

ONE YEAR'S RETROSPECTION

DEAR BRETHREN IN CHRIST:—

It is about a year since I became interested in Pastor Russell's *STUDIES IN THE SCRIPTURES*, having first read his lectures in the San Francisco *Bulletin*, and almost immediately following, I ordered the first volume, and I think the fourth and fifth; then the whole six. I have since had a few of the first volumes circulating, with the hope that they will be appreciated as I appreciate the light. There has been a continual flow of light as I read volume after volume. Am now reading the sixth and still progressing, and anticipate more pleasure, truth and strength as I peruse them again. But all this has not been without its trials. I can now see my own weakness and unworthiness. I can see the pitiful condition of the world, the confusion, the egotism of man. Romans 1:25—what a meaning and what a picture!

A year ago, in my estimation the Bible was not much of a book. I thought it something of a history, but not to be taken too seriously. No doubt I gave my opinion in that way many times, and I had never read it; in fact, I knew nothing about it, but was willing to express my opinion just the same! Perhaps this came from the fact that I was reared a Roman Catholic. In my boyhood days we had Bible History, a book of its own kind, and no doubt for its own purpose.

What a difference in one year! All the years before I began to read *SCRIPTURE STUDIES*, I was aimlessly knocking about, in mental slavery and full of self-conceit. I was seeking truth, and I thought I saw truth in Socialism that was better than our churches of today. In Christian Science, I thought I saw something better than the hell of torment, but could not see how Mrs. Eddy could take what she wanted of the Bible and leave out the rest! I could not see real Christianity in a capitalized Christianity. I mean, I thought Christ's church should be where his people are; and then I could not see anything very definite in Christian Science; yet I was trying to master it when I read Pastor Russell's lectures and began sending for his books. Now I see how logical and reasonable the law of God is—just what it should be! How could a Master Builder be without a definite plan! And how corroborative the Bible is of this wonderful and yet so reasonable plan! The higher critics in their conceit have

caused a world of confusion. I shudder when I think of the blindness in Catholicism. Surely Catholicism is closely related to heathenism! Last-hour repentance is one of the strong points of the Roman Catholic church. That in itself shows the blindness that is upon Catholics; and the others are very much the same.

Sincerely yours in Christ,

C. J. FRY.—Calif.

WILL CONTINUE TO CO-OPERATE IN THE WORK

Resolved, That we feel keenly the loss of our Pastor and friend, but rejoice in the assurance that he is now with the Lord in glory; and that his passing into the heavenly courts has quickened our zeal to press more faithfully along the "narrow way" that we, too, may join that happy throng. And be it further

Resolved, That we hereby assure the faithful officers of the W. T. B. & T. Society of our continued coöperation and hearty support in the advancement of the glad tidings so long as this work is conducted in the manner and spirit as exemplified by our beloved Pastor; and be it further

Resolved, That we will continue to pray for the general interests of the work, that while we cannot now ask God to bless our dear Pastor as we have formerly done, yet we can and will ask him to bless the memory of our dear Brother Russell.

ATLANTA ECCLESIA.—Ga.

"THINKING MORE EARNESTLY THAN EVER BEFORE"

DEAR BRETHREN:—

The reading of the article about the V. D. M. Questions in the June 1 *WATCH TOWER* set me at thinking more earnestly than ever before, what a great responsibility, as well as a privilege, it is to be a servant of the Lord and the brethren. By studying those questions more carefully, I came to the conclusion that I could not have the Lord's approval in letting this opportunity go by to give testimony of what I have learned in the school of Christ, since he has called me out of darkness into his marvelous light.

So, dear Brethren, I kindly ask you to send me one of those V. D. M. Question blanks, so that by trying to answer them, I may show forth his praises. With much Christian love.

Your brother and servant in Christ, C. NOUSEN.—Wis.

LONG-LOOKED-FOR SEVENTH VOLUME

Last winter, under the supervision of the SOCIETY, the compilation of the matter for the Seventh Volume was begun. A short time ago the work was finished and sent to the printer. It was learned that, in order to get the volume out this summer at all on account of other heavy contracts which might later interfere, the publication must be put upon the press at once. Hence it was rushed; and when the printing was about done, it was thought that the volume might be placed in a carton and sent to TOWER subscribers, so that everyone might receive it at the same time; this was done. The price is sixty cents per volume. Increased cost of paper and labor makes the cost of the book more.

Brother Russell often spoke about writing the seventh volume, and one of his last utterances about it was to this effect: "Whenever I find the key, I will write the seventh volume; and if the Lord gives the key to someone else, he can write it"—or words to that effect. Brother Russell's modesty and humility may have prevented him from seeing the key. When you read the seventh volume, you may readily

discover that Brother Russell himself is the key. This volume shows Brother Russell's relationship to the church as the seventh messenger. It is quite wonderful to see how this is shown both in Revelation and in Ezekiel, and both books are herein harmonized.

The SOCIETY feels quite sure that the friends in reading this volume will greatly rejoice and it hopes that the book will be a strength and comfort to the church in the hour of need. To colporteurs and others the price of the volume, in lots of fifty, will be forty cents, carriage added. The SOCIETY hopes that the colporteurs will take up the sale of it quickly.

We take this method of acknowledging receipt of remittances for the volume, and also for orders for it and to give assurance that these will be filled as rapidly as possible.

Orders for Karatol and India paper editions are being entered on the books. These orders will be filled as soon as these editions are ready—about six weeks. Karatol, 60c India paper, leather bound, \$1 postpaid.

THE FAITH-BATTLES OF THE KING'S OWN BRIGADE

"Fight the good fight of faith; lay hold on eternal life."—1 Timothy 6:12.

Paradoxical as it may seem, the church of Christ are the greatest warriors the world has ever known. Yet the followers of Christ are instructed to be peace-makers, to "follow peace with all men," to "live peaceably with all," so far as in them lies. This, however, is on the principle that "he that ruleth his own spirit is greater than he that taketh a city." (Matthew 5:9; Hebrews 12:14; Romans 12:18; 14:19) Nevertheless, this class are called upon to "Fight the good fight," the fight of faith.

In our text St. Paul is addressing only the brigade of the "King's Own," the body of Christ, the consecrated church. As the mouthpiece of the great Captain of our salvation, the Apostle gives this injunction to the loyal soldiers of the cross. It would be wholly out of order for an officer to issue commands to those who have never joined his army, who do not recognize his authority. So it is very evident that the world is not addressed here. This is likewise shown by the

introduction to all the apostolic epistles; for they are each addressed "to the saints in Christ Jesus." St. Paul, as a faithful lieutenant, gives us here the instruction of his superior, the Lord Jesus, the great General-in-Chief of Jehovah's Army.

Jehovah has another great army, an agency which he is now using in this great time of trouble; but the army referred to in our text is composed only of the most faithful soldiers of the cross. It is a picked company of the bravest and staunchest type—the "King's Own." As viewed from the world's standpoint it is not large in numbers; its excellence consists in its quality rather than in quantity. To these the instructions come that the fight is on, and that our great Commander-in-Chief expects each soldier to do his duty, to stand bravely by the colors and bear them up.

OUR BATTLE NOT WITH FELLOW CREATURES

Against whom do these soldiers fight? Against what do they fight? We answer, Our battle is not against our fellow

creatures, nor with carnal weapons. Indeed we can have large sympathy for even our most relentless foes, who, having not been enlightened as to the cause of our warfare, are willing and ready, to the extent that modern civilization will permit, to despitely use us, to persecute us and say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure either by their own prejudice and passion or by the great adversary's delusive doctrines, superstitions, etc. In most cases it is probably both. Hence our warfare is not directed against these; and as opportunity offers we are glad to do them good, "in meekness instructing those that oppose themselves"—set themselves in opposition to us.

When dealing with these, therefore, so far from battling with them and resisting evil with evil, we return good for evil, gentleness for rudeness, kindness for discourtesy, as our Captain has given us instruction. We seek to do good to those who speak evil of us, that thus the eyes of their understanding may, if possible, be opened to discern that there is such a thing as the spirit of love, of generosity and forbearance; whereas they suppose that all are actuated by the same malevolent, bitter spirit, the same spirit of selfishness, that controls themselves.

Our fight is against Sin, the great taskmaster who captured our race six thousand years ago and who has held mankind as slaves from then until now. A few only have burst these bonds of slavery, through the grace of God, and are now enlisted in warfare against this enslaver. Satan, through whom the great taskmaster gained possession of mankind, is also the special enemy of the soldiers of Christ. But our battle is not directly with Satan, nor are we to "bring against him a railing accusation." Rather we are to say with Michael—our great Captain—"The Lord rebuke thee"; and therefore we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist him; we are to resist his influence, his deceptions and his endeavors to mislead us into error and sin.

The Lord instructs us through the Apostle that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places"—the "powers of the air." (Ephesians 6:12-18) Satan, as the great general of the army of Sin, has largely to do with all the various influences against which we battle. It is his cunning, his "wiles," that supervise the battle against us; and since he is a spirit being of a high order, and therefore much more intelligent than ourselves, the contest would be a very unequal one without a still more powerful spirit Leader. But we are not left helpless to battle against superior wisdom and cunning. Our Chief Captain, the Lord Jesus, has conquered Sin, and has been exalted to the highest position in the universe next to Jehovah. So we can confidently say, "Greater is he that is on our part than all they that be against us." Neither Satan nor his cohorts of evil spirit nor all his deluded earthly agents can harm us while we trust in our great Captain and obey his instructions faithfully.

OUR ENEMIES—THE WORLD, THE FLESH, THE DEVIL

The Apostle Paul seems to sum up the agencies through which our great enemy Sin seeks again to conquer us, as three—the world, the flesh, and the devil. All who have the spirit of the world are deceived by the arts of the adversary, Satan, who will endeavor to draw us away from the warfare in which we have enlisted, to draw us back into the world and its vanities. With this spirit of the world we must do battle. It is to be fought against and resisted. We must not permit its enticements, its ambitions, its pride, again to overpower us and bring us into bondage. These we must resist steadfastly; and it is a daily battle.

But the most crucial and continuous part of our battle as soldiers of the Lord is with our own flesh. This is ever with us. Ever since Sin captured mankind in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is to evil, and that continually; and only as we become rid of its binding influences and perverted tastes, desires, ambitions and hopes which sin cultivates, are we able to see matters in their true light and to have even a faint glimpse of our naturally degraded and fallen condition. But our great Captain has redeemed us from this slavery with his own precious blood, has delivered us from the thralldom of Sin; and so long as we keep our eyes of faith fixed upon him and follow wherever he leads, we shall not be reenslaved.

But we must ever bear in mind that we are still tabernacling in fallen, earthly bodies, which have in them the motions of sin. These the Lord leaves with us to practise on and to develop in as new creatures. Consequently while

we are now free in Christ, and with our minds we are serving our heavenly King, and are enlisted under the banner of the King's Son, fighting in his great army corps, yet we are still liable to temptations from without and within; and we must never for one instant trust to our own power or strength to stand. We find ourselves still harassed more or less by the perverted tastes and inclinations of our flesh toward the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

CONSTANT VIGILANCE NECESSARY

Our flesh, though reckoned dead, and legally dead, is actually alive, and necessitates continual watchfulness and prayer on our part. But with the great Apostle Paul we should be able to say: "I keep my body under, and bring it into subjection, lest, while I have preached to others, I myself should be a castaway." (1 Corinthians 9:27) When Satan attacks us, he appeals to these enemies in our own flesh and seeks to encourage these in a warfare against us as new creatures, as soldier of the army of the Lord. It is through our fleshly weaknesses and tendencies that the spirit of the world gains closest approach to us and seeks to recapture us and lead us back into the old slavery.

The new creature is beset, surrounded on every hand, by enemies seeking our spiritual disaster. We must battle—battle for ourselves—battle for our liberty, battle for victory over our own fleshly infirmities and inclinations, battle against the spirit of this present evil world, and against the delusions and snares set for our feet by our wily foe, Satan, who seeks to make evil appear good and good appear evil, and right appear undesirable. No wonder that the Christian soldier is urged in the Word of the Lord to be continually watchful and to have on the "whole armor of God." No wonder he is cautioned against his wily foes, and especially those of his own flesh!

"PRAISE IS COMELY FOR THE RIGHTEOUS"

Thanks be to God for the great Captain of our salvation! Thanks be to God for the great armory of his blessed word, from which we obtain the "helmet of salvation," the intellectual knowledge to protect us from the delusions of our own natural, perverted sense, and from the deceptive wiles of the adversary of our souls! Thanks be to God for the "breastplate of righteousness," the merit of our Redeemer, which covers us and compensates for all our imperfections and blemishes, which protects our vitals from the enemy's darts! Praise his name for the shield of faith, of trust, of confidence in him "who bought us with his own precious blood," of assurance that he who has begun a good work in us will complete it! Praise be to him for the "sandals," the preparation to endure hardness patiently as good soldiers! We praise him for the wonderful "sword of the spirit," the Word of his truth, a weapon both offensive and defensive, by which we can resist our great enemy and slay our internal foes, and "come off more than conquerors through him that loved us and bought us."

We are fighting on behalf of ourselves and on behalf of each other. We are fighting to the death—the death of the old creature—to maintain our liberty and that of each other. The Apostle says: "Ye have not yet resisted unto blood, fighting against sin" (Hebrews 12:4); but we must continue the fight until we have poured out our blood in the glorious cause in which we have enlisted. It is a fight to the finish. We must give no quarter to the enemy, nor seek to spare ourselves. We are not of those who flee to the rear in time of severe conflict. When the battle waxes hottest, there the faithful soldier will surely be found, face to the foe. There are no cowards in these ranks—no ignoble deserters! We rejoice to defend the honor of our King, the majesty of his righteous government.

THE PARTICULAR OBJECT OF THE WAR

There is another feature of our warfare aside from these which we have mentioned. To observe this feature with clearness and distinctness we must take an elevated position and note not only the entire trend of the conflict, which has now been in progress for over eighteen centuries, but also the particular object which the King himself has declared shall be attained by this great war. It is this: Not only the church, but the entire human race, were "sold under sin" by the disobedience of our first parent, Adam. And our great Redeemer, our Captain who bought us with his precious blood, gave his life as a "propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) Thus he purchased the right, not only to release those who are now enlisted as his soldiers, but also to release from the power and slavery of Sin all the slaves of this dread taskmaster.

The great Redeemer has not been prosecuting the work of releasing all these slaves up to the present time, but has been confining his work to the releasing of a special few, a little flock, a small, choice company, that these may be used in the later features of his work as associates and joint-heirs with himself. So all the slaves of Sin who so desire are yet to be delivered through the instrumentality of those who are fighting under the banner of the King of heaven. When their mighty warfare has been finished, these faithful soldiers will be exalted to reign with the King's Son.

What a glorious prospect, what a benevolent ambition is thus set before us in the Gospel, in respect to the future work of all who are now called to be sons of God, joint-heirs with Jesus Christ, and good soldiers in his cause—the cause of righteousness and truth. Oh, how anxious we are that we shall be “overcomers,” that we may inherit these blessed privileges—secure this great boon of association with our Redeemer in his work of blessing “all the families of the earth!”

Inspired by this vision of future glory, let us return to a further consideration of the requirements of this special, select company which the great King has chosen as particularly his own. Every soldier knows at the time of his enrollment that he is sure to see service, and not only in one battle, but in many; and that although there will be times of special fighting, there will never be a time until the close of the war, when there will be a cessation of hostilities. We may desert if we choose, for none are drafted in this army, but all are at liberty to abandon the cause if they wish. None are held in bondage; but true soldiers should be always at their post.

MANY COUNTERFEIT ARMY CORPS

Our Captain desires in this army only those who serve the truth in the love of it, who have a real desire for service. All others are in the wrong ranks, if they essay to join themselves to the King's brigade. The charge to each of these true soldiers is: “Be thou faithful unto death, and I will give thee the crown of life.” (Revelation 2:10) Only in death can we finish our course, and be mustered out of the war.

All who truly desire to be soldiers of Christ must beware of certain deceptions which the great adversary brings forward, by which he would get us into the wrong army, by appearing as an angel of light, as a servant of righteousness, as a fighter in the Lord's cause. He has organized numerous false army corps, into which he endeavors to attract all who learn something of the liberty of Christ and who wish to become his soldiers. In order to make the matter the more deceptive, the adversary carefully guards against any intimation of his relationship with these. Indeed, he puts forth as leaders and under-officers in these various armies as many of the soldiers of the cross as he can get into a deluded condition, that these armies may be the more attractive to those who are seeking the service of the true King.

These armies are not as select as the King's army; but they offer many inducements to soldiers, and attract very many who are really servants of this great enemy of the King, because they promise great rewards and little or no fighting, and a generally pleasant and social camp life. These conditions of enlistment seem so much more favorable than those made in enlisting in the more select army, and on the whole these other army corps are so large, so fine and so attractive in appearance, that many of the soldiers of the cross make the mistake of enlisting under some one of these wrong banners.

The banner of the “King's Own” is emblazoned with a cross and a crown and on the reverse side are the names of the great King and of the great General-in-Chief. The law of this army is briefly comprehended in one word—“Love.” Hence the soldiers who are taking the proper care to be guided into the right company, who have listened with the proper diligence to the King's directions, will make no mistake. If any true soldiers of the King have inadvertently gotten into the wrong ranks, they are sure later to see their mistake; and then they promptly withdraw and join the ranks of the faithful.

A “FIGHT OF FAITH” INDEED

Our text calls this good fight a “fight of faith,” and it is very properly so called; for it is a fight of faith in every particular. It is a fight under an unseen Leader and against an unseen foe. It is only by the eye of faith that we recognize the Captain of our salvation, and only by means of the Word of God do we recognize the wily leader who opposes us. It is a warfare which can be successfully conducted only by earnest prayer and constant watchfulness. If we begin to trust in our own strength and prowess, and forget to look always to our Captain for instructions, we are certain to weaken before

our enemy, and are in continual danger of defeat. But with our eyes fixed on him, and keeping our banner held aloft as an inspiration, we can never fail. We can exclaim with the Apostle: “Thanks be to God, who giveth us the victory through our Lord Jesus Christ!”

This faith which we must have to be true soldiers is not only an intellectual belief in God, but both head and heart—both intellect and affections—must be enlisted. Some have only the head belief. Others have only emotion. But neither of these alone is sufficient. Neither will stand the fiery ordeal. They must abide together if one would endure to the end and win the promised reward. The trial of our faith to which our Lord and the Apostles refer is a trial not only of our intellectual recognition of divine truth, but also of our heart-reliance upon God. In both respects every true child of God will find his faith sorely tried, and as a faithful soldier let him not fail to be armed for the conflict.

If an attack is made upon the intellectual foundation of our faith, we should see to it that we have a “thus saith the Lord” for every item of our belief. Let the Word of God alone settle every question, and let no human philosophies, however ingenious, lead us into error; for if the foundation of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity beat against it. Doubt and fear will cause it to tremble; and when it is thus weakened, the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

“PURIFIED AND MADE WHITE AND TRIED”

But having the doctrines of the Word of God clearly comprehended as a sure foundation of faith, we need also to look well to the superstructure of heart-reliance, which is really in greater danger from storms and floods than is the foundation, being more constantly exposed. The Apostle Peter, another faithful lieutenant in the army of our King, tells us that a tried, proven faith, a faith that has stood the test of fiery ordeal, and has come off victorious in the testings, is very precious in the sight of God. (1 Peter 1:7) Every time we pass through a conflict and still retain, not only the truth, but also our confidence in God, our reliance on his promises, our integrity of heart and of purpose, and our zeal for righteousness our characters grow stronger, more symmetrical, more Christlike; and hence we are more pleasing to our King, who is subjecting us to discipline in this very end.

Then “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.” (1 Peter 4:12, 13) The Prophet Daniel says that in this time—the time of the end of the present reign of evil—“Many shall be purified and made white and tried.” (Daniel 12:10) Malachi the Prophet compares the trials and tests of this time to a “refiner's fire,” and to “fuller's soap.” (3:2, 3) The Word of our God abounds with promises, warnings, and counsels to these soldiers who are valiantly fighting for the Lord and for his truth. Many are the words of comfort and consolation found in this storehouse of treasure for the battle-worn people of God—both in the Old Testament and in the New.

Are you, dear brother or sister, beloved comrade in the army corps of our King, hard pressed on every side with temptations to doubt that our great King thinks upon you? Are you tempted to doubt that his love and care are yours, that his precious promises belong to you? Have you grown discouraged and disheartened? Do the foes seem too many and too strong? Do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? Ah! it is just here that faith must claim her victory! Is it not written, “This is the victory that overcometh the world, even your faith”? (1 John 5:4) Your faith is on trial now. You have been blessed with an understanding of God's glorious truth that few possess, that even the saints of former days did not have. Great blessings and great light call for corresponding faith. Will you rise to the occasion? Will you prove to be a faithful soldier of the cross who will stand the fiery darts of the enemy?

THE BLESSEDNESS OF PERFECT TRUST

Can you doubt that he who cares for the lilies of the field cares for you? Will not he who nourishes and waters them, and who gives them the genial sunshine and the refreshing showers, more surely feed and water and nourish and care for his child? The lilies do not trouble themselves as to whether they shall have what they need for their growth and sustenance. They simply look up to God and receive their needs.

"They do not toil;
Content with their allotted task
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear,
And grow, and smile, and do their best,
And unto God they leave the rest."

A Christian writer has beautifully expressed the proper attitude of the true child of God. He says: "Interpose no barrier to his mighty life-giving power, working in you all the good pleasure of his will. Yield yourself up utterly to his sweet control. Put your growing into his hands as completely as you have put all your other affairs. Suffer him to manage it as he will. Do not concern yourself about it, nor even think of it. Trust him absolutely and always. Accept each moment's dispensation as it comes to you from his dear hands, as being the needed sunshine or dew for that moment's growth. Say a continual 'yes' to your Father's will."

So doing, the soul will surely thrive and grow up into the likeness of the Master, our great Leader and Captain. No sorrow can overtake us except as his dear hand shall administer it. Nothing can come to the child of God by chance. It is blessed to thus yield ourselves wholly to the Lord in perfect trust, confidence and resignation. It brings a peace that none can know who do not place themselves fully in his hands in childlike faith, glad to let him lead where he will. It is a lack of faith that causes a fear to yield ourselves thus wholly to God; and "without faith it is impossible to please him." (Hebrews 11:6) If we really believe in his infinite love for us, and in his infinite wisdom and power, we cannot doubt him.

A NOTEWORTHY EXAMPLE OF FAITH

The beloved Apostle Paul was a noteworthy example of this unwavering faith. He says of himself and of the other Apostles, "Ye have us for an ensample." (Philippians 3:17; 1 Peter 5:3) And noble examples they were of faithfulness, of zeal, of patience, of endurance, of true Christian fortitude and heroism. At the beginning of St. Paul's Christian career, the Lord said of him, "I will show him how great things he must suffer for my name's sake"; and the Apostle was not long in proving the truth of this prediction and assurance. But instead of permitting the prospect of continual tribulation to depress him, he rejoiced in the privilege thus afforded of testifying his love to the Lord. He says: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Spirit witnesseth in every city, saying that bonds and afflictions await me. But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord

Jesus, to testify the Gospel of the grace of God."—Acts 20:22-24.

Hear the Apostle's testimony of his experiences: "In labors abundant, in stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."—2 Corinthians 11:23-28.

Through all these tribulations the noble Apostle never wavered in his faith in God. Daily he pressed toward the prize: fighting, "not as uncertainly," nor "as one that beateth the air." His singleness of purpose saved him from many temptations which come to those who are more or less double-minded. He followed the course which was sure to win, and no other course would win. He did not gaze around upon the objects on either side of him as he ran; but he kept his eyes steadfastly fixed upon the goal toward which he was bending his every energy.

Thus only can we win this prize held out to us by our God, our great King. Faith and trust in the Lord and fullest heart obedience to him are paramount essentials in our winning out in the glorious warfare in which we are engaged. If our faith be of the proper kind we can say with the Psalmist: "I will fear no evil, for thy rod and thy staff they comfort me." (Psalm 23:4) Such, and such alone, can be led of the Lord, in this time when we must walk by faith and not by sight. Such alone will have the confidence to go forward encountering the many oppositions within and without. Dear brethren, fellow soldiers in this glorious war, let us have such implicit trust and confidence in our Lord Jesus, and such entire and glad submission to his will that all the rage of the enemy, all the privations and hardships of the way, all the storms of shot and shell, the weariness of the soldier's camp life, the dreary marches, the fatigue—nothing—shall cause us to desert our great Captain.

Let each of us prove our mettle. The hosts of heaven are looking down upon us. We do not fight alone. Strength all-sufficient will be ours for every day and hour and moment. The battle will be sharp and short. The conflict of the ages is drawing to its glorious close. Victory is certain to all the loyal soldiers. Ere long the enemy will flee in confusion, and we shall triumph through him who leads us and who can know no defeat.

THE BENEFITS OF TOTAL ABSTINENCE

[The first paragraph of this article was reprinted from article entitled "Daniel in Babylon," published in issue of July 1, 1899. The remainder was reprinted from article entitled "Good Purposes of Heart," published in issue of September 15, 1905. Please see the articles named.]

PROPER LIBERTY IN THE ECCLESIAS

There is a certain amount of Christian liberty that we believe the Lord would be pleased to have exercised by the members of each ecclesia. For instance, suppose that a brother were to go to the home of another brother, and a few friends came in to spend the evening. Suppose that one of these should propose to have some secular music or some social games, and that another would say, "No, let us have a Bible study!" We do not think that it would be proper for the host to reply, "We cannot have a Bible study; for all meetings held must be authorized by our class. So we will have some music or games." This would be a narrow view, an arbitrary one. We could see no objection to the holding of a Bible study under these circumstances.

The brother surely would have the right to decide how the evening should be spent in his own home, and to ask some capable brother to lead the study. And as the host, he might properly say, "We will ask in more of our neighbors for another meeting next week. I have been trying to interest my neighbors in these truths, and I shall be very glad to invite them over to hear the truth presented." We think this would be entirely proper.

If, however, those attending the meetings should desire a regular meeting, it should be turned over to the local class of Associated Bible Students, that they might assign this

meeting to a certain evening in this brother's home, if he so desired, or to another home, and might supply a leader. And if certain members of an ecclesia should say, "Let us start another regular meeting," this, we understand, would be improper. They would have a right to start a new ecclesia, but if they did so they would thereby be severing their connection with the ecclesia of which they had been members. This would, we think, be very unwise, except under conditions that made such a course seem a necessity. Thereafter they would have no right to return to the other class and expect to have a voice in its matters, unless they dissolved their connection with the new class. Otherwise, confusion would result.

There must be consistency in all that we do. Those who become members of an ecclesia, by association and by voting in their elections, etc., give up a measure of their personal liberties in order that they may have the advantages of co-operation with others of the Lord's people. But this would not mean such a bondage that we could not have a study in the Bible at any time in our own home or by request in the home of another, without the consent of our class, and that we must therefore spend the evening in some far less profitable way. We are to seek to have the Lord's spirit, the spirit of a sound mind, in all that we do.

THE FIERY FURNACE

[This article was a reprint of that published in issue of July 1, 1899, which please see.]

THE BOSTON CONVENTION

The convention at Boston is now a matter of history. The pleasure of the personal fellowship of the dear friends is past; but it will be a long, long time before the memory of those pleasant and blessed hours of fellowship will be effaced. We have often heard of the hospitality of the New England people; but when to this were added the graces of the Spirit of the Lord which were manifested by many of the dear friends at Boston, our hearts were made exceedingly glad.

They had placed at our disposal one of the finest auditoriums in the city of Boston—Tremont Temple, the home of the elite Baptist Church Congregation of that city. This beautiful auditorium seats about 3,000; but this was only one of the many conveniences placed at the disposal of the Convention. There were reception rooms, consultation rooms, rest rooms, hospital rooms, if needed, with necessary conveniences; chairman's room, president's room, typists and typewriters, musicians and almost everything one could think of to increase the pleasure and to manifest love and hospitality. And the entertainment committee had given such careful attention to the selection of rooms for the visiting friends that the chairman reported that during the entire Convention he had not received even one complaint from any one regarding this department. On the other hand, he had heard many expressions of appreciation and satisfaction.

The opening day, Wednesday, was exceedingly hot, the temperature ranging between 90 and 100. Thursday seemed to be even warmer; but on Friday the hot wave was broken, and during the remainder of the Convention the weather was agreeable—excellent convention weather.

However, the "feast of fat things" which the Lord provides was the chief desire of all those in attendance. Thousands no doubt had been praying for the Lord's rich blessing upon the Convention; and he richly fulfilled his promise that where two or three might be gathered together in his name he would be there, and would fulfil his promise—"Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth to serve them." It was the testimony of all who came seeking a blessing that the Lord fulfilled his promises. Truly he gave "things new and old" out of his Word; and he caused such rejoicing of heart and manifested his presence and blessing to such an extent that many expressed themselves to the effect that they had never attended a Convention where the presence of the Lord seemed to hover more lovingly over every session and to bless each waiting heart!

The Convention was opened promptly on time with an address of welcome by Brother Margeson, chairman of the Board of Elders of the Boston ecclesia. Response was made by Brother Rutherford, President of the Society, accepting the hospitality of the Boston friends, and calling attention to the great privileges which are ours in attending the Convention, with the thought of being in the presence of our Lord Jesus and the fellow-members of the body and of the great opportunity of pressing forward in the race which is now so nearly completed and of the ever brightening hope that we might finish our course with joy. The Convention was then turned over to the chairman. Following was an hour of re-

joicing at a praise and testimony meeting. In the afternoon there was a short praise and testimony meeting, followed with addresses by Brothers Howlett and Graham. In the evening Part I of the CREATION DRAMA was shown; and notwithstanding the exceeding hot weather the attendance was gratifying.

Thursday was called "Our Warfare Day." In the morning a praise and testimony service was followed by discourses by Brothers Thornton and Van Amburgh; in the afternoon a praise and testimony service, then discourses by Brothers Thorn and Rutherford. Part II of the DRAMA was shown in the evening; and again the attendance was good.

Friday was designated as "Consecration Day" and opened with a praise and testimony service, followed with discourses by Brothers Eshleman and Toole; and in the afternoon there were discourses from Brothers Herr, Stephenson and Barker. In the evening Part III of the PHOTO-DRAMA was shown.

Saturday was "Harvesters' Day," and opened with a delightful morning praise and testimony meeting, particularly for the colporteurs and the pastoral workers. Surely it was inspiring to listen to the many account of the Lord's blessing resting upon those labors of love! This was followed by a discourse on baptism by Brother Sturgeon, after which forty sisters and twenty-eight brethren symbolized their consecration unto death by immersion in water. In the afternoon a short prayer and praise service was followed with discourses by Brothers Brenneisen and Woodworth. Brother Woodworth related some interesting incidents relative to the compilation of the Seventh volume, and spoke on the parable of the penny and some other things. In the evening Part IV of the DRAMA was shown to an appreciative audience. This closed the meetings at the Temple.

Sunday all the services were held at the Arena. The day was designated as "Kingdom Day." The morning testimony service was much enjoyed, and was followed with discourses by Brothers Meggison and Macmillan, both of which were much appreciated. The afternoon was intended particularly for the public; and the discourse by Brother Rutherford was on the subject, "Are We at the End of the World?" It was estimated that there were between 3500 and 4000 present. Close attention was given, and many were the expressions of interest. At seven o'clock the love-feast was held, preceded by remarks by Brother Rutherford, encouraging the dear friends to run with patience the race set before them, to hold fast that which they have, to gird up the loins of their mind and to give close heed to that which they had heard, lest at any time they let these things slip. The expressions of appreciation and the good-bys and the Lord-be-with-you during the love-feast were encouraging and uplifting. It is estimated that there were 1100 at the love-feast. The attendance at the different sessions of the Convention averaged from 1000 to 1400. Truly it was good to be there; and all felt that the Lord had surely met with us by the way and blessed us! We trust that each who attended returned to his home more determined than ever to press along the narrow way and to seek diligently to make his calling and election sure. May we have the great privilege of attending the general assembly of the church of the first-borns, which we hope will convene soon!

SOME LETTERS OF INTEREST

ANOTHER NEW REJOICING READER

DEAR BRETHREN IN CHRIST:—

For the past few months I have been a very earnest student of STUDIES IN THE SCRIPTURES, and words will not express my joy and delight in this spiritual food that they show me in the Bible.

One day last Spring, as I entered one of our leading stores, a group of men, including our Baptist minister, several of our leading men in business and politics, and also an escaped missionary from Armenia, were having a very animated conversation about God and why he would allow this terrible war to go on. The superintendent of our Presbyterian Sunday School said, "The Bible says that God repented that he had made man, and I think it is too bad if human beings have got to suffer for God's mistakes."

Not one of the other men offered one word in God's defense, and as I could not help hearing their conversation,

my heart just ached to step up and say, "Excuse me, gentlemen, but God does not make mistakes."

I am just a common farmer's wife and my natural modesty and timidity held me back, and besides I was very young in the truth then. But I know it was not fear that held me back, for if it had been a group of women, I know I should have spoken.

Just before this, in the same store, the proprietor of the store and our Methodist minister were having a similar conversation as I entered, and I saw that the storekeeper's heart was very much troubled, and that neither the Methodist nor Baptist minister could help him any or offer any explanations of the troublesome times we are passing through.

As soon as I could I had a quiet talk with him alone in the rear of his store, and got him to promise to read the first volume. He kept it on his desk in the store, and soon after he told me that it had disappeared and could not be

found. I said to never mind, I only hoped it had gone where it would do some one good, and I then took him my copy in cloth of Vol. 2, as he seemed very much interested in Christ's second coming.

Your sister in Christ, ALLIE J. JACKSON.—N. Y.

DAILY PRAYING FOR HUMILITY AND—DEATH TO SELFISHNESS

DEAR BRETHREN IN THE ONE HOPE:—

I have received the answers to the V. D. M. Questions, which you so kindly went over for me the second time; and words cannot express my rejoicing that I have received the 85% required to pass this examination. I truly believe that this is the Lord's work and one of the ways of proving his saints. I appreciate your kindly suggestions on the questions as numbered, and also in the reading of the six volumes at least twice; and with the help of the Lord I intend doing this as soon as I can; for I realize that we are living in a time when we need the whole armor of God to withstand the fiery darts of the great adversary, who is seeking every day to deceive the Lord's little ones. Each day I am seeking to be more humble and to keep self out of sight and to grow more in the knowledge of the Lord and in the graces of his Spirit.

Accept of my love and my heart's thanks for your kindly labor of love in giving me a second chance in examining my answers to the V. D. M. Questions. I feel the Lord's approval now in speaking the glad tidings of his glorious kingdom, which we believe is so near at hand.

With much Christian love, J. M. MOUNTFORD.—Va.

THE PASTOR'S VOICE IN HER HOME

DEAR BRETHREN IN CHRIST:—

In regard to the Angelophone, I am well pleased with it, and so glad to have our dear Pastor's noble voice in my home, as we long so much to hear him lecture and to see him as he was—so good, loving and kind to all.

We are the only ones in the truth in this part of the country. My husband and his brother's family came here seven years ago from Eastern Tennessee. Our Uncle got some truth literature. As he was a Baptist minister, he preached it at once. He stood severe trials for the truth's sake, and was faithful unto death, which came a year ago. We feel that he is with Brother Russell in glory.

Yours in hope, MRS. CORA WILMOTH.—Mo.

DEVOTED LOVE FOR DEAR BROTHER RUSSELL

DEAR BRETHREN:—

I wish to extend to you all as a family my deepest sympathy in your great bereavement, which has befallen you in the loss of our dear Pastor Russell. The sad intelligence of our Pastor's passing away was a great shock. I was greatly overcome. My husband and I devotedly loved Brother Russell. We could not help it, for he had done so much for us. He was the means of opening our blind eyes. His Bible helps gave us a more beautiful and harmonious understanding of God's great plan of the Bible. Praise the dear Lord for it all!

My husband was one of our dear Pastor's first friends. This was in the year 1886. Brother Merrill passed away Feb. 8, 1915. He went "in a moment, in the twinkling of an eye." He passed away very peacefully, at our cozy home, in his easy rocking-chair. He wanted to go that way. I am all alone, as far as truth people are concerned, and isolated. Thank God I have the truth, and am happy in believing the Bible and believing in God and in his Only Begotten Son—not in human traditions.

My husband was the means of bringing me into the truth, and he was one of the dearest men on earth. We were mutually agreed in believing the Gospel story. My husband was wholly the Lord's. One could see the Christ-like spirit in his countenance. He was so devoted to God and to Christ, thoroughly rooted and grounded in God's plan of salvation! His life was pure and spotless.

When I was married I was a Methodist—didn't know there was such a person on earth as our beloved Pastor Russell. I soon came into the truth when I heard the "glad tidings of great joy." Our beloved Brother Russell—oh, how my loved one and I loved him! We loved every sermon and message that came from his pen—could not live without our dear Pastor's sermons. God and our Savior came first in our hearts, and the plan of salvation.

The grace of God is sufficient for us all in every time of need. My loved one saw our dear Pastor. I never did, but have his photograph. Praise the Lord! I have all the STUDIES, WATCH TOWERS and sermons! Please read this letter to the Bethel family to show them my sympathy for you all. I am looking forward to that great day when I shall go to meet my heavenly Father, my Savior, my loved

one, our dear Pastor, and all the dear ones gone before. Love and sympathy to all the brethren and sisters from

Your sister in Christ, MRS. ALICE MERRILL.—Vt.

DEEP APPRECIATION OF THE TOWER

PRECIOUS BRETHREN IN CHRIST:—

Greetings in the sweet name of Jesus! I have been feasting this morning on the April 15th WATCH TOWER. My! those articles are so good that my heart could not help but thrill with joy! Oh, how good our heavenly Father is! What a glorious feast the dear Lord has prepared for me! Truly it is a feast of fat things! It is actually just what I need that always comes out in THE WATCH TOWER.

"Jesus Anointed at Bethany" is truly a sweeter article than honey. It made my heart leap with joy. Yes, I do want to be more Christlike. Yes, I want to be like "the servant of all," while it is day.

"The Christian's Duty in Time of War" was also a solving of a question in my mind. Those letters of the saints were an encouragement. It makes me put more energy into the battle when I see others doing the same. Be assured, loving brethren, that I appreciate your ministry of love for God and the brethren and that I do remember you at the throne of grace. Praying God's blessing upon your noble efforts, I remain, with much Christian love.

Your Greek brother, GREGORY SAKATOS.—Ohio.

A VOICE FROM IRELAND

DEAR BRETHREN:—

The members of the Belfast ecclesia desire to express their deep sympathy with the dear brethren of the Bethel family at Brooklyn in the passing beyond the veil of our dear Pastor. We hasten to assure you of our loyal co-operation in the harvest work; and we pray always for you all, that the Lord may continue to bless and guide you.

We are looking forward to engaging in the pastoral work without delay and are rejoicing in the privilege. We remain, dear brethren,

Your fellow-servants in the Lord,

BELFAST ECCLESIA.—Ireland.

"WHY DID HE NOT TELL ME?"

MY DEAR BRETHREN:—

Explanatory of the enclosed, I submit the following: About the year 1890 a friend put the volumes of MILLENNIAL DAWN in my hands, but he made no comment as to what they contained other than that they were a work on pre-millennialism. I had never heard of Pastor Russell and, therefore, was not interested in the author. At that time I was an elder in the church and my time was so fully occupied that I did not open the books, not imagining they were very different from other works. Why did not my friend tell me?

Later, I worked in an office with a Bible Student, but he never opened up on me. Once or twice I heard him use the expression, "The truth," and immediately I sized him up as being of "the home of truth" or "new thought" cult. As I had no use for the cults that repudiated the ransom, I had no use for him from a religious standpoint. He never let me know his religion was different. Why did he not tell me?

Still later I was brought in contact with one whom I subsequently learned was a pilgrim. Even he did not broach religion to me, and when I learned he was a Bible Student, I did not know that meant anything different from the general run of beliefs. Why did he not tell me?

Later still I attended now and then the Sunday services of the Bible Students, but always happened in when some ordinary Bible theme was being presented and, therefore, did not know even then that there was a difference. I did not read the literature, for I supposed it to be of the same nature as the discourses, and why take time from the reading of my Bible?

Finally, a friend of mine, a Presbyterian elder, joined the Bible Students and he told me there was a difference. Then the PHOTO-DRAMA OF CREATION came along, and I knew there was a difference. I prayed, "Lord, that which I see not, teach thou me." (Job 34:32) And my eyes were opened wide. Immediately I consecrated and symbolized my consecration at the very first opportunity, which chanced to be at the same time our dear pilgrim-brother R. O. Hadley was baptized—October, 1914.

I believe I would have welcomed the truth at any time had I but known there was a difference. As it is, I have lost a lifetime of opportunity for harvest work.

Because of my experience as here narrated, it is my purpose to let my friends in the nominal church know there is a difference and a delightful and blessed difference!

LEW ANDERSON.