

it, the Lord will be pleased to bless us with a share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the church, or in the future age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows his favor to the humble. The Apostle says, "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due

time" (1 Peter 5:6); for "he that humbleth himself shall be exalted."—Luke 14:11.

Let us not forget the importance of knowledge. No one is capable of teaching others who has not a clear knowledge himself.

Finally, let us remember that knowledge without the humility might puff up. We shall be built up under the influence of self-sacrificing love. Let us all, dear friends, get more ready—nearer to the Lord and more ready for His service. The smiting of the Jordan assuredly is not far off; and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it.

## ANGELOPHONE HYMN RECORDS

In our issue of June 15, 1916, we announced arrangements by which our readers may obtain the Angelophone at Jobbers' prices, one-third of the usual retail prices—\$8.33, \$16.67, \$33.33, instead of \$25.00, \$50.00, \$100.

Now we have a still more important announcement—Angelophone Records of 50 of our most beautiful hymns. They gave us the selection of them. We are confident that all WATCH TOWER readers will appreciate them, and believe that they will have a very wide circulation everywhere. They are 7-inch records, "hill and dale cut," of a size which usually sells for 35c up. But, indeed, such hymns and in such variety are not to be had anywhere for any money.

The singer's voice is excellent, clear, distinct—quite unlike hymn tunes you have usually heard, very few of which can be understood. They are the work of Prof. Henry Burr, the well-known barytone.

### NOW THE ASTONISHING FEATURE!

The entire set of 50 hymns can be ordered through us for \$5—only ten cents per record.

With a view to stimulating daily family worship (having this excellent singer's voice to lead), the hymns with music have been published in neat, attractive form at 5c and 10c per copy, according to binding—postage 2c extra.

At our request the Angelophone Company are mailing to the Secretaries of the principal classes a sample record and a sample each of the two hymn-books. If a quantity of the books and records are ordered together, carriage charges will be prepaid in the United States. These records are known as the original "hill and dale cut," the same as the ones used by Edison and Pathe. It contains a great deal more music to the inch than the zigzag cut. The latter is used by the Victor

and was gotten out to avoid the patents covering the original, superior "hill and dale cut"; said patents have now expired.

The Angelophone has a reversible sound-box, which permits it to play any kind of record made. But not so the Victor and Columbia machines; to use the Angelico records on them, a little sleeve is necessary, which can be purchased at any 10c store, or can be ordered with the books and records. Address orders to ANGELICO, 28 West 63d Street, New York City, or to 184 Fulton Street, Brooklyn, New York.

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It affords us genuine pleasure to think that Bible students can now have in their homes phonograph music which really represents their sentiments—much better than does the majority of the jiggy, rag-time stuff usually sold at from 60c to \$1 per record.

"A little nonsense now and then,  
Is relished by the best of men;"

But nonsense all the time nauseates even the worldly. On the other hand, there is a sweet, quieting influence exerted by the beautiful hymns of our selection which go to the heart of old and young, saint and sinner. Surely, Bible students will wish to "Lift high the royal banner," and to show forth the praises of their King! And such hymns as these in so clear and distinct a voice will surely appeal to your neighbor, too.

We are glad that these records have come out in time for the holiday season and the longer winter evenings. We have warned the Angelophone Company to be prepared for many large orders to be shipped out promptly. We vouch for the Angelophone Company that you may safely send the money for whatever you may wish to order, by P. O. Order.

## PILGRIM BROTHER JOHNSON IN GREAT BRITAIN

Arrangements have been made for Pilgrim Brother P. S. L. Johnson to serve the friends in Great Britain. Classes there

desiring appointments will please communicate with our London Office.

VOL. XXXVII

BROOKLYN, N. Y., NOVEMBER 15, 1916

No. 22

## DEATH OF CHARLES T. RUSSELL

The sudden death of Pastor Charles Taze Russell, Editor of THE WATCH TOWER, has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to co-operate in continuing the great cause for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Santa Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his secretary, telegraphed the information to the headquarters of THE WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburgh congregation, of which he had been resident Pastor for many years.

Interment took place Tuesday in the United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in his service.

## A MEMORIAL NUMBER

Owing to the fact that this issue of THE WATCH TOWER was ready for the press at the time of Brother Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, December 1, will be in the nature of a Memorial Number.

Brother Russell's Will provides for the continuance of the publication of THE WATCH TOWER, for which he left ample

manuscript to insure its publication for an indefinite period. The affairs of THE WATCH TOWER BIBLE AND TRACT SOCIETY will likewise be continued according to provision made by him before death.

Anyone desiring extra copies of the Memorial Number will please advise us immediately. Extra copies at the usual price—5c each.

# "THE EARTH TREMBLED"—AND FELL

*"His lightnings enlightened the world; the earth saw, and trembled."*—Psalm 97:4.

God's holy prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David taking prophetically a standpoint of observation future from his day declared, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof!" (Psalm 97:1) As we have shown in *SCRIPTURE STUDIES*, Vol III., Study 9, this began to be true when our Lord Jesus, having returned to earth to set up his kingdom, took unto himself his great power. Yet not until his kingdom has been fully established in the earth will his glorious reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the kingdom, is clear from his succeeding statement: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the Executor of his great purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purpose.

## "A FIRE GOETH BEFORE HIM"

If we inquire, Why is this day of his presence such a time of trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isaiah 28:17), to the intent that ere long the equitable principles of his Government may be established in all the earth. Not only will all unrighteousness be made manifest, but "a fire goeth before him and burneth up his enemies." (Psalm 97:3) All the wilful and persistent opposers of his righteous course shall be "cut off," "destroyed," "burned up," "devoured with the fire of his jealousy."—Zeph. 3:8.

This work of judgment and the consequent time of trouble being a necessary preparation for the glorious reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is "too wise to err, too good to be unkind," the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See Psalm 96:9-13; 98:1-9) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that he who smote them in his wrath, and scourged them in his hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto him, obey his counsels and live.

## LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's kingdom that the statement of the Prophet is verified: "His lightnings enlightened the world; the earth saw, and trembled." How apt is this figure? Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the world's present disorder is so manifest! A flash of lightning from the obscured throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already, it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our greatest newspapers read as if written from the standpoint of present truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled—"Men's hearts failing them for fear, and for apprehension of the things coming on the earth!"—Luke 21:26.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress worldly men are

drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfillments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

## "THE EARTH SAW—AND TREMBLED"

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

## "ZION HEARD—AND WAS GLAD"

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalm 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaks from heaven—from the high place of authority and control; therefore they give thanks at the remembrance of his holiness (Psalm 30:4)—of his justice, wisdom, love and power, which insure his doing all things well.

## THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some—heedless both of the world's distress and of the Voice which speaketh from heaven—will still boast themselves of their idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not him that speaketh from heaven." (Hebrews 12:25) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when he speaks in wrath and judgment.

But alas! there are some who heed not the warning, and

who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from him that speaketh from heaven, toward the idols which their wayward hearts have set up instead of God. These "graven images" are indeed the work of their own hands—the human philosophies, and science—"falsely so called"—of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the holy Spirit and the truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present age, under the greater than Moses—our Lord Jesus Christ.

The Mountain (kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills—the smaller governments. (Isaiah 2:2) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25) And now—since the Spring of 1878—God has "set his king upon his holy hill of Zion." (Psalm 2:6) Therefore, if those who

refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

#### CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (Psalm 50:1)—from the east to the west. We see the lightning flashes of truth and righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful and reverent hearts! Surely we shall watch and pray, lest "a promise being left us of entering into his rest, any of us should seem to come short of it!" (Hebrews 4:1) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Hebrews 12:25-29) Every one called to share in the coming kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this "evil day" are accomplishing this very work. In the end only the true will remain. "Seeing that we look for these things [let us] be diligent, that we may be found of him in peace, without spot, and blameless" (2 Peter 3:14), ready for the entrance into that rest which yet remains.

## ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL LESSONS

*"Consider the lilies of the field, how they grow."*—Matthew 6:28.

Many and varied are the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

In using these words under our consideration, our Lord, as was his custom, drew an illustration of something familiar to all his hearers. God's care over the lilies seemed a fitting reminder of his greater care over his own people, of his infinite wisdom, power and love. He who so carefully supervised the clothing of the simple flower—which bloomed only to fade in a day—that its robes were more regal than the kingly vesture of Solomon, would surely provide for the clothing of those who trusted in him!

#### SOME HAVE HIS PROMISE—SOME HAVE NOT

Undoubtedly much that our Lord said to the Jews would not have been said to Gentiles; for the Gentiles were then under the general curse and condemnation—the whole world was alienated from God. The people of Israel alone had been brought back into covenant relationship with God, through the Law Covenant made at Mount Sinai; hence different words would be applicable to them. Having come into relationship with God, his promises were theirs. All things should work for their blessing—their cattle, their fields, everything, would be blessed of the Lord, if they would be faithful to him. Our Lord was, therefore, in line with this thought, exhorting the children of Israel to have greater confidence in God, greater trust in him who had chosen them to be his peculiar people.

We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care, and all others. We are to remember that some have come into his family and some have not! that some have his promises as theirs, and some have not. We are not to deceive others and to imply that they have a right to claim as their own, promises which were never given to them. Rather, we shall do them more good if we point out that these promises are conditional—only for those who make a covenant with the Lord under the special arrangement open during this Gospel age. To the Christian this lesson of unflinching trust and confidence in God is a very important one, and to have learned it represents a very considerable growth in grace and in knowledge—in the spirit of love, which casts out all fear. It means a nearness to God, a fellowship with him, which those who have not learned this lesson cannot enjoy.

#### THE WORLD'S HEAVY BURDENS

To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very im-

portant one. He rarely had the very rich amongst his audience, generally the poor; and the poor in Palestine and other Eastern countries find it very difficult to obtain food, clothing, etc. In many parts of the world today, especially in India, there are people who scarcely ever go to bed without going hungry; and to these the necessities of life are a very important consideration.

Our Lord Jesus indicated that this was so in his time, saying that the important consideration with most people was, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" They were anxious and worried. "After these things do the Gentiles seek," said the Master. Their object in life was to procure food and raiment. That was the burden of their prayer. And even the Jews, though professing the people of God, had not learned implicit trust in him, but were to a large extent grasping after the material things, seeking chiefly worldly gain rather than the true riches. Our Lord said that his disciples were to realize that God knew what things they had need of before they asked him, and should rest fully content in the matter of what God would provide them respecting their temporalities. Jesus wished them to be sure that God would so supervise their interests that they should not want anything really good and needful to them.

This seems to be the whole lesson that our Lord was inculcating in bringing in this illustration from nature—"Consider the lilies of the field." It was a forceful reminder that the things of the kingdom were the things of paramount importance, and that in seeking these things first, they might have the assurance that all needed earthly things should be theirs.

#### PROPER CONSIDERATION OF THE LILY

What is it that we are to consider about the lilies? "How they grow!" What does this mean? Jesus himself answers, "They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." That is, the lilies grow in a very reasonable way; they develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, "Now, I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me." It simply assimilates what it can absorb from the earth, and from the atmosphere what God has provided for it there. It does not say, "I think that I shall go to another place, I cannot grow here," but it does the best it can wherever it happens to be.

The lilies of Palestine to which our Lord referred were evidently not the kind of flowers that we generally term lilies, but were apparently of some other plant family, and a very

numerous species, we should judge, growing everywhere. Those who are accustomed to the flowers of Palestine point to a common reddish flower which they think was meant by "the lilies of the field."

Our lesson, then, as new creatures, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be over-anxious regarding our spiritual growth. We are simply to do our best, and trust the growing to him. But we are to be particularly engaged respecting the things God has promised us as new creatures in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love him. If we give our attention to these things, the Master assures us, the heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual kind or of an earthly kind. He will give us whatever of spiritual blessings and of temporal blessings we need as spirit-begotten children of God that we may finish our course with joy.

We are not to interpret our Lord's words to mean that we are to neglect our proper duties in life; that he would not have us do any more spinning or toiling than the lilies do; that he would not have us labor with our hands and our brains in order to care for our family, home, etc. Surely not! for these things are inculcated in the Word of God. Here, evidently, he is merely impressing us with the thought that while we are doing to the very best of our ability in harmony with the surroundings and conditions which God has provided for us, we are not to be worried. We are to be as free from anxious care as are the lilies, to be fully content and to look up in faith to our heavenly Father, expecting and accepting his providential care and overruling in all our affairs and interests.

"Just leave all with Him; lilies do, and they grow;  
They grow in the rain and they grow in the snow.

Yes, they grow.

They grow in the darkness, all hid in the night,  
Or if in the sunshine, revealed by the light,

Still they grow.

They ask not your planting; they need not your care  
As they grow;

Dropped down in the valley, the field, anywhere,  
There they grow—

In garments of beauty, arrayed in pure white,  
All radiant in glory from heaven's own light—  
Sweetly grow."

#### REST AND PEACE IN PERFECT TRUST

God knows all about our circumstances. If we need to be transplanted to another place, into a different kind of soil, where our new nature can better thrive and expand, or where

our reasonable, temporal needs can be better obtained, he can arrange for it. He knows just what is good for us, best for us, temporally and spiritually. It is our part to look for his leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions, etc. If it is best for us that they shall be changed, he will change them, if we trust in him; and surely, if we are his children, it is his will that we desire, not our own! We are to be perfectly restful under whatever conditions or circumstances we find ourselves, restful in the thought, "Your Father knoweth what things ye have need of before ye ask him."—Matthew 6:8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer a way of escape, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to his will and wait for him to point out a different way, if it shall seem best to him. Let us as lilies of his planting, bloom for the glory of our heavenly Husbandman.

#### ASKING FOR DAILY NEEDS

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to him. We are merely to acknowledge that we are dependent upon him for the necessities of life, that we are looking to him, that we are waiting on his providence and will accept those things which his wisdom provides as proper for us in connection with the instructions of his Word.

So on we go, growing daily, happy and content in God, and preparing for the kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have an advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the words of our text. And it is to those who are poor in spirit, who realize their own impotency, who long for the rest and peace that Jesus alone can give, who come to him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

"O flower of Heavenly birth, blooming in earthly soil,  
Taking on fairest hues from sun and wind and rain,  
Soon shall thy beauty grace the Heavenly realms above,  
Transplanted to a fairer clime to bud and bloom again!"

### "HOW LONG, OH LORD, HOW LONG?"

How long, Oh Lord, how long  
Shall weakness serve the strong?  
How long shall Might make right,  
And darkness hate the light?

How long, oh Lord, how long,  
Till Truth shall crush the wrong,  
Till darkness turn to day,  
And sorrow flee away?

How long till wars shall cease,  
This turmoil end in peace?  
How long the sin-cursed Earth  
Await her second birth?

How long, Lord, must I feel  
The proud oppressor's heel?

I'm weary of the night,  
I long for morning light!

I long to see Thy face,  
I long for Thine embrace—  
How long, Lord, till I come  
To my long-promised home?

Not long, my child, not long;  
Be brave, be true, be strong!  
The Day-star doth appear,  
The Kingdom draweth near!

Look up, my child, look up,  
The last drop's in thy Cup!  
Trust where thou canst not see—  
I soon will call for thee!

GERTRUDE W. SEIBERT.

### "JESUS CHRIST—THE FIRST AND THE LAST"

DECEMBER 10.—REVELATION 2:1-17.

[Paragraphs 1, 2, 3 and 14 of this article were reprinted from article entitled "Jesus Revealed to John in Vision" published in issue of June 1, 1901. Paragraphs 4-9 and 15-31 were reprinted from article entitled "The Mystery of the Risen Christ" published in issue of June 1, 1905. Please see the articles named. The remainder is printed below.]

#### "THE FIRST-BORN OF THEM THAT SLEPT"

Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was "the first born of the dead." That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a

resurrection to perfection and eternal life. Although some before him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's

second advent the world will be far from converted to God; for "all kindreds of the earth shall wail because of him." Some Scriptures taken disconnectedly seem to teach that the world will be converted before his return; but when God's Word and plan are viewed as a whole, these will be found to favor the opposite view—that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world.

Christ and the glorified church, made "partakers of the divine nature," will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign.

Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately "every eye shall see [Greek, *horao*, discern] him." But "he cometh with clouds." And while the clouds of trouble hang heavy and dark, when the mountains—kingdoms of this world—are trembling and falling, when the earth—organized society—is being shaken and disintegrated, some will begin to realize that Jehovah's

Anointed is taking to himself his great power and is beginning his work of laying justice to the line and righteousness to the plummet. For he must reign until he shall have put down all authority and laws on earth which are contrary to those controlling in heaven.

"Blessed Bible, precious Word!  
Boon most sacred from the Lord;  
Glory to His name be given,  
For this choicest gift from Heaven.

"'Tis a ray of purest light,  
Beaming through the depths of night;  
Brighter than ten thousand gems  
Of the costliest diadems.

"'Tis a fountain, pouring forth,  
Streams of life to gladden earth,  
Whence eternal blessings flow—  
Antidote for human woe.

"'Tis a mine, aye, deeper, too,  
Than can mortal even go;  
Search we may for many years,  
Still some new, rich gem appears."

## "FAITHFUL UNTO DEATH"

DEC. 10.—REVELATION, 2:1-17.

*"Be thou faithful unto death, and I will give thee the crown of Life."*—Verse 10.

THE REVELATION A BOOK OF SYMBOLS—SEVEN SUCCESSIVE STAGES IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED BY "THE SEVEN CHURCHES WHICH ARE IN ASIA"—THE NAMES OF THE CHURCHES CHARACTERISTIC—THE GREAT FALLING AWAY—THE TRUE CHURCH CALLED "OVERCOMERS"—THE LORD'S RETURN DURING THE LAODICEAN PERIOD OF CHURCH HISTORY.

While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord "sent and signified [told it in signs and symbols] by his angel unto his servant John." (Revelation 1:1) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the first chapter we have a description of "One like unto a son of man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. The last part of each message is a promise to the "overcomers," and is also adapted to the different periods of church history.

To give a bird's-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A. D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal church of today.

### MESSAGE TO THE CHURCH OF EPHESUS

The word Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in his right hand," etc. (Chapter 1:20) The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers.—Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that "they forsook all

and followed him." They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of "the tree of life which is in the midst of the Paradise of God." It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called "the tree of the knowledge of good and evil"; and our Lord's promise in today's study is that the overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and will not then bring a curse.

### TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In his message to the church of this epoch our Lord styles himself "the First and the Last, which was dead and is alive." In no other sense or way could he be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures.—Revelation 3:14; Colossians 1:15; 1 Corinthians 8:6; John 1:1-3, Diaglott.

"The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors—that of the reign of Diocletian, A. D. 303-313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has even seen were enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should "not be hurt of the second death," but should receive the crown of life—immortality.

### TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker is "He who hath the sharp Sword with two edges" [Greek, two-mouthed]—the Word of God. During this period, while the nominal church was growing popular, the true Christians were tested and proved by the introduction and development of



Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian church. These were eventually grafted upon the true stock—"the faith once delivered to the saints."—Jude 3.

Thus gradually the church was led into error, evil practises, and away from God. This is what is meant in Verse 14 by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (Numbers 23; 24; 31:16) So these Pagan priests taught the church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God.

The "doctrine of the Nicolaitans" seems to be the theory of lordship or headship in the church. The strife as to who should be greatest existed amongst many of the patriarchs—fathers—of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the bishop—pope or father—of Rome.

Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man father." (Matthew 23:9) Of course, they received the promised persecution. (2 Timothy 1:12) This class in Pergamos is commended by our Lord under the symbol of "Anti-pas, my faithful martyr." In the Greek, anti means against, and Papas signifies father. In this stage of the development of the church those who sought to be popular received the emoluments of the church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

#### THE CHURCH OF THYATIRA

Thyatira seems to mean "the sweet perfume of sacrifice." It was the period of Papal persecution. The virgin church was enduring the hardships of the wilderness; while the apostate church sat on the throne of her royal paramour. The message is sent by him "who hath eyes like a flame of fire," to watch over his faithful ones as they wandered through the dark valleys or hid in the darker caves of earth; and "feet of hard brass," to walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of truth.

The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. The picture is from the history of the Prophet Elijah. (1 Kings 18; 19) Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and one-half years was evidently a type of the "time, times and a half"—1260 years—of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord."—Amos 8:11.

#### THE LORD'S SECOND COMING

Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the church.

Many today have the Sardis characteristics. To such there is a fatal warning in Revelation 3:3. Seven times our Lord's second coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown—except to the watchers—for some years after his arrival; and his presence will be recognized by the sleepers only as the noise of spoiling the strong man's house gradually increases. Then slowly will they realize what it is and what the outcome will be.

The reason why many professing Christians cannot recognize our Lord's Parousia—presence—is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an

imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3, 4) Thus they are unable to understand "the signs of the times," revealing his return.

#### THE CHURCH IN PHILADELPHIA

Philadelphia means brotherly love, as is well known. This stage of the church's history evidently began at the Reformation; and there are many still living who possess the characteristics described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of truth. No doubt all the powers of Satan were exerted to close the door then opened; but "he that is true" had said, "which no man can shut." Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength"; but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say, "Thou hast kept my Word, and hast not denied my name."

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. "The Lord knoweth them that are his," and in due time will fully and eternally acknowledge them.

#### THE NOMINAL CHURCH OF TODAY

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care.

"The Beginning of the creation of God." "What think ye of Christ? Whose Son is he?" (Matthew 22:42) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (Isaiah 26:16-18) This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN." (Daniel 5:25-29) Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall."—Revelation 18:7, 21.

## SOME ITEMS OF INTEREST

### THE WAR OBSESSION

"Does it not strike you that a most dangerous world-wide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition; men and women are becoming too easily adapted to that condition.

"The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the permanent business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual, and even social functions are being resumed.

"The attitude of Europe is being reflected over here. While still persistently declaring our principles of peace, war in our heart of hearts does not appear near so horrible to us as it did three, two or one year ago. Are we not being insidiously inoculated with the war germ?

"We may be forced into war, no matter how we struggle against it, but as a decent, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude toward war may soon become chronic all over the world; it is almost so in Europe now."

## INTERESTING LETTERS

### WHOM THE LORD LOVES HE CHASTENS

MY DEARLY BELOVED PASTOR:—

As is expressed by so many dear friends writing you, we hesitate to intrude upon your consecrated time. We regret that too often during the past fourteen years we have needlessly done so. We now pray that God shall overrule all our mistakes for the good of his cause and our own spiritual advancement.

We are now perplexed over some matters concerning what we should do in the harvest work, and after praying over the matter, feel directed of the Lord to lay it before you, and abide by what you think best. We will try to be brief.

(1) Reading and accepting present truth in 1902, I was very zealous for about one year to hand out tracts and tell the "good tidings." Finding that the people generally did not care to hear it and having a growing family to support, I lost my zeal, became interested in worldly affairs, with the result that after a season of measurable prosperity in which I failed, painfully, to contribute to God's cause as I should, I found myself a bankrupt and in debt in 1912. I accepted the chastisement as of the Lord, returned to my "first love," and was not rejected (what wonderful mercy!), putting my trust in him for temporal welfare as well as spiritual. He has guided and guarded our interests to the extent that we have been able to provide things needful in an honorable way (farming). Our family of seven children are growing—our oldest, a girl of fifteen years, thoroughly consecrated, and two boys younger than she, thirteen and eleven years respectively, are manifesting a deep interest in God's Word. We are thus enabled to have the Bethel exercises each morning, with lessons from the SCRIPTURE STUDIES and TABERNACLE SHADOWS alternately every evening before retiring. We are at present somewhat isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connections except our own home. Our questions follow:

(1) Opportunities are presenting themselves for giving public talks in small towns around us, which, when we have accepted them, seem to have stirred up an interest to the extent that the congregation increases and some are giving evidences of full acceptance of the truth. There are brethren in large classes who could and would as elders do this work at a considerably greater expense than myself, owing to distance, etc. Since I have no class direction should I call upon those brethren, or do this work myself—especially when going to a small place where we have no assurance of a good turnout?

(2) If I continue to do this service should I report to the Bible House each meeting held, numbers in attendance, number manifesting interest, etc?

(3) We note that you advise that only such as are able to answer the late list of questions be considered as eligible to eldership. We have sent in our answers to these questions, but have not heard as to what grade we made. We are sure since sending them in that we were not quite clear on one or two, at least. We kept a copy of the questions and are making a study of them, and find them very helpful. We also believe this is a timely test directed of God to provide thorough shepherds for his flock, and shall be glad to abide

### "WITH THE SKIN OF MY TEETH"

—JOB 19:20.—

The following is a partial synopsis of the description of the teeth-membrane or skin, in "Tomes' Dental Anatomy," 1904, Fourth edition, London. It shows that Job and the learned of his day were far from being monkey-men. Until lately Job's words were considered a joke by dentists as well as others. The Bible is a wonderful book.

#### "Nasmyth's Membrane"

"Under the names of Nasmyth's Membrane, Enamel, Cuticle, or persistent dental capsule, a structure is described about which much difference of opinion has been, and indeed still is, expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thick layer of cementum, there is an exceedingly thin membrane, the existence of which can only be demonstrated by the use of acids, which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which, by staining with Nitrate of Silver, a reticulated pattern may be brought out as though it were made of Epithelial cells. It is exceedingly thin, Kolliker attributing it to a thickness of only one twenty-thousandth of an inch; but, nevertheless, it is very indestructible, resisting the action of strong Nitric or Hydrochloric Acid and only swelling slightly when boiled in Caustic Potash."

by the outcome of our examination.

(4) Considering the fact that we have lessons each day in the week at home, would it be proper for my family to sacrifice my leadership to other work on Sundays?

Praying every day for you, dear Brother, that you may receive strength, courage and wisdom from above to continue in the way until he shall say, "It is enough," and soliciting an interest in your prayers,

I am sincerely your brother in hope,

OUR REPLY:—We rejoice with you that the Lord did not permit you to drift away from him, but gave you experiences which directed you, and brought you important lessons.

We quite approve your course of going forth every Sunday, or whenever convenient opportunity may afford, to neighboring villages and towns, to spread the knowledge of God's Word and of the divine "Plan of the Ages." We are glad that you are thus engaged and that the Lord is granting you to see some fruit from your labors. We would encourage you to go on in the good work, believing that you will not be sacrificing the interests of your home so long as you continue the worship of the Lord and the study of his Word therein. A further suggestion we would make is that you introduce the reading matter to all who manifest any interest. It is our experience that, no matter who does the preaching, nor how much of it is done, very few will be brought to a satisfactory condition of knowledge or of character unless they read for themselves —STUDIES IN THE SCRIPTURES, WATCH TOWER, etc.

Since you are not identified with any ecclesia, it would not be necessary for you to appeal to any. Authority to preach God's Word goes to whoever receives the holy Spirit, in proportion as he may have talents for service.

The V. D. M. questions have been sent out freely, and many of them have been returned, but we have not yet had time to make an examination of them. Shortly we hope to appoint a committee to examine all the papers and to pass upon them, and we will then be glad to notify each one in respect to the accuracy of his answers, as viewed by the committee.

May the Lord's blessings continue with you richly!

ONE USED HIS BRAINS—THE OTHER DID NOT  
DEARLY BELOVED PASTOR:—

Greetings in the name of our Lord and Savior Jesus Christ! I have been wanting to give you my testimony for some time; how I got the truth, and what it has done for me. I had often heard the saying, "As a man soweth, so shall he also reap," and I was sowing bad thoughts in my heart, and reaping bad habits.

My first start in the Christian life was in the fall of 1914, when I joined the "Knights of Malta." I got out of each degree just enough of the Bible to make me want to know the rest; so I would go home and get my Bible and read the connections. It got so interesting to me that I started at Genesis and read everything to the end of Revelation. In that way I was getting rid of some of my bad thoughts, for some good thoughts.

I was a great fellow for condemning the Roman Catholic religion. I was working with a Catholic friend at that time, and I asked him one day why he did not use his own brains instead of believing everything the priests told him. He asked

what church I went to, and I told him that I was a Presbyterian, and he inquired why I was one. I told him, "Because my mother and father were." He asked, "Why don't you use your own brains?" I replied, "That is right; I am going to use them." He was telling all about St. Peter as being the first pope, etc. So I bought a "Theological Dictionary" which gives the history and belief of all denominations. I asked our heavenly Father to show me which was the right one. The first that I read was the history and belief of the Presbyterian Church. It did not take me long to find out that I did not believe what they taught. The more I read of the different beliefs the more disgusted I got. I saw your sermons in the Pittsburgh papers, but I did not read them very often, until one day I saw your sermon on, "Peter and the Kingdom Keys," and read it carefully. I found that you proved from the Scriptures that St. Peter was not the first pope. It gave me more zeal to read and study your sermons. The one, I believe, that got me into the truth, was your sermon on "Christ Buried in the Flesh and Raised in the Spirit." I told my wife (who is also with me in the truth), that I was going to send for a set of STUDIES IN THE SCRIPTURES. But our heavenly Father, seeing that my heart was ready for the truth, did not give me a chance to send for them. He sent one of his messengers to my home with them. It was April 15th, 1915, and I have been making a close study of them ever since, and I thank my heavenly Father for calling me "out of darkness into his marvelous light." I rejoice in trials and tribulations, because my love for our heavenly Father casteth out fear.

My wife and I had the great pleasure of hearing you talk at the Carnegie Hall, Pittsburgh, May 9th, 1915. The first time we attended a meeting in the Auditorium, Pittsburgh, was July 4th, 1915. Brother Kendall gave a talk on the Life of Christ, from Isaiah, 53d chapter. We made up our minds that from that time on we would follow you as you follow the Lord Jesus Christ.

October 10, 1915, I sent nineteen letters which I received from the Brooklyn Tabernacle, to the elders, deacons and the Minister of the Presbyterian Church, notifying them why I was withdrawing and asked each one of them to come to my home and we would talk it over. None have come yet. Shortly after, I passed the minister on the street, but he did not recognize me. It was told me that he said he did not want to have anything to do with Pastor Russell or anybody that believed in his teachings.

My wife and I consecrated ourselves to God during the October, 1915, Convention in Pittsburgh, and we symbolized our consecration by water baptism January 2d, 1916. We have been striving ever since to be overcomers by making the good fight, and guarding "the faith" to the best of our ability. We ask that you remember us in your prayers, that we may be faithful unto the end, when it will be said, "Well done, good and faithful servant, enter into the joys of thy Lord."

With much Christian love,

BROTHER AND SISTER HEADRICK,—Pa.

#### A MINISTERIAL ATTEMPT TO "ANSWER" THE TRUTH

DEAR BROTHER RUSSELL:—

Since your visit among us I have wondered if you would like to hear the results of our meeting. The effect on the entire city has been wonderful. Many thoughtful men heard you and have not minced matters in their open approbation of your sermon. The local papers did not report it and they came in for some criticism for failing to do so.

On Sunday evening following your meeting two ministers attempted to "answer" you. They resorted to slander and falsehood, blindly wresting your points. Many who heard them after having heard you, have been drawing comparisons that are detrimental to these ministers' hold on their people.

The pastors of one denomination have met to discuss the situation and to decide what to say to their congregations about you and your teachings. They admitted that the question everywhere is getting beyond their ability to answer.

We are continuing our volunteering and canvassing, finding a kind of interest that will not much longer be put off without the truth.

The opposition is getting strong, but the Lord knows all about that! I thank him always for this opportunity to serve him. How kind he was to let me have this Light and his robe of righteousness to hide my blemishes as they become more perceptible!

I thank him for your visit here. It has been a greater blessing than we knew. May our Father bless you and send you back!

In Jesus' Name,

BUEBO ELLER.

#### BRITISH CONDITIONS GROW SERIOUS

A Brother in Great Britain writes:—

"Women are now taking the places previously occupied by men, in nearly every trade. They are driving and collecting fares on the electric cars, motors cars, etc.; they are to be found at the railway depots emptying the wagons, behind the counters, in the banks, working the machines on the farms, and doing every other conceivable job which men have been in the habit of doing in the past.

"Our nation is being weakened very considerably by the big battles that are now raging at the front. Thousands from this district wiped out daily. It is a common occurrence to meet a mother who has lost all her sons—very often three or four—and in many cases the father also.

"If ever there was a time to preach the truth it is now. The nation is being broken down, and who can give comfort and joy to these dear hearts, now torn and sad, but ourselves? and we are doing, by the Lord's grace, all we can.

"As a church here, we are adding to our numbers daily; many very fine and noble characters are amongst those now coming along; and while the Lord continues to bless us, we remember you all. Often we find it easier to walk with the Lord when troubles abound on every side, while it is difficult to maintain our full devotion to the Lord when everything goes smoothly."

## ECCE HOMO!

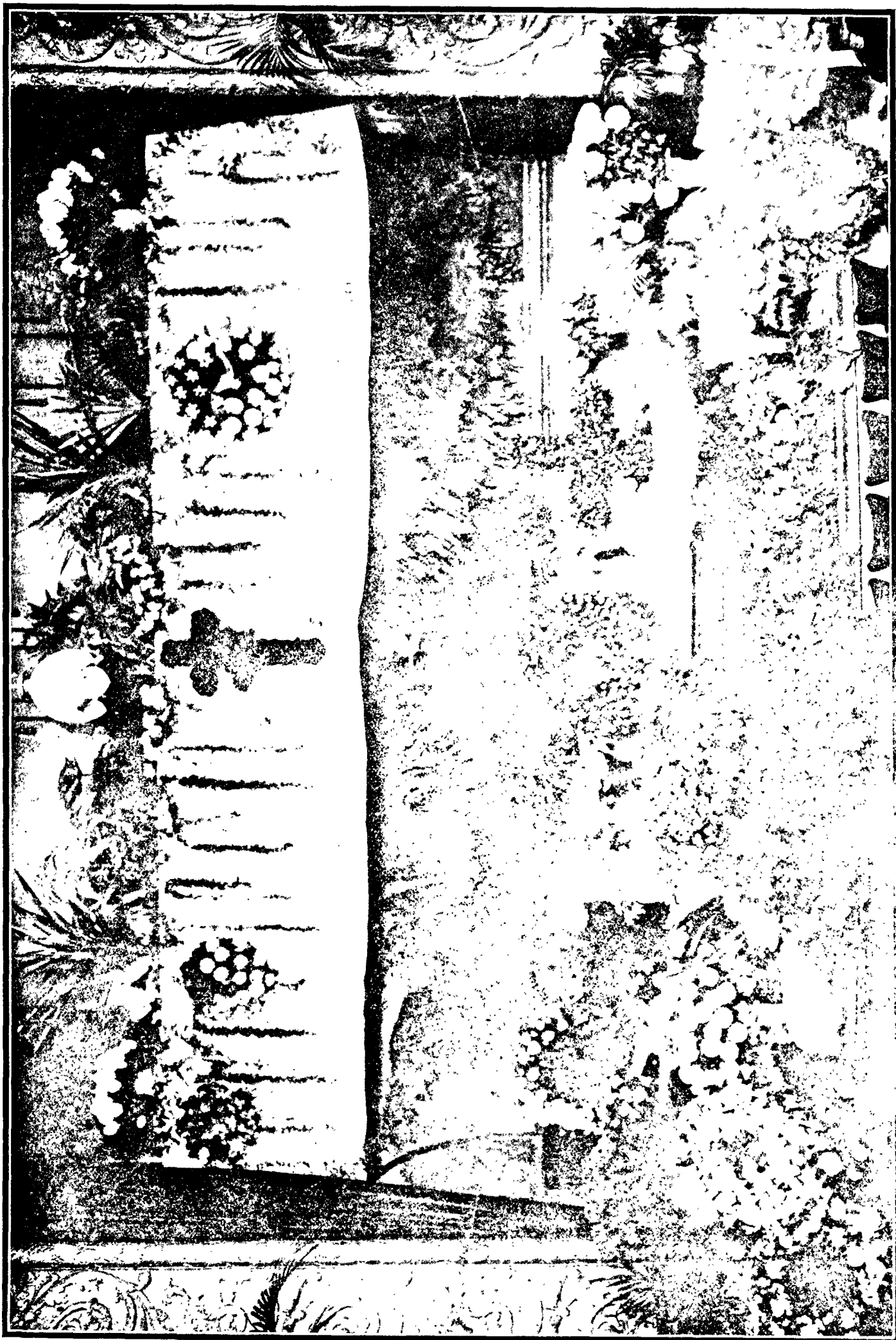
[In loving remembrance of Pastor Russell and his Ministry.]

"Loved and hated! Revered and reviled!  
Spurned and courted! Flattered and defiled!  
With never a falter and never a frown  
He kept to his moorings, and laid his life down  
In the place where God put him. What more can be said  
For soldier or hero? For living or dead?  
He wept with the anguished; he smiled with the glad;  
He lifted the fallen; he heartened the sad;  
He pitied the sinner, inspired the saint;  
He strengthened the feeble, recovered the faint.  
God gave him a Message—he gave it to men;  
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,  
And men's souls were stunted by folly or fear,  
When minds were beclouded by dullness or doubt  
He maneuvered the Message and turned it about  
Till 'the warfaring man, though a fool,' could behold  
And hear the glad Gospel he patiently told.  
And yet will like rabble as stood by the Cross,  
Not knowing their folly, not sensing their loss,  
Flouting and scouting and wagging their head,  
Stand by in contempt while we weep o'er our dead,  
Dishonoring the prophet of this, their own time.  
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way  
To pay him the tribute we owe him today?  
Stand reverently now, with uncovered head,  
And look on 'that Servant' and honor the dead!  
A man has gone from us, leaving none in his place,  
Yet his Message of Truth men can never efface.  
He'd the mind of a master, the heart of a child,  
The courage of Caesar, a soul undefiled.  
He'd the love of a father, a shepherd's kind care,  
The faults of a human and sympathy rare.  
He lifted a standard and held it up high.  
He lived—ready to live and ready to die!"





"FAITHFUL UNTO DEATH"