:7) Speaking of the Lord's little ones, Jesus said: "In heaven their angels do always behold the face of my Father which is in heaven." (Matthew 18:10) In describing the general assembly of the church of the first-born, the Apostle mentions first an innumerable company of angels. Pure, lovable, and

beautiful in form and character must these be. They have kept a record of our journey and of our blessed assembling together. (Malachi 3:16) Anxious shall we be to become acquainted with these precious and beautiful creatures who have been our helpers along the way. May we not want their help further to know just what to do that we may be presented properly to the great King, in harmony with the dignity of his court? Having loved and served us along our earthly journey, surely they will be glad to direct us when first we reach the kingdom and we shall be glad to make their acquaintance. It would not seem reasonable that one born on the spirit plane would immediately have all knowledge; but he would have to acquire knowledge after reaching that condition. Hence the angels could be of assistance.

Next is mentioned the "church of the first-born," of which Christ Jesus, the great King, is the Head. Certainly we shall be eager to see our wonderful Lord—the Lamb slain from the foundation of the world, who redeemed us to God with his precious blood, and who has made it possible for us to aspire to membership in the kingdom and to enter the race-course. To us he is the dearest friend, our Advocate and our Deliverer. And now, entering the kingdom, the relationship of bride and bridegroom is about to be experienced in its completeness. How thrilling will be that time! Behold him! He is the fairest of ten thousand and altogether lovely. From the time, when by faith we first knew the Lord, we have longed for the hour when we might see him face to face. Then shall we express to him our devotion and love as we desire. Then "we shall be like him and see him as he is." (1 John 3:2) "In thy pressure is fulness of joy; at thy right hand there are pleasures forevermore." The joy of meeting the Lord cannot be approximated.

We shall next desire to see the various members of the Royal Family. Among these will be especially the apostles, who so faithfully served the Lord and left food upon which we have fed. Then we shall look for those whom we have known and especially loved here, and whom the Lord used as a special blessing or help to us. Every member who has come to a knowledge of the truth during the harvest period of this age will be especially anxious to greet Brother Russell, that faithful messenger of Laodicea. To us he has been the dearest friend amongst men whom we have seen; for the Lord used him to bring to us the message of the divine plan. Without doubt he will occupy a very honorable position in that Royal Family. Others who will compose that heavenly assemblage we shall be anxious to see, for they have been specially near and dear to us; some with whom we have had special opportunities of service, whose weaknesses and virtues, whose love and devotion to the Lord and his cause we have learned of, with whom we have passed through peculiarly fiery trials, which greatly blessed us. All the members of that family will be beautiful; for all will be like the Lord. But as stars differeth from star, so shall the glory of one differ from that of another. What a glorious convention that will be!

THE GREATEST ASSEMBLY OF THE CHURCH

For some years during the harvest it has been the blessed privilege of many of the Lord's dear people to meet at conventions; and the sweet experiences there enjoyed have been but foretastes of the general convention which is so near at hand. At our earthly conventions the difficulty has been in separating after coming together. At the general convention there will be no separation. In due time we shall become acquainted with all of the 144,000 perfect, beautiful, glorious beings. There will be nothing there to mar the beauty and sweetness of the fellowship with each other throughout eternity.

Next in order will be the presentation of the church before Jehovah, which will surely be attended with great ceremony and splendor. It is unthinkable that heaven is a place where every one is constantly beholding every one else. Surely Jesus and his bride will have a place prepared especially for them (John 14:2, 3) to which none other shall be admitted. Surely Jehovah inhabits a place of exclusion, where none other can gaze upon him except by his permission.

The day approaches for the presentation of the bride before the throne of God, and the Apostle informs us that to Jesus is granted this honor. In vision we behold an innumerable company of angels assembled before the throne of the all-wise, all-loving, eternal Jehovah. The trumpets of the heavenly heralds announce the approach of the Bridegroom with his bride. Music of surpassing sweetness fills the heavenly courts. Behold the conquering Hero approaching with his bride upon his arm! All honor and praise is due to him. Every knee in heaven is bowing to him and every tongue is singing his praise. He presents before Jehovah his bride, whom he has redeemed and blest. She is garbed in her robes of glory and beauty; "her clothing is of inwrought gold. She

shall be brought to the King in raiment of embroidered work." (Psalm 45:13, 14) Thus the prophet in symbol describes her immortality and inherent beauty. "Faultless before the presence of his glory, with exceeding joy," shall he present his bride. (Jude 24, 25) Then the union is made complete.

"Oh, that will be a union such as earth has never known,
When Bride and Bridegroom are made one
Before the great white throne!"

The members of the church of the first-born, the bride of Christ, will be a special monument to the grace of God. She has been taken from an unrighteous race and exalted to the highest position in heaven. Of her the prophet says: "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." (Isaiah 62:3) And "in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Ephesians 2:7) And thus she will ever be the recipient of Jeho-

vah's favor. Having in mind the blessedness, the glory and honor and the surpassing sweetness of being in that general assembly in heaven, who would not gladly undergo any and all kinds of shakings and testings that the Lord might see fit to give his people in order that they might have part in that kingdom! "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and goodly fear."

In this time of the greatest crisis in the world's history, a time of the worst shaking yet known, a time of petty trials and fiery experiences that have come upon the Lord's people, if we keep in mind the glories of the kingdom we shall be enabled to endure; and forgetting the things behind, and looking to that wonderful thing before, to press forward along the mark for the prize of the high calling of God in Christ Jesus. Beloved, let us think it not strange concerning these fiery times through which the church is passing, but rather, receiving them as a strengthener to our faith, let us with calmness and sobriety meet them, keeping a pure heart toward all; and soon we shall be forever with the Lord.

JESUS SETS NEW STANDARDS OF LIVING

[This article was reprinted from article entitled, "The Narrow way to Life Eternal," published in issue of August 15, 1906, which please see.]

JESUS FACES THE CROSS

[This article was reprinted from article entitled, "Only the Humble Shall Be Exalted," published in issue of May 1, 1904, which please see.]

JESUS EXERCISING KINGLY AUTHORITY

[Paragraphs 1-14 of this article were reprinted from article entitled, "Barren Fig Tree—Temple Defiled," published in issue of July 15, 1914. The remainder was reprinted from article entitled, "Coming in the Name of the Lord," published in issue of September 1, 1906. Please see the articles named.]

THY WILL BE DONE

We see not, know not, all our way
Is night,—with thee alone is day,
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press,
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

SOME INTERESTING LETTERS

THE POWER OF THE TRUTH

DEAR BRETHREN:—

A returned missionary called at our store yesterday with the object of denouncing what he called Russellism. He told me that he had spent many years in India, and that in the district next to him, many Methodist missionaries had labored hard for many years, and the fruit of their labor was that they established in all forty churches. At the time he was speaking of, the missionary society's funds became low, and they were forced to recall these missionaries.

Just after this, Brother Davy [I. B. S. A. representative in India] and another native brother visited that district; and in a few weeks, the missionary told me, they took over all the forty churches, thus undoing the missionaries' arduous work of many years of trying to scare the poor natives into their belief of eternal torment and hell-fire! "What do you think of that for Russellism?" asked my informant; and I had to admit that it was fine. I told him I was glad that the poor natives had the fear of hell-fire removed from them. Surely this is just another example of the great force of the truth!

We thank you for the allotment of further territory, Alaska and the Yukon. We will endeavor faithfully to colporteur as much of this district as we can, all of it if possible.

With much Christian love, I am

Your brother and servant in the Lord, J. E.—Can.

READING WITH THE GREATEST INTEREST

The Secretary

THE WATCH TOWER BIBLE AND TRACT SOCIETY.

DEAR SIR:—

I am enclosing two Money Orders, amounting to \$130.00, as a donation to the WATCH TOWER BIBLE AND TRACT SOCIETY, with my best wishes for every success during 1918.

This includes the payment for the long-looked-for ——— Volume of the STUDIES IN THE SCRIPTURES, by Pastor Russell, which was sent to me by mail last July, and which I have just realized was not paid for. I am reading it with the greatest interest. Yours truly, C. H. M.—Can.

RESOLUTION OF LOYALTY

WHEREAS: Certain of the Philadelphia Ecclesia went out from us because they were not in harmony with the Lord's arrangements as represented in the WATCH TOWER BIBLE AND TRACT SOCIETY and its present management, and WHEREAS: We understand they intend to publish a resolution condemning the present management of the WATCH TOWER BIBLE AND TRACT SOCIETY, to which the loyal members did not subscribe, and

WHEREAS: This might lead to an inference by those unfamiliar with the circumstances that the Philadelphia Ecclesia is not in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY and its present management, therefore

BE IT RESOLVED: That the Philadelphia Ecclesia to the number of about 200 unanimously loyal to the Lord and his arrangements for carrying on his work under the present management of his channel, the WATCH TOWER BIBLE AND TRACT SOCIETY, make known to all its unalterable fidelity to the Lord, its hearty co-operation with the dear feet members in spreading the message of the Seventh Volume and all kindred work, and its appreciation of the zeal and love displayed by our President and those associated with him.

BE IT RESOLVED: That realizing that none are perfect, "no not one," we believe that any mistakes that may have been made are of the head and not of the heart, and that the Lord will overrule all to the advancement of his cause.

BE IT FURTHER RESOLVED: That this resolution be sent to the WATCH TOWER BIBLE AND TRACT SOCIETY with the re-

quest that it be given the widest possible publicity, and that our assurance be sent to our dear Brother Rutherford and all the dear co-laborers everywhere that daily at the throne of Heavenly grace, we, who continue to keep our Vow unto the Lord, members of the most wonderful prayer circle that has ever existed, remember the general interests of the harvest work and particularly the share which we are permitted to enjoy in that work, and also the dear co-laborers at the Brooklyn Tabernacle and Bethel and everywhere.

PHILADELPHIA ECCLESIA.—Pa.

"RENDER THEREFORE TO ALL THEIR DUE"

DEAR BROTHER RUTHERFORD:—

I have wanted for some time to write you and to tell you of my great appreciation of the privileges afforded me in the Pilgrim service and the blessings received therefrom.

It has been my pleasure to attend no less than eight conventions since last fall, and the benefits I have received therefrom, and the hopes inspired, are beyond computation. It is, indeed, refreshing to see the enthusiasm manifested by the friends everywhere, and the avidity with which they have grasped the opportunities in connection with the Seventh Volume; and it is seldom that I meet any one now who is opposing himself in the work.

The love and general good feeling manifested at the meetings, especially at our little conventions, is distinctly noticeable. There is one matter, however, that I wish could be definitely impressed upon the minds of the friends everywhere, especially at the conventions, and that is the necessity of punctuality and orderliness in our meetings. I do not like to be over-critical; but I notice that it is as a general thing that the same individuals are invariably late in coming in, and they never seem to realize what a disturbing factor this is, inconsiderate and impolite. I verily believe in this respect we are apt to be the most disorderly and lacking in reverence of all Christian people. I am sure if these dear friends realized how inconsiderate it appears to others, and what a lack of reverence is shown, they would surely try to correct this unseemly habit of coming in after service is started, or leaving before it is finished.

If we were given the privilege of an audience with an earthly king or ruler, we would be very punctilious as regards the time and manner of our arrival; and we would surely have respect enough to wait until the interview was closed, and not unceremoniously turn our back upon the king and leave his presence whilst he was yet speaking. Surely, if this is the case with any that hold high positions here on earth, it ought to be more true when you have been granted an audience with the Lord, and that he is communicating a message to us through his servant, whoever that may be. In plain words, we should have respect enough and reverence enough for our Lord to come in time to our appointment and stay with him until the interview is ended from the opening hymn to the close of the Doxology.

Of course, to every rule there are exceptions. In the case of illness or having to catch a train, there might be some allowance made, but where brethren or sisters have any reason to believe that they must leave the meeting before it is ended, they should be careful and considerate enough to take their seats in the most inconspicuous place possible, so that their withdrawal would not cause any commotion.

I am afraid, dear brother, that instead of writing a letter, I got to sermonizing. However, if you will pardon the suggestion, I do believe some short and pithy article in THE WATCH TOWER might help us to overcome our slackness.

With much love and earnest prayers for the Lord's blessings and guidance to be with you, I remain,

Your brother in the Lord, E. D. SEXTON.—Pilgrim.

FOR SUCH LOVE SHE WOULD MAKE RETURN

DEARLY BELOVED BRETHREN:—

Greetings in his dear name! I was so amazed at the wonderful love of the Father and Son, in a re-reading of the first article in THE WATCH TOWER of July 15, 1916, that I cannot refrain from now expressing my gratitude that the dear heavenly Father used Brother Russell to make it so plain, that even my unworthiness can no longer cause me to doubt the love of these two Supreme Beings. Surely, "My cup runneth over!"

As I read that article I thought, "Oh, for such love I would make some return!" and I am reminded that I can, if I be willing. I want to have my will completely immersed into the Lord's will. I still have daily, yea, hourly evidences that I am His child; and I am determined by the Lord's assisting grace to hold on until the end.

The suggestion some time ago that we seek by prayer and study to develop more love has been pursued by me, and I am unable to express what a wonderful help I have derived therefrom. The Lord surely has answered my prayers! With my heart filled with love even some very crucial tests have been only "light afflictions."

In rereading my back TOWERS, I have derived so much more good than at the former reading! I had not the capacity to assimilate them all at once.

Yours in him,

FARRELL F. GOSSIN.

MORE ENCOURAGEMENT FOR VOLUNTEERS

GENTLEMEN:—

Having read one of your pamphlets found in one of the railway depots I wish to state that it has never before been my pleasure to reach such a definite understanding with regard to a number of wonderfully important points heretofore a mystery.

I would like you to see to it that it will be made possible for me to receive regularly a copy of your BIBLE STUDENTS MONTHLY, as I am interested in the work coming from people who have not only been sincere and devout believers but also teachers and preachers of the gospel.

Yours very truly,

A. O. SMITH.—Ind.

WOULD CORRECT THE RUMORS

DEAR BROTHER:—

Replying to your letter regarding rumors that have come to you about me and the questions respecting "that servant" in Matthew 24, and the "resurrection of the saints," will state: because of misunderstandings, rumors have started on these and other subjects, which when passed from one to another, soon become distorted from the original facts.

For your information, as well as for the information of any others, I desire to state:

1st. I fully believe that the expression, "that servant," in Matthew 24 and Luke 12, applied to Pastor Russell.

2nd. I do not deny the resurrection of the saints in 1878.

3rd. I may add that neither I nor any of my fellow directors in our present work are in any way opposing the SOCIETY.

Trusting these statements may stop these and other rumors from being further circulated, and clear up the present misunderstanding, I remain,

Yours in his service,

L. W. JONES, M. D.—Ill.

NOT IN HARMONY

DEAR BROTHER:—

I hereby withdraw as a shareholder of the WATCH TOWER BIBLE AND TRACT SOCIETY, relinquishing any right to vote or be a member in the SOCIETY.

I am not in harmony with nor do I approve of the SOCIETY nor its subsidiary corporations as now conducted subsequent to the death of Pastor Russell,

Very truly years,

F. H. MCGEE.—N. J.

[We commend the above as an honorable course for any who cannot conscientiously work in harmony with the SOCIETY.—Ed. Com.]

FALSE IMPRESSION DISSIPATED

Recent publications in the press concerning the WATCH TOWER BIBLE AND TRACT SOCIETY of Brooklyn, are of so exaggerated, sensational and untruthful a character as to create a false impression in the minds of those ignorant of the facts. These publications made it appear that this great SOCIETY is rent by internal dissensions and that dissatisfaction has taken the place of harmony and that unity no longer exists.

We are in a position to state here that no such condition of affairs exists. There may be a diversity of opinion upon certain subjects, but that is only natural in an organization of such an extensive membership. Beyond this there is nothing to justify the sensational stories referred to. The SOCIETY is as strong today, if not stronger, than ever before in its history. The death of Pastor Russell, its great founder, was of course severely felt, as he was the controlling spirit of its destinies, the man who made it the great and dominating influence for good it is. But a worthy successor has been found in Mr. Rutherford, who was the close friend, confidant and chief aid of Pastor Russell. With the great ability with which he is endowed, Mr. Rutherford is continuing the work along the lines laid down by his predecessor, and already, as the result of his earnestness, energy and well-directed efforts, has succeeded in increasing the efficiency and usefulness of the SOCIETY.

This is the position of affairs today, no matter what any