

to his great plan, and of their privilege to fill up that which is behind of the sufferings of Christ. And soon, by his grace, they shall enter into their everlasting reward, far beyond any other creatures of the world or in heaven. Please continue to encourage the dear brethren all you can. If there is anything that we can do for them here, kindly let me know.

With much love to you and all the dear ones in Glasgow. I beg to remain,

Your brother and servant by his grace,

J. F. RUTHLIFORD.

#### AWAKENED BY VOLUME SEVEN

DEAR SIR:—

Last week I purchased one of your books entitled "The Finished Mystery"—Series VII of STUDIES IN THE SCRIPTURES. I did not know what it was when I bought it, but I now thank God that it came into my possession. It is as a drink to one dying of thirst in a desert.

For the past four years my heart has been full of unrest. I could not tell why, but I simply could not enjoy going to church. Try as I might, I could find no satisfaction and peace when I did go; finally I gave myself up as hopelessly lost and wondered why I had ever lived.

But now I am awakened! I beg of you to tell me if there is time enough left for me to do anything in the service of our King whom I have always loved and longed to serve. I am sending for the other volumes of STUDIES IN THE SCRIPTURES and for the booklet "About Hell" which you announce. I can distribute tracts if you have any and will send me some. I want to become one of you and work in the Master's vineyard.

Yours in need of Christian counsel,

MRS. T. C. CLARK,—Okla.

#### CHURCHES LIKE OPERA HOUSES

DEAR SIR:—

Some friend has sent me a copy of Volume Seven of your series of STUDIES IN THE SCRIPTURES. I don't know who did it; but I have been praying God to give me more light on the Bible, and when I received this book it was surely a god-send. Our churches are getting like opera houses where people go just to have a good time. Six weeks ago I ceased going to church. I have quit churchianity. I told our minister that no church institution could serve two masters and spiritually prosper.

Enclosed find Money Order for \$4.60 for which please send me the entire seven books by Pastor Russell and THE WATCH TOWER for one year, as announced on the last page of this Seventh Volume.

Respectfully, L. H. SCHULTE, County Treas.—Iowa.

#### WORDS INADEQUATE FOR EXPRESSION

DEAR BRETHREN IN THE LORD:—

Words are totally inadequate to describe the feelings of the brethren with regard to the Seventh Volume. We are unanimous in proclaiming it to be the work of those guided by God. It is really a wonderful book and, like the Bible

itself, there is nothing to be eliminated, nor can there be anything added; it is complete in itself. We join in praising the great Jehovah in giving us such a help through his honored servants.

Our prayer is that the heart of each one may be filled with a determination to continue faithful unto death.

Your brother in Christ,

A. HUNT,—Eng.

#### VOLUME SEVEN LED HER TO CONSECRATION

DEAR BRETHREN:—

I am truly grateful that our heavenly Father has placed the Seventh Volume in my hand. It has brought me out of darkness into the light. It has opened my eyes of understanding that I have been able to see more clearly God's wonderful plan. The first word of truth I received was in October when one of our dear sisters in the colporteur work asked me to buy Volume VII. Since then I have bought the other six volumes and I study every spare moment. I am now one of the fully consecrated children of God and I pray and trust that I may continue to be until death. I ask you to pray for me. Your sister by his grace,

CAROLINE SCHLICHENMAIER,—Pa.

#### WHAT THE "PENNY" SIGNIFIES

DEAR BRETHREN:—

Greetings! Please permit me to draw your attention to an article from our dear Brother Russell's pen, found in THE WATCH TOWER of Aug. 15, 1910, page 264, entitled "Go Ye Also into the Vineyard"—especially that portion under the subhead, "Agreed for a Penny a Day." This seems to be very timely just now in settling the question of the "Penny"; and will you not, dear brethren, prayerfully take the matter to the Lord, for it seems to me it is indeed "meat in due season," and would be his will that the article be republished in THE TOWER at the present time?

How we rejoice in our privileges of service! "The Lord bless thee and keep thee" is my prayer continually. With love and best wishes, as ever,

Your brother in the Lord, W. M. HERSEE,—Pilgrim.

[The article above referred to is reprinted in this issue.]

"The Lord has indeed multiplied my blessings this day by the safe and unexpected arrival of the Seventh Volume. My joy was so evident when the post woman delivered it that she had to know about it and was glad to get Volume One for herself. 'My cup runneth over.'

"At our Praise meeting tonight the testimonies were full of thanksgiving for this very precious completing volume. The immediate effect of the short time already given to Volume Seven is a heart full of gratitude to God and a reiteration of my consecration to him; also deep thankfulness to our Lord Jesus, who has girded himself during this harvest period and is serving us with so rich a feast culminating in Volume Seven, through that 'faithful servant,' our beloved Brother Russell (who seems very near to us though parted from us for a brief while). The preceding six volumes are made still more precious by the possession of the Seventh. Truly we are thoroughly furnished." F. H. W.,—Scotland.

## TWO CLASSES IN THE CHURCH

*"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to less honor."—2 Timothy 2:19, 20.*

The Scriptures clearly teach that when God's plan concerning man is completed there will be four classes redeemed from among men; viz., (1) the little flock, who are to sit with Christ on his throne, reign with him in the regeneration of the human race, and who will forever be the recipients of God's favor through Christ Jesus; (2) the great company class, born on the spirit plane, who are to be the servants before the throne, like unto angels; (3) the ancient worthies, who will be princes or representatives of the Christ in the earth; and (4) restored human beings, who shall inherit the earth forever. All of these classes, when finally completed, will be perfectly happy in the position they gain.

The little flock is mentioned in the Scriptures under many names, such as, the bride of Christ, the body of Christ, the royal priesthood, etc. To such the Lord Jesus said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29, 30) These shall "bear the image of the heavenly" (1 Corinthians 15:49) and shall "shine forth as the sun in the king-

dom. (Matthew 13:43) Those who have sacrificed all things to follow in the footsteps of the Master, because of their love for God and his beloved Son, are anxious to awake in his likeness and be forever with the Lord.—Psalm 27:4.

#### BE NOT AT EASE (IDLE) IN ZION

Some who for a long while have actively participated in the harvest work under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY have recently assumed a position in opposition to its work, and their speech and conduct has tended to disturb some of the Lord's dear sheep. Reference is made to THE WATCH TOWER of January 15, 1918, page 30, wherein the brother who is really the leader of those who take this position in opposition is quoted as saying, in substance, that those adhering to the SOCIETY or having anything to do with its present management, and all those who are participating in the distribution of THE BIBLE STUDENTS MONTHLY, "The Fall of Babylon," and of "The Finished Mystery" are of the great company class. The purposes in making such a statement could be only to induce those actively engaged in the harvest work to cease their efforts and to dis-

courage others, so that they would not enter the service, and to cause as many as possible to withdraw their support from the SOCIETY and thus hinder its work.

To aid some of the weaker in faith to get their equilibrium and to encourage all the dear saints to press with vigor the good fight of faith while yet it is called day, we mention these matters here. We have no desire for a controversy and will not engage in one. It is not for us to judge who is of the great company class and who is of the little flock. We desire to leave all judgment to him who judgeth without mistake and who doeth all things well. It is proper, however, that each one of us apply the measuring line of the divine Word, that we may have the full assurance of faith, so essential to enable us to stand in the hour of peril. The question with each of the consecrated now is and should be, Shall we be wise virgins, or shall we be foolish virgins? We must answer these questions in the light of the Scriptures and according to the Scriptural standard.

#### A SAFE RULE

Where a brother gives an interpretation of a Scripture which differs from that given by Brother Russell, and Brother Russell's interpretation seems reasonable and in harmony with the plan of God, then we believe it a safe rule to follow Brother Russell's interpretation, for the reason that he is the servant of the church, so constituted by the Lord for the Laodicean period; and therefore we should expect the Lord to teach us through him. Where there arises a doubt in the mind as to which interpretation is correct, then it is always safer to resolve that doubt in favor of Brother Russell's interpretation. We believe such to be in harmony with the Lord's will.

No one could be either of the little flock or of the great company class unless he is spirit-begotten. Both classes must be perfected in love; for God will require perfect love of every creature to whom he grants life eternal on any plane. Addressing himself to the class who shall ultimately inherit the kingdom with him, the great Master said: "If any man will come after me, let him deny himself and take up his cross and follow me." (Matthew 16:24) No one is called to membership in the great company class, but all are called "in one hope of our calling." What, then, is the distinction between the two? We believe that the whole matter may be summed up in a few words by saying that the little flock is zealously faithful to the covenant of sacrifice, even unto death, whereas those composing the great company class become indifferent and negligent.—2 Peter 1:4-11.

The Lord Jesus likens the one to the branches in the vine which go out to fruit-bearing, developing ripe and luscious fruit; while the others bring forth chiefly leaves, or tendrils—feeling after earthly honors and emoluments. (John 15:2) Again, the Lord Jesus, referring to the great company class, said: "How can ye believe [effectively] which receive honor one of another and seek not the honor which cometh from God only?" (John 5:44) This would mean that the course which is pleasing to the Lord is that which leads one to give all glory and honor to him and to seek no honor, glory or recognition for self. The Apostle again refers to the great company class as being disobedient, because they fail to mortify, or put to death, earthly and sinful tendencies. (Colossians 3:5,6) Another picture is given of the great company class, as contrasted with the little flock, in Joshua 6:25, where the great company class is represented by Rahab, who was in the citadel of Jericho when it fell, representing those who are in Babylon at its fall; while the Christ class, pictured by Joshua, causes it to fall.—Z. '07-267.

These two classes are pictured in the experiences of Gideon's band. The 9,700 represented those of the larger company who buried their faces from the work by getting down and drinking out of the brook; while the little flock is pictured by those dipping the water in their hands and drinking it, thus showing a class with their eyes out over the horizon, seeking to serve, to spend and be spent in the Master's service, who are anxious not only to drink the truth, but, having it in their hand (using its power), to do with their might what their hands find to do. (Judges 7:2-8) Again, the apostle represents the great company class as being double-minded, having some idea of attaining heavenly things and some idea of getting all the earthly things they can in the way of honor, emoluments, etc.—James 1:8.

Furthermore, the great company class is likened unto those who, while they love the truth, fail to become active in its proclamation because of faint-heartedness and fear. (Numbers 13:31; Z. '04-220) They are also represented by the prophet as saying, "The harvest [the time of special favor] is past, the summer is ended, and we are not saved." (Jeremiah

8:20) They are also pictured as those who do not keep their garments unspotted from the world, but who must pass through the great tribulation with which the Gospel age is to end.—Revelation 7:9-16.

#### CHARACTERISTICS OF THE OVERCOMERS

The Psalmist seems clearly to mark out a characteristic of the little flock when he says: "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Psalm 69:8,9) The one who has fully consecrated himself to walk in the footsteps of Jesus realizes that he must forget his own people and his father's house and become a stranger and an alien to the things of the earth; and he does so gladly. As he performs the terms of his covenant, he finds that the reproaches that fell upon the Lord Jesus now fall upon him. He esteems it a privilege to prove his devotion to the Lord by enduring hardness in his service as a good soldier. He expects to receive taunts, reproaches and persecutions; and receiving these, he endures them patiently, while his heart grows in love for the Lord, for his brethren, and his pity love increases for even those who wickedly persecute him.

The predominant characteristic, then, is a loving zeal for the Lord and his cause. The Psalmist shows that this zeal is peculiar to the house of the Lord; and it is such that it causes the sacrifices to be wholly consumed. The Lord Jesus manifested this peculiar zeal as the Head of the house, by faithfully fulfilling every part of his covenant; and he did so with a joyful heart. Those who shall sit on the throne with him likewise manifest that zeal and loving devotion for him and his cause by gladly doing his will, willing and anxious to engage in any part of his service.

#### THE LAST WORK OF THE CHURCH

God clearly outlined the commission given to the entire Christ class, as set forth in Isaiah 61:1-3. This commission plainly says that such are to preach the good tidings unto the teachable; to bind up the broken-hearted; to proclaim liberty to the captives; and amongst other things to proclaim the acceptable year of the Lord and "the day of vengeance of our God." Clearly, then, the Lord intended that at some time those who would compose the little flock, or kingdom class, would be the ones to declare the day of vengeance. This would mean to tell all those who would have the hearing ear what would be the natural results of not heeding the Lord's instruction. The Lord caused his holy prophets and apostles to mark out the course that should be followed by those who profess to be his and what would be the result to those not following this instruction.

Through his prophets, Isaiah, Jeremiah, Ezekiel and others, God foretold what would constitute Babylon and foretold that some of the true saints would be found in Babylon. He caused these prophets to write all the evil that shall come upon Babylon. Surely the Lord purposed that those in Babylon should know something about this, and that some one should deliver the message concerning Babylon. Did he design that the great company or the little flock should deliver this message? It is very clear from the Scriptures above cited concerning the day of God's vengeance that he intended the little flock to give this message. It must be conceded by all who are in harmony with the teachings of present truth that we are in the closing days of the harvest period; and before that harvest would entirely close it would become necessary for some one to declare the day of God's vengeance. Surely it would be only those who have the zeal peculiar to the Lord's house that would engage in joyfully declaring the message against Babylon.

"The Finished Mystery," Volume Seven of STUDIES IN THE SCRIPTURES, brings together all that the messenger of the Laodicean Church has written concerning Babylon, and, in the light of what he has written, further explains other parts of Revelation and Ezekiel, thus putting in compact and pointed form the Word of the Lord, by the use of which the declaration against Babylon must be made. THE BIBLE STUDENTS MONTHLY—"The Fall of Babylon"—is made up almost entirely of what has been written by "that servant," and is directed against Babylon in that it calls attention to what constitutes Babylon, why it shall fall, and what will be the result of its fall. And it seems to be clearly in harmony with the Scriptures above cited that the little flock, possessing the zeal peculiar to the Lord's house, would be the ones that will fearlessly declare this message. The thought that the great company class would have anything to do with the proclamation of this message is entirely out of harmony with the Scriptures which indicate the predominant characteristics of that class.—Hebrews 2:15.

**JOHN THE BAPTIST A TYPE**

We have long recognized that John the Baptist was a type of the little flock class. In this connection the Lord's servant wrote:

"It is altogether possible, indeed probable, we think, that John's course, which brought him into conflict with Herod, was in some degree typical of the course of the Gospel church in this present time and of the course of events that may be expected. If it be a type, Herod would represent the civil government and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman—Jezebel, etc. Should it prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines:

"(1) A partial reunion of church and state. (This is now practically an accomplished fact.)

"(2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems and to declare their union unlawful—contrary to the Word of God.

"(3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter.

"(4) The church nominal, in her false position, would be anxious to stifle the reproofs and to destroy the reprovers; and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances, as John was hindered by imprisonment.

"(5) Herodias' daughter (united Protestantism) will become the tool for the destruction of the most loyal servants of God."—Z. 1898-95

Instead of the great company class engaging in the work above mentioned, the Scriptures show that those who will be of that class are such as rebel against the words of God and disregard the counsel of the Most High, and are in fear of performing their covenant.—Psalm 107:9-16; Hebrews 2:15.

**A LOGICAL CONCLUSION**

Again, commenting upon the spirit manifested by the little flock class in singing the song which none could learn except the little flock, "that servant" wrote:

"Nothing is more manifest than that it is necessary to be somewhat of an overcomer of the world and its spirit, which pervades nominal Christendom, ere any one would have the courage to sing this song—to declare before men the lengths, breadths, heights and depths of the goodness of God's plan, of which Jesus and his sacrifice are the center. To all others the fear of man bringeth a snare and stoppeth their mouths from speaking forth the praise of him who called us out of darkness into his marvelous light. But the people that do know their God (his character and plan) shall be valiant and do exploits, and like the apostles of old will feel and say, 'Whether it be right to obey God or men, judge ye; but we cannot but speak the things which we have seen and heard.'"  
—Z. 1900-37.

THE WATCH TOWER BIBLE AND TRACT SOCIETY has been used of the Lord since its organization as a vehicle to convey the message of truth to all who would hear. It would hardly seem probable, therefore, that it would be pleasing to the Lord now to put aside this vehicle when it comes to declaring the day of vengeance of our God and carrying to the people the message concerning Babylon. If the great company class is in charge of the SOCIETY, then the conclusion must follow that all the harvest work is finished, and that there is nothing for the little flock to do but to stand and wait for their change. Such does not seem to be at all in harmony with the Scriptures, nor with that which Brother Russell has heretofore written on the subject. The period of the harvest is not yet over; and the work of the harvest, as outlined in the Scriptures (Revelation 14:13-19), does not seem to have been completed. Concerning that work and those who would do it, Brother Russell wrote in Volume Three, STUDIES IN THE SCRIPTURES, page 231, as follows:

"It will probably be in an effort at self-preservation on the part of Great Babylon—'Christendom'—when she sees her work in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom.

Although the exact time of the deliverance or 'change' of the last members of the body of Christ is not stated, the approximate time is nevertheless clearly manifest, as shortly after the 'door' is shut."—Matthew 25:10.

It will be observed from the above quotation that Brother Russell plainly says that the Elijah class (the little flock) will persist in declaring the truth. It would be exactly in harmony with the tactics of the adversary to induce some of those who have engaged in the harvest work to desist now and to let their zeal and ardor cool, that they might not have part in this final witness of the Lord's great message. Surely it would not be the will of the Lord that one should sit down and idly fold his hands, waiting for his deliverance.

"Ne'er think the victory won,  
Nor once at ease sit down;  
Thine arduous work will not be done,  
Till thou hast gained thy crown."

**EXPERIENCES OF ELIJAH AND ELISHA TYPICAL**

Time and again the church has been told through the channel which the Lord chose as his mouthpiece during the church's last experience that Elijah is a type of the overcoming church and that Elisha probably represents in a measure the great company class. It is a noticeable fact that Elisha walked with Elijah. There was never any disagreement between them; they did not quarrel. There is no record that Elijah ever opposed anything that Elisha was doing. If those now claiming to be the Elijah class are correct in their view that only the Elisha class is doing the work of the SOCIETY, then the facts do not seem to fit the picture at all. Elisha did not smite the waters of the Jordan until after Elijah had been taken up in the fiery chariot. If the Elisha class is now smiting the Jordan, then it must be that all the Elijah class have gone up in the fiery chariot. Thus we see the ridiculous position in which we would place ourselves if we assumed such to be true.

Again, if it is the Elisha class that is now smiting the Jordan, then surely those who compose the Elijah class would not wish to interfere; for Elisha did according to the Lord's will, and any one who has the Lord's spirit could not consistently interfere with the Elisha work. As we read: "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) We are not here saying who is of one class and who of the other. That is not our province. We do not know. The Lord did not purpose for us to know; and we will not presume to judge that which the Lord has not given us to judge. Quoting Brother Russell upon this point:

"We are to be careful not to form a judgment as to who are to be of the great company. Some say to us, 'What do you think of such a brother?' We are not to judge one another. It is not for us to say that such a one belongs to the great company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested. At the end of the earthly career of the little flock the Lord himself will do the dividing."—Z. 1916-38.

We call attention to these words of Brother Russell that the dear friends may not be discouraged by the statement of another who volunteers to teach them, that all who have anything to do with the SOCIETY and its present work are a part of the great company class. We do not believe it is proper for any one to say, "Brother A is of the great company and Brother B of the little flock." The Lord shows the characteristics that will be manifested by each class; and we may examine ourselves to enable us to determine whether or not we are coming up to the proper standard. But let us carefully refrain from passing judgment upon any one else.

**THE ANTITYPICAL CHARIOT**

Again referring to the letter in our issue of January 15, 1918, the brother who leads the opposing thought is quoted as saying that "the WATCH TOWER BIBLE AND TRACT SOCIETY is the chariot of the Elijah class; that the separation is now taking place; that the lurid legalities are separating the two classes; that those who are putting out the Seventh Volume and the Babylon tract are the great company."

The chariot, being a vehicle, would very fitly represent the SOCIETY which the Lord has used as a vehicle to bear the message of truth. What makes it lurid, in our opinion, is the fiery message of Ezekiel and John, which message it is now conveying to others. There were no legal differences between Elijah and Elisha, and nothing in the picture would seem to indicate that the management of the SOCIETY could have been pictured by what occurred between Elijah and Elisha. They were on the very best of terms until the last moment, Elisha's last request being that he might receive a double portion of the

spirit of Elijah. The suggestion, therefore, that "lurid legalities" were represented by the fiery horses does not seem at all to fit. According to that interpretation it is the Elisha class that is now in the chariot and the Elijah class is outside of it. And if that picture were true and were carried out to its finality, it would mean that the Elisha class would be taken up in the fiery chariot and the Elijah class left behind! Here seems to be a wide difference in interpretation by Brother Russell and these other brethren. And following the rule that we suggested above, we think it the safer course to heed the interpretation given us by the Lord's chosen servant. Note what Brother Russell says on this subject:

#### ELIJAH, NOT ELISHA, USED THE CHARIOT

"We recognize that the church of God is the antitype of Elijah, because she is, with her great Head, the Christ of God. It is the Christ in the flesh that antitypes Elijah. His experiences during his career as God's prophet typify the experiences of the Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ body in the flesh. . . . 'The Lord knoweth them that are his.'"

"When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go up in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. Do not decide about anybody else; but let each of us watch for himself and see to it that he keeps his heart in the right attitude toward the Lord and the brethren. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it."—Z. 1916-38, 39.

Since it is conceded that the SOCIETY is the chariot, then, according to Brother Russell's interpretation, it is the Elijah class that will take to the chariot; and "it will be the little flock that will go up in the chariot and no others. We shall see the Elijah class taken away in the chariot; the others will not be taken."

#### SIGNIFICATION OF ELIJAH'S MANTLE

Referring to the picture, we note that Elijah and Elisha journeyed together until they reached the Jordan, and there they stood and talked awhile. Then Elijah took his mantle, wrapped it up and smote the waters of the Jordan. The waters represent the peoples; and their separation would picture the separation of people from people. We are to keep in mind that Elijah had this mantle all during his journey, and that not until he reached the Jordan did he wrap up the mantle and use it to smite the waters (people). We are also reminded that the antitypical Elijah class has had the message of truth during their entire journey of the harvest of the Gospel age. Brother Russell pointed out that October, 1914, antityped Elijah and Elisha standing at the Jordan, talking the matter over; that this was the last point to which Elijah was directed to go, and that it represented the last definite date we had concerning the church. He then pointed out that something else must be done after that time. We quote Brother Russell:

"Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan."

In Ezekiel 21:14, 15 we read, "Let the sword be doubled the third time," which to our mind would represent the message of truth contained in the first six volumes of STUDIES IN THE SCRIPTURES. And then we read: "I have set the point of the sword against all their gates, that their heart may faint and their ruins be multiplied. Ah, it is made lightning brightness; it is wrapped up for the slaughter." We suggest that this represents the message of truth contained in the Seventh Volume, which is in truth and in fact a condensed statement of the entire message relating to Babylon and the true church and the relationship between the two, as set forth in the preceding six volumes. Therefore, it is properly designated "the point of the sword," and is wrapped up (put into compact form) for the purpose of doing the smiting, viz., the separation of people from people. In the eighth chapter of Revelation, verses 3 to 5, seemingly referring to the same message, we read that it (the message) "is deliberately hurled into the earth;" that is to say, deliberately distributed broadcast amongst order-loving people.

The message of truth contained in Volume Seven of STUDIES IN THE SCRIPTURES, therefore, seems to be more fitly represented in Elijah's wrapped-up mantle than does anything else. If that is true, then it follows that it is the message of truth sent far and wide amongst the people that will cause the division or separation; and it is manifest beyond the question of a doubt that it is the Elijah class that uses it, and not Elisha. It is easy to be seen now that the Elisha class, persisting in the proclamation of the message against Babylon, would thus separate themselves from the Elisha class, who would be fearful or negligent of performing any part of this work; and that Elijah, continuing thus to use the point of the sword, would in due time be taken up in the fiery chariot by a whirlwind of anarchy.

Again we quote from Brother Russell (THE WATCH TOWER, February 1, 1916, page 39):

"Are you expecting the fiery chariot any minute now, or do you think it some distance off—perhaps some months yet, or a year or more? will be asked. At least a year, or probably more, is my thought. [Just one year and five months later Volume Seven was issued.] Something else is coming first, dear friends. We do not as yet see clearly what it is. But this matter of Elijah's rolling his mantle together and smiting the waters of the Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. What does it mean? you ask. Ah, we know that most prophecies are understood only after they are fulfilled. We might, however, have a suspicion. What would that be? Something like this: In Bible symbolic language water represents truth and also represents people. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1, 15; 22:1, 2; Jeremiah 51:12, 13; Ezekiel 47:1-12; Ephesians 5:26) Furthermore, Jordan means testing or judging down. Now who or what would be judged in the antitype?"

"We answer, we believe that the peoples of the earth, the public in general, are to be judged by the truth. The peoples are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused in connection with the truth. Waters are to be separated from waters, people from people; the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication or sign of God's power with him and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—the peoples. Do you think that this has not yet taken place? may be a question in your mind. We think it has not as yet fully taken place. Do you think that the PHOTODRAMA OF CREATION has had a part in this? It may be. Will there be something more? We do not know. We rather think there is something more."

#### "CHARIOT," "FIRE," AND "WHIRLWIND"

"Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah Class from the Elisha class, and bring the deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us? some may ask. No! We are all very desirous of getting into the Lord's chariot, surely. It is the best thing in all the world. But it means trouble! Well, we desire trouble, if this trouble will be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the church? Does it mean more trouble? you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. What will it be? Well, we know that the Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, 'Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground.'—Jeremiah 25:30-33; 30:23, 24.

"To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The Master said, 'Cast not your pearls

before swine.' We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then: We think that our final experiences will be during some kind of anarchistic uprising. For some time we have been wondering just how all the church would be taken. If the change comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet."

If Brother Russell's interpretation be correct—and we would prefer to take it to that of any one else—then it would seem that the Elijah class, with the power of truth in their hands, viz., the message of God's vengeance against Babylon, must use that power, or message; and their persisting in using it unto the end would produce the separation and ultimately result in the taking up of the Elijah class in a time of fiery trials and testings.

#### "THE LORD KNOWETH THEM THAT ARE HIS"

Let us not be deceived, dear brethren, and become slack now in the performance of our covenant with the Lord. But, grasping the sword of the Spirit which the Lord has placed in the hands of his people, let every one who loves the Lord and his cause better than this life and all things else this life may bring, go forward in a united effort to perform the duty which the Lord has laid before us. If one is fully consecrated to the Lord and actively striving to fulfil his covenant of sacrifice, let him not be disturbed by the expressed opinion of another that his activity in some part of the Lord's work will put him in the great company class. God is not unmindful of your labor of love; he is faithful and true to his promise. Those who are his will not be disturbed or discouraged by what others may say, but will be governed in their conclusions by the Lord's Word. "The Lord knoweth them that are his." It is not necessary for us to know just where our brother will be. It is sufficient if we are diligent to make our own calling and election sure. In the Lord's house there are some occupying positions of honor and some of less honor. God setteth the members in the body as it pleaseth him; and this setting applies both to their position while

in the flesh and beyond the veil. If we do our best to fulfil our part of the covenant, he is faithful and just to fulfil his; and to each one who manifests a diligence (not negligence) to make his calling and election sure he will grant an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Let every one who would thus serve the Lord refrain from judging another. Let us put no one into this class or the other class. Let us leave the judgment with the Lord; and doing so, look well to ourselves. It is for the Lord to judge, not us. But in the language of John, the Beloved, let us "look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward."—2 John 8.

In harmony with the thoughts above expressed, we call attention to the words of Revelation 19:17: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." The angel here clearly is the Elijah class, standing in the resplendent light of the Gospel, now more brilliantly illuminated than ever before by reason of having the interpretations of the lurid prophecies of Ezekiel and John. And thus standing in the light, they are joyful, fearlessly and plainly declaring the message of truth, calling first to the eagles (Matthew 24:28), their brethren in Christ, the far-sighted ones, to come and join in this glorious feast that the Lord has spread before us. And may he give every one of his little ones the courage and faith and strength to stand at this time. Those who faithfully trust and follow our great Captain will ultimately be brought off more than conquerors, yea, most fervent overcomers.

We emphasize the fact that the church—Elijah and Eli-sha—were standing in 1914, talking together. When Brother Russell died in 1916 everything seemed to have come to a standstill. No one seemed to know exactly what should be done. Then suddenly something was delivered to the church. What was it? All remember how that on a certain day in July, 1917, the message of the truth wrapped up in compact form in "The Finished Mystery" was delivered into the hands of the church; and then the antitypical Elijah had the message in such form that it could be used for the smiting of the antitypical Jordan; and the smiting began.

## JESUS MINISTERING TO THE MULTITUDE

[This article was a reprint of that entitled, "He Giveth Food to the Hungry," published in issue of May 15, 1906, which please see.]

## JESUS OUR EXAMPLE IN SERVICE

[This article was reprinted from article entitled, "He That Humbleth Himself Shall Be Exalteth," published in issue of December 1, 1897, which please see.]

## COMPENSATION

"Hush! oh, hush! for the Father, whose ways are true and just,  
Knoweth and careth and loveth, and waits for thy perfect trust;

The cup he is slowly filling shall soon be full to the brim,  
And infinite compensations forever be found in him.

"Hush! oh, hush! for the Father hath fulness of joy in store,  
Treasures of power and wisdom, and pleasures forevermore;

Blessing and honor and glory, endless, infinite bliss.

Child of his love and his choice, oh, canst thou not wait for this?"

"Hush! oh, hush! for the Father portioneth as he will  
To all his beloved children; and shall they not be still?

Is not his will the wisest? Is not his choice the best?  
And in perfect acquiescence is there not perfect rest?

## JESUS SETS MEN FREE

[This article was reprinted from article entitled, "Christ Brought Life and Immortality to Light Through the Gospel," published in issue of March 15, 1904, which please see.]

## THE LAST PASSOVER OF CHRIST

"Christ, our Passover is sacrificed for us; therefore let us keep the feast, with the unleavened bread of sincerity and truth."—1 Corinthians 5:7, 8.

During the past two thousand years the new moon nearest the spring equinox has been reckoned as the beginning of the Hebrew religious year. (Z. '07-88; Z. '15-78) The Passover comes on the following full moon.

In 1918, the nearest new moon to the spring equinox (5.26 a.m., March 21) appears at 2.52 p.m., Eastern time, on March twelfth. That moon reaches its full at 10.33 a.m. on March the twenty-seventh. The Hebrew day begins at sundown of the previous modern day, and our antitypical Passover memorial should be celebrated on the evening of March twenty-sixth, some time after sundown—say at 7:30 p.m. At this

time the Lord's dear ones consecrated, set apart unto death, so far as their earthly lives are concerned, will doubtless be anxious to assemble for the celebration of this solemn spiritual feast.

It is a matter of interest that, if the Passover date were reckoned as formerly indicated in Volume Six, page 470, it would have fallen on the same date as the date for the smiting of the city, or April twenty-sixth, 1918.

Let us review the events of that tragic day when our Passover Lamb was slain. It was on Thursday evening 1,885 years ago in the upper chamber that the thirteen celebrated



their Passover, the last one for the Lord. The same evening Judas went out to clinch his evil bargain with the clergy of his day. The betrayer had left the little faithful company, and, as his last legacy, the Master gave them the most spiritual message of the Gospels, the thirteenth to seventeenth chapters of the Gospel according to the beloved disciple, John. After he sang with his dear ones a hymn, and conversed with them, he knowing and they ignorant of the tragedy just before them, he led them to Gethsemane.

#### JUDAS, GETHSEMANE, CALVARY

It was on that Thursday evening that Judas, with an expression of intimacy, fellowship and love, betrayed the Son of God into the hands of the crucifiers. That night the Light of the World was before the hostile forces of a benighted ecclesiasticism bound in unholy alliance with the secular powers. Secularism saw his innocence, but ecclesiasticism, blinded by envy and hatred, overcame the honorable scruples of the earthly rulers, and secured on a false and trumped up charge of treason, unjust conviction of the Son of Man. Forsaken and shunned by those who "had trusted that it had been he which should have redeemed Israel" (Luke 24:21), the Messiah faithfully kept the sacrifice on the altar, through ridicule and abuse of clergy, soldiers and public servants, through the *Via Dolorosa*—the way of tears—and up the difficult path to Calvary and finished the offering of that body which God has prepared for him.

Judas, who had not looked for such a dreadful outcome of his evil scheme, went and ended his iniquitous course by self-destruction. By nine o'clock Friday morning the Beloved was raised up, as the brazen or copper serpent (perfect humanity), as though made sin, even for those of the great worldly system of government, "which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8), and which continues to this day, being now called Christendom, where his feet members soon shall at last fill up completely the sufferings of Christ that are left behind.

Under the heat of a semi-tropic sun, the great Lover of mankind, stripped by unholy hands to open view, was the object of revilings by the Hebrew clergy and laity, a spectacle and a wondrous lesson of divine love for men and for angels. There hung the Savior of humanity, forsaken by all save those who loved him most—Peter, the strong, and John whom he loved, and the women who would, if they might, have died in his stead. And "sitting down about him, the unbelievers watched him there."

And from noon, "the sixth hour" of that dreadful day, there was both a literal darkness and an obliteration of light and of love over all the land, over all in the condition termed "Sodom and Egypt," for while they were covering themselves with the greatest weight of guilt ever known, filling up the chalice of their iniquity until it overran, they were in the darkness of night as to the real quality of their acts—"they knew not what they did."

It was afternoon of Friday, Passover day, that the holy Sufferer said, "I thirst"—and they gave him to drink, not cold, refreshing water, but that which while somewhat stupi-

fying was calculated to enhance the agonies of thirst in the most brutal and cruel death known to wicked and degenerate men.

By this act the prince of this world sealed his death sentence, for "by death the mighty one was beginning to destroy him that hath the power of death, that is to say, the devil." And by their death the feet members of Christ will set in motion the forces which will utterly destroy them that destroy the earth—Great Babylon, the accursed system of organized and established iniquity.

#### "IT IS FINISHED!"

But pain of body was not sufficient for the fiery trial of him who was to be the first to suffer that he might reign with God. He must be finally and fully made a sin offering, and experience to the full the wages of sin, that he might save to the uttermost. And as in the extremity of mortal pain and weakness the realization came upon him that he was, as it were and as it seemed to him, utterly cast off by his Father, with the final despairing cry, "My God! My God! why hast thou forsaken me?" in pain of spirit that was too much to bear, the great heart broke, and there came forth his last exclamation, "IT IS FINISHED!" like unto the last loud cry of the Church in the flesh—"It is done." (Rev. 16:17) The Wonderful One bowed his majestic head and gave up the life he had covenanted to lay down; and the new life, the new creature, the spirit, became hid in God until the third day there should come the springing forth of the first-fruits of the dead.

This is the central event of all history which we celebrate on the approaching Passover—the death of the Savior of the world. We suggest that each participant read beforehand with reverence and prayer the Bible chapters on the Passover—the first Passover in Exodus 11 to 13; the story of the death of the antitypical lamb in Matthew 26 and 27, Mark 14 and 15, Luke 22 and 23, John 12 to 19, and such other passages as 1 Corinthians 10:16-21, 11:20-34, etc., and the comments in Volume VI *SCRIPTURE STUDIES*, Chapter 11, on "The Passover of the New Creation." Let not the consecrated unto death fail of the injunction, "Assemble yourselves together, and so much the more as ye see the day approaching."—Hebrews 10:25.

Let the bride get herself thoroughly ready for whatever the wise and loving Father and the altogether lovely Bridegroom may have for her in the way of experience of preparation, trial, change or exaltation. Let each one consecrated unto death examine himself, cast out every alien thought or affection from the heart, cast out every weight and the sin that doth so easily beset him. Especially let each see that he loves even his enemies, but that he loves supremely the beloved Father in heaven. Let us so increase and abound in divine love toward one another and toward all men, that whether it be near or far in time our change will find us "ready" to go in, ready to stand in the confidence of pure and single-hearted love before our Elder Brother and before our God and Father.

## LETTERS FROM THE INTERESTED

### GIVING LIFE TO THE IMAGE

DEAR BRETHREN:—

I am sending you some thoughts regarding the vitalizing of the "image of the beast" as it appears to me after a cursory examination of a book entitled "The Churches of Christ in Time of War," edited by Charles A. Macfarland, General Secretary of the "Federal Council of the Churches of Christ in America." It is manifestly official. It says, among other things, "There is now being witnessed the coöperation of politics and religion in the common service of the whole people as never before in the history of the human race." On the last page of the book is a letter from President Wilson to Dr. Macfarland, dated June 8, 1917, which says, "I need not say how much I appreciate the message from the Federal Council of Churches of Christ in America. It has helped to reassure me and keep me in heart."

Briefly the United States, by alliance with Great Britain, naturally becomes identified with it (G214), and thus the "other beast with two horns like a lamb" vitalizes the "image of the beast" ("the Federal Council of the Churches of Christ") by the United States Government giving official recognition (the President's letter of June 8, 1917, to Secretary Macfarland is such) to the image which was patiently awaiting this vitalization, having previously (on May 8, 1917) declared "its endorsement and support of the war aims and policies of the Government." "All this took place before the publication of the Seventh Volume—before the coming of the

seventh plague. "The change of name of the 'image of the beast' to that of 'false prophet' in Rev. 16:13, between the sixth and seventh plagues, shows that the 'image' was vitalized prior to the publication of Volume VII."—(211). The coöperation of the "beast" and the "false prophet" with the "dragon" is very manifest in army camps in the way the Knights of Columbus and the Y. M. C. A. work under military authorization.

Permit me to now mention some correspondencies between the French Revolution and the present time of trouble which seem to be transpiring at this time.

1. The decisive defeat of the Austrians and Prussians by the French Revolutionists on the 20th of September, 1792, seems very clearly to indicate the importance of the events connected with the German Reichstag sessions of Sept., 1917.

There can be no doubt that the Reichstag session of September 27th was of far-reaching importance. It seems to have definitely proven that the majority of the Reichstag were opposed to the war aims of the Prussian military autocracy, and in a sense resulted in the downfall of Prussia—in the appointment of Count von Hertling, the Bavarian Premier, to the German chancellorship. The German chancellorship, created by Bismarck, has always been in Prussian or pro-Prussian hands. Bavaria is regarded as thoroughly unsympathetic to Prussian aims, and the new Chancellor may therefore prove to be a chancellor of peace.

2. On December 11, 1792, King Louis XVI was placed on

trial by the revolutionists; was convicted and condemned to the guillotine. The correspondence seems to be in the peace negotiations between Russia and Germany and we may expect a further defeat of the Prussian military autocracy. It is very remarkable that the peace negotiations opened on the very day (December 18, 1917) indicated by the beginning of the trial of Louis XVI.

I have received a great blessing from the January 1st WATCH TOWER. The first article is certainly timely. The statement, "He will give all of his people a share," is specially comforting to one situated as I am (in an army camp). I may be mistaken, but I hope and believe that we who are now restrained because of being drafted will be released in time to participate in the smiting of Babylon. Here we have some opportunities to present the truth, but there seems to be little appreciation of the message, although they seem to generally recognize that we are Bible Students. We have been having a Seventh Volume study. It started out as a class for the study of Revelation led by a Pentecostal preacher who bought the Seventh Volume since coming here. He used the Seventh Volume altogether and depended on the three members of the I. B. S. A. for bringing out the correct thoughts. However he "taught" the class only a few evenings and then, seemingly realizing that he was not well enough acquainted with the subject, turned it over to us; so we have been privileged to present to a few, whom we could probably not have reached at all otherwise, the explanation of Revelation furnished in Volume Seven. We use the Seventh Volume; asking questions, reading the comments, and now and then emphasizing or explaining such features as those not familiar with the truth might not be able to understand.

I am greatly pleased with the way the election at Pittsburgh turned out. It surely is a complete vindication of the present management of the SOCIETY. Undoubtedly the Lord's hand was in the holding of the straw vote on November 21st. for had it not been held the claim would probably have been made that the election was purely a matter of voting shares and did not represent the voice of the church. Now this leaves them absolutely without excuse for any agitation against the SOCIETY and its work. Undoubtedly the Lord still has a very important work for the WATCH TOWER BIBLE AND TRACT SOCIETY and is himself directing all its interests.

With much Christian love, your brother in Christ,  
JAMES ALLEN MURCH.—Ky.

#### THE LORD IS NIGH UNTO A CONTRITE HEART MY DEAR BROTHER RUTHERFORD:—

There is a matter which has been on my mind and heart for several months which I am constrained to present to you as the chief representative of all the brethren in the truth. In 1912 I dissented in a measure from the common view of the brethren in regard to the impending events of 1914. The resentment of the friends, which I thought unjust, was returned with an emphasis which brought darkness to my mind. The adversary took advantage of it and caused a series of stumblings such as has not occurred in all my Christian experience of 47 years. I sought for and began to magnify every trivial mistake I could find and to publish it abroad. I not only censured my brethren but I repudiated my vow. Now the Lord in love and mercy is opening my eyes and I review the past with amazement and sorrow. The harvest is closing, and I realize that if I make my calling and election sure I must renew my obligation to my brethren and my vow to the Lord. I do so today with an humble heart, praying that the Lord and the dear brethren will forgive me. I desire that you and the dear Bethel family may know of this determination and that I may have a special interest in your prayers. Praying God's rich blessing upon you, dear brother, and upon all those associated with you in the most significant work of all ages, I am,

Your brother in best of bonds, EDWIN BUNDY.—Ore.

### "LET PATIENCE HAVE HER PERFECT WORK"

As is quite generally known, the present traffic congestion due to shortage of cars, etc., is unprecedented in the history of the country. We hear of unparalleled delays in not only freight shipments, but also in express and mail. The Government is endeavoring to alleviate this congestion. Let us hear from you if you feel that sufficient time has elapsed for your order to have reached you under present circumstances, and we will do what we can to trace the shipment. In the meantime

### MARGOLIS BIBLE—A NEW HEBREW TRANSLATION

We have recently added to our stock a Jewish Translation of the Old Testament which some claim to be superior to the Leeser version. This new translation is known as the Margolis Version, as Prof. Max L. Margolis was the Editor-in-Chief and Secretary of the Editorial Board; but the actual

#### BLESSED EFFECT OF VOLUME SEVEN

DEAR BRETHREN:—

At Montreal, Canada, we were much interested and pleased, recently, to fellowship with a brother and sister who received the truth only five weeks ago, through the reading of Volume Seven. The sister had formerly taken no interest at all in things religious. Now both husband and wife are fully consecrated and are showing wonderful progress. They have a clearer knowledge of the truth than many who have been "truth people" for several years. It was inspiring to note their zeal. With Christian love,

Yours in joyful service,

E. F. CRIST.—Pilgrim.

#### PRESENT POSSIBILITIES BEING REALIZED

DEAR BRETHREN:—

Enclosed find usual weekly report. The past week has been crowned with much personal blessings from the Lord. The work goes forward grandly and the sublime possibilities of the present are being more and more realized by the Lord's people. They are undergoing a wonderful heart-and-mind shaping in preparation for the final conflict with the powers of darkness. Many who had settled down to the thought that the work was (about) over are now rubbing their eyes and becoming conscious of the fact that the mightiest conflict of the ages is upon us.

O, how evident it is that everything should be swept aside that would hinder us in following our Captain! What is the value of time, energy, money, treasures of any kind to the consecrated NOW, except to forward this cause to which our lives are dedicated and for which Jesus died?

The Seventh Volume is being accepted, studied and pushed everywhere. It is my observation that those most interested in it are invariably happy and prosperous in the Lord, whereas the few who reject it are unhappy and developing bitterness. With much Christian love, I am,

Your fellow servant,

O. L. SULLIVAN.—Pilgrim.

#### RESOLUTION FROM FRENCH BRETHREN

DEAR BRETHREN:—

We hereby send you a resolution passed by the Paris Ecclesia in reference to the management of the SOCIETY. We received, much delayed, the facts in relation thereto, and now wish to send you direct the following resolution:

"By unanimous vote of the Paris (France) Ecclesia, assembled on Sunday, December 23d, we hereby express:

"1st. Our gratitude to the Lord for permitting the present Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY (Brother J. F. Rutherford being their President) to administer with wisdom and faithfulness the interests of the harvest work during the past months;

"2d. Our desire to see maintained in charge of the work during the year 1918 the same Board and President;

"3d. Our fervent Christian love and moral support to said Board; also to their valiant collaborators near and far; and we daily present them all to the throne of heavenly grace in accordance with our Vow."

THE ECCLESIA OF PARIS.—France.

"We cannot tell you how grateful we are to have the Seventh Volume nor of the heart full of thankfulness and love to God and to you, as we read it. We surely realize that the Lord is using the same channel in dispensing meat in due season. We assure you of our loyal support now and to the end and recognize that our dear Brother Rutherford was surely chosen of the Lord to lead the Church to the end of her journey."

A. E. W. W.—Ohio.

"I feel that my cup of joy overflows. I rejoice that it is due time for this solemn message, and I desire to use Volume Seven as a chariot that shall help me mount to the skies."

Mrs. E. B.—Mass.

we advise patience in respect to undelivered shipments and the importance of placing future orders as far in advance as possible. Mail matter is usually delivered with reasonable promptness, although we have recently heard of instances where WATCH TOWER issues have been in transit three or four weeks before reaching subscribers. We mention this that the friends may not think us negligent when THE WATCH TOWER fails to arrive on time.