

pleasure in seeing that they get them. With all best wishes I beg to remain

Yours very sincerely, CLARENCE E. SPAYD.—*Brooklyn.*

#### DEEM IT A PRIVILEGE TO COOPERATE

DEAR BRETHREN IN CHRIST:—

On this, the occasion of the passing beyond the veil of our beloved Pastor, we desire to assure you of our resolution to continue, by the grace of the Lord, faithful even unto death. We deem it the highest possible privilege at the present time to be allowed to co-operate with you in the further spreading of the glad tidings of the kingdom.

We are rejoiced to know that the work of THE WATCH TOWER BIBLE AND TRACT SOCIETY will continue. Our prayers

shall ascend daily to the Throne of Heavenly Grace on your behalf.

KAMSACK ECCLESIA.—*Sask., Can.*

#### EAGER TO COOPERATE FULLY

DEARLY BELOVED BRETHREN:—

We are real anxious to let you at Headquarters know of our earnest desire to co-operate fully with you in the harvest work yet remaining. The class voted unanimously on this question.

We seem to be so much nearer now to one another—more oneness in mind and spirit. We are so glad for this! We thank our heavenly Father. Express to us at any time even your smallest desires.

COLUMBUS ECCLESIA.—*Ohio.*

## BATTERING DOWN THE WALLS OF HELL

"What Say the Scriptures About Hell" (Hz). WATCH TOWER form, is 5c per copy, or 2c each in lots of 50 or more. This WATCH TOWER continues to be in great demand. It treats every text in which is found the word hell and dispels the fear

which many entertain respecting the erroneous doctrine of eternal torment, while pointing out the punishment set forth in the Scriptures for the incorrigible, namely, "The wages of sin is death; but the gift of God is eternal life through Christ."

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No. 2

## GOD'S SPECIAL GIFT TO HIS CHILDREN

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?"—Luke 11:13.

Comparatively few have realized the value of this heavenly gift of the holy Spirit, and few have possessed it. The begetting of the holy Spirit, which first came on Pentecost to those who were to constitute the church, is necessary in order that we may become children of God. One cannot become a Christian by the mere study of the Bible. Indeed, we must be begotten of the holy Spirit before we shall be able to understand the Bible, to apprehend the deep things of God. The begetting of the holy Spirit is something that we cannot explain, something that nobody can explain. If God had wished us to understand this miracle of grace, doubtless he would have made it sufficiently plain in the Bible.

But we know from the testimony of the Word, corroborated by our own experience, that there is a begetting of the Spirit, a supernatural start of a new life in those who consecrate themselves to God. In referring to this beginning of the new nature, the Lord uses a figure of speech, illustrating the matter by something that is well known to the human family. We know that it is not a mental power in man that begets a human life, but that it requires a direct impartation of the spirit of life originally received from the Creator, before an individual life can begin. And so it is with the spiritual child of God. There must be a direct impartation of the holy Spirit to start the new heavenly life.

We are not to think of this start as being something great or large in amount; for as a matter of fact, the beginning of the new life is small. But it must be there. The Christian may not be able to point back to anything like an electric charge as the beginning of his Christian life. A few people have made such claims, but we think this is a mere hallucination of the mind. God used a special outward manifestation at the begetting of the Lord Jesus with the holy Spirit, in order that John the Baptist might make a declaration of what he saw in the case of the first member of the church, and that we might know. There was also an outward demonstration at Pentecost, and in the case of Cornelius and his family, the first Gentiles to be received into the church. But these were for a very special purpose, as heretofore shown. As respects all the others of God's family, we are inducted into the body of Christ, which is the church, without any outward manifestation. But when we have met the conditions, we do not doubt our acceptance. We receive it all by faith in the Lord's Word.

#### NECESSITY OF FEEDING UPON THE WORD

This begetting of the holy Spirit, then, which has a small beginning, shortly after manifests itself as the new creature feeds; just as the germ of life in the human being must be fed, must gradually grow, develop and become stronger, and thus manifest its individual life. If the new creature does not feed upon the Word of the Lord, it will grow weak and sickly, and eventually will die. We have known some who have been for twenty years consecrated to the Lord, and who are still babes in Christ, because they have been stunted in their development through insufficient or improper feeding and exercise.

God did not wait for us to come voluntarily into his

family. Indeed, no man can come unless he has been invited by the Lord. Whoever has received the Word of truth intelligently, and is drawn by it, has an invitation. If he responds during his "acceptable time," if he accepts Jesus as his ransom and presents himself fully to God, he is begotten of the holy Spirit. Then he is to grow through "eating" the truth, through studying the truth, through applying it to his own life. We should store our minds with the Scriptures, so that in each of our experiences these Words of Life will be there to give us in increased measure the Spirit of the truth, that we may grow strong in the Lord as the various trials of life come to us, and thus we may be sustained by the Spirit of the truth.

#### WHO MAY PRAY FOR THE HOLY SPIRIT

With the thought of the primary work of the holy Spirit in mind—namely, the work of spirit-begetting—let us now consider our text. Our Lord had been suggesting to his disciples the thought that a good parent, if asked for a fish, would not give his child a serpent, or if asked for bread, would not give a stone. Jesus would have his disciples consider how they would act as parents, so that they might the better realize what God's attitude would be toward any whom he received into his family as his children. Then the words of our text followed: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him!" That is to say, if you who are imperfect, who have largely lost the likeness of God as a race, still so realize the responsibility of parents to their children that you would not do your children harm when they come to you for something good, much more would the heavenly Father not do harm to his children, but good, when they come to him for a blessing.

Then our Lord Jesus specifies the particular blessing for which we should ask—God's holy Spirit—not using vain repetition, as do the Gentiles, those who are not the Lord's true children, and who are not instructed to pray to Jehovah. With many, the prayers go up in a merely mechanical way, as by machinery—in some nations by literal machinery. The Chinese have a praying-wheel which they turn around and around, and thus repeat the prayers. They are shrewd enough to know that thus they can say the prayer more often than with the lips. Such is not the kind of prayer that the Lord will receive.

God's children have instructions from his Word on this subject of prayer. They are to come to the Father according to these instructions, not doubting his love, his wisdom, and his power. They are to come with full confidence in him as their Father, asking for the things for which he has bidden them to pray. Their trust in him should be so absolute that they would know that he is ever seeking their very highest blessing, that all his instructions and leadings are to this end, and that he withholds nothing that would be for their good.

But before any one can come to God in the sense here referred to, he must take the definite step of becoming a child of God. The world are not children of God; for that relationship was lost when Adam became disobedient. By dis-

obedience he was cut off from sonship, from fellowship with the heavenly Father. He lost the spirit of God—the mind, or disposition, of the Lord—which all beings created in the image of the heavenly Father possess by nature, so long as they retain that image unblemished. After his fall Adam became imperfect in all his powers; and this imperfection increased until death fully claimed him.

Thus all of Adam's posterity, through hereditary imperfection, have gone further and further from God, being alienated "by wicked works." But God has made provision by which eventually all who desire may come back into relationship to him as children. His provision is our Lord Jesus Christ, and the work he will do for mankind. During the Gospel age our Lord has been doing one part of the work, that some may come immediately into relationship with God and enjoy all the favors of being his sons. Another part of his work our Lord will do during the age to follow this—the Millennial age—when all the world, every son and daughter of Adam, will be permitted and assisted to regain this lost sonship, if they will. It is for the benefit of mankind that the church class is being called out now, in advance of the world's blessing. God is fully content with the arrangement which he has made. He has no desire to urge anybody to come into the enjoyment of his present and special blessing. He desires, on the contrary, that none shall come except those who really have the heart desire for his favor and fellowship.

#### GOD NOT PINING OVER THE WORLD

So far as the Gospel age is concerned, God has purposely made the way an especially narrow one, in order that he might during this age make a selection of very earnest followers of Jesus, who would have his mind, his spirit, his disposition. During the next age he will do away with the narrowness of the way, and there will be a great highway cast up. However, there will still be tests upon the people, conditions of attaining relationship to God. God does not purpose at any time to be in relationship with those who do not wish to be in relationship with him.

We should by no means have the thought that God is grieving because all mankind are not praying and going to church. Nothing of the kind! God's happiness is not dependent upon man or man's doings. The Almighty has not a particle of anxious concern about those who are not now in relationship with him. He is not calling all the world at this time. He merely concerns himself for those who desire to avail themselves of his present arrangement, that they may be his children, with all their interests provided for.

The child of the Lord is instructed to ask for the blessings which the Lord has for him. The Lord wishes His children to make a formal request for the blessings they need, in order that they may realize their need of the gift. Whoever does not realize his need would be little blessed by receiving from the Lord. Our heavenly Father desires that we should fully feel, desire, crave, what he has to give, before it comes to us, that his gift may prove of real and lasting benefit.

The Scriptures have limited us in regard to the things for which we may ask. We may ask for nothing contrary to God's will. To do so would show that we are not in accord with the heavenly Father. The very terms and conditions of our being received as his children were that our wills should be fully submitted to his will. If, then, we ask for things for which he has not told us to ask, and which he does not wish to give us, our course proves that we have a will in opposition to his or that we have not studied to know what is his will. And if we have not studied to know his will, it shows carelessness and a lack of loyalty to the Lord. To ask favor at his hands when we are not seeking to know what he would have us do, and hence are not doing it, would be presumption. So we should be very careful to note what our Father is pleased to give us, that we may ask the things pleasing in his sight.

#### GOD'S PATIENCE WITH "BABES"

But the Lord is very merciful with "babes in Christ"—those who have partaken only of "the milk of the Word," and not of the "strong meat," and hence would not know the things to ask for. He is patient with them, sympathetic, and in such cases takes the will, the heart intention, instead of the words. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, for he maketh intercession for the saints according to the will of God." (Romans 8:26, 27) That is, God accepts our minds, if we are wishing for right things in our hearts. If the holy Spirit, the holy mind to which we are begotten, longs for the Lord's spiritual blessings,

God will give us those things, and not the things we may be asking for with our lips.

We have known of some good Christian people, sincere in heart though poorly instructed, who would pray fervently that God would baptize them "with the Holy Ghost and with fire"—not appreciating the meaning of their words, not seeing that a baptism of fire would have a destructive influence and would be injurious to them. Those who thus pray do not understand John the Baptist's words, do not realize that it was the disobedient and unfaithful Israelites who were to receive the baptism of fire, while the faithful would receive the baptism of the holy Spirit, at Pentecost. But the Lord mercifully accepts the minds, the hearts, of these his children, and not what they say.

The Lord indicates that his true children may always feel confident of receiving what is for their highest good. We are to realize that the Lord knows far better than we do what we need. The Master taught us to pray, "Give us this day our daily bread!" There is no intimation of what kind it would be, whether the food was to be little or much, very plain or not so plain, whether it would be what was pleasing to the palate or otherwise. We are merely to ask him to give us what is best in order to our greatest benefit as new creatures. If this means suffering in the flesh or the impoverishment of the human body, well and good, for this body is consecrated to death, and we are glad to lay it down according to the Lord's choice for us.

But there is one thing for which we may pray and be sure that in so doing we are asking in harmony with God's will; and that is, the holy Spirit. But even here many do not really know what they ask; for there has been a great misconception as to what the holy Spirit is. Many of God's people are sadly confused. They think that the holy Spirit is a person, who will personally come into them, and into perhaps millions of others. This subject has been greatly beclouded. We are only beginning to get out of the fog. We need to study God's Word more and not be too confident as to our own conceptions.

#### "HOLY SPIRIT" A BROAD TERM

In asking for more of the holy Spirit as Christians, we are asking for more of the mind of the Lord, the disposition of the Lord. The term "holy Spirit" has a broad significance. It means the power or influence or energy of God; it also means the mind or disposition of God. We know that God has an invisible power that he exercises. Holy men of old spoke and wrote as they were moved by the holy Spirit, the holy power of the Lord, God's energy or influence. God has given his sons an enlightenment of mind, a supernatural illumination, which throws a light upon the Scriptures of the Old Testament and the New Testament. Thus we gain a good conception of the purposes and the mind of the Lord, that which the holy Spirit of God has placed in his Word.

Now since the holy Spirit placed the light in the Word of God, it is there for a purpose. That purpose is that earnest hearts might know how to find the Lord and might feed upon the Word, and by feeding upon it might become partakers of the holy mind, disposition of God. Those Christians who neglect the Word of God do not receive from it this holy Spirit, this holy mind, and the heavenly light becomes dim. But those who feed upon the promises of God, the instructions of God, appropriating these to themselves, become strong in the Lord and in the power of his might. They receive more and more of this holy Spirit which God has put in his Word. It is his Spirit, his truth, the divine power exercised thus by him. So the Christian receives God's Spirit in the sense of receiving the divine begetting and illumination, in the sense of receiving holy power, energy, and in the sense of receiving the holy disposition of the Lord.

#### MEASURE OF THE HOLY SPIRIT VARIOUSLY INCREASED

This Spirit of God may be increased in us by other ways than by the direct reading of the Scriptures. For instance, some children of God, guided by his holy Spirit, the Spirit of the truth, may write some beautiful hymn, and into this hymn may incorporate so much of the truth of the Scriptures, so much of its spirit, that the mere singing of that hymn, or the reading of it, may give us an additional measure of the Spirit of God. It is none the less the Lord's Spirit, though it is transferred from the printed page into the individual life. It is the coming of the truth and its spirit and power into the heart and life that constitutes the light.

As the child of the Lord receives individually the Spirit of the truth, in that same proportion he becomes a burning and shining light. As the holy Spirit is from the Father and through the Son, so this holy Spirit is in the church, and shines from them upon the world. But the world comprehends not the light. Sometimes they think it is hypocrisy—sometimes

one thing, sometimes another. But no matter. It is ours to show forth the praises of God. And some few will hear, and will take knowledge that we have been with Jesus and learned of him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and from the lives of God's children, it does not come to them without divine assistance in the matter. For instance, while studying the Word of God, we may be in touch with the spiritual channel of heavenly communion—namely, prayer; by which the child of God may tell the Father of his feelings, sentiments, etc., even as God through the Bible tells his children his sentiments. Thus we receive an increase of the holy Spirit through the act of prayer. In our appeals for forgiveness, etc., we are reviving in our minds the Spirit of God; and this holy Spirit comes to us more richly as a further comfort and assistance in the good way. We call to mind the divine assurance, "Like as a father pitieth his children, so the Lord pitieth them that reverence him"; and so we come to the throne of heavenly grace to obtain mercy and find grace to help in every time of need. As therefore the needy one comes, he receives more of the holy Spirit.

There is still another means by which the heavenly Father gives his children of his holy Spirit, and that is through his providences. While we know not, of ourselves, the things we should ask for as we ought, we know from his Word that we may always ask for more of his holy Spirit and the fruits and graces thereof. But we may not at first realize how these can best be cultivated in our hearts. We have the instruction in the Bible that we are to put on meekness, self-control, gentleness, patience, long-suffering, brotherly kindness. Yet while we know this, there is something more that we need

—experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble into some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the means by which we are to attain the necessary heart and character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God,  
Come, fill our hearts and minds with rich intent!  
Illuminate, instruct, and guide our wills,  
That they may with thy mind be fully blent.  
"By words divine that point the heavenly way,  
By discipline's hard hammer, or by strain  
Of heavenly music winged with pleading prayer,  
By sunshine bright or dreary days of pain,  
"Lead thou us on! This narrow, rugged path  
We cannot keep alone; but led by thee,  
The way grows luminous and sweet and fair,  
Each earthly bond is loosed, and we are free!"

## CONVENTION AT PITTSBURGH

### ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January 6 and 7, was a season of blessed fellowship. When the Society began to make arrangements for the annual election of its officers, required by the charter to be held at Pittsburgh, on January 6, it was thought well to have a convention in connection therewith, and a two-days' convention was then arranged.

This was the first convention held by the Society since the death of Brother Russell. As was expected, the spirit manifested by the friends in attendance was excellent, giving evidence that all had been living very near to the Lord. The attendance on Saturday, the 6th, averaged about 600, and sessions were held in Carnegie Hall, North Side, Pittsburgh. The addresses by Brother Ritchie and Brother Hirsch were much enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, opening at 9:45 a. m., with the Bethel service and followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of the public being present. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The evening address by Brother Van Amburgh was greatly appreciated and was followed by a love feast, participated in by about 500.

### THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of officers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year. Much interest was centered in this election by friends throughout the world. Brother Russell had held the office of President from the organization of the Society, in 1884, to the time of his death. Approximately 150,000 votes were represented in person and by proxy. The session was opened by Vice-President Brother A. I. Ritchie with devotional services. He stated that the first work would be the appointment of a Committee on rules and regulations. As it would take a little time for the Committee to complete its work, four o'clock in the afternoon was set to hear its report. It was nearly five when the Chairman called the meeting to order. The report of the Committee was read and adopted by the convention.

The next order of business was the nomination and election of a President. Brother Pierson, with very appropriate remarks and expressions of appreciation and love for Brother Russell, stated that he had received word as proxy-holder from friends all over the land to the effect that he cast their votes for Brother J. F. Rutherford for President, and he further stated that he was in full sympathy with this and therefore

would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that the Secretary of the convention be directed to cast the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the Chairman was requested to cast the vote of the convention for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that the Lord had directed their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full to overflowing. You will bear me witness that I have not in any way sought the office of President of this Society. Up to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to his will. To him alone is due all honor and glory.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world

soon shall know. It is a great privilege to be one of its officers. I am mindful of the great responsibility resting upon the one who attempts to fill the office of President. I am especially mindful of my inability to measure up to the full requirements.

"One who follows a great man in office always finds it a more difficult task to fill the office than it was for his predecessor, due largely to the fact that his acts are measured by the high standard set and maintained by the great man who preceded him. Brother Russell was truly a great man, because especially fitted for the use to which the Lord put him. No one can fill his place. While I am fully conscious of this fact, yet I realize that through Christ Jesus who strengtheneth me, I can do all things that it is his will I shall do. I will therefore attempt, by his grace, to continue to make known the glad tidings of Messiah's kingdom, which Brother Russell did as no other man has done since the days of the Apostle Paul. The policies which Brother Russell inaugurated I will attempt to carry forward. Brother Russell was deeply convinced that there is a great work yet to be done; that the Jordan must be smitten; that the people must know of the kingdom message, and that the Lord will use his people to give much of this knowledge to the world before

the kingdom is fully established. No doubt there is yet much work for you and for me to do.

"In the performance of the duties of President I shall feel more keenly than ever that I am your servant. It is my desire to serve faithfully. I will need, and therefore ask, your united prayers, deep sympathy and unqualified co-operation. I believe that I shall have such. You will have my prayers and love and sympathy.

"The year past has been a very eventful one. The year opening may be even more eventful. Let us feel therefore not in the least discouraged. He who has thus far led us will continue to lead us. Let us have brave hearts, ready minds and willing hands, trusting implicitly always in the Lord, looking to him for guidance. He will lead us to certain victory. Renewing our covenant with him today, united in the holy bonds of Christian love, may we go forth proclaiming to the world, 'The kingdom of heaven is at hand.' 'He that reapeth receiveth wages.' Let us do our part in the reaping faithfully while the opportunity is here. Be strong, be brave, be loyal! May his blessings be upon you who are here and upon the Lord's children everywhere! Thanks be to God that he has permitted us to be members of such a favored company!"

## FIRST DISCIPLES OF THE LORD JESUS

[This article was a reprint of that entitled "We Have Found the Messiah," published in issue of January 1, 1905, which please see.]

## JOHN THE BAPTIST AND JESUS

[This article was a reprint of that entitled "Witnessing for Jesus," published in issue of December 15, 1904, which please see.]

## DESTRUCTION OF THE TWIN MONARCHS

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans 6:6.

The Apostle Paul in his epistles represents the world as being under an evil reign of Sin and Death. (Romans 5:12, 14, 17, 21; 6:12; 1 Corinthians 15:26.) He presents the matter as though these were Twin Monarchs. Sin and Death have been reigning over the world for six thousand years. Sin binds and fetters mankind, and finally turns them over to Death. Under their blighting reign thousands of millions have gone down into the tomb, mentally, morally and physically degraded.

It is not in our power to destroy these great monarchs. They can be destroyed only by the One who has been given all power. This great One can rescue all mankind from Sin and Death and lift them out of their misery and degradation up to purity and life and happiness. Eventually he will fully destroy these great enemies. Then Sin and Death will be no more.

### CALLING OUT THE VOLUNTEER CORPS

During this Gospel age God is calling for a volunteer corps of brave soldiers, who have his Spirit and will fight a good fight against sin—a good fight on the side of truth and righteousness. These are called into this great warfare. Whoever is following Jesus, the great Captain, is a soldier in this special corps of volunteers. These are the chosen band of Gideon. We who have answered the call are expected to show our loyalty to our great Leader and Head.

We must first make a full consecration of our lives to God, in order that we may be begotten of his holy Spirit and become new creatures. It is our love for God and for righteousness that leads us to hate iniquity and to walk in the footsteps of our Leader, Christ Jesus. After having been as aliens adopted into God's family, begotten as sons, as members of the body of Christ, we have a new relationship to him, and any sympathy for sin would be so much of disloyalty to our Captain. Hence we are bound, as true soldiers of the Lord Jesus Christ, our Gideon, to fight a good fight against sin.

Our old man, our human nature, which otherwise would have been made just and perfect in the Millennium, we have surrendered voluntarily to a sacrificial death, just as Jesus surrendered his human nature. This old man of ours is covered by the imputed merit of Jesus Christ. Our Lord says, "Now ye are clean." The Apostle in enumerating the works of the flesh practised by the world, says, "And such were some of you, but ye are washed, ye are sanctified, ye are justified." The new creature is that which is begotten of

the holy Spirit and is to develop to completion, and the creature that must be killed is the old man. Much of our battle with the giant sin is within. And not only so, but we must remember that our old man, justified, is our sacrifice. But while we are laying down this sacrifice, consuming it day by day, the merit of Christ's righteousness covers our flesh, so long as we are loyal to God. And we must keep this sacrifice on the altar until it is completely consumed.

### CRUCIFIED WITH CHRIST

Our Lord was crucified in conjunction with the divine arrangement. He did not die a sinner, but he died as the Redeemer of men. And so our human nature goes down into death, not as a sinner, but as a justified creature, by God's arrangement. The Word declares that we are to be dead with Christ, to suffer with him, to be crucified with him. This does not mean that our new minds are being crucified. It means that as our Lord as a man was crucified as a sin-offering for the world, so we as his members have died as men, sharing in this crucifixion of Christ. We are already reckoned dead; but the natural process is now going on, and will not be consummated until these bodies have been actually laid down in death.

So the sufferings of Christ, the crucifixion of Christ, in this larger sense of the word, have been in process all through this Gospel age. The sufferings being completed, the glory and honor and the change to the divine nature promised to the "more than conquerors" will take place, and the purchase-price for the world will be applied.

What is the end of this crucifixion of each member of the church with his Lord? The Apostle states it in our text. It is in order that the body of sin may be destroyed. Sin once ruled within us. But he has been dethroned. His power over us has been destroyed. Sin is the great giant that has been ruling the world for six thousand years, in conjunction with Death. These giants have made a terrible reign of suffering, but they are about to be vanquished. The church is now suffering with Christ. And if we faithfully suffer with him unto the end, we shall reign with him and bring about the destruction of sin and death, which will be accomplished in his Millennial reign.—Romans 5:17; Revelation 3:21; 5:10; 20:4-6; Daniel 7:22; Psalm 149:6-9.

"That henceforth we should not serve sin." We as the Lord's people are delivered from this reign of sin. We are no longer under bondage to sin. God counts us as having passed from death unto life, from sin unto righteousness. We

are new creatures, and he does not hold us responsible for the unintentional weaknesses of our flesh. We are covered by the imputation of our Savior's merit. This merit was imputed to us for past sins, and also covers us now, as a robe, because of our imperfect bodies. It avails for us as we shall need and call for it for daily shortcomings. We do not serve sin any longer. We are now set free from the one who was our taskmaster.

The Son has made us free. He has made us free by faith. We shall be made free in the absolute sense when we receive our resurrection "change." We read respecting the new age that the groaning creation shall then be delivered from the bondage of corruption [Sin] into the glorious liberty of the sons of God. (Romans 8:19-22.) The world will be delivered from sin and death actually during the thousand years, by their flesh being restored to perfection and their minds restored to the image of God. But as the church of Christ do not receive this full deliverance now, except by faith, they must wage a constant warfare against entrenched foes within as well as foes without. This warfare calls for great courage and determination, in the strength of our great Captain. How

many of us will be of the noble "Gideon's band"?

"Count me the swords that have come."  
'Lord, thousands on thousands are ready.'  
'Lo, those are too many! and with them are some  
Whose hearts and whose hands are not steady.  
He whose soul does not burn,  
Let him take up his tent and return.'

"Count me the swords that remain."  
'Lord, hundreds on hundreds are daring.'  
'Those yet are too many for me to attain  
To the victory I am preparing.  
Lead them down to the brink  
Of the waters of Marah to drink.'

"Lord, those who remain are but few,  
And the hosts of the foe are appalling!  
And what can a handful such as we do?"  
'When ye hear from beyond my voice calling,  
Sound the trumpet! Hold the light!  
Great Midian shall melt in your sight!'"

## SOME LETTERS OF INTEREST

### WHO WILL BE OUR PASTOR?

The following is a sample of inquiries received by Brother Rutherford since his election as President of the Society, and his reply thereto:

DEAR BROTHER RUTHERFORD:—

Greetings in the name of the Lord! Last night we as a church elected you as our Pastor. Let me inquire, dear brother, is this the correct procedure or not?

Reply

DEAR BRETHREN IN CHRIST:—

Since my election as President of the WATCH TOWER BIBLE AND TRACT SOCIETY, I am advised that your Ecclesia has elected me as its Pastor. I beg to assure you, dear brethren, that I very much appreciate this expression of confidence and loving-kindness, but I take this occasion to advise you of the policy we have adopted.

All of us realize the peculiar relationship that our dear Brother Russell bore to the church as "that servant." It was therefore entirely appropriate that he should be elected as Pastor of the various Ecclesias. In view of this, and in deference to his memory, it is my opinion that no one should be elected, henceforth, Pastor of any Ecclesia. At a church meeting of the Brooklyn and New York congregations, a pastor was not elected, but a resolution was adopted to the effect that the President of the Society, should at all times be Chairman of the congregation and of the Board of Elders.

It is my opinion, dear brethren, that if we adhere to the order of electing elders and deacons alone, and avoid the election of pastors, we shall find it more profitable and in keeping with the Lord's will. The Lord has long used the Society to aid his people, and we believe he is still using it to forward the message of the kingdom. If, therefore, you should feel that because I am President of the Society my name should be connected with your Ecclesia, then permit me to suggest that you might, if you see fit, designate me as Counselor, and elect me as such. By this term we would understand that the church, at any and all times, would feel free to call upon me for counsel and advice concerning any matters. I assure you it is my sincere desire to serve not only your Ecclesia, but the church everywhere, in the capacity of counselor, adviser and helper to the extent the Lord may see fit to use me. I hope this meets with your approval.

Please feel at liberty to write me or call upon me at any time for aid, advice or counsel. As you know, I am assisted here by able brethren, who faithfully supported Brother Russell, and we shall be glad to aid the friends by answering questions along doctrinal and other lines. For several years I served as counselor to Brother Russell and other friends, and will be glad to continue in this capacity to the friends generally.

Wishing you one and all increased opportunities for service in the Lord's vineyard, and with much love in the Lord, I remain

Your brother and servant by his grace,

J. F. RUTHERFORD.

### A VOICE FROM GLASGOW

DEAR BRETHREN:—

The Glasgow church desire to convey to the members of the Bethel Family at Brooklyn a message of sympathy and love in connection with the passing beyond the veil of our beloved Pastor, dear Brother Russell.

We held a Memorial Service on Sunday, November 12, when an appropriate witness was given to the Truth, as well as a tribute of respect paid to the memory of the one we all loved so dearly. We know that nothing would have pleased our dear Brother better than to take advantage of such an opportunity for such a purpose; and we trust that some amongst the crowded audience who listened to the discourse given by Brother Tait, the oldest Elder in the Glasgow church, may have had some seeds of truth lodged in their hearts that will bring forth fruit in due time to the praise and glory of God.

The following evening, we arranged for a special Prayer, Praise and Testimony Meeting, so that an opportunity might be afforded for individual expressions of appreciation of the life and work of our dear Pastor and of gratitude to God for his faithful ministry. It was good to listen to the various testimonies. It reminded one of the incident recorded in Acts 9:36, 39, when, at the death of Dorcas, the widows stood by the Apostle Peter, showing the coats and garments which Dorcas had made while she was with them. All felt more deeply than they could express how much they owed to Brother Russell as the channel of God's grace for the spiritual clothing, in the possession of which they were rejoicing that day. Some had but recently come into the light of present truth, never having seen the Pastor's face in the flesh. Others could look back to the time when he first addressed a meeting in Glasgow thirteen years ago. Grief and joy mingled together as we thought, on the one hand, that we should never see him again on this side of the veil, and on the other hand, of the abundant entrance into the kingdom which we believed he had obtained, and a participation in which we all hope to experience very soon.

We all desire to express to you our heart-felt sympathy in our common loss, and to send you as a message the following Scriptures: "Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. Blessed be God even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." "For the Father himself loveth you." The latter text was one that Brother Russell used in the last meeting for the brethren that he addressed in Glasgow.

Although our dear brother has been removed from us and we shall miss very much the influence of his noble example and the power of his effective ministry, we have no reason to think otherwise than that the work will go on. We would, therefore, at this time, assure you of our prayers on your behalf and of our hearty co-operation in connection with the arrangements which those left in charge might make from time to time, so that the grand work so nobly begun and carried on by our dear Pastor, under the guidance of our Lord and Head, might be continued, and in his own good time and way completed.

Your brethren and fellow-servants,

GLASGOW CHURCH.—Scotland.

### AN EXPRESSION OF CONFIDENCE

BELOVED BRETHREN:—

We at Cleveland desire to convey to you our Christian love and sympathy in this dark hour of bereavement at the loss of our beloved Pastor. Surely the death of such a noble



Christian character as our Brother was, one so faithful in laying down his life in the service of the Lord and the brethren, must cause us some sorrow and pain; and yet a sense of joy comes to us as we picture him now in glory, clothed upon with immortality, in the presence of our heavenly Father and our Lord Jesus.

We assure you, brethren, that the death of our dear Brother has not caused us to slacken our zeal in the least in the service of the Lord; but that, on the contrary, we have determined to be more faithful than ever before, so that we too may finish our course with joy and enter upon broader fields of service in ministering to the world the kingdom blessings and joys.

We are pleased to note that Brother Russell had so arranged matters that in case of his death the work would be carried on without interruption. We assure you of our confidence and trust in whatever arrangements Brother Russell has made for furthering the harvest work, believing that our Lord Jesus, the Chief Reaper, had especially chosen our Pastor as his mouth-piece and servant. We will continue as in the past to look to the Lord for his guidance and direction in all our affairs.

We hereby pledge the co-operation and support of the Cleveland brethren to whatever further arrangements for promulgating the glad tidings of the kingdom the Watch Tower Bible and Tract Society may deem to be the Lord's will. We who are of the Cleveland Ecclesia desire to assure you of our resolution to continue faithfully in the service of the Lord by his grace, even unto death, and of our resolution to be ready and willing to assist in any work which has been outlined by our dear Pastor, in which we have the privilege of assisting.

Assuring you of our continued prayers that the Lord will grant you wisdom in connection with the harvest work, we are  
Yours in Christian love, CLEVELAND ECCLESIA.—Ohio.

#### LOVING SYMPATHY FROM SWITZERLAND

DEAR BRETHREN IN CHRIST:—

The news of the going home of our tenderly beloved Brother and Pastor C. T. Russell, reached us unexpectedly on the 14th of November. He had once advised us not to be surprised if one day we should hear of his having left this life. How we do sympathize with all the dear friends everywhere—and especially with the dear Bethel family at Brooklyn! The French brethren especially the dear ones of La Chaux-de-Fonds and the Jura, send you their deep condolence, praying that our Lord will give the spirit of love and wisdom to those upon whom the responsibility rests, that the harvest work may continue uninterrupted, and the "meat in due season" never fail to come through the chosen channel of our Lord—THE WATCH TOWER.

It is a deep loss to us who remain: yet as it was good for the early disciples that the Lord left them, so our Master found it for our good that dear Brother Russell pass before us beyond the veil. We may well believe Revelation 14:13 fulfilled in him!

The writer first knew him in 1890, being then immersed in Bible House Chapel, Allegheny. I was also one of the first to read the STUDIES IN THE SCRIPTURES (then MILLENNIAL DAWN) in German, and to canvass for the same in Pennsylvania and adjoining states.

Next to the Lord it was dear Brother Russell who made it possible for me to become the translator of the STUDIES and most of the other publications into the French, until 1913. He also permitted me to be one of the first to introduce present truth on this continent, especially into Switzerland and France, and to act as his interpreter on several occasions.

May the Lord forever bless his memory!

ADOLPHE WEBER.—Switzerland.

#### PLEDGE OF LOYALTY

Whereas, it has pleased our heavenly Father to call home our dearly beloved Brother and Pastor, Charles T. Russell, from the scene of his earthly toil and labor to that of greater service in the great harvest work in which he was manifestly so faithful; and

Whereas, we believe that the Lord will not scatter, but will "turn his hand [power] upon the little ones," in this dark hour of trial (Zech. 13:7); and

Whereas, it would seem fitting at this time to express our words of encouragement to the brethren of the Bethel family and Brooklyn Tabernacle; therefore, be it

Resolved, that we pledge our continued loyalty to and hearty co-operation with the dear co-laborers at Brooklyn, and also that we extend our deep Christian love to the brothers and sisters of the Bethel family and to all "the sanctified in Christ Jesus" everywhere. Be it further

Resolved, that we wish to assure the dear brethren of our

full confidence in them, and that we feel assured that the arrangements left by our beloved Pastor for the carrying on of the work, will be continued in perfect accord with his wishes, which, we believe, were directed by the "Chief Reaper," our Lord and Head. Be it further

Resolved, that these resolutions be spread upon the minutes of our Ecclesia and that a copy be sent to the Watch Tower Bible and Tract Society.

QUINCY A. B. S.—Mass.

#### A VOICE FROM COSTA RICA

MY DEAR BRETHREN:—

While on a trip visiting the classes in this country, news reached me of the passing away of dear Brother Russell; and you know what a mixed experience it is—sorrow and joy—joy that he has entered into his reward, and sorrow that we must do without him for awhile. Yet with tears I sing, "Blessed Lord, thy will be done!"

I know what an experience it is for you; yet I only hope the sweet Spirit of the Lord, which our brother always manifested among you may continue and that wisdom from above may be yours in the selection of a president for the W. T. B. & T. Society.

I am making mention of you in my prayers, and have called upon the classes to this end, to join me in prayer for you, that you may continue in the same until we are called to join the church in glory and meet our dear Pastor again.

Brother Browne, of the office at Kingston, Jamaica, was with us. We had a blessed time. He is now at Panama.

Your Brother in the Lord's service,

V. E. SAMUELS.—Costa Rica.

#### A MESSAGE FROM EDINBURGH

DEAR BRETHREN:—

Greetings on behalf of the Edinburgh church! We desire to express to you our deepest sympathy in the great loss we have sustained through the passing beyond the veil of our beloved Pastor. We, however, rejoice in the confident assurance that his work here on earth has been completed, and that now he has gone to his eternal reward. He has, we believe, gone to be with and like our dear Redeemer, and is now in possession of the crown of life, the promised blessing of our heavenly Father.

Our heart-felt praise and gratitude ascend to him from whom all blessings flow for our dear Brother's long life of self-sacrificing labors in the service of the truth, for the glory of God, and for the spiritual interests of his people. We will ever cherish the charm of his great spiritual personality. His wonderful example of life and work will also continue to inspire us all onward toward the goal he has reached, that we also may make our calling and election sure.

Our united prayer, dear Brethren, ascends on your behalf to our loving heavenly Father, that his holy Spirit will guide and support you in carrying on the work of the Society, for the comfort and upbuilding of the Lord's people in their most holy faith.

With love in the Lord as always,

EDINBURGH ECCLESIA.—Scotland.

#### WEARINESS ENDED AND GLORY BEGUN

MY DEAR BRETHREN:—

Through the newspapers we have learned that our dear Brother Russell has entered into the Courts of Glory, having finished his earthly career while traveling from San Diego, Cal., to Kansas City. The news could not be otherwise than a shock to us, but, as we contemplated upon the honor and glory into which our dear Brother has entered, our sorrow was turned into joy. Our Lord, the great Chief Reaper in the harvest work, could have kept our dear Brother with us longer had it been necessary; but the time had come for his weariness to end and his glory to begin. And what rejoicing there must be in heaven now at the passing over of one who has been truly great in serving all! There can be no doubt in the minds of the faithful left behind that our dear Brother Russell is now a "gem of purest ray serene," in the Lord's Royal Diadem.

May grace sufficient be your portion, and in the wisdom that cometh from above guide you in the further work which remains to be done. With much Christian love, I am

Yours in the Redeemer, E. J. COWARD.—Barbados, B. W. I.

#### "A WORD TO THE WISE"

DEAR FRIENDS:—

In a recent trip through the Southwest, covering about seven thousand miles and making twenty stops, we observed that in many of the stations there were neatly framed notices of religious meetings of the various denominations, also Christian Science notices with boxes underneath containing literature. Only at one station did we see any of the I.B.S.A.