

possible. It applies to small towns as well as to R. F. D. routes. We received several Money Orders one day recently.

In love and service, J. & L. HUTCHINSON.—Pa.

OUR LOVING CHIEF SHEPHERD CALLED HIM

DEARLY BELOVED BRETHREN:—

We, the members of the Hatfield class, have unanimously voted to express hereby our heartfelt sympathy in the bereavement that has come to us, but particularly to you, through the death of our beloved Pastor. Nevertheless our sorrow is not unmingled with joy; for we firmly believe that what is our loss is his gain. We are also convinced that our loving Chief Shepherd, who has called our under-shepherd to his reward, is not only willing but abundantly able to use and direct other humble, loyal, willing hearts and heads from among our late Pastor's faithful coworkers, who will continue the work so grandly outlined by him before his departure. May the all-surrounding love of our heavenly Father and our Elder Brother, with the assurance of their continued nearness, so encourage and strengthen your hearts that finally you may, like our Pastor, hear his "well done!"

Yours in the hope of again greeting Brother Russell face to face,
HATFIELD CLASS.—Jamaica.

LAST TRIBUTE OF RESPECT

DEAR FRIENDS:—

In memory and honor of our beloved Pastor Charles T. Russell, we wish to pay our last tribute of respect:

Whereas, It has pleased our heavenly Father to call home our faithful and beloved Pastor, we cheerfully submit to him who is "too wise to err and too good to be unkind."

We therefore tender our loving testimonial regarding him whose life was such a noble example and which was laid down in self-sacrifice in the interest of the truth and for us.

WATERTOWN CHURCH.—N. Y.

SPURRED TO GREATER EFFORT

DEAR BRETHREN:—

The friends gathered here wish to convey to you a vote of sympathy. We are sure that you will especially feel the loss of our dear Brother Russell, and we pray that the Lord will guide and direct all the efforts you may put forth in the harvest work. We trust, also that our dear brother's love and zeal may continue to spur us on to greater effort.

May the Lord be with you!

BARNOLDSWICK ECCLESIA.—England.

PROCLAIMERS OF THE KINGDOM MESSAGE

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"—Isaiah 52:7.

Looking down through the corridors of the ages, and viewing the closing part of the Gospel age, the Prophet of the Lord wrote concerning that time in the words of our text. The Gospel age opened with the clarion notes of the Master announcing, "The kingdom of heaven is at hand!" The King was then upon the earth; but before he could attain to the glorified condition and assume the authority of his great office he must suffer, die and rise again. So those who compose the members of his body must likewise suffer and die and rise from the dead before the kingdom will be fully in operation. Throughout the Gospel age, therefore, the body members have been in course of preparation, and many Scriptures teach that at the close of the age those remaining in the flesh to finish the work would be especially honored by the Lord.

"FEET MEMBERS" OF THE MYSTICAL CHRIST

St. Paul, in addressing the Corinthian church, uses a human body to illustrate The Christ, saying, "For as the body is one and hath many members, and all the members of that body, being many, are one body, so also is Christ." (1 Cor. 12:12-27) The Apostle calls attention to the importance of each part of the body, and the office that each performs. In another place he says, "He (Jesus) is the Head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the preeminence." (Colossians 1:18) The Head, Christ Jesus, was born first, and it follows, therefore, that the last members of the body to be born would properly be designated "feet members."

Hence the Prophet Isaiah refers prophetically to these last members of the body, who would participate in the glorious privilege of announcing the glad tidings on the earth. He describes them as "beautiful." Evidently their beauty does not appeal to the world. Their special beauty is not a beauty of the flesh; they are beautiful by reason of the sweet, unselfish, sacrificing spirit manifested. Their great desire is to announce the King and the blessings which his kingdom will bring.

The word "mountains" in the text symbolically represents kingdoms. At this time we see the kingdoms of the earth torn with the strife of the most horrible war in history. Every nation is threatened with disruption. All peoples desire lasting peace, yet know not how to obtain it. Everywhere men's hearts are failing them for fear because of what they now see upon the world, and they are fearful that even worse things will come. "All faces gather blackness."—Joel 2:6.

The Prophet Isaiah contrasts this condition of distress amongst the peoples of the earth with the condition and work of the "feet members" of the body of Christ, and with ecstasy exclaims, How beautiful are the feet of the Messiah now engaged in publishing peace, in giving to the world the message that will bring a lasting peace; who bring good tidings of good; who are bringing to the dying race the sweet message of salvation! Truly wonderful is the position occupied by every spirit-begotten one who in this harvest time fully appreciates the privilege of serving the Lord! These are coworkers with the present King, engaged in a special sense in proclaiming the

closing message of the age—"The kingdom of heaven is at hand!"—the King is present!

It has been the privilege of the WATCH TOWER BIBLE AND TRACT SOCIETY since its organization to send out brethren designated as pilgrims, or lecturers, to proclaim this glorious message to those who have hearing ears. The Lord gave the harvest message to the Laodicean church, the faithful ones of whom compose the "feet members" of Christ; and he gave it through his especially chosen servant, according to his promise. (Matthew 24:45-47) All the "feet members" who are now engaged in proclaiming this precious message received their enlightenment by partaking of the "food" which the Lord sent through his chosen servant. THE WATCH TOWER unhesitatingly proclaims Brother Russell as "that faithful and wise servant." He delivered the message faithfully, finished his course and has now entered into his reward. Through him the Lord gave to the church the message that is so essential to each one who in this harvest time would win the glorious prize.

We cannot too strongly urge upon the pilgrim brethren, therefore, that they emphasize to the various classes the necessity of adhering strictly to the message which the Lord gave through this chosen channel. Any departure from the message at this time must necessarily be displeasing to the Lord and work a detriment to those thus turning aside to accept some other message or scheme.

The pilgrims have the privilege of opening the way. It has been found necessary for others to follow up the pilgrim work, that those who have manifested some interest in present truth may be encouraged to greater growth in knowledge.

THE COLPORTEUR WORK

The Society has long recognized the importance of the colporteur work. If we were to draw comparisons, we would say that the colporteurs do the most important work of all, because they are bearing this message of glad tidings of peace and good will in a form that enables the one receiving it to feed upon it in the quiet of the home, and thus to grow thereby.

The colporteurs, therefore, enjoy a wonderful privilege as coworkers with the Master in the field. The strongest of our pilgrim brethren are unable to deliver more than three lectures daily, whereas the colporteur who places only one volume in the hands of the interested thereby preaches many discourses, and in such connected and convenient form that they may be referred to as often as desired. The colporteurs are in no sense book agents, but are truly ambassadors of the Lord, delivering his message of reconciliation to the world. It is our desire to encourage the colporteurs all we can to be as diligent as ever, and rather to speed up than to become faint or weary in their minds.

At this time the majority of people have some ready money and are anxious to know the meaning of the great distress among the nations. The colporteurs, by placing the SCRIPTURE STUDIES before them, thus bring that which will fully answer their questions and satisfy their desires. We hope to hear of more becoming active in the colporteur field by Spring time, and trust that they may labor with diligence before the great

night of darkness, when no man can work, fully settles down upon the world. Truly the harvest is white, but the laborers are few!

THE PASTORAL WORK

We do not always have the foresight that we desire. Often mistakes are made unwittingly. The Lord permits such experiences to teach us lessons. It now appears that there is danger of the colporteur and pastoral work conflicting at times, whereas these two important branches should be a great aid one to the other.

A man who attempts to walk and steps with one foot on the other must necessarily impede his progress. The "feet members" that go forth to declare the message of Messiah's kingdom would not look so beautiful if one foot interfered with the progress of the other.

During the time Brother Russell was with us as our leader, several hundreds of classes of Associated Bible Students elected him Pastor, and the Pastoral work was under his direct supervision as shepherd of these congregations. He afterwards thought well to suggest this work to all the classes, limiting it for a time to the sisters in the congregations.

After Brother Russell's death, the Society continued the name "Pastoral Work" because of having no more appropriate name. It was not until about this time that the work was fully developed, and the advantages and disadvantages of the first outlines could be properly weighed. It has taken time to get the work well in hand, and we are convinced that it is now no longer wise to limit this work to the sisters, but rather that the responsibility should rest upon all the congregation, that all should have a voice in it.

As has already been advised, our new President has counseled against the electing of pastors by any of the ecclesias, believing that in view of Brother Russell's peculiar relationship to the church and out of deference to his memory, none should attempt to fill the place of Pastor to the church at this time. It is therefore impossible to carry out fully Brother Russell's original ideas about the Pastoral work; hence it becomes necessary to make some changes, that the work may be conducted efficiently and in harmony with all other branches.

When a general dies, the members of his personal staff cease to be officers in that capacity; so when Brother Russell died those who had been selected as lieutenants under his direction, technically speaking, were no longer officers. Acting upon this situation, and with perfect harmony, at a business meeting held in the Brooklyn Tabernacle by the New York City congregation, a lieutenant and other officers for the New York Ecclesia were elected by the congregation.

It is now the suggestion of the Society that this course be followed by the classes everywhere; or, if it is deemed better, those holding the positions might resign and the congregation proceed as soon as convenient to elect a lieutenant and other officers necessary to conduct the work; or, if thought wise, reelect the present incumbents.

The lieutenant elected should then communicate at once with the Society's Office at Brooklyn and she will receive from the Office assignment of territory and further instructions. All territory will be assigned by the Brooklyn Office, but when assigned will be districted by the local Lieutenant. The territory for both the colporteurs and the pastoral workers being assigned from this Office, as is now done in Greater New York, will avoid any possible confusion. The pastoral work will then be carried on practically as before, with the exceptions herein stated.

BOOK-LOANING FEATURE ONLY INCIDENTAL

The book-loaning feature of the pastoral work instituted by Brother Russell was originally intended by him to be merely incidental, and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books, to interest them in reading, to encourage them to attend Chart Talks, and then to organize classes for Berean Bible Study.

Indiscriminate loaning of books in territory where colporteurs are canvassing must of necessity be detrimental to the colporteur work. Thus one foot would interfere with the other, impeding progress. This we all desire to avoid. We therefore ask the friends to adopt the following course, especially in cities or towns where colporteurs are at work, in order that we may not hinder the colporteurs and yet may still grant

to the pastoral workers the same privileges they have heretofore enjoyed.

ORDER OF PROCEDURE

All territory for both the colporteur and the pastoral work will be assigned by the Society, but one map will be used, and that the map now used for the colporteur work. The colporteurs will first canvass the territory; afterwards the pastoral workers will follow in the same territory. Both colporteurs and pastoral workers receiving their assignments from the Society, there can be no conflict and no interference with each other's work.

When following in the territory that has been colporteuried, should the pastoral workers find those who desire to purchase books, the colporteur still being in the city and working in any part thereof, should be sent to that person with the books for sale. The pastoral workers should sell no books whatever in cities where colporteurs are at work. The names of those who have purchased books from the colporteurs should be furnished to the pastoral workers, who will call upon such and endeavor to interest them in reading and in attending Chart Talks, as heretofore outlined in THE WATCH TOWER. After the city has been gone over in this manner, the colporteurs might then go again over the same territory covered by the pastoral workers, this time selling the MANNA and DRAMA SCENARIO, and again the pastoral workers could follow the colporteurs, and thus keep in touch with the people who are manifesting interest. The only possible way to avoid one department's interfering with another is to have everything managed from the Society office at Brooklyn.

As to the loaning of books, this can be done to those who had a chance to purchase from the colporteur, but had not done so. Our experience is that one who buys a book is much more likely to read it than one who borrows it. We therefore would not encourage the loaning of the STUDIES IN THE SCRIPTURES where this would in any wise interfere with the colporteur work.

VOLUNTEER WORK

Where it is possible, it is always better that the volunteer workers follow, in the district, both the colporteur and pastoral workers. If it is not found practicable to follow the pastoral work, the volunteer work should come in between the colporteur and pastoral work, thus stirring up as much interest as possible in the minds of those in the community.

The volunteer matter is very valuable. Do not waste it. We earnestly recommend volunteers, where it is possible, to ring the door-bell and hand in the paper to some one in the household, or to put it in the doorway. Throwing them on the street, or placing them on empty car seats, or on the ground near mail-boxes is not wise. Let us keep in mind the importance of the message and the necessity of putting it where it will do the most good.

Concerning the selection of the district, the canvassers, the canvass to be given, and the Chart Talks, we refer the friends to the November 1, 1916, WATCH TOWER. Since the pastoral work will henceforth be under the supervision of the entire congregation and not under the sisters alone, it would be proper that the entire congregation select the speakers; or, in harmony with the custom we have oft-times followed, the selection of the speakers may be delegated by the congregation to the elders, who will choose those best qualified to deliver such talks.

We hope that every ecclesia of Associated Bible Students in the land will at once organize for the pastoral work, elect their lieutenant and have that lieutenant communicate at once with the Office of the Society at Brooklyn for instructions and the assignment of territory. The Society will see to it that this assignment does not in any manner conflict with the colporteur assignment, but that it works in conjunction therewith.

Let us arouse ourselves to the importance of the hour, dear brethren. The opportunities are great; the laborers are few. The Lord has been pleased to place in the hands of each of us the wonderful privilege of publishing the message of salvation. As we go forth in the field of labor, let us be inspired with the words of Jehovah spoken through the Prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth! . . . —Isaiah 52:7.

PHOTO-DRAMA OF CREATION

In the early part of January the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY entered into a conditional contract for the sale of the PHOTO-DRAMA OF CREATION with certain brethren who had organized the Mena Film Com-

pany. This contract was to be fully consummated by March 31 next.

As many friends throughout the country have since expressed the feeling that the SOCIETY should retain the DRAMA, it has

been mutually agreed by the Board of Directors of the Society and the Film Company that the contract of sale for it shall be cancelled, and it has been cancelled, the SOCIETY to retain the possession and ownership of the PHOTO-DRAMA OF CREATION.

It is fully and mutually understood by all the parties that the cancellation of this contract is without prejudice to any.

We take this occasion to announce that the Mena Film Company is entirely independent from the WATCH TOWER BIBLE

AND TRACT SOCIETY, is not financed by the SOCIETY, and the SOCIETY is not at all interested in it financially, but has the kindest feeling toward all the brethren who are interested therein. The Film Company believes that it will produce an all-film exhibition which will be instrumental in teaching God's plan.

The friends everywhere must exercise their own will and discretion in reference to subscribing for stock, as the SOCIETY will not attempt to influence them one way or another.

THE V. D. M. QUESTIONS

"And the things which thou didst hear from me through many witnesses, these entrust to faithful men, who will be competent to instruct others."—2 Timothy 2:2.—Diaglott.

In March, 1915, a student in the Kentucky Wesleyan College wrote to us concerning the degree of V. D. M. He had read the second page of THE TOWER, and was deeply impressed by the following words which he had found in the second paragraph of the standing article on "This Journal and its Sacred Mission":

"Our Berean Lessons are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V. D. M.), which, translated into English, is Minister of the Divine Word."

Consequently, he wrote to the Society asking that they inform him what would be necessary for him to do to merit this degree. In reply, he was informed that if he would read carefully six volumes of SCRIPTURE STUDIES, and then read them again to impress their lessons upon his mind and heart, and would then write us, we would submit to him a set of questions, which, if he could answer correctly, would enable us to recognize him as a V. D. M.

In March, 1916, the Society received the following letter from this student in the Wesleyan College:

"I have been a Bible Student since January 4, 1915. I ordered a set of STUDIES IN THE SCRIPTURES at that time and I have been very deeply interested in the books ever since. I am also a reader of THE WATCH TOWER, and I like it fine, especially its treatment of the International Sunday School lessons. I have just completed a careful reading of STUDIES IN THE SCRIPTURES. I have read the entire set of six volumes twice, and I have carefully looked up and read each Scripture citation in the meantime. I have read several B. S. M.s also. I am now reading carefully twelve pages of the STUDIES each day, reading each Scripture citation as I go. I am consecrated to the Lord and his work.

"It is wonderful what a fine spiritual atmosphere Pastor Russell leads one into, if one will read carefully and prayerfully his STUDIES IN THE SCRIPTURES. This fact emphatically contradicts the many false and slanderous reports made by the modern Pharisees in their ridiculous and absurd attempts to assassinate his character. I never saw Mr. Russell in my life, but I would stake life itself on the above statement I have made. Such a character as he is painted to be could not create any such impression on people in general as he invariably does. You are seized with confidence and assurance that you are getting the truth, presented honestly and sincerely, from the very moment you commence reading STUDIES IN THE SCRIPTURES. In reading any other literature you get a little truth—much error; you lose your confidence, and very soon you are entangled in a maze of tradition and rank foolishness, which is absolutely revolting to one who has the truth. Well did our Master declare, 'My people perish for lack of knowledge.'

"I request that you send me your series of questions required to be answered by a candidate for the degree of Verbi Dei Minister, and also any instructions pertaining thereto. . . . I could write a book in praise of STUDIES IN THE SCRIPTURES, but will now close, with love and respect for the Society and its beloved Pastor."

As a result, the V. D. M. questions were prepared and sent to him, and his were the first answers received and filed. He made about 90%. It was then thought well to submit the list to the pilgrim brethren. Others requested them and afterwards they were sent to the elders, then to the colporteurs, and subsequently to all who sent in requests for them. The pastoral workers are now asking for the questions and also many sisters who hesitated at first because of having the impression that the questions were intended for the elders only. The requests are now general, and the Committee is kept busy in trying to keep up with them. This has necessitated the formation of the

V. D. M. Dept., which is endeavoring to serve the friends as faithfully and expeditiously as they possibly can. They have regretted their inability to serve the friends as soon as requested in many instances, but by the Lord's grace they have "stuck to it," until now they are getting their heads pretty well above water.

No doubt some of these papers were lost in the mails during the Holiday rush; others were not signed by the writers or full address was omitted, so that there was no means of identifying them, or advising the writers; still others have failed to obtain the required 85%. We are reserving the failures for later treatment and advice. For these reasons many have not yet heard from their papers, whereas thousands have received reply and been made happy. Some of the letters of appreciation that we receive are truly refreshing and encouraging. In one instance a sister failed; but the Committee thought they could greatly encourage this saint by sending her another set of questions and advising her to try again. This was her reply: "Dearly Beloved Friends in Christ: When I saw our Secretary, she said, 'You are turned down on your questions.' I said, 'I am thankful for that; I am going to start right next time.' So if I am not right, turn me down again. I make so many mistakes and blunders, but I know they are stepping-stones, and make me more careful. Dear friends, I love you dearly, and my heart is with you in this great harvest work. God bless you all! Pray for me," etc.

Some have said that they thought the questions, when first they looked them over, were easy and elementary, but they found afterwards that the more they thought and prayed over them, the more important they appeared. We have many letters telling us how much good the preparation of their answers to these questions has done them. To put these answers down in the right way, and to give appropriate references to the Scriptures and DAWNS after each answer takes considerable time. Many have spent a whole day on them, and some two days. These have seemed to receive the largest measure of blessing.

One brother wrote us, after much prayer and study over them, that he considered these V. D. M. questions to be "The pulse of the church," and a great many have testified to the wisdom of Brother Russell in preparing and sending them out. No doubt they have helped to raise the standard of eldership in many instances. It has certainly endeared our hearts to the friends as the V. D. M. Committee has so generously and patiently gone over the papers and made brief reply. We would have preferred that each paper be answered separately and individually, but this would have taken a year or more, even to handle the thousands already received, and the stream continues to flow in daily.

Various friends have requested that we send them a list of the correct answers; but this would have interfered with the work proposed. We have invariably replied that it was the Society's intention, after most of the answers were in, to print a list of the correct answers in THE WATCH TOWER, so that all might have the benefit of them in the way of comparison, correction, confirmation and refreshment.

The V. D. M. and pastoral work were the two features of the harvest which the Lord impressed upon the mind of our beloved Brother and Pastor shortly before his departure. How wonderful and various have been the mutual blessings connected with both of them! It will be the Society's pleasure to serve the friends in connection with the V. D. M. questions until, in the Lord's providence, they shall cease to flow in. The answers will be kept on file for future reference. The Lord sees them. It is a fine witness for the truth. They reveal, among other things, how the Lord's spirit teaches many humble ones of earth far removed from the educational facilities of men. "Hath not God chosen the poor of this world, RICH IN FAITH, and heirs of the kingdom which he hath promised to them that love him?"

JESUS THE BREAD OF LIFE

[This article was a reprint of that entitled "I Am the Bread of Life," published in issue of March 1, 1908, which please see.]

THE KING COMETH!

"See, the King in beauty cometh,
He, thy long, long absent King;
As the light of dawn he shineth,
And his breath is that of spring
From the night of darkness waking,
Zion, lift thy voice and sing!

"From the dust of ages rising,
Put on all thine ancient might,
For to thee the crown belongeth,
And to thee the raiment bright—
Of the coming age the glory,
Of the ransomed earth the light."

JESUS SAVES FROM SIN

[This article was a reprint of that entitled "Ye Shall Be Free Indeed," published in issue of February 15, 1899, which please see.]

AT THE TEMPLE—SUNDAY, FEB. 4

For years Brother Russell made the first Sunday in each month an occasion for especially inviting the public to The New York Temple. Brother Russell was the speaker when at home, and the public responded generously to the invitation. Prior to The Temple meetings, the Brooklyn Academy of Music was used in a similar way, and it was often crowded and many turned away. Thousands thus heard the truth proclaimed for the first time, and many embraced it and are now rejoicing in its light.

Since the death of Brother Russell it has been thought well to continue the practise of extending a special invitation to the public on the first Sunday of each month. The first effort in this direction was put forth for Sunday, February 4, Brother Rutherford being the speaker. Advance announcements

were to the effect that Judge Rutherford, successor to Pastor Russell as President of the Watch Tower Bible and Tract Society, would be the speaker in The Temple at 3 P. M. The results are considered such as to justify mention in the columns of THE WATCH TOWER. The topic was, "Why Do the Nations War?" About 1,600 gave earnest attention for almost two hours, while some were turned away. About 135 address cards were handed in requesting information along the lines of systematic Bible study.

Brother Rutherford will not speak at The Temple again until Sunday, April 1, at 3 P. M., having started Thursday evening, February 8, to fill appointments at Denver and on the Pacific Coast. He will, however, return to Brooklyn about March 15.

HARVEST WORK

"I thank thee, Lord, for using me
For thee to work and speak;
However trembling is the hand,
The voice however weak;

"For those to whom, through me, thou hast
Some heavenly guidance given;
For some, it may be, saved from grief,
And some brought nearer heaven.

"Oh, honor higher, truer far,
Than earthly fame could bring,
Thus to be used in work like this,
So long, by such a King!

"A blunted sword, a rusted spear,
Which only he could wield;
A broken sickle in his hand,
To reap his harvest-field!"

LETTERS OF DEEP INTEREST

AN ITALIAN BROTHER BEFORE THE MILITARY TRIBUNAL DEAR BRETHREN IN CHRIST:—

I will give you a summary of the trial which took place at Alessandria, and in which our beloved Brother Remigio Cuminetti gave a fine witness of his faith before the Military Tribunal.

Sister Fanny Luigi and myself were present at the trial, and were happy to have the privilege of supporting with our presence our Brother's confession of faith. The President questioned him long without finding him in a fault. Here is the summary in a few words:

President: "Accused, be careful! You are before the Tribunal, and your position is grave. It seems as if you have a desire to laugh at the situation."

Brother Cuminetti: "I cannot change the expression of my face. My heart is so full of joy that my face reflects its cheerfulness."

President: "Why did you not put on the uniform? And why did you refuse repeatedly to serve the Fatherland?"

Cuminetti: "If it were not for that, I would not be here; for I have committed nothing reprehensible, except that I have refused to put on a uniform which is not suitable for the sons of God, whom I serve. In like manner I also refused to wear the distinguishing mark in the factory in which I was working, because that little star represented war and hate; while the distinguishing mark of the sons of God is peace, and love for their neighbor."

President: "Is it true that in the prison of Cuneo you divested yourself of the uniform and remained only in your underwear?"

Cuminetti: "Yes; it is perfectly true. Three times I was dressed by force; and three times I undressed myself; for I was unwilling to wear a uniform which to me implied hate for my neighbor. By so doing I did not intend to revolt against

doing good to others. On the contrary, if I had one hundred lives, I would give all my blood to the last drop for my neighbor's sake. Give me any kind of work, even the most ignominious and abject, to do and I will very willingly adapt myself to it, to do all that I can to uplift others. But NEVER will I give the least help toward doing evil or any thing to injure my fellow-men, whom God says I should love and not hate."

President: "What schooling have you had?"

Cuminetti: "That is of little importance; I have studied the Bible."

President: "I have asked you what schooling you have had. Answer that which is asked you."

Cuminetti: "I have attended day school for three years, and night school for two years. But I repeat that this is of little importance in comparison to what I have learned in studying the precious divine revelation."

President: "Have you passed the military visit?"

Cuminetti: "Yes, I was visited three times."

President: "It is a pity that you have made the acquaintance of some persons [Sisters Luigi and Cerulli] who have started you upon a wrong road. How long have you studied this book which you call the Bible?"

Cuminetti: "It is now six years that I have studied the Book; and I am sorry that I did not know it long before."

President: "Who teaches you this new religion?"

Cuminetti: "God himself teaches his own. The elders of the Bible Students help me to understand it; but God alone opens the eyes of our understanding."

President: "Do you know that your refusal to render obedience is a very grave offense? Are you fully aware of what you are going against?"

Cuminetti: "Yes, yes! I know very well. But I am ready for all that may come, even to being shot down. I cannot

break the covenant that I have made with the God of the Bible, whom I adore."

The President then gave the word to the barrister, who asked the President to condemn Cuminetti to four years and four months of solitary confinement.

The advocate who was defending our Brother then arose and gave a wonderful testimony to the exemplary conduct of Cuminetti, who had worked for six consecutive years in the laboratories without having a person say one word against him. The lawyer said: "Remigio Cuminetti has refused to wear the distinguishing mark of war because he already wore the distinguishing mark of the sons of peace, of joy. He has not wished to act contrary to his conscience. If he had worn that distinctive mark, he would have retained his position, been relieved from conscription and able to earn a good living for his family. But he preferred the way of sacrifice, fully conscious of what his refusal would mean to him. Calmly and serenely he withdrew from all. Cuminetti's case is a unique one in Italy; and we ought to admire him. He read in the Bible that God commands, 'Do not kill,' and he does not wish to kill. He is an apostle of love. He is in full possession of his mental faculties; he is neither silly nor mad. The spirit of the Bible has taken possession of him, and makes him act against his personal interests."

The judges went out, and after five minutes returned and read the sentence: "For his refusal of obedience to the King and to the laws of the nation Cuminetti is condemned to three years and two months of detention." Cuminetti then rendered thanks with one of his sweetest smiles.

When the President asked him whether he had anything else to add to his defense, he answered: "I would have many things to say on the subject of God's love and on his plan of salvation for mankind." The President was annoyed, and said, "That is not what I asked. We have already heard much on this subject. I asked whether you have anything to add to your defense." With a smiling face Cuminetti answered, "I repeat what I have said; namely, that I am ready to give my life for my neighbor's sake; but that I will not move a finger to help evil or to injure mankind, even if I myself should be shot."

The trial is over. Sister Fanny and myself had the privilege of talking for about fifteen minutes with our beloved Brother, who has with great courage and strength stood on the side of God. All admired him. Even the judges and his accusers were astonished at his appearance—humble, but at the same time filled with the courage which the sons of light possess because they know to kneel only before the Lord, who is worthy of all adoration and absolute obedience.

At present our beloved Brother is in Gaeta, a beautiful place, with sunshine and the charming beauties of nature. He writes letters which exult in love and joy, saying that it does not seem like a prison to him. All certainly love him. Indeed, for the sons of God walls of stone are not a prison; nor are railings and bars a cage. Under iron and stones the innocent soul finds pacific heritage. What is scorn, where there is no fault? Virtue despises the contempt of men; and unmerited punishment is a shining proof for the innocent, and accumulates upon their head a great weight of glory.

Receive, beloved Brethren, and all the beloved ones in the Lord, most affectionate greetings from all of your Italian brethren, who are rejoicing so much in seeing that their deliverance is drawing nigh.

Your sister in the good fight of faith,

MRS. CLARA CERULLI.—Italy.

A VOICE FROM AN ENGLISH PRISON FAITHFULNESS TO THE PRINCE OF PEACE

MY DEAR BROTHER —:—

Greetings! Kindly excuse my taking the liberty of writing to you, and in pencil, too; but I felt I would like to do so, as you have taken such a brotherly and energetic interest in the cause for which we gladly suffer.

Surely our beloved Master, who endured such intensity of sorrow for our sakes, is worthy of all the loving loyalty we have for him!

I am indeed greatly comforted in my light affliction, by meditation upon the sources of the strength whereby, the "Man of Sorrows" could so cheerfully and patiently endure!

What a wonderful Savior is our Jesus! The very thought of him is a balm to our souls.

I do not think I knew him half so well as I have done since this stand for principle, and the more we know him, the more we love him; and the more we love him, the easier it is to "suffer with him."

I wonder if we are sufficiently grateful to our dear Father for this magnificent gift of his Son.

I am still waiting for my court-martial, this being the fourth week of my detention in safe-custody. I like that expression, "safe-custody," for I am indeed in the safe custody of him in whom I have believed, and who is able and willing to keep that which I have committed unto him, against such a time as I shall awake in his likeness.

After the court-martial, I understand it is to be prison. What a privilege, dear brother, to be able to follow the steps of the heroes of the past! I never thought I should be so honored. I do pray that I may be a brilliant witness during this dark era.

I can assure you, dear brother, that the chief battle is not to endure this detention, but to maintain the spirit of the Master at the same time. However, I find this possible by letting Christ's Word dwell in me richly, and by constant petition to the throne of grace. Whilst I take advantage of these privileges, naught can shake my sure repose!

Ours is a noble cause! Our I. B. S. A. is an honorable movement! Its doctrines are more purifying and elevating than those of any other. Its founder was the most wonderful Biblical Expositor, and loyal disciple of Christ, in modern times.

It is no small wonder, then, that the members of this covenant endeavor by God's grace to maintain such a glorious principle!

May we ever display the banner of love, which the Lord hath given us, in the cause of the truth!

There are many at Lancaster Gate, and in the Bible House, with whom I am not acquainted; nevertheless, being one family in God, I forward through you to them my Christian love; and of course a goodly share for yourself.

Praying the Father's richest blessing to be constantly with you and yours, believe me to be, dear brother,

Yours fraternally, in bonds for Christ's sake,

JOSEPH H. SHARMAN.—England.

"IN NON-COMBATANT CAMP"

DEAR BRETHREN OF THE WATCH TOWER:—

This is my third letter to Brooklyn; but I had to destroy the other two, owing to the fact that the news in them had become out of date before they were posted. As you may guess, we have plenty of work to do every day. Up to the present the military authorities have treated us very fairly; and I see no reason for expecting a harder life than we are now experiencing. I have been in the Non-Combatant Corps since last April, and have enjoyed pretty good health.

No doubt you have received many letters from brethren acting as total resisters; i. e., those who refuse to comply with any military orders. But as there appear to be very few who have accepted the provision of the N. C. C., I am writing to give you as much information as I can under the freedom of speech permitted by the censor. Only one member of the I. B. S. A. has found a way into this 2d Eastern Co., a brother from near London. We are able to see each other at almost any time.

The fellowship in general is excellent in many respects; and we have many a talk and helpful discussion, which you can imagine are often very interesting. The greater part of this Company is made up of Plymouth Brethren; the remainder is composed of many other denominations, and includes some atheists. I consider that my religion has already been through a severe test by the talks, criticisms and enticements that I have had; and I feel so very happy that I have thus far come through stronger and more in love with my religion than ever before. So I can say that I feel more than ever grateful for the wonderful enlightenment which has come from God to me through our dear Pastor Russell, especially in regard to the philosophy of the ransom and to the clear, beautiful way he has revived the promises and the verity of the Bible itself.

Our daily routine here is, on the average, thus: Awakened at 5 A. M.; breakfast at 5:45; parade for marching off to work at 6:15 or 6:30 (walk two miles each way); lunch at 9:15-9:30. For the midday meal we have an hour. At 5:30 or so we arrive back in Camp, when we have a full meal. Then the evening is free.

As regards health our position here could not be better; for we are on the top of a high hill with agricultural ground around us and with a fine view of the sea, which is about two miles away. The work we have to do is always in the way of road repairing, loading and unloading wagons and traveling on them. Recently we have been put at building.

I have seen many of the total resisters who come out here. On the whole I think that the newspaper reports about them are fairly correct. We pull along with the combatant regiments remarkably well; and on taking an all-around survey

I can easily see that we are being especially looked after from above. I have evidences in my diary; and after the war I shall be able to speak more freely for and against the military. With very much love and prayers from my wife and from
Your brother in Christ,

H. M. IRWIN.—*Now in France.*

WISH TO CONTINUE WITH US

DEAR BRETHREN IN THE LORD:—

Though our hearts are sad at the loss of our dear Brother Russell, yet we rejoice that he has gone to his glorious reward.

The Loveland class wish you to know that we intend to continue with you in the harvest work, asking God's richest blessing on our co-operation, and remembering you as ever in our daily prayers.
LOVELAND CHURCH.—*Colo.*

A VOICE FROM PARIS ECCLESIA

EXCELLENT BRETHREN OF THE WATCH TOWER:—

We learned of the departure beyond Jordan of our great friend, noble brother and revered pastor, C. T. Russell, almost a month after the events which occurred in the days just preceding October 31st last.

Having been prevented earlier, through stress of circumstances, from mingling our tears with yours in a solemn tribute to the memory of God's illustrious messenger to the modern Laodiceans, we then thought of immediately sending a word of comfort, brotherly love and encouragement to the dear family at Bethel, and to all those who have been favored of the Lord, through him, with the grand mission of carrying on the harvest work at Brooklyn Headquarters.

But as a few weeks only separated us from our general assembly at the close of the year, we postponed until then the sending of our message, in order that it might have more weight and solemnity. We consider that the higher expression of our sentiments, permitted at this better opportunity, would not be too lofty for fittingly honoring the memory of the beloved Pastor, who himself honored us so much and so well during his life and by it.

It would be idle for us at this late time to shed perfumes on his ashes, for, as he said once in THE WATCH TOWER, "The flowers adorning the graves of the loved ones emit no retro-active fragrance back upon the pathway which they trod."

Nevertheless, we are privileged to bring to the household of faith, all vibrating as they are with unalterable love for the Lord Jesus, the witness of our faithfulness, expressed as follows:

As best we could, and from the very bottom of our hearts, we manifested to Brother Russell, during his life, our high appreciation of his instructions to us, in the Lord's name; for our recognition of his being "that servant" was not limited to words only. The more we grew in knowledge the more increased was our joy and willingness to abide by the least of his sagacious, prudent and forceful advice, drawn from the heavenly source; and we attribute to this close and reasonable application of his methods of study and teaching, as found especially in Vol. 6, the individual and collective prosperity of our dear Ecclesia.

We believe we have in this way honored, by our obedience to the Lord, his faithful representative, and we desire to pledge ourselves before the Lord to honor the blessed memory of that "faithful servant," by conveying the saintly love we had for him, together with our zeal, efforts and appreciation, unto the beloved brethren separated by God for the continuance of the "Father's business," heretofore entrusted to our dear brother and Pastor, C. T. Russell, now gone to his reward.

In token of our loyalty, the contents of the alabaster box of our hearts are overflowing with precious oil "compounded after the art of the apothecary" (Exod. 30:25)—that box which we could not break on October 31st last—and are now humbly poured at your feet, excellent brethren.

We enter the year 1817 resolving anew to faithfully stand with you and like you, cost what it may—to stand by the holy covenant of sacrifice we have made with God and by His grace. We wish you all to be of good cheer, and assure you also of our fervent prayers that you may continue to "cry aloud" (Isaiah 58:1) upon the walls of Zion, in these last days of the Church in the flesh: "Prepare to meet thy God, O Israel!"—Amos 4:12.

We believe that the death of our dear Pastor finds its true meaning in this supreme appeal, which will be heeded by all "who have an ear to hear what the Spirit saith unto the churches" (Rev. 3:13), and whose ardent desire is to see its realization.

We salute here the memory of Brother Russell, and all the members of the Elijah body, who are awaiting with us the time

for entrance into the realms of God's immortal glory.

"The grace of our Lord Jesus Christ be with you all!"

THE ECCLESIA OF PARIS.—*France.*

CONTINUED COOPERATION AND PRAYERS

DEAR BRETHREN:—

The Altoona Ecclesia by a unanimous vote have expressed their determination, by divine aid, to continue their assistance and support in the dissemination of the Glad Tidings. You will have our continued prayers; and we hope that we may share in yours, in order that we may all come off victorious by his grace.

With kindest Christian love, ALTOONA ECCLESIA.—*Pa.*

PILGRIM VISITS, ETC.

DEAR CO-LABORERS:—

As a class, we want a little advice. We are informed that Brother A— expects to go to Henderson, N. C. in about two months, and if we will pay his expenses, he will stop with us. Also we had a letter from Brother D— yesterday from Henderson, N. C., speaking of his taking similar trips—expenses to be paid by the class he visits—offering to stop with us. Also we heard recently from Brother W—, who together with two sisters shows the DRAMA. He wants to come here and to the neighboring places and show the DRAMA, we bearing his expenses, etc.

Now in each of these cases please advise us as a class whether to use any money we may have for the Lord's cause in these ways or whether we should send it direct to the Society. We are very grateful to have two pilgrims booked for our place in a little over a month; and rejoice in the blessings thus derived. Please let us hear from you in regard to this matter at your earliest convenience, as some of these letters, or rather all, are awaiting our decision.

We desire in these and all matters to do what is pleasing to the Lord, and to use the little money we can spare for spiritual things to the best purpose.

THE ——— CLASS.—*Va.*

The WATCH TOWER BIBLE AND TRACT SOCIETY sends out pilgrim brethren regularly at its expense to serve the brethren. The classes served are not requested nor expected to provide any expense outside of entertainment, all the traveling expenses being paid by the Society. Brethren who travel about the country and offer their services to classes, provided the classes pay their railroad and other expenses, are not doing so under the direction nor with the approval of the Society. It is entirely contrary to the policy of the Society for brethren to solicit funds from the friends to pay their expenses or for any other purpose. We heartily disapprove of such course. If any brethren have the time for serving the friends and request the Society to provide for them a route, and the Society is of the opinion that they are competent to serve and that it is advisable for them to serve in such capacity, an assignment will be made and the class notified in the regular order.

Our advice to the brethren is that they do not agree to pay the expenses of any brother who offers to come and serve them; but that all requests for pilgrim visits be made by the friends to the Society direct, and the Society will provide for service in the manner it has heretofore done. In this we are following the policy adopted and carried out by Brother Russell from the time of the Society's organization until his death.

The Society attempts to arrange the pilgrim visits in such a way that they will in no wise conflict, and with the least expense to everyone.

LOVE AND COOPERATION ASSURED

DEAR BRETHREN:—

We wish to assure you of the determination of the Milwaukee class to remain loyal to the truth, and of our desire to cooperate heartily with the brethren at Brooklyn who we feel are now directing the harvest work. As you may perhaps know, immediately upon hearing of the death of our beloved Pastor, we met together and voted to support loyally the dear ones at Brooklyn in the continuance of the work yet left to be done, and wired you to that effect. We think, however, it will bear repetition, and so again we want to assure you of our love and cooperation in every way possible.

Praying the Lord's continued blessings upon your efforts to serve him and his cause,

Your brethren in Christ, MILWAUKEE ECCLESIA.—*Wis.*

HONORARY ELDER AND COUNSELOR

BELOVED BRETHREN:—

On the occasion of our mid-week prayer, praise and testimony meeting we had a season of prayer, especially remembering our dear President, and those closely connected with

him, at the Bethel home. The friends take this opportunity of expressing their loyalty and love to those who, we believe, the dear Lord has been pleased to appoint to continue the work of spreading the glorious news of the kingdom, and to say further, that the class was unanimous in its Election of our dear Brother Rutherford as Counselor and Honorary Elder for this term.

Yours in the Master's service,

LONDON (ONT.) ECCLESIA.

ISOLATION MAKES ONE SYMPATHETIC

DEARLY BELOVED BRETHREN:—

Some time ago I made the Vow my own. In 1910 I first read Vol. I, *STUDIES IN THE SCRIPTURES*. I read the entire volume in two nights, and completed the second reading of it within the week. In six months I had read the entire six volumes twice. The Morning Resolve I find to be a great help. Sometimes I repeat during the day some clause of it which especially appeals to me.

Among others I have been affected by the "lengthened time." I gave up my situation as teacher, also sold some property which brought me a small income; and, putting what I thought I could spare into the work, I apportioned off what I thought would supply my needs until 1915, thinking that I was leaving a fair margin. I engaged in the follow-up work in connection with the PHOTO-DRAMA and also as colporteur. But not being able to pay expenses I remained, when need arose for me, in my old home, where I am still, although my people are all opposed to the truth and consider that I am deceived. My isolation has made me more sympathetic with those who, like myself, cannot fellowship with the brethren. However, I have been privileged to speak to a few, also to post tracts, etc.

Daily I remember you, and your fellow-laborers in the harvest work, at the throne of heavenly grace, thanking the Lord for the labors of his servant and for the privilege of fellowship in his sufferings.

Yours in the One Hope,

—Irland.

A LIFE OF IDEAL CHRISTIAN SERVICE

DEAR BRETHREN OF THE BETHEL HOME:—

The removal of our beloved Pastor from the earthly phase of his ministry brought to us here a great sorrow and some anxious thought respecting the future of the work. We have tried to realize how much keener must have been the sorrow and perplexity in the Bethel Home. How wonderfully the Lord is manifesting his continued care for his work!

We rejoice for our beloved brother that, as the victor crowned, no shafts of the enemy can longer touch him. So noble himself, how such injustices must have pained him! But no murmur of complaint did he utter—only solicitude for the Lord's flock and for the truth. What a picture of sublimity, pathos and heroism was his grapple with problems vital to the Church during those closing days of that precious life of ideal Christian service!

We unite in loving sympathy and appreciation of the added responsibility which has come to you, and assure you that you are remembered in our prayers. We request that you pray for us wisdom, as we seek loyally to cooperate in whatever arrangements the Lord may make for the carrying on of his work.

THE SYDNEY ECCLESIA.—Nova Scotia.

"THE LITTLE FLOCK WILL NOT BE MISLED"

DEAR BRETHREN:—

We realize with you that there is work still to be done in the harvest field; and we rejoice in the preparation which that faithful servant left for the continuance of THE WATCH TOWER for our spiritual nourishment. (Isaiah 21:5, 6) Seeing with what carefulness Brother Russell handled the Lord's work, we cannot do otherwise than remain loyal supporters of this work, until the symbolic waters are divided and we have done all that the Lord has for us to do.

So be assured that you have our prayers, our sympathy and our love as never before. We shall esteem it a privilege to cooperate with you as we may be able. Pray for us, that we may be faithful!

Yours in the one hope of our calling in Christ Jesus,
EVERETT ECCLESIA.—Wash.

"ENDEAVOR TO FINISH OUR COURSE WITH JOY"

BELOVED BRETHREN:—

We are praying that the Lord's blessing may be upon you, giving you more of that wisdom which comes from above, that as a family we may still enjoy sweet communion with each other until our probation closes.

We mourn with you the taking away of our dear Pastor from our midst, through whom we have been richly fed these many years. Although feeling his loss, our hearts rejoice

to see that he was faithful unto death, instantaneously entering into his great reward, as promised in Revelation 14:13. Let us continue to do the Lord's will, that we also may finish our course with joy.

Yours in Him,

CAMBERWELL CLASS.—Jamaica.

SPARED AN IGNOMINIOUS DEATH

DEAR BRETHREN IN CHRIST:—

We desire as a family to express to you our united sympathy in the mutual loss we have sustained by the death of our beloved Pastor, and while assuring you that his absence will be greatly felt by us, yet we realize it must necessarily be more keenly felt by you, who enjoyed his constant personal fellowship.

While sorrowing, yet it is not as those who have no hope, but rather we rejoice that he has entered into his well-earned rest, having faithfully laid down his life for the brethren.

We thank our heavenly Father that his servant, who endured so much reproach for the truth, was spared an ignominious death, which we had anticipated at the hands of the "beast" and his "image" under the direction of the accuser of the brethren; also that he was counted worthy to escape those things coming upon the world.

Our prayers ascend to the God of all grace, that he may richly endow you with wisdom and with the spirit of faithfulness to him, and that you may demonstrate this by loyally carrying out in every particular the instructions left by Brother Russell for the continuance of the work that remains.

While we pray this for you, we also pray it for ourselves, and request your prayers for us to this same end. With these thoughts in mind, we would here like to add that we shall endeavor, to the best of our ability, at all costs and in the strength of the Lord, to support the Society, and to uphold the truths it promulgates, by our hearty cooperation.

We shall be glad to receive three forms of the V. D. M. Questions, which we trust we shall be able to answer satisfactorily. With Christian love and greetings (Heb. 10:23; Rom. 15:4-6),

Your brethren in the faith,

BARBARA, MARY AND RICHARD BEUMEHL.—Scotland.

ENEMIES OF THE TRUTH CAN THROW ONLY DUST

TO THE DEAR BETHEL HOUSEHOLD:—

I wish to add my testimony to the many testimonials you have received from the dear friends so widely scattered.

Our great chieftain has fallen. The firm yet gentle hand so long at the helm lies palsied. The loving heart whose every beat was one of sympathy, is stilled by the hand of death. Yet we sorrow not as those who have no hope. Let us, one and all, resolve to take up the task where he dropped it, and with increased zeal and vigor carry on the glorious harvest work.

The enemies of our beloved Pastor have made no serious effort to answer his arguments, but have found it easier to attack his character, thereby throwing dust into the eyes of the people. Now, however, all is changed, and the pastoral work is, I believe, destined to wake up the people as nothing else has done; and those who in the past have so complacently circulated the vile slanders against our beloved Pastor will have to face the more serious task of answering his arguments.

Beloved, be strong! The yesterdays are past, the present only is ours to labor; and if found faithful, the glorious afterwhiles will be ours, also, when we shall meet and greet our noble Leader. Yea, more; soon the voice of him "who spake as never man spake" before shall speak back to life all our dear dead!

Your brother in the one hope,

C. A. OWEN.—Indianapolis.

"MAY HIS SPIRIT ANIMATE US!"

BELOVED BRETHREN:—

The news of our Pastor's death was a great surprise and shock to us, but we were reminded of Rev. 14:13. We rejoiced to be with him here, may we have an increasing desire to greet him in his glorified estate!

We wish to express to you our great appreciation of the character and work of our beloved Pastor, and to extend to you in this hour of mutual bereavement, our sincere Christian love and sympathy; for while we realize our great loss in his departure, you who were with him most and knew him best will most keenly feel how good it was to have him with us!

We are very pleased to know that the affairs of the Society are so arranged that the work can go right on, and we will remember you daily at the throne of heavenly grace, that the Lord's will may be done. May the spirit of our beloved Pastor animate us more and more to that same faithfulness