

widow for three years and I need your prayers, and be assured you have mine daily.

Let us go on with this grand work until, like our Pastor, we hear the sweet words, "Well done." May we be just as well prepared as he was, and I feel all will go well for us. I am always so glad to hear from the Bethel Home.

Please pardon me for taking so much of your time, but I feel as if I must tell you a little of my life experiences, and how I came into present truth. It was just a short time before my husband's death—about a week, I suppose. We were in the South for my husband's health, when one day a book agent came to my house. I would not talk to him at first, but I saw the title "WATCH TOWER" on a paper in his pocket, and immediately became interested, because several years before I had seen and read some of them, but could never get any more.

We bought the books and my husband would have me

read to him from them. He did not live more than one week afterwards. So I have found a great deal of comfort from the books. The man who sold to me was a dear, good pilgrim. He came back to our house when he heard of my husband's death, and gave a lecture, and I found more relief from the sweet, simple story, the way he told it, than ever before; and I have been tried as by fire since coming into the light. But the truth stands out as majestically as the cliffs along the shore that are lashed by the waves. When the furious storms abate, the cliffs are there just the same. So it is with me; when my people and my friends turn me down, the truth stands there just as plain as ever, and I can say, "Why can they not see, too?" Oh, what a joy to know that I have come from darkness into day! God bless you and keep you all, is the prayer of

Your humble servant,

MRS. ANNA BROCKWELL.—Mo.

VOL. XXXVIII

BROOKLYN, N. Y., JULY 15, 1917

No. 14

OUR "BLESSED HOPE"

"Waiting for that blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ."—Titus 2:13.—Diaglott.

St. Paul here speaks the sentiment of his own heart and that of every truly consecrated child of God who is waiting for the full consummation of his hope and for the appearing of the Lord Jesus Christ, that he might be with him forever in glory. Hope and faith are inseparably allied, for there can be no real hope without a well-grounded faith.

Hope means a keen desire for a good thing, with the expectation of receiving that thing, and with the belief that when received it will afford great joy and pleasure. We do not hope for a thing which we do not wish, but for that which we greatly desire. There must be, however, a sound basis for that hope; for without some sure foundation upon which to build there could be no continuing, abiding hope of receiving the good thing.

What is it that all intelligent creatures most desire? All will answer, "Life everlasting in a state of perfect happiness." Yet there might be a strong desire for life, and no hope whatever of receiving it. But in due time all will have an opportunity to obtain life everlasting.

THE HOPE SET BEFORE THE CHRISTIAN

For what great thing, then, do we now as children of God hope? What do we expect to receive? And to what are we looking forward with rejoicing? Is it that we might wield a golden sceptre and exercise power over others? No; for that would be selfish ambition. Is it that we might be like unto the angels? No; for we are not called to that position. Or that we might get away from this earth and thus see greater things than others of God's human creatures see? Could any such hope inspire with zeal and love and willingness to sacrifice everything else to obtain it? Without the one great thing for which we really hope, all other things would fail of accomplishment.

Standing as we are today in the very last hours of the Gospel age—a fearful and wonderful time in which to live—and looking back over the way we have traveled, we as children of God do well now to pause and with sobriety of mind ask, Why do we find ourselves in our present position? Behind us we have left earthly homes, earthly friends, earthly hopes and prospects, earthly ambitions and desires. What is the reason? With one accord we answer, Because of the blessed hope that is set before us. And what is this hope? It is that we might have life everlasting on the divine plane; that we might see and be like Jesus, who redeemed us from death and called us out of darkness into the glorious light; and that we might behold Jehovah in his grandeur, receive his loving smile and hear his words of approval.

If we have such a hope as this, there must be good reason for it. How could imperfect creatures such as we dare have so wonderful a hope? It is not because there is merit in us deserving of such great favor, but because God in his loving-kindness has made provision that we might have this wonderful blessing, because he has promised it to those who exercise faith in his great arrangement and who strive with joyful hearts to obey his rule and comply with the terms that lead to a consummation of such a hope. Therefore the basis for that hope is faith in the exceeding great and precious promises of God.

The Apostle Paul advises us that "faith is the basis of things hoped for, the evidence of things not seen." There might be a hope based upon vague and uncertain testimony, but such a hope would not bring joy; for it would not bring full assurance of receiving that for which we hoped. Hence

the importance of seeing that our hope has a sure foundation. Many who claim to be Christians say, "We hope to go to heaven"; yet they are filled with fear and superstition. They have no desire for the second coming of the Lord and his glorious revelation. They do not possess that blessed hope which yearns for the coming of the day when they shall see him face to face. The reason for this is that what hope they have is based upon credulity, and not upon faith.

A hope that is based upon credulity merely has the word or opinion of another as to what the future holds. A hope that is based upon faith has the unimpeachable promise of the everlasting God that the things for which the Christian hopes are absolutely certain if he continues faithful unto the end.

BEGINNING OF OUR HOPE

Since no one can have hope without faith, so none can have faith without knowledge. "Faith cometh by hearing, and hearing by the Word of God." It therefore follows that the one who knows not of God cannot have the blessed hope mentioned by St. Paul in our text. The Apostle points out our original condition, and then shows us how we are led to this blessed hope. "Wherefore, remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ."—Ephesians 2:11-13.

The hope of the Christian is progressive. First he has the desire to live everlastingly. He hears the words of Jesus, saying, "I am the Way, the Truth and the Life; no man cometh unto the Father but by me" (John 14:6); and, "This is life everlasting, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) This knowledge gained from the Word inspires a hope that he might attain unto this life.

The hope of many is that they may escape eternal torment. Such is not the Christian's hope. That could not be a hope attended with joy such as is contemplated by the text. Having now gained some knowledge of the way leading to life, such an one begins to progress in hope; and to him the Apostle says, "This is the promise that he hath promised us, even eternal life." (1 John 2:25) Thus the searcher for truth sees that eternal life is promised to some. He may ask, Why do not all have life everlasting? The Scriptures answer, Because death—the absence of life—is the penalty for sin; our first parent brought this penalty upon us by disobedience; and by inheritance we are all now imperfect. Our present hope is inspired by the fact that Jehovah, through Christ Jesus, has made provision for the satisfaction of that one offense of Father Adam's. "For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:17, 18.

SUCH A HOPE DEPENDENT UPON CONDITIONS

While Jehovah has made provision that all who are obedient to his law may live everlastingly upon some plane, yet

he has set this blessed hope before a limited number and has made it dependent upon their compliance with certain conditions. What are the conditions? We answer: They are (1) Faith in the merit of the precious blood of Jesus; (2) Justification; (3) Spirit-begetting; (4) Sanctification; (5) Transformation; (6) Suffering and tribulation. Ultimately comes the realization of the hope—the receiving of the glory of God. Let us consider these conditions in the order named, to the end that our hope may be strengthened.

FAITH IN JESUS' BLOOD

It has pleased God to arrange that those who may entertain this blessed hope shall base that hope upon the merit of Christ. Every doctrine is to be tested by the ransom-sacrifice. It is the square, the infallible rule, by which we are to measure every doctrine that is presented for our investigation. If we find that any doctrine does not square with the ransom-sacrifice, we may be absolutely certain that such doctrine is false.

The Apostle Paul presents this argument: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto the present time, but some are fallen asleep. After that he was seen of James; then of all of the apostles. And last of all, he was seen of me also, as of one born before the due time." (1 Cor. 15:1-8) Faith in the shed blood of Jesus means a recognition that we are sinners by nature; that Jesus died to save us from our sins; that he rose again and appeared in the presence of God for us. Knowing these facts, and relying on them, we have faith.

JUSTIFICATION FOLLOWS

Justification means to be made right with God. Nothing imperfect is right with God. Before we can be justified, however, some one must stand for us and make up for our deficiencies. After Jesus had ascended on high, he appeared in heaven and presented the merit of his sacrifice on behalf of all who should come to Jehovah through him during the age of sacrifice. (Hebrews 9:24) If we believe and rely upon these facts, and present ourselves in full consecration by surrendering our will to do God's will, our Lord Jesus imputes to us a sufficiency of his merit to make up our deficiencies. Thus we stand before God as perfect human beings, and he counts to us, or imputes to us, righteousness, thereby justifying us.—Romans 4:1-11.

"It is God that justifieth." This justification is granted upon condition that we become a part of the sacrifice of the body of Christ. Therefore our consecration must precede our justification. God now accepts us and begets us by his own spirit to the divine nature. As St. Paul puts it: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us."—Romans 5:1-5.

According to St. Peter, all such are begotten to a hope of life through Christ Jesus, "to an inheritance incorruptible [which means the divine nature] and undefiled, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter 1:3-5.

SANCTIFICATION NEXT IN ORDER

Sanctification means to be completely set apart for the purpose of Jehovah, according to his holy will. "This is the will of God [concerning you], even your sanctification." (1 Thess. 4:3) Now, we have left all to follow in the footsteps of the Lord Jesus, obeying the Father's will, saying as did our Master, "Lo, I come to do thy will, O my God!" This setting aside of ourselves to do the Father's will means that now, as new creatures, we shall walk in newness of life while in the flesh, the complete sanctification, or setting aside, being when we have received our glorious new bodies in the first resurrection. But how is this sanctification to be accomplished? The Lord Jesus said, "Sanctify them through thy truth; thy Word is truth."—John 17:17.

THE TRANSFORMATION PROCESS

The transformation is the process of bringing us to full and complete sanctification, preparing us and making us meet

for the Master's use in glory. St. Paul exhorts, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove [try—put to the test] what is that good and acceptable and perfect will of God." (Romans 12:2) The transformation into the likeness of our Lord is accomplished by feeding upon the Word of God, appropriating it to ourselves, and having our characters developed in harmony with the principles thereof. For this cause the exceeding great and precious promises are given. When we enter the narrow way, we begin to hear the words of the Lord saying to us, "All things heretofore written were for your learning, that ye through patience and comfort of the Scriptures might have hope." (Romans 15:4) And thus we see that our hope increases as we feed upon the blessed Word of promise.

For our benefit the Psalmist has said, "Thou hast seized hold of me by thy right hand; with thy counsel thou wilt guide me, and afterwards take me to glory." (Psalm 73:23, 24—Leeser) Jesus is the right hand of Jehovah here mentioned; his Word by which we are sanctified is his counsel; and thus being led on we shall be received into glory—the full consummation of that blessed hope! Again the Lord through the Psalmist said, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32:8) The eye is a symbol of wisdom; and his wisdom is expressed in his Word. Thus by his Word he leads us on to a fuller appreciation of our blessed hope.

Again we read, "Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5, 6) "And thine ear shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the left." (Isaiah 30:21) The voice here mentioned is the Word of God, written before we knew of it, before we were born; therefore it is said to be behind us. Thus he assures us again that he will guide us by his Word.

This transformation comes to us gradually, as one beholding the Lord's face in a mirror. St. Paul says, "But we all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:18.

TRIBULATION AND SUFFERING NECESSARY

But this wonderful transformation does not come to us with ease and comfort; for, as the Apostle says, "Through much tribulation must we enter the kingdom." (Acts 14:22) "It is a faithful saying: For if we be dead with him, we shall live with him; if we suffer with him, we shall reign with him." (2 Timothy 2:11, 12) We shall experience that blessed hope, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6) Who would care to enter the kingdom of the Lord amidst ease and comfort when our Lord endured such great suffering on our behalf? Truly the poet has expressed the sentiment that should be in every Christian's heart:

"Must I be borne to Paradise

On flowery beds of ease,

While others fought to win the prize,

And sailed through bloody seas?

"Sure I must fight if I would reign;

Increase my courage, Lord;

I'll bear the toil, endure the pain,

Supported by thy Word."

SOME THINGS THE CHRISTIAN MUST SUFFER

Any suffering that is endured for righteousness' sake may be counted as profitable. Physical suffering often results from faithful service. For instance, the feet of the dear colporteurs grow tired and sore from long journeys and the entire body becomes worn and weary. This suffering results from faithful efforts in trying to deliver the message of God's love to others of the groaning creation. Faithfulness in any branch of the Lord's service brings physical suffering, and one may be said to be laying down life in the cause of the Master when faithfulness in service entails suffering and destroys physical vitality, and energy. But the glorious hope set before the Christian impels him on, and fills his heart with joy when he contemplates the Psalmist's words: "Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

Sometimes one suffers mental anguish because of his own fault or mistake. The new creature resides in an imperfect earthen vessel and is striving to overcome the weaknesses and besetments of the flesh. Failures result; and there is much suffering of mind, and sometimes the disposition to feel that he has been cast off from the Lord's favor. Hope, however, revives when he calls to mind the precious promises of the Lord: "If any man sin, we have an Advocate with the Father,

Christ Jesus the righteous." "Let us therefore come confidently unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (1 John 2:1; Hebrews 4:16) "Blessed are they that mourn; for they shall be comforted."—Matt. 5:4.

Being misunderstood is the cause of much suffering. So it was with the Lord himself. Of him it was written, "I have trodden the wine-press alone, and of the people there were none with me" (Isaiah 63:3)—because they could not understand him. Even so it is with those who are his followers. They are misunderstood by the world, and often misunderstood by the brethren. One may try to do right in the faithful performance of his duty. Being misunderstood by another brother, his motives are impugned. His brother may, therefore, become a conscientious busybody and unwitting persecutor.

Trouble in the homes of the consecrated and in the classes is very frequently the result of a misunderstanding. Such experiences bring fiery trials. The church is now in the midst of experiences of this kind, and many think it strange. St. Peter responds, "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory you may rejoice exultingly."—1 Peter 4:12, 13.—Diaglott.

Because of the Christian's faithfulness in maintaining his stand for the principles of righteousness, he is persecuted; and such persecution would become unbearable, even overwhelming, except for the blessed hope that is set before him. In the time of keenest suffering he calls to mind the precious words of the Master; "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matthew 5:10-12.

THE PURPOSE SERVED BY TRIBULATION

Jesus proved his loyalty and obedience to the Father's will by the things which he suffered. "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord." (Matthew 10:24, 25) The Lord said concerning St. Paul, "For I will show him how great things he must suffer for my name's sake." (Acts 9:16) And so it is with all of the Lord's followers who would continue faithful unto the end. To be counted worthy of suffering implies that there is a glorious prospect in the future, that the Lord has in reservation some great prize. Inspired with such a blessed hope the Apostle wrote, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." (2 Corinthians 4:17, 18) They are the unseen things for which we hope. The Christian possessing such hope of glory rejoices in tribulation, and therefore patiently endures the same.

That our hope may grow brighter, our faith must grow stronger; and to accomplish this, trials, tribulations and tests must come. The Apostle likens our hope to an anchor. A ship tossed by the storm drops its anchor for safety. The anchor would be of no value without a strong line and a solid place in which to fasten the anchor. The anchor therefore represents our hope; the line or cable, represents our faith; and the sure fastening of the anchor is in the exceeding great and precious promises that God gives to assure us of entering into glory. As St. Paul says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, we who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:17-19) If our faith is strong in his precious promises, our hope of entering into life everlasting will be strong; and we shall be very desirous of knowing the rules whereby we may enter into the fulness of life and of conforming ourselves to those rules.

WHAT ARE THE REQUIRED RULES?

The Apostle Peter lays down these rules explicitly, saying: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge

temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." (2 Peter 1:4-10) Let us now measure ourselves to see how we are coming up to these rules.

The Revelator says, "And he that talked with me had a golden reed to measure the City." (Revelation 21:15) John, the Revelator, pictured the church. The golden measuring-rod represents the divine truths given to the church, whereby each member may measure himself.

The first of these rules is a strong and abiding faith; and to this the Apostle says add virtue, which means fortitude, the standing firmly upon the precious promises and developing that Christian character which nothing can shake. To this we are to add knowledge, which means a knowledge of the exceeding great and precious promises. Having acquired this knowledge, we must rely completely thereupon; and this constitutes our faith in God's Word. Hence to grow in faith we must grow in knowledge. To these we are admonished to add temperance, meaning self-control, or moderation in all things. And to these we are to add patient endurance, which is one of the crowning attributes of Christian character, and which results after many and severe trials of faith. We must learn to be patient with the babes in Christ, patient with those who are more fully developed, patient with the slow and stupid, patient with the excitable and quick-tempered, patient with the blundering ones, forbearing one another. To forbear means to be patient under provocation. The Lord permits these trials to come to us for the very purpose of developing the quality of patient endurance; and hence we find amongst our number some slow, some stupid, some excitable, many blundering, but all striving for one end, all having the same blessed hope. These light afflictions, which endure but for a short season, serve to polish us and to make brighter the hope set before us, and ultimately lead to glory.

The measuring-rule further requires us to develop godliness, which means a joyful and loving conformity to God's holy will, thereby proving our love for him, thus growing God-like. (1 John 5:3) Furthermore, the rules require the development of brotherly-kindness, which means duty love of the brethren, acquired by putting into operation the Golden Rule. Finally, says the Apostle, we must develop love in its highest form, which means an unselfish desire to do good and the doing of good to others at a sacrifice to ourselves. The putting on of such love leads to perfection.

THE GLORY OF THE LORD

If thus we continue diligently and faithfully to the end, what will be the result? The Apostle says: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Ah, what a wonderful blessing that will be—to be made in the likeness of our Lord and Master! The attaining of this glorious hope means to receive life everlasting, life inherent—immortality. (1 John 3:2, 3; Colossians 3:3, 4) It means that we shall dwell in the house of the Lord forever and behold his beauty. In all the ages to come the members of the bride class will continue to increase in knowledge. (Psalm 27:4) It means that those who reach this glorious consummation of their hope shall shine forth as the brightness of the sun in the firmament.—Matthew 13:43.

Jesus is head over all things, and those who enter with him into the kingdom shall be joint-heirs with him of the glories and wonders of that kingdom. Concerning these the Prophet of the Lord has said, "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) With Christ Jesus, those who reach the fulness of this hope, shall bless and uplift the human race, shall wipe away all tears and bring joy to every obedient heart. As the poet has aptly said:

"And thou with grace and glory crowned
Mayest lavish blessings all around."

Then, dear brethren, what shall we do? The Apostle answers: "He who hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) None but the pure in heart can truly and honestly entertain this hope. When we speak of the pure in heart, we are not to be under-

stood as meaning perfect men and perfect women in the flesh, perfect in every word and act and thought; for we have God's Word that there are none such. But we know from his Word that the Lord makes up for our unwilling imperfections. Being thus grounded in the faith, and having set before us this glorious hope, we shall seek to cleanse ourselves from all

filthiness of body and mind, perfecting holiness in the fear of the Lord.

"But the blessed hope of sharing, Lord,
Thy glory from above
Is linked with that most precious thought—
Thine everlasting love."

MANASSEH'S SIN AND REPENTANCE

[The first ten paragraphs of this article were reprinted from article entitled "Manasseh's Transgression and Repentance," published in issue of November 15, 1898. The last four paragraphs were reprinted from article entitled "A Dishonor to His Father," published in issue of July 15, 1905. The remainder was reprinted from article entitled "Divine Justice and Mercy," published in issue of June 15, 1911. Please see the articles named.]

MY BEST AND TRUEST FRIEND

"How shall I praise thee, Savior dear,
For this new life so sweet,
For taking all the care I laid
At thy beloved feet,
Keeping thy hand upon my heart
To still each anxious beat!

"Oh, thou hast done far more for me
Than I had asked or thought!
I stand and marvel to behold
What thou, my Lord, hast wrought,
And wonder what glad lessons yet
I shall be daily taught."

JOSIAH'S GOOD REIGN

[The first paragraph of this article was reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. Paragraphs 2 to 10 inclusive were reprinted from article entitled "A Good Son of a Bad Father," published in issue of August 1, 1905. The remainder was reprinted from article entitled "A Godly Young King," published in issue of June 15, 1911. Please see the articles named.]

FINDING THE BOOK OF THE LAW

[The first two paragraphs of this article were reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. The third, fourth and sixth to tenth paragraphs inclusive were reprinted from article entitled "Thy Word Was Found, I Ate It," published in issue of August 1, 1905. The remainder of the article was reprinted from article entitled "Finding a Lost Bible," published in issue of July 1, 1911. Please see the articles named.]

THE COLPORTEUR FIELD

"Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14:15.

Below we present extracts from a typewritten bulletin issued by the Colporteur Department some time ago, and sent to all the workers in the field. Throughout the Winter over 300 of this noble band of sacrificers have braved both storm and cold, and each month have received a bulletin from headquarters, giving crisp and up-to-date information respecting conditions at home and abroad and containing advice and letters of special interest and comfort. This bulletin has served those afield so well, and proved to be such a blessing, that it has been thought well to continue it throughout the Spring and Summer.

About three years ago there were upwards of a thousand colporteurs at work; but when the world-war broke out and disturbed business in every country for a time, many were obliged like St. Paul of old, to resort to "tent-making" for a time. Now that business improvement is general, and colporteurs afield find wonderful opportunities for placing the message of the kingdom, and report their business good, we would not be surprised to see many of the veterans of this class return to their first love, remembering that "he that reapeth receiveth wages and gathereth fruit unto life eternal."—John 4:36.

"THE HARVEST IS WHITE"

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:37, 38) While thus praying, let us each consider his share in the same and see if he cannot increase his efforts in forwarding the message in this, the most wonderful period of the age—when the world is waking up and signs are multiplying on every hand that the overthrow of the present order is fast approaching, to make ready for the new order of a thousand years of peace, to be inaugurated by Messiah's kingdom! Following are the extracts from the colporteur bulletin and a few letters from those afield:

"DEAR FELLOW SERVANTS IN THE LORD:—

"What might be termed the Colporteur's Season begins in the Spring and continues throughout the year until the holidays. During these months the colporteur usually obtains the best results.

"The past year has been a prosperous one in the industrial world, likewise to the colporteur, for the success of the latter is usually proportionate to the success of the former.

"Big business reports that 1917's outlook is not a shade less favorable than was the past year—in fact, promises to eclipse it.

"As has been remarked in the previous monthly letters, increased interest in THE WATCH TOWER publications is found everywhere. An Ontario colporteur writes: 'I find quite a number who bought the books some years ago, and have read them; others are interested with a talk on the coming kingdom. I find many hearing ears.'

"From New York State a colporteur writes: 'It is a common occurrence to meet those who are reading the STUDIES and have sufficient interest to stand for the teachings even to endurance of persecution. The truth is finding its way into the hearts of the truly humble.'

"From Florida we hear: 'I find many who are disposed to give good attention to the message of present truth.'

"A California colporteur writes: 'I find a great many are more anxious than ever to obtain books written by Pastor Russell.'

"From Washington come this: 'Have found many interested ones who have read borrowed volumes or sermons.'

"A Minnesota colporteur advises: 'I notice quite a difference in the attitude toward Brother Russell and his work.'

"A successful Virginia colporteur writes: 'Enclosed find an order for 100 hz (hell towers.) The reason I am ordering so many is that I use them in connection with my canvassing. I put about six in my pocket when I go out to canvass, and sell them for 5c each, or take orders. I have sold a few every trip. I show it only when people fail to order even Vol. I. They will often say, 'I don't believe in hell.' Then I explain what the pamphlet teaches, and they are anxious for it.'

"From Arkansas we hear: 'It is surprising to see how the people take to the SCENARIO—men, women and children. They seem able to comprehend it—the pictures interest them, and the lessons are short and condensed. One young man who had studied evolution was interested in the first lessons in the book on the creation of the earth. He said that he could not believe the earth was created in six twenty-four hour days. Another man told me he had a discussion with an infidel and answered all his objections from the SCENARIO; and now he carries it around with him and settles every argument with it.'

"Another colporteur, ten years in the service, writes from Virginia: 'The past year has been the most blessed and successful of my ten and one-half years of colporteur service, not only in the sale of books, but also in the number of grains of wheat gathered. We have knowledge of several who now are rejoicing in present truth as a result of our recent la-

bors. It has been a very busy year. Often I am out evenings talking to the interested ones; and the present year bids fair to be as busy, if not more so. Many who are interested desire me to call again; and we are doing our best to help them along.'

"From Utah we hear that 'the harvest work is great. Although not placing so many volumes, yet we find a great many whose minds are opening up to the great truths of God's Word. I had a sweet experience canvassing a lady—was very busy, could hardly give me time. I left her a Do-You-Know? tract. The following day, when I was going along the next block, one of her neighbors said, Mrs. Forshaw wants to see you. When I met her she said, I read your tract through, and I became so interested that I wanted more. She ordered the six volumes.'

"Another writes: 'About six weeks ago I called to see a lady who had attended the PHOTO-DRAMA. She talked with me in her parlor; and a young man, her son, was in the room, but apparently engrossed in his newspaper. I told her about the books; and finding her not inclined to buy, I told her as much as I could of the plan of God. When I arose to go, the young man put aside his paper and said, 'I'll take the books.' I delivered them. He has since read the six volumes, and is convinced that he now has the truth. Evidently he is in a consecrated condition, though from the world. He took the first volume to the Baptist minister, and requested to be baptized. The minister said that Russell was the greatest impostor of the 20th Century. He did not join the minister's church. Then he wrote to Brooklyn to find if there were any interested in Boston; and you can imagine his joy when he sat in the hall with over 400 of like precious faith. I feel that we must be using every minute to spread the truth. People are hungry as never before. Thank God for the arrangement of the harvest work that gives us a share!"

We append herewith a letter from our colporteur brother, Joseph Greig, which is self-explanatory:

"DEAR FRIENDS:—Enclosed find letter replying to communication I had in a local paper. Have not called on the party as yet. I am of the same opinion as outlined in a recent TOWER regarding the changing sentiments of the people. My letter also appeared in the *Des Moines Register*. The newspapers present a big field for feeling the public pulse. Brother Woodworth was quite successful along this line.

Faithfully,

JOSEPH GREIG."

Following is the letter referred to by Brother Greig: "DEAR SIR:—I was much interested in reading your communication in tonight's *Messenger*. You are evidently a student of prophecy, in which I, too, am much interested. May I ask you to call and make yourself known to me, as I would surely like to meet you and have a talk with you. If you are a resident of —, it might be that you would enjoy meeting with a small company of others who also are interested in the

study of the future in the light of the Scriptures. Assuring you of my desire to meet you, and trusting that I may have the pleasure of your acquaintance in the near future, I am very sincerely,
G. P. ALLARD.—Iowa."

Here is an inspiring letter from a couple who have been in the colporteur service for many years:

"DEAR FRIENDS:—Greetings in the name of our dear Redeemer. Enclosed please find Money Order for \$—, for books ordered yesterday. Our territory has been worked over and over for the STUDIES. Now we are placing the SCENARIOS and the MANNAS in the same homes where the STUDIES have been sold. People will read them who would not read the STUDIES.

"Our hearts are being greatly refreshed in overcoming some of the bitter opposition against the truth. The dear Lord has given us great victory in overcoming the fear of what man might do to us. We never have experienced such joy and peace in the midst of bitter opposition. The little town of — has been greatly stirred by one of the D.D.'s who tried to hinder the Lord's work. The dear Lord showed how he could use a weak, broken vessel to confound the wise. The D. D. tried to have a public burning of the STUDIES; but the people refused to cooperate. They said that we had been in their homes and had manifested a nice spirit; that our books seemed to be according to the Bible; and that they were going to read them. We know of only one burning of the book thus far. We asked to have an interview with the D. D.; but he refused, saying that I would come with the intention of convincing him that he was wrong. This was the best advertisement he could have given us. Some of his flock said that his foundation was not very strong if he feared that one woman could upset him.

"How we pity these blind leaders! How glad we are that soon all the blind eyes shall be opened! We bore with him until he slandered our beloved Pastor's character from the pulpit. Then we distributed 1,200 B. S. M.'s—'Why the Preachers Attack Pastor Russell.' We have also started a series of chart talks. We had twenty out at the first meeting; and they are anxious for us to continue the meetings. We are not strong physically, so cannot keep at the work as we would like. But we do thank the dear Lord for the little share he has given us in this glorious work, and we are looking forward to the time when in glory we can do his will perfectly. Continue to pray for us, as we do for you daily. With warmest Christian love to you all,

"Yours in joyful service of our King,"

J. & E. HETTENBAUGH."

"P. S. We want to thank the dear one who is helping the colporteurs materially—and the dear Lord, too."

Prospective colporteurs should write us at once for information respecting territory, etc. Our Colporteur Department is keeping close watch upon the field, and from Bradstreet's and other sources is obtaining reliable information respecting conditions in practically every section of the country.

SOME LETTERS OF INTEREST

REAL TEACHING OF BIBLE VS. THE CREEDS

DEAR BRETHREN:—

I heard Brother Russell preach once at the London Tabernacle; and though we shall never meet again in the flesh, his warm hand-grasp will never leave my memory.

I was brought up a baptized member of the Calvinistic Presbyterian church of Ulster. When I reached manhood I deliberately concluded that a God capable of dooming his creatures to eternal torture must be the essence of hate, and therefore unworthy the worship of any intelligent person.

I had always been a student of the Scriptures, but the fixed ideas of the trinity, hell and human immortality with which I had been saturated, prevented my really understanding them. I therefore abandoned them as well as the Presbyterian creed, taking refuge in agnosticism and indifference.

Passing through our showroom one day my attention was called by the head clerk, who was a papist, saying, "This man (a colporteur) wants me to buy and read THE DIVINE PLAN OF THE AGES, which the priest would not let me read."

Not being under such control, I bought the book. I read it and, noting its appeal to reason, I reread it, referring to the Scriptures cited. This induced a new study of the Bible, which proved to me that the creeds, irrational and illogical in themselves, wholly misrepresent the plain Bible teaching.

I then bought the other five volumes, which confirmed the strong impression created by the first one. I have since bought and circulated many copies among my friends.

Invoking upon you the divine blessing, I remain

Your fellow-servant,

R. C. LEES.—Eng.

MAY THE KEYS BECOME INCREASINGLY PRECIOUS

DEAR BRETHREN:—

The news that our beloved brother and pastor had been called away caused a deep impression amongst us. We realize our loss to be very great, the extent of which can be appreciated only by those who have enjoyed the same spiritual fellowship with him, and have learned to love his words of sane counsel and exhortation as "meat in due season." Verily his ministrations to us, as "that faithful servant," have been characterized by unabating zeal and love; and we earnestly pray that his works (the result of faithful service and loyal devotion), the key which has unlocked so much of present truth, may become increasingly precious and more encouraging as the day of our deliverance draws nigh.

As members of the I. B. S. A., we desire to assure you of our united, loyal and continued support in the work in which we have been privileged so far to engage; and we trust with increased vigor to accept the added responsibilities which, we understand, devolve upon every branch of the SOCIETY as the result of our great loss.

While our hearts are wounded by our dear brother's removal, we rejoice to think that his is the reward of the faithful, and that he is now crowned at the hands of the dear Master, whom he loved and for whom he labored so much. We pray that all our dear brethren will more zealously endeavor to emulate the beautiful examples which characterized his noble life, so that when the call shall come, each one may be found as faithful a follower of our dear Lord and Master. With much Christian love,

Your brethren in Christ,

SYDNEY CLASS.—Australia.

SERIOUS MISTAKE MADE BY SOME

DEAR BRETHREN:—In the issue of THE WATCH TOWER of June 1, 1916, article on "The Harvest Siftings," page 172, is found this clear, concise statement, "The book, 'Food for Thinking Christians' (now out of print), published and circulated during the year 1881, I no longer commend, because it is less systematic and therefore less clear than later publications." Then in the same article reference is made to two other publications, "The Three Worlds," and "Day Dawn," and answer is made to a suppositional question as to whether these are considered profitable books to loan to truth seekers. The reply is, "Certainly not!" Then are given cogent reasons for the reply. It seems almost inconceivable that the clearness of the language could be misunderstood; but such is the fact.

The issue of THE WATCH TOWER (the Journal, not book) of Jan. 15, 1910, treats the subject of "Where are the Dead?"—likewise every text in the King James Version of the Bible, containing the word hell. This issue is usually referred to by the friends as the "Hell Tower." On the top margin of the front cover is the suggestive expression, "FOOD FOR THINKING CHRISTIANS." Now, how any thinking Christian could confuse this expression with the title of a book, I cannot imagine; yet that is just what has resulted in some instances.

To my astonishment some of the dear friends have told me that since the item above referred to in the TOWER of June 1, 1916, came to their attention, they had burned the "HELL TOWERS" they had in their possession, "thinking" that this was in line with the suggestion as noted.

This matter seems of sufficient importance to merit your attention, in order to save some of the unthinking Christians from unwittingly cooperating with the enemies of the truth by burning what you commend and send forth for enlightening the blinded minds of Satan's dupes.

With ever increasing love and abiding confidence in you, dear brethren, I am, by his kind favor,

Your brother and fellow-servant in the Lord,

W. M. WISDOM.—*Pilgrim.*

AS TO THE DESERVING

Frequently mention has been made in THE WATCH TOWER regarding schemes worked by various people for securing alms or donations from the friends. We have recently received a number of letters, some of them enclosing missives from a person in Georgia. These letters have a very pitiful tone, and would naturally work upon the sympathies of any who are seeking to serve the Lord. A brother who recently made inquiries into the case writes as below. As we have suggested before, we believe that it would be wise for the friends to exercise more caution regarding solicitations for funds, by letter or in person. The brother's letter follows:

DEAR BRETHREN:—

"The individual knew but very little about his Bible, could not locate the chapter (John 12:1) in which the lesson was to be found, knew nothing about consecration, etc. Would state further that the individual was given a cow by the readers of a paper published in Maine, called 'Comfort.' This cow keeps the family supplied with milk and butter, and is a source of income from a calf each year. They have a good house and fine garden spot, free of rent, and about three acres of very fertile land, rent free; and the County pays them \$5 per month.

With much Christian love to each and all, and praying our Father's continued love and guidance upon you,

Very sincerely yours in our dear Redeemer.

CHAS. OWENS.—*Tenn.*

RENEW VOWS WHILE SOME FALL AWAY

DEARLY BELOVED BRETHREN:—

Words are inadequate to express to you dear ones the feeling of deep appreciation to you, for so kindly remembering us at this season. The beautiful hymn books were received this morning. The dear Lord has dealt so kindly with us, that our hearts are filled to overflowing. Pray for us; we need your prayers. We have renewed our vows, and as we see many who were once true and loyal fall from their steadfastness, it drives us closer to the One who never forsakes his children.

Truly your sisters and coworkers,

MRS. IDA ZALLMANZIG, MRS. H. A. VARRO.—*Cal.*

"WHAT HAVE I THAT I DID NOT RECEIVE?"

DEAR BRETHREN:—

Greetings in the name of our Lord!

Please find enclosed Postal Money Order for \$——, to be applied to the interests of the harvest work, wherever, according to your best judgment, it is most needed. I want to assure you of my cooperation in the future as in the past, and am glad to observe that the work is going grandly on. I am sure we are greatly encouraged with the thought that

we did not merely consecrate until Brother Russell's death, but until our own death: "Be thou faithful unto death."

Am still enjoying the SCRIPTURE STUDIES and TOWERS, written by dear Brother Russell's pen. The more I read them the more I feel my responsibility increases. We know the dear brother didn't write these things for fun nor form, but wrote them to impress upon our minds the necessity for putting the admonitions into practice, if ever we expect to gain the kingdom. I assure you I appreciate his great labor of love as much as ever.

Another thought: I feel I have been greatly privileged in the harvest work, yet I have never felt once that I have ever done enough; and no matter what I do in the service there is no praise coming to me; for "what have I that I did not receive?" We are assured that "the meek will he guide in judgment; the meek will he teach his way."

I feel that there are three great things to cultivate—love, self-sacrifice and submission. How it makes us put forth every nerve to yield full submission! But we know that being submissive is the road to happiness—and further, our great enemy is "Self."

I trust I have not wearied your patience in the reading of this epistle, but it is some time since I have written the SOCIETY, and thought a few words would be in order.

Dear brethren, I assure you that all will have my prayers in future as I have offered them in the past. With much Christian love,

Yours by his grace, MRS. DANIEL F. ROBINSON.—*Pa.*

"HIS WRITINGS OPENED THE BIBLE TO ME"

DEAR BRETHREN:—

Though late, accept my heart's deepest sympathy in your great loss—it is also my loss—in the death of our beloved Pastor, C. T. Russell. What could replace on this earth that pen, that eloquent voice, calling the world to Christ! For us it is deep grief, for him joy. What a glorious Christmas must have been his! Oh, that God in his mercy may raise one to continue his work! Not until the last day will it be known the numbers of souls he has been the means of bringing to God. As for me, his writings have brought peace to my soul and opened the Bible to me as no preaching in the nominal church could ever do.

Soon my earthly career will be run. Soon we shall be in the midst of the dreadful world-conflict, when God seems forgotten. All the illusions of this world are passing away. What joy for us to know we shall be called upon! May the Lord Jesus strengthen us, so that our hearts may not fail, and that no matter where we may be, we shall be ready to give our testimony.

May God comfort all the brothers and sisters and assist them in carrying out our beloved Pastor's wishes. I remain, Your aged sister in the Lord,

SUSANNA RAPPLE.—*Ireland.*

LOYALTY AND EARNEST COOPERATION

TO THE FRIENDS AT BETHEL:—

The passing away of "that servant"—loyal, loving, humble and faithful—has deeply affected the friends in the truth everywhere. We all have great love for him and for the fruit of the spirit he displayed; but we appreciate the fact that those in the Bethel family must feel our Pastor's departure more keenly, having been so closely associated with him for so many years.

The Philadelphia Ecclesia, therefore, by unanimous vote, extends to the Bethel family their great sympathy in this time of mutual bereavement. We pray that our dear Lord will encircle you with his arms of love and give you that peace which passeth all understanding. At the same time we wish to assure you of our earnest desire to cooperate and to assist you in carrying forward the great work which our Lord has determined and has given to us through "that servant." With great Christian love,

THE PHILADELPHIA ECCLESIA.—*Pa.*

"DECEIVING AND BEING DECEIVED"

DEAR BRETHREN:—

I am enclosing herewith a clipping which is self-explanatory. I thank you for mailing the SPIRITISM booklet. We have read it with much interest and profit. We are surprised at the extent to which Spiritism is spreading throughout the world. Not having seen any of the workings of professional spiritualists and mediums, we were inclined to disbelieve that they actually did the things which we read in the newspapers. When I was a young man, thirty-three years ago, two of us sat at a seance with some professed mediums. When the working of the table began, some of us, by prearrangement, directed that the knocking indicate two of us to be the chief mediums, and it responded perfectly. This aroused the jealousy of the professed spiritualists. Our seances were pro-

longed and we met together all winter, often having fifty at our Sunday night meeting. This depleted the attendance at the village church. We had the table move around the room, had it stand on two legs, answer questions, and in this way we entertained doctors and bankers, who often sat with us. However, strange as it may seem, we never thoroughly believed in it.

Since reading, WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? we have been wondering whether one of the demons was assisting us in our seances at that time. Long since, we left the village, and have many times thought of how we used to talk and laugh over the events of the evening, and as to what the crowd would have done to us if they had found out our deception. And now comes the thought that perhaps we ourselves were the ones deceived.

Very truly yours,

S. P. GRABILL.—Mont.

[We are in receipt of other letters respecting the one published in THE WATCH TOWER of March 15, page 93, and headed, "One of the Snares of the Fowler." We are not surprised that the persons mentioned foregoing were innocent of the power that operated the table at their seances. Hundreds of letters have come to us relating similar experiences. The object in moving the table and in answering the questions is doubtless intended to excite curiosity and to lead on to obsession and later to possession of both mind and body.]

LOYALTY, LOVE AND SUPPORT

DEAR BRETHREN:—

We have noticed the many letters published in THE WATCH TOWER encouraging you and assuring you of the hearty support of the writers. The fact that such a letter has not been sent by the Chicago class should not be construed to mean that those letters do not express our attitude nor that we have been so long in determining what stand we would take with regard to the changes necessitated by the passing from our midst of dear Pastor Russell.

It will be remembered that one of our elders, when speaking at the funeral service of Pastor Russell, expressed the attitude of the Chicago class with reference to the matter. However, it has been thought well by the class to approve the matter by vote. This was done by a unanimous vote, and the secretary was instructed to write you assuring you of our hearty sympathy and prayers according to the Vow and earnest cooperation to the extent of our ability and opportunity. The trial and testing of the church in general seems to be progressing with growing intensity, as we should expect, and therefore we need the sympathy and aid of each other and, realizing that as you have the greater responsibility you would also have the greater trial, we want to especially assure you of our loyalty, love and support in prayer and all possible ways.

Yours in Christ,

A. L. SEELEY.—Ill.

"CHART OF THE AGES"

DEAR BRETHREN:—

Why not tell speaking brethren through THE TOWER of the great advantage in using the chart in nearly all public lectures? Nearly all of the brethren seem "afraid to touch the chart" with a pointer. Sometimes we almost feel that the public learn more by looking at the chart than from what the average class lecturer has to say. That chart, with its Millennial age, is a wonderful, Lord-given asset in public exposition, and we think should be used more. Brother Russell was very favorable to its use. Cannot you get it used more? The chart interests the public readily, when it is used, which is very seldom. With much Christian love,

Your brother in the service of the King of kings,

C. W. GERDES.—Cal.

"LET HIM DO WHAT SEEMETH HIM GOOD"

BELOVED BRETHREN:—

I want to tell you that the article in THE WATCH TOWER, under the heading, "Harvest Gatherings and Siftings," has done me a lot of good. I think that it was timely. I had heard of some of the things told in this article, but in a disconnected way. Now I am better able to look back with you and see the winding path which it pleased the Lord to

cause Brother Russell to tread. There is nothing that he has said that should be an offense to any. As for myself, I am one of those in whom Psalm 119:165 is fulfilled. I love "his law," I have "great peace," and nothing "shall offend" [stumble] me. But as I now note more clearly the Lord's providential leadings in the winding, thorny [and yet flowery] path in which he had been walking, lo, these many years, my heart goes out further to you. My own experiences in the painful and joyous winding way cause me to understand and to sympathize more deeply.

I have noted how the Lord at different times in the past has delayed different publications, for a wise purpose known only to himself at the time of their delay. And although I already knew that it was he who was delaying the publication of the Seventh volume, I now know it still better, and am the better prepared to wait for it. "It is the Lord, let him do what seemeth him good." I think there is no doubt that we have reached another juncture of the harvest period, in which special sifting and testing will take place, and that our hearts will again be pained by the various experiences—the parting with some friends, etc. But, if it shall prove so, again we say, "It is the Lord, let him do what seemeth him good."

Yours in his peace and love, waiting for the kingdom,

ALEX. EVANS.—Louisiana.

THINKS THE STONES WOULD CRY OUT

DEARLY BELOVED BRETHREN:—

Often have I felt like writing to you, but knowing of your busy life, I have refrained from doing so. I can now keep silent no longer, as I feel that the very stones around me would cry out. I thank my God daily for Pastor Russell and for the grand work that he has done in conjunction with his beloved laborers.

Now that we are in the midst of the evil day, we hourly feel the unspeakable benefit of an intellectual understanding of God's glorious plan of salvation, when all the conceivable wiles of the adversary are at work to deceive, if it were possible, the very elect.

As a worthy instrument in the hand of Almighty God Pastor Russell has led the little flock in the four corners of the earth, and patiently shown them how to adjust the "panoply of God." Many are the staunch and loving hearts that beat in South Africa for him today—both black and white—and who, in the name of Jesus (that sweetest name in heaven or on earth) bless the day that by God's command he directed the footsteps of our honored and deeply loved pilgrim brother W. W. Johnston to our shores. His grand example in laying down his life for Christ and the brethren, no less than that of our late and much beloved Pastor, has been an ever-increasing daily inspiration to us.

May the Eternal God always be your refuge, and may his everlasting arms enfold you and finally take you to himself, when your work on earth for him is done!

With loving devotion, we have the privilege to subscribe ourselves by the grace of God,

Your brother and sister in the Lord,

EDW. W. AND MABEL A. H. GAMBLE.—S. Africa.

"SCRIPTURE STUDIES" CHANGED HIS WHOLE LIFE

DEAR BRETHREN:—

While sending for supplies, as contained on separate sheet, I wish to express, as best I can, the void felt by the writer and no doubt by every member of the Bible Students in the loss sustained in the death of our beloved Pastor, Brother Russell. For the past ten years I have feasted on the words of counsel as well as upon the opened Bible as set forth in the SCRIPTURE STUDIES. Could I have known myself thirty years ago as I now understand myself, what a different life I would have led! Words fail to express the uplift in character his teachings have produced. I am now close on to three score and ten, and there remains but a brief time at most when I hope to meet him. In the meantime, I am striving to so run as to win the prize which his teachings pointed out, in the Bible. In love and in the one hope, I am

Your brother,

B. B. CHANDLER.—Calif.

SHIPPING DIFFICULTIES

Since the declaration of war the railroads and other transportation companies are practically under the control of the Government. Shipping of war supplies and food will have preference to all other shipments. We therefore suggest that all classes engaged in the pastoral work, colporteur work

and all persons using quantities of STUDIES IN THE SCRIPTURES order sufficient books, literature, etc., to meet the probable needs for six months or more, if possible. These books, etc., might be stored at the various class headquarters and supplied to the members of the class and others as they may desire.

PILGRIM SERVICE FOR COLORED BRETHREN

The SOCIETY takes pleasure in announcing that a pilgrim brother who is able to serve and is well qualified can be supplied by the SOCIETY for the purpose of serving the colored brethren in various parts of the country. Requests for such

service should be made to the SOCIETY; and the brother will be assigned in due course of time. This is without expense to the brethren, it being understood, of course, that local brethren will be pleased to entertain the pilgrim brother.