

The more I scrutinize paragraph 3, the more am I convinced that divine wisdom guided in the insertion of that clause. There is an unfathomed mine of truth and wisdom in those words. Some day in the Lord's providence I hope to come up to the standard there set forth. A retrospective view convinces me of the need of scrutinizing carefully one's thoughts, words and acts.

All these helps are beneficial to the new creature in his efforts to be conformed to the image of God's dear Son, by the renewing of the mind.

Praying Jehovah's blessing on the Bethel Family, and in the fellowship of his Son and the saints, I remain

Your brother in Christ, ERNEST H. WALKER.—Ont.

HEAVENLY FATHER'S WISDOM MANIFESTED

DEAR BRETHREN IN CHRIST:—

Our heavenly Father has, in his infinite wisdom, seen fit to call our beloved Pastor to his long-needed rest. Most naturally we now turn our attention, our sympathies and our prayers toward THE WATCH TOWER and the dear brethren upon whose shoulders has fallen the responsibility of carrying on the work from which our Brother Russell has been taken, and that of the I. B. S. A. in general.

We have felt that we could see significance and wisdom in the expressed wish of our Pastor, several years ago; namely, that THE TOWER be regarded as the Lord's servant, rather than himself. The earnest, heartfelt prayers of our class, dear Brethren, are being offered up to the God of all

grace on your behalf and on that of the tender interests of the Lord's "little flock," scattered throughout the world. "The Eternal God is our refuge; and underneath are the Everlasting Arms." Shall we not "speak to the children of Israel, that they go forward?" May we not prove henceforth that our dear Pastor has succeeded in accomplishing the greatest desire and effort of his life-work—the leading of all truth-hungry hearts coming under his influence to Christ and the Bible instead of to himself?

Your brethren in Christ, WAUKESHA ECCLESIA.—Wis.

HASTENING COMPLETION OF BRIDE OF CHRIST

DEAR BRETHREN IN THE LORD:—

We convey to you and all the dear collaborators our mutual sympathy in the passing of our beloved Pastor from his labors of love in the flesh to a full realization of that divine, immortal nature which awaits those who have made their calling and election sure. Our sorrow is turned into gladness as we realize that he whom we have every reason to believe was true and faithful has passed beyond the veil, thus hastening the completion of the "bride of Christ," who will soon rejoice with her Lord in bringing deliverance to all the captives of death.

We assure you, dear brethren, of our hearty co-operation in all your efforts and labors of love, trusting that whatever is done in thought, word or deed may be done with an eye single to the honor and glory of God.

With Christian love, MEAFORD ECCLESIA.—Canada.

PICTURES OF BROTHER RUSSELL FOR CLASSES

September 10 last, about two months before Brother Russell's death, Brother Mitchell, of Los Angeles, made some photographs of Brother Russell which have been much appreciated by those who have seen them. Brother Mitchell now advises us that he desires to present each class of the

INTERNATIONAL BIBLE STUDENT'S ASS'N with one of these photographs, provided the class is organized and has a definite meeting-place. All requests must be sent by the Class Secretary, and addressed to the WATCH TOWER BIBLE AND TRACT SOCIETY, Brooklyn, N. Y. The picture is a splendid likeness.

VIEWS FROM THE WATCH TOWER

"WHAT SHALL BE THE SIGN OF THY PRESENCE?"

"AND THERE SHALL BE FAMINES"

One of the leading economists in the United States, Arthur R. Marsh, recently wrote in the *N. Y. City World* regarding the earth's food supply as follows (the article speaks for itself):

"If there be any virtue in publicity, the people of this country are now completely informed of the seriousness of the present and prospective food situation throughout the world. It may perhaps be doubted, however, whether they have as yet really passed from the stage of intellectual apprehension of the facts to that of personal realization of what these facts will ultimately mean for themselves as individuals.

"The people of the United States have to face, certainly for the coming twelvemonth, and in all probability for more than one year thereafter, a condition of things with respect to their supply of food the like of which has not been seen on the North American Continent since its earliest colonization by the white race, unless exception perhaps be made of the first winter of the Pilgrim Fathers.

GREAT DRAIN UPON OUR OWN GRAIN STOCKS

"The American crop season of 1916 was relatively one of the most unpropitious experienced in this country within the memory of any persons now living. Two of our major food crops, wheat and potatoes, were short of a comfortable provision for our own population; a third food crop, corn, fell three or four hundred millions of bushels below the aggregate of the natural domestic demands upon it. The production of vegetables was scanty in proportion to our own needs. Of only two or three of the minor crops could it be said that they gave a full yield. Taking all our crops together and adding to them the food reserves brought forward from the previous year or years, the total food supply for the crop season 1916-1917 was a close fit against our domestic requirements for consumption, seed and carry-over, and afforded nothing in the way of a surplus out of which a reasonable amount of exports could be drawn.

"With such a crop out-turn for 1916 in the United States for the period up to the harvesting of the crop of 1917 it was obvious that the important food-importing countries of the world should look elsewhere than to us for their supplies. This, however, was not to be; on the contrary, the needs of these countries are greater than ever before, while the production of the other food-exporting countries has been disastrously small in comparison with that of recent normal

years, while at least two of these countries—Russia and Roumania—are to a very large extent cut off from any exportation of foodstuffs by reason of the war situation. Accordingly we have been subjected to an insistent demand for considerable portions of this supply for export, and under conditions such that we could not well refuse to let it go.

SITUATION MOST THREATENING KNOWN

"It is unnecessary to dilate upon the really appalling seriousness of the situation—a situation so threatening that no one now living in a civilized country has ever known its like. On the basis of the most trustworthy statistics and estimates obtainable, we have been forced to the conclusion that, with every elevator in the world drained of its contents, with every bin and crib in the world scraped to the bottom, the world's supply of the grains usable for human food, whether directly or in the form of meat, not only would not suffice to meet the requirements of the unblockaded countries from April to August, but would fall 130,000,000 bushels short of those requirements.

"With the severest restriction of their consumption by multitudes of people somewhere, the last weeks of the period must be weeks of positive privation in some or all of the countries affected; and, except by chance here and there, not a bushel of these grains would remain at the end of the present crop year to serve as a surplus to supplement any possible deficiencies of the production of the coming year.

FAMINE THREATENS PREMATURE AND INCONCLUSIVE PEACE

"The case presented by the International Institute of Agriculture, was by no means as bad as the actual facts. In its calculations the Institute undoubtedly assumed that the winter wheat crop of the United States would be at least of normal size, as its acreage was record-breaking and it was not known, even as late as the end of March, that the average condition of the growing crop had been extensively impaired. When, however, the Department of Agriculture, on April 7, estimated the condition of the crop at practically 23 per cent. lower than the past ten year's average, and indicative of a production of only 430,000,000 bushels of winter wheat, as compared with 481,744,000 bushels last year and 673,947,000 bushels in 1915, it was seen at a glance that but an infinitesimal chance remained that the total wheat production of the United States in 1917 would even fairly come up to our own normal re-

quirements for consumption and seed—about 640,000,000 bushels—to say nothing of leaving an exportable surplus of proportions commensurate with the requirements of our allies in Europe.

"The first outstanding fact, as shown above, is that assuming only normal crops (aside from winter wheat in the United States in 1917 for the food-exporting countries of the Northern Hemisphere and a normal consumption and distribution of the same, our European allies in the great war for democratic civilization have to face so great a shortage of their supply of grain that both their armies and their populations can scarcely hope to avoid the severest privations for more than a year to come and may conceivably have to yield that to hunger which they would never have yielded to the force of arms—a premature and inconclusive peace, WITH NONE OF THE GREAT ENDS OF THE WAR ATTAINED!"

"AND THE FIELDS SHALL YIELD NO MEAT"

"Americans should get along on two meals a day during the war," Carl Vrooman, Assistant United States Secretary of Agriculture, told the members of the Medico-Psychological Association at the Hotel Astor, in a speech in which he made a bitter attack on food speculators and asked the physicians' help to arouse public sentiment that would 'club them into submission.'

"In advocating two meals a day for the duration of the war, Mr. Vrooman said that at that we would be eating twice as much as the Germans get to eat.

"There are more than 30,000,000 people in Germany who have had less than one square meal a day for weeks," he said. "There is not a country in Europe where the people are on full rations. We can get along very well on two meals a day."

"Mr. Vrooman asked the heads of institutions present to see that enough food was raised on their farms to feed the inmates. He said that not only was this country called upon to feed itself and the Allies, but that at the end of the war it would be called upon to feed the decimated millions of the Central Powers.

"I don't intend to make any statements to you that are exaggerations," he said, "because it would be impossible to exaggerate the seriousness of the war and what goes with it. It is America's problem to see that more men do not starve in Europe this year than were killed in the trenches last year. Famine is looking over the sky-line of every European country. If we do not keep starvation away from the capitals of Europe it will not be kept away. Our crops are all that stand between mankind and starvation in the months to come. It is not humanly possible to overstate the seriousness of the food shortage the world is facing today."—New York Times.

"THE PRUDENT HIDETH HIMSELF"

[PROVERBS 22:3]

From THE WATCH TOWER, Nov. 1, 1914:

Let no one suppose that it will be possible to escape the difficulties and trials of the great time of trouble, whose shadow is now beclouding the earth. The most and the best that could be hoped in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of heavenly wisdom, to that extent we may be sure he will have God's favor; and that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule—inculcating absolute justice—nothing less; second, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything—avoidance of waste—the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis—that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, heavenly food; and that they have been seeking to bless their families by training them in harmony with God's will.

A PARENT'S BEST HERITAGE TO HIS CHILD

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his children. Bonds and stocks will be unavailable for food; bank accounts may become uncertain; and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away.

Its possession will give a measure of peace, security and confidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a full consecration of their hearts, their lives, their all, to the Lord and to his service. The lives of God's people should in every case be "living epistles, known and read of all men"—especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace, joy and comfort resulting. "Let the peace of God rule in your hearts; and be ye thankful." (Colossians 3:15) Your being a living epistle, without a single word of exhortation, will be powerful in its lessons to all those directly under your influence. Additionally, at a suitable time, it would be proper to intimate to your family, friends and neighbors the comfort and joy, the peace and blessing, which you have received through a full acceptance of the Lord Jesus Christ and the message of his Word, and what a pleasure it would be to you to see your dear ones similarly blessed, comforted and spiritually healed.

It is better, however, that your children and friends should refrain from any profession of consecration to the Lord which would be a mere hypocrisy. There are too many hypocritical professors already. They are doing harm to the cause of Christ as well as harming themselves; for hypocrisy seems to be especially disdained of the Lord, and an insurmountable wall of hindrance to the hypocrite himself. Our influence, therefore, should always be on the side of honesty, not only in matters financial and social, but also, and particularly, in respect to God and religion.

ALSO PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own—for their own families—their necessities; and he also urges that such provision shall be honestly made—if not honestly, then not at all. Again, he exhorts the Lord's people to "labor with their hands," that they may have to give to others who may be in need. These exhortations are not to be understood as recommendations to lay up earthly treasure—an earthly fortune. The Lord's people are to live in harmony with their faith—to lay up their treasure in heaven. These suggestions, therefore, respecting temporalities are not recommendations to hoard wealth, but merely "to use this world as not abusing it."

In harmony with the heading of this article, and in accordance with our views of the possibilities of the future, we have some recommendations to offer to our readers. While we are not certain that all the dire calamities of the day of the Lord will befall the earth within the next eleven months, nevertheless there seems to be a sufficient possibility of this to warrant us in making certain provisions against the distress of that time—in the interest of our families, our friends and our neighbors.

We recommend to those having clean, dry cellars or other places suitable and well-ventilated, to lay in a good stock of life's necessities; for instance, a large supply of coal, of rice, dried peas, dry beans, rolled oats, wheat, barley, sugar, molasses, fish, etc. Have in mind the keeping qualities and nutritive values of foods—especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well until the heat of next summer begins even if it were necessary to sell them at a loss, to prevent spoiling. Think of this hoard to eat, not too selfishly, but as being a provision for any who may be in need, and who in the Lord's providence may come your way—"that you may have to give to those who lack."—Eph. 4:28.

Do not sound a trumpet before you, telling of your provisions, intentions, etc. "Hast thou faith? Have it to thyself before God." Only your own family should know of this storing of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms, strikes, etc., during the winter. Do not attempt to go into too great details respecting the time of trouble; for the majority of people are blind and deaf anyway on this subject.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith, remembering that the Golden Rule is the very lowest standard that can be recognized by the Lord's people, and that it comes in advance of any kind of charity.

EAT CORN AND SAVE MONEY

From the *Literary Digest*:

One way to reduce the cost of food, according to specialists in the United States Department of Agriculture, is to use more corn-meal. At present prices charged in retail stores, corn-meal costs about half as much per pound as wheat-flour, one-third as much as rolled oats, one-fourth as much as rolled wheat, and about half as much as broken rice. That is, it

costs less than any of the other popular cereal foods, yet even the bolted meal usually sold has a food value that compares favorably with that of wheat-flour. Says the author of a recent food-bulletin issued by the Department:

"The old-fashioned unbolted corn-meal made from the whole grain, which can often be obtained by the farmer who will take his grain to mill, and can often be purchased in shops and markets, contains more of the tissue-building material and has what many consider even a better flavor than the bolted meal, and is much liked for making some forms of corn-bread.

"Any family, in town or country, can have the best of corn-meal by grinding it at home in a hand grist-mill. The city man can buy corn by the bushel at a grain-store. He can grind it coarse or fine, to suit the taste of the family, and in quantities to last a day or a week, or longer. Most people will agree that this meal containing the germ is very palatable and compares well in this respect with that ordinarily purchased ready ground. Prices of hand-mills of substantial make run from \$2.50 to \$5. A small mill can be had for as little as \$1.50, though this probably would prove too tedious to use, except for small quantities."

"In this connection, Dr. Arthur W. Smith, a consulting chemist of Baltimore, writes us that he has recently made an exhaustive investigation of the comparative food-value of the products of white corn, and that the results show these products to be much more economical than many of the foods commonly used. He says:

"The food value of one pound of corn-meal, grits, or hominy, costing three cents, is equal to the food-value of any of the following used foods:

1 pound of wheat flour, costing.....	\$0.06
1 pound rice, costing.....	.09
1½ pounds of cheese, costing.....	.60
2¾ pounds of round steak, costing.....	.80
2 dozen eggs, costing.....	.90
½ peck of potatoes, costing.....	.45
6 pints of milk, costing.....	.30

"The South knows and appreciates the value of white corn for table use; why not the North, the East, and the West?"

"THE MEANING OF THE DAY"

One of the most widely known syndicate writers, Dr. Frank Crane, has recently penned something which corresponds so well with what THE WATCH TOWER publications have from Bible chronology and prophecy advanced for about forty years that we append it here. The Lord of the harvest is surely waking up the nations:

"This is the strange day. This is the day of his coming.

"Terrible and strange is his coming; with trappings of innumerable armies, desolate and salt-sown fields, strewn with corpses; soil-ploughed, crater-furrowed with monstrous shells; the night sky starred and streaked with deadly shrapnel.

"It is the day of judgment. It is the end of the world.

"History has two phases. One, a slow preparation—forces brewing, fires long kindling, waters gathering, electricity generating. The other, a sudden change; at last the barrier falls, the vessel explodes, the electric force leaps out in flash and fury, the dam breaks, the floods roar forth.

"This is the day of accomplishment. The bell has rung. The signal has been given. The titanic potencies accumulating through centuries have come to a head.

"Evolution moves slowly, as a glacier; but at times leaps, as an avalanche.

"This is the extravagant day, the day of melodrama, of the impossible, of miracles and madness.

"The world is drunk with freedom. They are toppling over old thrones, sweeping away ancient dynasties, bursting through venerable creeds, snapping the rusted chains of tradition, smashing impregnable institutions.

"Nature has her own plans. God maketh the wrath of man to praise him. What began as a quarrel between rival nations will end as a triumph for humanity. Out of the clash of kings the people will emerge victorious. Democracy is using the quarrelling autocracies to kill each other.

"Terrible is the day of the Lord and past understanding. Yet his purposes are for the health of the world. After the storm, the ozone-laden sunshine. After the volcanic upheaval, the smiling and fertile continent.

"And after all this destruction—peace, with law. He is trampling the wine press; from the crushed grapes shall flow the sweet wine.

"After this the ships of the world shall sail more safely, the lanes of commerce shall be opened, the barriers between nations weaker, and their bonds stronger. After this shall men work with gladder songs, and women love with less fear.

"Look forward! Look to the end! Look to the golden year!"

A noticeable absence in the Doctor's article is the failure to attribute the crumbling thrones of earth to the presence of earth's new King and the imminence of the time for the establishment of his kingdom, for which the true church has so long and earnestly prayed, "Thy kingdom come!"

WHOM DO WE SERVE?

As we advance into this time of "distress of nations" (Luke 21:25), the wiles of the devil will be more and more exerted through every device of his cunning to befog and entrap the awakening masses of the world.

We are admonished that "there is a time for every purpose under heaven" (Ecclesiastes 3:1-8); and from the signs of the times we know that God is judging the nations (Psalm 82:8), gathering them into "the Valley of Jehoshaphat" to execute retribution upon them for their wickedness, manifested in misrule and oppression. (Joel 3:2, 12, 13; Jeremiah 25:15-29) These conditions are of man, under the machinations of the arch-enemy—Satan. Forseeing the issue in the permission of evil, God designed to permit this time of war, "the day of vengeance of our God" (Isaiah 61:2), that its fruitage, as a great object lesson, should help to demonstrate the exceeding evil of evil, the exceeding sinfulness of sin—sin in its full fruition. "The harvest is ripe."—Joel 3:13.

In the arrangement for the delivery of President Wilson's war message, one of the most notable electrical displays was entitled, "Jesus, The Light of the World," thus by implication proclaiming that this nation was going forth in its mission under the authority of the Prince of Peace—a claim which every one of the warring nations has made. It is true that the position of this country is unique. It is standing squarely on international law and believes it is fighting for the maintenance of justice and liberty. Truly a noble purpose! But the Prince of Peace, while upholding the law of justice, taught and exemplified another law for himself and his followers; i. e., the law of love, in which by laying down his life, "the Just for the unjust," he satisfies the claims of divine justice against condemned man, and brings life and immortality to light, "leaving us an example that we should follow in his steps."—1 Peter 2:21.

OUR LORD'S INSTRUCTIONS TO HIS FOLLOWERS

When in judgment before Pilate our Lord was asked about his kingdom, he specifically stated, "My kingdom is not of this world [order]; if my kingdom were of this world [order], then would my servants fight" with the weapons of carnal warfare. (John 18:36) The Apostle Paul, truly taught of the Master, elaborates the teaching still further saying, "Though we walk in the flesh we do not war after the flesh; for the weapons of our warfare are not carnal [fleshly], but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Corinthians 10:4, 5.

Recognizing our Lord Jesus' word as not his own, but that of the heavenly Father, we recall that he taught positively that neither he nor his faithful church was to resist by force the injurious person; and in fidelity to his teaching he laid down his own life, and thus emphasized—proved—his statement that "the Son of Man is come not to destroy men's lives, but to save them." (Luke 9:56) The servant is not greater than his Master; and "as he was, so are we in this world." (1 John 4:17) This being true of the individual, it is perforce true of any association of individuals in his name. If therefore this were a nation of obedient followers of Jesus, it would be—as it claims to be—a Christian nation. If as a nation it is not obedient to this fundamental doctrine, can it rightfully claim to be a Christian nation?

"Well," one says, "if we were a Christian nation, should we unresistingly endure all that has been put on us? If so, this war-mad nation buffeting us would destroy us!" True, provided God himself in his own power and way did not protect. In his protection of the Jewish nation under the law dispensation, when faithful, we see his protecting power exemplified. Again, it was demonstrated in Jesus' experience; for when his enemies would destroy him, he could go out from their midst unarmed, and this repeatedly, under divine protection, until "his time was come." And "when his time was come," he suffered willingly.

A DEVICE OF THE ADVERSARY

As our Lord was taken up into an exceedingly high mountain and shown the kingdoms of the world and their glory, and was offered them by Satan—who was permitted dominion for a predetermined time—so now as his lease expires, and

he is being dethroned, he seems to be taking apostate Christianity into a high mountain and showing them the kingdoms of the world, and a prospective glory, if they will worship him. And they are accepting the terms and worshiping him as they cause their sons and their daughters to go through the awful fire of this most demoniacal war. It is a cunning device, and belongs among the things that will deceive, if possible, the very elect.—Matthew 24:24.

We are reminded that the Master spake a parable of this time, saying, "Strait is the gate and narrow the way which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their

fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which build his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Matthew 7:13-27.

HEZEKIAH, THE FAITHFUL KING

[This article was a reprint of that entitled "Hezekiah's Great Passover," published in issue of November 1, 1898, which please see.]

SENNACHERIB'S INVASION OF ISRAEL

[This article was a reprint of that entitled "Two Prayers and Their Answers," published in issue of November 1, 1898, which please see.]

GOD'S GRACIOUS INVITATION

[This article was a reprint of that which appeared in issue of July 15, 1905, under the title "God's Ways Higher Than Man's Ways," which please see.]

GOVERNMENT RECOGNIZES OUR ASSOCIATION

The appended correspondence between this office and the War Department in Washington, D. C., is self-explanatory. We believe it will be read with interest by our many friends. We call attention especially to paragraph No. 4 of the Official Bulletin of the War Department which states that members of religious bodies which were organized and existing on May 18th, and whose religious convictions are against war or participating therein, according to the principles of said organization, cannot be compelled to serve in any of the military forces. The War Department has on file a statement from our Association showing it has been a recognized religious Association for more than thirty years. We publish the correspondence, together with the Bulletin for the benefit of our readers:

OUR LETTER

June 15, 1917

GEN. E. H. CROWDER, Provost Marshal,
Office of Provost Marshal General,
Washington, D. C.

DEAR SIR:—

On the 24th of May, 1917, we filed with you a statement of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, which is a religious organization, setting forth the reasons why such Association comes within the purview of the Selective Draft Act with reference to exemption. We understand that the question of exemption will, of course, be determined by courts constituted by the President for that purpose, in due time.

The County Clerk of one County has made statements to some of our members that his office has received from the Government a list of such religious organizations as would be recognized, and that the Government had not recognized the INTERNATIONAL BIBLE STUDENTS ASSOCIATION; and this statement is disturbing some of our people.

We will thank you to kindly write us concerning this matter, so that we may be able to set at rest the minds of many who are disturbed and to assure them that in due time the Government will consider their application for exemption along with any others claiming exemption because their religious belief or teaching forbids them to engage in war, as provided by law. An early reply hereto will be very much appreciated.

Very respectfully yours,

INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

PROVOST MARSHAL'S REPLY

June 19, 1917

International Bible Students Assn.,
Brooklyn, N. Y.

DEAR SIR:—

Receipt is acknowledged of your letter of June 15th.

For your information I enclose herewith bulletin No. 1, which covers the subject of your inquiry.

By direction of GENERAL CROWDER:

D. L. ROSCOE, Captain of Cavalry, U. S. A.

WAR DEPARTMENT

Office of Provost Marshal General

Washington

BULLETIN

Concerning Exemptions, Exclusions and Discharges

1. From the lists of persons registered on June 5th, names will, on a day to be announced later, be drawn by lot by the fairest system that can be devised. Persons whose names are drawn, and other persons interested, will be given an opportunity to present claims for exemption, exclusion or discharge from the draft and to support such claims by evidence.

2. The determination of whether a particular claim for exemption, exclusion or discharge shall be granted, will be made by boards to be appointed by the President. These boards will function under the law and under regulations prescribed by the President. Regulations governing the determination of exemptions, exclusions and discharges will, when promulgated, be made available to all concerned at the offices of the local and District Boards. Until such regulations have been promulgated further information cannot be given, as it might later prove misleading; and even after the regulations have been made public, decisions concerning exemptions, exclusions or discharges in individual cases cannot be made by this office, since the law provides that all such cases shall be heard and determined by the Boards to be established for that purpose. The President's Regulations, for the execution of the draft, will be given to the public as soon as possible.

3. The law provides for the exemption from draft, of persons in the military and naval service of the United States, of officers of the legislative, executive, or judicial departments of the United States and of the several States, Territories and District of Columbia; of regular or duly ordained ministers of religion and students who on May 18th were preparing for the ministry in recognized theological or divinity schools, of aliens and of subjects of Germany whether they have or have not taken out their first papers.

4. Persons who are members of well-recognized religious sects or organizations, organized and existing on May 18th, and whose creed at that time, forbade its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, cannot be compelled to serve in any of the military forces created by the Selective Service Act of May 18th, but no such person shall be exempted from any service which the President may declare to be non-combatant.

5-a. The President is authorized to exclude or discharge from the selective draft, or to draft for partial military serv-

ice only, persons of the following classes: County and municipal officials; customhouse clerks; persons employed by the United States in the transmission of the mails; artificers and workmen employed in the armories, arsenals and navy yards of the United States and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient;

(b) Also, persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the Military forces or the maintenance of national interest during the emergency.

6. No exemption or exclusion shall continue when a cause therefore no longer exists.

7. Whether or not any class or any individual, falls within

the meaning of any of the above enumerated provisions, is a question of fact and must, in order to constitute a proper claim for exemption, be proved and established before the boards to be appointed by the President for the purpose of passing upon all such claims.

8. There will be one board in each county or, in large cities, one for each 30,000 inhabitants. These boards will hear and determine, subject to review by District Boards, all questions of exemptions except those coming under Par. 5-b above. Those coming under the provision of that paragraph must be determined by District Boards, one of which will be appointed by the President for each Federal District. These District Boards, in addition to having original jurisdiction over the classes falling under Par. 5-b, shall also on appeal, have the power to affirm, modify or reverse any decision of any local board, and the decision of such District Boards will be final, except that the President may affirm, modify or reverse such decision under such rules and regulations as the President may prescribe.

E. H. CROWDER, Provost Marshal General.

"FAITHFUL UNTO DEATH"

"Faithful unto death!" Lord, day by day,
Help me thus to keep the narrow way!
Strengthen me to bear the scorn and shame—
Portion of all those who take thy name.
"Faithful unto death!" When all is done,

Cross is changed to crown, the victory won,
Let me hear thee say, O, blessed Lord,
"Child, come enter into thy reward!
Faithful thou hast been, come share with me
Glory, honor, immortality!"

SOME LETTERS OF INTEREST

"MUCH DIVERSIFIED WISDOM OF GOD"

DEAR BRETHREN:—

Greetings and much love in Christ! My former studies in connection with light and optics have enabled me to appreciate so much Brother Russell's valued remarks in regard to the colors of the "Tabernacle in the Wilderness," and especially those found in the garments of the high priest.

How appropriate that the sun is a symbol of the divine Creator, seeing that the sun is the source of light, warmth and color, and God the source of life, love and grace! (Malachi 4:2; John 8:12; 1 John 1:5) It is generally known among optical students that sunlight is vibration of that elastic, subtle medium pervading space and termed ether. These vibrations are due to the disturbing influence of the sun, which affects the ether just as a stone dropped into a pool of water sets up circular ripples therein.

It is interesting to note that just as love is the sum of all the divine graces, so white sunlight is the sum of all the known varied hues; for the prismatic effect of rain, which produces the bow, tells this story of a complication of colors derived from sunlight.

Moreover, it is the same white light that falls on every object perceived by the eye, and yet in what exquisite variety of shades is the light reflected! This is due to the intrinsic property of the material upon which the light falls, which absorbs certain vibratory wave-lengths, responsible for color, and reflects others.

There is a beautiful harmony found in the scientific and Scriptural viewpoint of all this: for instance, note how unselfishly white objects will reflect the purity of the sunlight, and how it is written that white raiment is reserved for those who will most unselfishly reflect divine grace and truth.—2 Chronicles 5:12; Revelation 3:4, 5; 19:8.

We note, too, in vivid contrast how black objects will practically absorb all white light. They destroy every beautiful ray from the sun, so that darkness and blackness are apparent; and so, too, for all who will not reflect divine grace and truth is reserved blackness and darkness forever. (Jude 13; 2 Peter 2:17) The wearing of black mourning apparel tells the sad story of a "light" gone from a home. Hence black is synonymous with death. Other Scriptures are harmonious with the thought.—Canticles 1:5, 6; Isaiah 50:3.

Scarlet reminds one of shed blood, the penalty of sin, and is a symbol of the precious blood of our dear Redeemer, who took the sinner's place. The saving and cleansing power symbolized by this color permeates throughout Scripture.—Ex. 12:13; Lev. 14:51, 52; Josh. 2:18-20; Isa. 1:18; 1 John 1:7.

Blue implies faith. The very heavens cast this beautiful color into the eyes of all observers, and that while they reflect on the importance of a faithful law-giver. The necessity of maintaining full control of the stellar system is evidenced when we are told that the system containing more than a thousand million suns with their satellites is traveling at

about twelve miles a second through space, and yet order and harmony are so accurate that positions and eclipses may be gauged thousands of years apart with perfect accuracy.

"Thy faithfulness," says the Psalmist, "shall thou establish in the very heavens."

The sign of blue as representing faith is general; for we remember the Blue Ribbon League and the street guardians clothed in blue and the Scriptural testimony including the blue robe of the ephod.—Psalm 89:1, 2; Num. 15:38; Isa. 54:11.

It is interesting to note how this color tells in such plain language that none should be a king unless he prove faithful unto the shedding of blood, or death.

In history, purple has been a sign of royalty, and mention is made of this fact so far back as the time of Israel's judges.—Judges 8:26.

Purple is a compound of blue and red, blue implying faithfulness, and this, together with red, implying faithfulness even unto death.

It is remarkable that it was just at the appropriate time, when Jesus had practically demonstrated his worthiness of the kingly title, that he was arrayed in this regal-colored apparel, even though through the scornful mockery of base men.—Mark 15:9-20.

Gold seems a very fitting symbol of divinity. It is wonderfully malleable—one ounce of beaten gold covering the area of 1466 square feet, thus portraying how divine glory may spread throughout the universe. Further, of all metals, it is most like the sun in appearance, and the sun has light within itself and can impart the same without apparent exhaustion, and so, too, the divine nature with its inherent life.—Lamentations 4:1, 2; Psalm 45:9, 13; Exodus 25:10, 11.

Green, being like fresh vegetation, tells its own story in Scripture.—Psalm 23:2; Luke 23:31; Revelation 8:7.

Where many colors are manifest there is portrayed the manifold glory of sunlight, from which all the colors are derived, and herein lies the appropriateness of the Scriptural symbol generally portrayed by the rainbow; for just as in the latter beautiful elementary colors are seen by the natural vision, so by the eyes of understanding the graces divine are manifest as we gaze and reflect upon the covenants.—Genesis 9:11-17; Ezekiel 1:28; Rev. 4:3; Ezekiel 28:13; Isaiah 54:11.

It was upon the reflection of this latter thought that I felt impressed with Brother Russell's statements in regard to the ephod and its jeweled breastplate; for he says that the ephod represented the Abrahamic and the New Covenant. Truly, as we meditate on the meaning of each of its five colors, and see how they twine about, it must be so, for the covenants in question very particularly manifest the manifold glory of God, which will be revealed to all mankind in due time.

This had led me, dear Brethren, to alter a few words here and there of the beautiful poem found in the DIVINE PLAN OF THE AGES, and illuminating the thought just given:

Loveliest to the fairest eyes,
Grand the mystic ephod lies;
Soft and smooth and glory shedding,
As if made for angels' treading—
Wondrous tintings, touching ever,
White and blue and these together
With purple, red and shining gold:
In God's own Word it all is told.
Every color has its meaning
(Deeper thoughts from deeper gleaning),
And illumined—what a riddle—
By the gems that deck the middle!

There is a truth—though some reject it—
That its light is all reflected,
That the ephod's hues are given
By the sun that shines in heaven;
And 'tis thought—by saints believing—
That great God himself is weaving,
Bringing out the world's dark history,
To the light of truth—its mystery;
And as works of men diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.

With much love in our dear Redeemer,
Your Brother, rejoicing in the glorious hope, through
divine favor,
FREDERICK LARDENT.—England.

SWEDISH—NORWEGIAN—DANISH—FINNISH REPORT

DEAR BRETHREN:—

It is herewith my privilege to send you the usual financial report for the last quarter and at the same time to be able to add that the harvest work continues to make very good progress here. Our present prospects are still better.

During the past three months, Nov., 1916, to Jan., 1917, the Orebro office has sent out more than 12,000 copies of the STUDIES and about 3,000 other books, DRAMA SCENARIOS, MANNAS, etc. In that same period of time we have received 2,034 subscriptions to the Swedish WATCH TOWER, and 2,724 letters and cards. The letters and cards sent out amount to 2,481, and the total number of sendings (by mail and by railroad) from this office is 18,658. The number of meetings held under its direction was 427, and the number of kilometers traveled in its service, 29,340. It may be of interest to you to know that I had four meetings in Stockholm yesterday, amongst which was one baptismal service, in which 10 brethren and 9 sisters (all belonging to the class in Stockholm), symbolized their consecration. At the beginning of this year (Dec. 30, 31 and Jan. 1), we had a splendid and very well attended convention in Gothenburgh. This week I am going to Norway, in order, D. V., to give some more "push" to the SOCIETY's work there, by some necessary changes and improvements in the Christiania office, etc.

From that (the Norwegian) office I am able to give you the following report, or figures, for Nov. 1 to Jan. 31: STUDIES sent out, 1,245; other books, MANNAS, DRAMA, SCENARIOS, etc., 1,187; letters received, 96; letters sent out, 58. Expenditures, kr. 874:18; receipts, kr. 851:15.

The Danish office has during this same quarter sent out 2,333 copies of the STUDIES and 881 other books, MANNAS, etc. Its income during the time was kr. 5,185: 58, and its expenditures kr. 5,436: 90. It has amongst other meetings during the quarter also given 73 DRAMA presentations at different places in Denmark and attended by 23,395 people.

The Finnish report for the quarter (Oct. 15 to Jan 15) shows the following figures: STUDIES sent out, 1,472; other books and booklets, 1,582; letters and cards sent out, 1,285; letters and cards received, 276; subscriptions to the Finnish TOWER, 477; meetings held, 109; kilometers traveled in preaching tours, 10,360; receipts, Fmrk. 7,872: 93; expenditures, Fmrk. 5,166: 07.

We continue the printing of the Dano-Norwegian STUDIES and pamphlets and tracts here in Orebro as rapidly as possible. By the Lord's grace I hope that our next quarterly report will show you a not insignificant increase above this one.

Assuring you of our deep appreciation of the great privilege of being your (and the Lord's) collaborators, and asking you to kindly accept our heartiest greetings and love in Christ, I remain as ever,

Yours in our dear Redeemer's blessed name and service,
AUGUST LUNDBORG.—Sweden.

EXPENDITURES:

NOV., 1916—JAN., 1917

Deficit in cash Nov. 1, 1916.....	kr. 38,441.42
Pilgrim, convention and other meetings	kr. 4,450.33
Printing	" 2,618.71
Printing paper	" 7,794.00
Binding	" 332.04
Freights and postage	" 1,443.73
Translations and other helps ..	" 954.68
Bibles, Cards, etc., for sale ..	" 3,496.80
The newspaper service.....	" 20.65
Expenses for the work in Norway and Denmark.....	" 135.00
Helps to poor colporteurs.....	" 840.31
Office expenses, rent, light, heat, inventory, etc.	" 2,166.01
Paid on debts from foregoing quarter	" 16,586.58
	kr. 40,838.84
	kr. 40,838.84

RECEIPTS:

	kr. 79,280.26
Voluntary donations to the Tract Fund	kr. 9,487.02
Swedish WATCH TOWER subscriptions	" 4,870.56
Books sold and other incomes ..	" 22,021.20
	kr. 36,378.78
Deficit in the cash Feb. 1, 1917	kr. 42,901.48

kr. 70,280.26

AUGUST LUNDBORG.—Sweden.

NOT ASHAMED OF THE TRUTH

DEAR DOCTOR:—

Your kind letter we have received. To say that it did not cost us a severe pang of sorrow to think of severing our connection with the Central Church, would be to say what is untrue; but when it comes to a matter of conscience, there is One above and beyond all others to whom we owe first allegiance. "Lovest thou me more than these?" applies to all sincere and consecrated followers of Jesus.

I doubt whether you fully realize with what implicit faith I received the interpretation of our "orthodox" preachers as to the meaning of the Greek text. I verily believe that they were giving us the full benefit of the true meaning. Instead, I find upon personal inquiry, after learning through Pastor Russell's clear interpretation, that the Bible does not teach, for instance, the doctrine of eternal torment, which the ministers have to admit. Now the truth is that eternal torment is publicly preached and privately denied. I for one cannot conscientiously stand for this. Do they not realize in permitting the world to think they stand for this devilish doctrine that they are defaming God's character? I have always had to keep this doctrine behind my back, as it were, in order not to go too deep in questioning God's love and mercy. Think of the many who have not only questioned, but have given up all faith and trust in a God whom they were taught could inflict such punishment upon humanity! I do not think, dear Dr. ———, that our ministers realize how fully the common people trusted! I now have the Greek Testament and see for myself that the true meaning is not eternal torment, but is the *aiōnian* cutting off (Matt. 25:46), as of a branch cut off, this being in the second death—everlasting destruction.

Then there is the great doctrine of restitution, which I certainly never was taught in either of the Baptist churches with which I was affiliated, and yet this is clearly taught by the apostles. And, oh, what a wonderful, glorious doctrine it is! How clearly we can understand in this light why God has been selecting a "little flock" in this Gospel age, of consecrated believers, to be the bride of Christ, who with him are to reign for the thousand years on the spirit plane. All humanity, those brought forth from their graves as well as those who shall be on the earth when he begins his glorious reign, shall have an opportunity to be raised to a perfect, human condition, those not accepting this great offer of mercy being cut off in the second death.

How beautifully clear and Scriptural it all is to me now! In view of all that I now see clearly, and which I fully believe, I cannot remain in a church which would prevent my expressing these views. I should be looked upon as a heretic. I also believe that there should be no division in the church; it should be one body of consecrated believers—Christ being the Head, and the little groups being the congregations;

as we read in the Greek; the congregation at Corinth, Philippi, etc.

Mr. A— and I are therefore identifying ourselves with these followers of Christ, who we believe are more nearly keeping to the simple form our Savior instituted. You remember, Dr. —, there was no recorded membership in the early church—take instance after instance in the book of the Acts, and there is no word of such an arrangement; there was only a bond between Christ and the believer. I believe out of a recorded membership many evils grow.

We meet Sunday morning and evening for worship and have the mid-week prayer and testimony meeting, so surely we are not neglected.

You mentioned in conversation with me that Pastor Russell teaches that Christ is a created being. Yes, do not the Scriptures so teach? For instance, Rev. 3:14, which says that he was "the beginning of the creation of God"?

Now as to the last matter mentioned. You will recall, perhaps, that my reason for leaving the People's Church was the disreputable character of the minister. Leaving there almost cost me the loss of my class of young men, of whom, as you know, I was extremely fond, yet I could not stand for this. You may rest assured, therefore, that Mr. A— and I have been and are fully convinced, after a very careful investigation of all the evil things that have been brought against Pastor Russell, that these accusations are wholly false. If one will take the trouble and time to inquire into many of the evil reports one hears of others, he will as a rule find them to be untrue. You remember our Savior's words: "Woe unto you when all men speak well of you!" "If any man will live godly in this life he shall suffer persecution." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!"

It is my sincere desire that with an unprejudiced mind you may look into this matter for yourself, letting God's Spirit guide you into all truth. With sincere appreciation of your kind offer of friendship for us both, I am

Yours sincerely,

HARVESTING IN MEXICO

DEAR BRETHREN:—

In sending you this letter, I desire to tell you of my joy in the precious message which brought light to my mind—this precious light which has come to awaken us out of the sleep in which we were, to recognize the presence of the Great Anointed of Jehovah, who will be the King, both of the living and of those sleeping in the tomb.

This message has completely changed my plans. I was thinking of studying medicine; but since I have come to know of the glorious work of our Head and his glorious body during the Millennium, already begun, I have changed from medicine such as men teach, to the great plan of God.

I came here to this place with the object of presenting the glad tidings to the Indians who live here. Yesterday I gave them an explanation of the plan of the ages, with a chart given to me by Brother Moreyra, of San Antonio, Texas. After the talk, I distributed copies of the BIBLE STUDENTS' MONTHLY, and took a note of those who wished to have books on the DIVINE PLAN and the SCENARIOS. These persons already number fifteen.

In the evening I celebrated the Memorial Supper of our Lord, in which several brethren took part. May the Lord give me more of his spirit, that I may be faithful to my vow, renewed on partaking of the symbols of his body and his blood, offered for our benefit.

This morning, I gave another explanation of the divine plan, the brethren having been very desirous of hearing it. On concluding, I distributed more B. S. M.'s. In these places, as in many others in Mexico, the sickle of the Lord has not yet been put in for the ingathering of the wheat, which is scattered in many places. I thank the Lord for this grand blessing granted me of participation in the work of the harvest. Truly, "the harvest is great, but the laborers are few!"

I am in expectation of receiving literature for which I asked Brother Montero of Los Angeles, to distribute at once.

I beg that you will be so good as to send me a copy of the second edition of the Memorial number of THE WATCH TOWER of the pilgrimage here of our dear brother, Pastor Russell, whom I had not the pleasure of knowing in this life, but whom I hope to see, by the grace of God, in the glorious kingdom of our Savior Jesus Christ. For the moment, I want to know more of his character, so full of zeal for our Redeemer and the brethren, and of his ardent zeal in the upholding of the truth at all costs. The portion of his life which he left in the STUDIES IN THE SCRIPTURES has been for me a powerful influence. All we who love him rejoice to know that he is already participating in the joy of our Lord.

With Christian love, and praying the Father of mercies that he may bless you richly in the precious work that is in your hands,

Your brother in the Lord,

ABEL ORTEGA.—Mexico.

FAITH IN GOD VS. FAITH IN CHRISTENDOM

DEAR BRETHREN:—

We are taking this opportunity of conveying our love to you in the Lord. We almost feel as if we were intruding on your time in writing you; but as no reply is expected, it would perhaps be a little relaxation for you to know how we are getting along over here. Our great thanks go out to Almighty God for his great goodness in permitting us to bask in the light of his glorious revelation as contained in the divine Word, when many others are in darkness. We realize that every good and perfect gift cometh from the Father, and rejoice that Pastor Russell has been favored above so many to unfold to the household of faith the things both new and old from the divine storehouse.

We are truly living "in the days of the Son of Man," and we in this country are receiving at the present time many evidences of the establishment of the kingdom, and that the adversary has but a short time in power. We would like you to know that our faith in God, in spite of the dark clouds on the world, is increasing in contrast to the faith in Christendom, which is almost at vanishing point.

The classes in Liverpool and district are, we consider, in a healthy condition, and all the dear brethren are eager to coöperate in the harvest work. We have had a number of productions of the PHOTO-DRAMA here and in this vicinity, and with the "follow-up" meetings our time has been very well occupied. The seating accommodation at our Sunday meeting-place in the city is limited and prevents us from having as large attendance as we would like. Our efforts to get another place have been unsuccessful.

We are now every second or third month having what we call "home gatherings," when all the brethren in the suburbs, etc., join in a combine meeting. On the last occasion we had the use of the Deutsche Church (it not being in use on account of so many being interned), and we had an attendance of about 300. We have, regularly, afternoon and evening meetings every Sunday in five places in the district, and seventeen week-night meetings. Then we have also calls upon us for "follow-up" meetings in districts beyond our own.

Last year we had a convention under the auspices of the Society, resulting in a most uplifting time for all. We would like another if we can induce the London friends to move; and we are still hopeful that we may succeed. There are, of course, no excursion fares here since the outbreak of the war, but everybody is employed, and money is being spent freely. We have a nice number of young men in our meetings; and as you know, they are under a severe test just now. I am pleased to say that their faith in him to whom they have consecrated themselves is unwavering, and they are prepared to show their loyalty to the Lord even unto death, and despite all the pressure that may be brought to bear upon them by the powers that were. We think that the British thinking people are being sobered by this war now. Of course, we know that we are the Lord's peculiar care, and that no evil can befall us, everything being of his permission.

And now, with much love in the Lord from Sister McCloy, myself and all our household, I remain

Your fellow-servant in the Lord,

THOMSON MCCLOY.—England.

TRUTH STANDS MAJESTIC AS THE CLIFFS

DEARLY BELOVED IN CHRIST:—

I received your kind letter telling me of Pastor Russell's death. He rests from his labors and his works do follow. How true this is of him! My daily prayer before the throne of grace is that we may be strong enough to carry out the noble work he has left us to do. We should endeavor to grow stronger all the while; for it does seem as if the blessed Master thought we were able to carry on this grand work now which was so well done by our dear, faithful Pastor.

How many times daily do I thank our dear Master for sending us such a teacher as our beloved Pastor was! We will certainly miss him, although it had never been my pleasure to meet him. I always looked forward to having the pleasure of doing so sometime.

We are very isolated here—no one of like precious faith. They will not even let one of the pilgrims speak here. It makes life almost unbearable. My daughter is such a good Bible student and longs to get near some class. I am trying to teach the truth to all my little ones, and we have our music in our home every eve. Pray for me, for it is a great undertaking to guide these little feet alone. I have been a