

time learned of the difficulties at headquarters and were beginning to make inquiry. I fully realized the possibility of this action on my part being misconstrued as "taking a side" and, therefore, added my name very reluctantly after assurances that the paper would be used in accordance with my understanding, viz., to satisfy inquiring friends.

Following the circulation of this resolution my friendly attitude toward all the brethren concerned was called in question. Immediately the unwisdom of my course became apparent, and I saw that, if my efforts as a peacemaker were to have further weight, it would be necessary to undo what I seemingly had done in signing the resolution. This I attempted in the letter written July 26th, afterward published. But stepping from one "side" back to neutral ground was a difficult matter; in fact, I now realize that I overstepped to the other "side." It was in this position that, out of sympathy for those who I believed had been made the objects of undeserved publicity, I signed an open letter to the friends attending the Boston convention. When I discerned, after convention, that this action made me equally as incapable of restoring harmony as I had been after signing the resolution, I quietly withdrew, deeming it best to make no further statement at that time. The use of my name in any publications concerning the controversy issued since the Boston convention has been entirely without my previous knowledge and consent.

In the early part of August, the final endeavor to establish peace proved of no avail. My heart ached to think that brethren, respected and loved for their work's sake, should have been held up before the friends all over the world in a way which to them seemed unwarranted. I pleaded with them to follow the course of our Master and suffer gladly whatever bitter experiences the heavenly Father permitted, not even desiring to retaliate or justify themselves; but to commit their cause to him that judgeth righteously. What an opportunity to exhibit the spirit which we all have been striving to cultivate—the spirit of forbearance with one another, the spirit of brotherly love! Preferring not to submit to what they called an injustice, the four brethren chose to leave the home. Here I rested the case with the Lord.

Meantime I have watched developments. Looking back, it is now quite evident that the Lord was pleased to permit the very condition which many of us tried earnestly to avert. But why should our loving Father take pleasure in that which has caused such widespread perplexity and sorrow? Surely he has no desire to injure those who are truly his. Bearing in mind that we are in the closing hours of our trial time, the reason for such treatment at the hands of the Judge of all the earth is obvious: "The Lord your God doth prove you, to know whether ye love the Lord your God with all your heart." If we love our God supremely, we will love every one who is begotten of him—every one who is a partaker of his Spirit. Moved by the spirit of love, we will devote all our energies to provoking one another to love and good works. Remembering that "the Lord will judge his people," we

will be content to wait for the expression of his approval or disapproval.

According to all indications, the blessing of the Lord continues increasingly, with those who are striving to "show forth his praises," including the brethren at Brooklyn who are endeavoring to direct the activities of the SOCIETY. Believing that they have been faithful to the divine commission, "to proclaim the acceptable year of the Lord, and the day of vengeance of our God," I am glad to cooperate heartily with them. Our opportunities for service may be limited or great in number. Let us be faithful even in the least; for this will determine our worthiness of greater responsibility "in that day."

Some have asked whether I would be a candidate for any office in connection with the SOCIETY's work during the coming year. Recognizing that the Lord himself is interested in the appointment of those who shall help in the "perfecting of the saints for the work of the ministry," I hesitate to place myself as one eligible. The desire of my heart is to do his bidding, whatever that may be.

Your brother in Christ,

ANDREW N. PIERSON.

APPRECIATES THE "POINT" OF THE SWORD
Editorial Committee,

THE WATCH TOWER.

DEAR BRETHREN:—

Inadvertently and without due thought and consideration I affixed my name to the circular letter which I understood was circulated quite widely amongst the friends and sent out with one of the publications of the opposition.

I desire now to go on record as repudiating absolutely, and having no sympathy with, the proposition contained in circular letter referred to on page 367 of Dec. 1st WATCH TOWER.

I am not in opposition to the Lord, the SOCIETY, nor Brother Rutherford, and do not wish to be. On the contrary, I believe the voice of the Lord was expressed in the election last January. I believe it was expressed in the voice of the church in the vote taken Nov. 21st, last, and that it will be expressed in the election of the Shareholders of the SOCIETY this January.

I am fully in harmony with the "Point of the Sword"—Volume VII—and I believe it to be "meat in due season" furnished by the Lord to his hungry sheep during the present time. May it prove as much of a blessing to all as it has been to me!

May the Lord continue to bless your efforts, dear brethren, to serve the interests of his people and give you a due reward is the prayer of

Your brother in the One Hope,

A. E. BURGESS.

OVERWHELMED IN READING IT

DEAR FELLOW SERVANTS:—

I am sending you sixty cents for the Seventh Volume of SCRIPTURE STUDIES. Please pardon me for not sending it sooner. I have been simply overwhelmed in reading it, and it has been so interesting, that I just could not spare the time to write you a little letter until now.

Your brother in Christ,

J. A. HEUDSPETH.—Texas.

ARE THE ADVERSARIES INCREASING IN POWER

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter 4:1.

Why should anyone arm himself unless he expected to meet an enemy in combat? This seems to be the thought of the Apostle expressed in the text. The entire chapter evidently relates to the end of the Gospel age. It is in the nature of a warning against adversaries. "But," says St. Paul, "it is not worldly warfare that we are waging; the weapons with which we fight are not human weapons, but are mighty through God in overthrowing strong fortifications." (2 Corinthians 10:3, 4, Weymouth.) Thus it is seen that it is the new creature that must arm preparatory to the final conflict.

The new creation had its beginning at the baptism of Jesus in the Jordan. Then and there he was begotten to the divine nature. The progressive development of the members of the new creation has continued from Pentecost until now, and the evidence is cumulative that its completion is near at hand. All those who will ultimately be of this class must be of one mind—the mind of Christ. All the members thereof must meet the same adversaries and have combats of a similar nature.

THE DIVINE PLAN

Jehovah foreknew that Adam would disobey him and that all of his progeny would suffer sickness, sorrow and death. In the exercise of his loving kindness and perfect wisdom,

God provided redemption of mankind from death through the blood of Jesus, his beloved Son. He further foreordained and provided that because of his full obedience to the divine will and program, Jesus should be exalted above all other creatures (Jehovah alone excepted) and that he should be Head over the new creation, which new creation should occupy the most exalted position amongst the creatures of Jehovah. This new creation is referred to by Jehovah under the title of "the seed of the woman." Satan is mentioned as "the serpent." At the time of Adam's condemnation Jehovah declared that in his own due time "the seed of the woman should bruise the serpent's head." In God's due time he will use that "seed" to undo all the wrong and wickedness resulting from Lucifer's disloyalty. It seems reasonable to conclude that Satan understood that God would develop this "seed," and that it is the purpose of Jehovah to bring to naught, through this "seed," all the schemes and efforts of Satan, that God intends to give to the "seed" the kingdom which Satan usurped. Hence Satan seeks to resist the development of the "seed" and, if possible, to destroy it, and to keep the human race under his control.

The Prophet of the Lord (Zech. 3:1-10) gives us a brief picture of the staging and unfolding of the great Drama relating to the preparation and development of the new creation

—the “seed,” according to the promise—and the resistance to its development by its adversaries. In this picture we behold Jehovah as the great Designer and Architect of the plan; his only begotten and beloved Son the Executor of that plan; the members of the new creation being developed by the outworking of the plan; the selection of the members being made from the imperfect race of Adam; the world the stage; Satan as the villain, or opponent, with all the agencies he can bring to bear against the “seed.”

The new creation is referred to by the Prophet under the title “Joshua, the High Priest.” He designates the ones called to become members of the Priesthood as those who are “clothed in filthy garments,” thus picturing their own imperfection. The Prophet shows how the Lord provides a change of raiment, picturing the robe of Christ’s righteousness furnished to each one who enters upon the way to become a member of the Priesthood. The “High Priest” is composed primarily of Christ Jesus, our Lord, but when completed will be composed of Jesus the Head and the church his body, all forming the “royal priesthood.” The picture furthermore shows that angel of the Lord standing by to render aid to the new creation in the course of its development. Other Scriptures confirm the thought of the Lord providing help through holy angels. “The angel of the Lord encampeth round about them that fear him and delivereth them.” (Psa. 34:7) “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”—Hebrews 1:14.

SIN’S SMALL BEGINNING

It seems quite evident that Lucifer, when starting upon his wrongful course, did not expect to go to such lengths of wickedness as he has gone. The Prophet pictures him as a beautiful creature, having authority and power over others. He became ambitious to have a kingdom of his own, like the most High God.

Evidently Lucifer desired to have greater prominence than the Lord had given him, because he felt that his ability was not being properly recognized. He had observed that Jehovah had created Adam and Eve in his likeness, and as Jehovah rules the universe he had given to Adam the dominion and rulership of the earth. Then said Lucifer, in substance, “Why did not Jehovah give me something according to my ability?” Then the Prophet represents him as saying in his heart, “I will be like the Most High”—“I will establish a kingdom of my own.” His subsequent conduct shows a heart regardless of duty to others, fatally bent upon wrong-doing. He went to Eve and in substance said to her: “God is depriving you of these things that he is keeping secret from you. There is no danger of your dying. Eat the fruit, as I am doing. Exercise your own will power.” We dare say that had he known to what great depths of sorrow his conduct would lead, he would have long hesitated to take such a step, and probably would not have taken it. His purpose was to usurp or steal that which the Lord had not given to him. He witnessed the effect, namely, the fall of man and his degradation, and the sickness, decay and death that came upon all mankind.

The Genesis account indicates that God permitted some of the angels of heaven to come to earth and attempt to uplift and bless mankind. The human race was therefore placed under the charge of the angels for a period of approximately 1600 years, or until the great Deluge. (Hebrews 2:5) Observing that Jehovah had placed the angels in charge of the human race, doubtless Satan again reasoned: “Why did not Jehovah let me take charge? I have more ability than they; he does not properly recognize my ability; he is doing me an injustice by keeping me out of what I am justly entitled to have and I will show him he cannot do it. I will get control of the angels and through them I will control the human race.” This unsatisfied desire for rulership led him on to envy, hatred and malice, until he deliberately set about to seduce, and did seduce, the angels from the right course, and led them into paths of wickedness. This is in harmony with his general course. The result was that these angels, misusing their power, debauched the human race, except Noah and his family, and filled the whole earth with violence. “God spared not the angels that sinned, but confined them in Tartarus with chains of thick darkness, delivering them into custody for judgment.” (2 Pet. 2:4, Diaglott.) “Those angels which kept not their own principality, but left their own habitation, he has kept in perpetual chains under thick darkness for the judgment of the great day.”—Jude 6, Diaglott.

THE PRINCE OF DEMONS

Satan therefore was the direct cause of the failure of the angels which resulted in their incarceration. Since the time of the Flood these imprisoned demons have been under the

control of Satan as the prince of demons. (Eph. 2:2) In his speech to the Pharisees the great Master recognized that Satan is the prince of devils, having charge over the other demons, all of whom are steeped in wickedness. (Matt. 12:24-29) Since the restraint of the demons Satan has attempted by various fraudulent schemes and devices to control the human race, and at the same time thwart the purpose of Jehovah in the development of the new creation.

At the baptism of Jesus in the Jordan, true to the picture shown by the Prophet, Satan stood by to resist, and has ever since resisted the development of The Christ. Anti-Christ means that which is against Christ. Diverse and numerous movements and schemes has Satan instigated to overthrow the “seed.” He has been the inspirer and instigator of every anti-Christ, or movement to retard the development of The Christ. He organized the Papacy, the symbolic “beast” of Revelation, which is a complete counterfeit of Messiah’s kingdom arrangement. He has gained control of the Protestant systems, and has succeeded in forming the “image of the beast,” now co-operating more or less with the “beast” and with the governments of earth. He is the author of Spiritism, Christian Science, New Thought, Theosophy, Hypnotism, and many other fraudulent schemes which he makes appear as being for the benefit of mankind, but the real purpose of which is to turn the minds of the people away from the merit of Christ’s sacrifice and hinder the development of the “seed according to the promise.” He has used every means his fertile mind could devise to destroy the new creation, but he will not, as indeed he cannot, succeed. “God’s Word shall not return unto him void, but shall accomplish that whereunto it was sent.” In due time the new creation will be completed, to the glory of the great Jehovah.—Isaiah 55:8-11.

BINDING OF SATAN

Since the second presence of the Lord in 1874 the light of truth has been increasing in brightness. The tendency of this has been to restrain evil, and to that extent it has been binding Satan. Concerning the binding of Satan, Jesus said: “No man can enter into a strong man’s house and spoil his goods except he first bind the strong man and then he will spoil his goods.” (Matt. 12:29; Mark 3:22-27; Luke 11:22) “Thus we are taught that Satan must first be bound, restrained, and deposed, before Christ’s reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation.” (A 68, 69) It has been suggested that as the binding of Satan progresses the other demons will be loosened or gain greater power. They could not be fully judged without first being released from prison. The disposition and evil bent of mind of these fallen angels or evil spirits must be taken into consideration in determining what course they will take, and the trouble they will cause when they are liberated from their incarceration.

Russia has long been an autocratic government, practically an absolute monarchy. It has been a mixture of civil and ecclesiastical power exercised by one head—the Czar. The arrangement is clearly the product of Satan. The Czar has been the head of the church and the absolute ruler of the people, and has held in restraint for a long time the subjects of that kingdom. Many of the subjects of Russia have long ago manifested an anarchistic spirit, and this is the class known as the “Bolsheviki.” They have desired to disrupt the government, but have been restrained from so doing. As the Czar was deprived of his power gradually, so the “Bolsheviki” increased in power; and when the Czar was completely overthrown, the “Bolsheviki” ran riot, and conditions in Russia are daily growing worse.

In a measure this illustrates Satan’s realm. He has been an arbitrary ruler of the evil ones of whom he is the chief or prince. The evil spirits incarcerated in Tartarus have been measurably under the control of Satan. They have at all times manifested the disposition of anarchists or “Bolsheviki.” An anarchist is one who defies all rule and rulers, and whose purpose is to destroy every form of government and everything in the form of order. We should therefore expect that when these evil spirits are loosed from their chains of restraint the great trouble will follow. Being anarchists, and having no disposition to be controlled by any one, when they are released it would be expected that they would refuse to recognize any control. All their tendencies before incarceration were evil, and they filled the earth with violence, and hence we are not unaware of their disposition and not in darkness as to what course they will take.

Realizing that their incarceration was due largely to Satan’s leading them into the wrong course, without doubt envy, ill-will, malice, hatred and jealousy will fill their minds

and direct their actions. What might we expect them to attempt to do? We observe that Satan for many centuries has attempted to destroy the "seed of Abraham according to the promise." These fallen angels observe that he has not succeeded. We suggest that, move by envy, jealousy and rivalry, they may attempt to accomplish what Satan has failed to do, namely, to overthrow the Lord's people who constitute the "seed of Abraham," and who are yet this side the veil.

"THE FOUR WINDS OF THE EARTH"

St. John mentions them in the figure of "the four winds of the earth." (Revelation 7:1.) Commenting upon this Scripture in THE WATCH TOWER of June 1st, 1914, page 160, Brother Russell stated:

"The winds of the earth referred to here are of course symbolic. The thought is that the winds from the four quarters—North, East, South and West—are being held back, and that when, the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised from the coasts of the earth. See Jer. 23:19; 25:32, 33; 30:23, 24. We do not understand that this will be a physical whirlwind, but this symbolical expression is used to convey the thought of a severe strife of the powers of the air.

"These 'powers of the air' or 'winds' are not powers of natural air, but are powers referred to by St. Paul when he speaks of Satan as the 'prince of the power of the air.' (Eph. 2:2) These spirits who have been under the control of Satan—the fallen angels—were to be restrained in chains of darkness until the judgment of the great day. (2 Peter 2:4) The letting loose of the winds, or air powers, would seem to show that God has let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come upon the world as a great cataclysm, which will result in the complete overthrow of the social order in anarchy.

"These fallen angels have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago, but they have been restrained in darkness.

"Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. 'As it was in the days of Noah, so shall it be also in the days of the Son of Man.'—Luke 17:26.

"The power manifested by the demons when loosed will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that if these fallen angels get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence may permit to come, knowing that everything upon the earth shall work for our good."

Again commenting upon the same subject (Z '11, 359) Brother Russell said:

"As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

"It may be something in connection with the saints that will constitute the test of these angels."

HOW WE MAY EXPECT THE ATTACK

The true saints of God are the only ones on earth who have not the spirit of anarchy. Then we may expect the demons to try to put the spirit of anarchy into the mind of even the saintly class. Hence the importance of the warning of the Apostle to "arm yourselves likewise with the same mind."

It is the new creature that the adversaries destroy. The new creature is composed of the new will and new mind, which has its habitation in an earthen vessel. We should expect, therefore, that the adversaries will assault the mind. The words of the text indicate this very clearly. There would be no occasion to arm ourselves with the same mind of Christ unless we expected to be attacked in the same way that he was attacked, by the adversaries. What was the mind of Christ? Humble submission to the Father's will, which meant gladly following the order marked out by the Father. It was to resist the adversaries with the Father's Word.

The spirit of anarchy is among all the inhabitants of

the earth. Anarchy is prevalent in Satan's dominion. We should expect, therefore, that the adversaries would seek to produce anarchy among the Lord's people; in other words, to put in the mind of such the thought that they should be subject to no order and no one, but that each one should take his or her own course, pleasing only self; that to take any other course would be submission of the will to another person. While it is true that we are to submit our wills to no one except the will of God, yet we should remember that the will of God concerning his own is that they should be governed by his Word. "Order is heaven's first law," and all disorder tends to anarchy. "God hath set the members every one of them in the body as it hath pleased him." (1 Cor. 12:18) Suppose I think someone else is occupying a place that I should by right have, should I attempt to force myself into the position? Such a course would be prompted by the spirit of the evil one. Such is the course the adversary took. But suppose I am better qualified to fill the position than the one who holds it? Better leave it with the Lord. He knows all about it.

So surely as there are "Bolsheviki" in Russia, just so surely we may expect the adversaries to attempt to put the spirit of "Bolshevism" or anarchy, into the minds of the Lord's people that, succeeding in this, they might overthrow some of his people and produce such a disruption of the work as to have seemingly triumphed in their purpose. But God will not permit anything to be done that will overthrow those who have the right spirit, the spirit of humility—the mind of Christ. Evidently Satan thought he had a great deal of ability (and he did have some) to become a king or ruler, but his ability could not be used of the Lord because of his lack of humility. Any creature's ability in the service of the Lord is measured by his true humility, and where humility is lacking, natural ability is nil. The same spirit actuated the fallen angels. The same spirit will work amongst some of God's people. Humility means a true and joyful submission to the will of God. If we find that the Lord has instituted a certain way to carry out his purposes then we should joyfully fall in line with that way and strive to perform what he gives us to do. Headiness, stubbornness, selfishness, leads to dissension and disruption—such is not the mind of the Lord, but the mind of the adversaries. So surely as the Lord has marked out a way and we seek to go contrary to that way, we remove ourselves from his special protection and open our mind to the assault of the adversaries, and, persisting in this course, we must finally fall.

OUR SAFETY

Wherein then lies the safety of the new creature? St. Peter says: "Arm yourselves with the mind of Christ." The Apostle Paul corroborates this in Ephesians 6:10-18, in plain language showing us that our warfare is not with our hands, not with carnal weapons, not with visible enemies, but with Satan and a host of evil spirits. He then shows us that our safety lies in putting on the whole armor of God and in keeping it on, and using it according to the Lord's will. It should be marked that this armor is not for a human being, but it is for the new creature, and therefore the figure of arming the mind is maintained with reference to the armor here. Mark what the Apostle says, "Take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth." The girdle around the loins indicates that the wearer is a servant, and when this girdle is tightly fastened it indicates that the servant is engaged in some strenuous work. This suggests, then, that the new creature must fill his mind with things pertaining to the Lord's work and see to it that he is a servant of the truth. How may he know whether or not he is a servant of the truth? We answer, by ascertaining whether or not he is using that which the Lord has provided for the church. The 14th chapter of Revelation, verses 13-16, clearly shows that the service of the church during the harvest is first the reaping of the saintly class; and the subsequent verses show that the saintly ones must participate in the reaping of the vine of the earth. It follows, then, that when the time arrives for this work to be done, each one who would be serving that message which the Lord had provided in his own due time must have the loins of his mind girded with the truth—engaging in the service according to opportunity. If we have come to the end of the way, if we are nearing the very closing hours of the harvest, then we may know that the proclamation of the vengeance of the Lord against Babylon must be made. (Isa. 61:2) And to be thus engaged zealously in the Lord's service would mean to keep our mind upon such work, making ourselves the servants of his cause.

LET US ARM OURSELVES

The Apostle then adds that we must have on the breastplate of righteousness. The breastplate fitted over the vital organs. The heart is the most vital organ to the new creature. The necessity for keeping the heart cannot be overstated. If, then, one finds bitterness arising in his heart, regardless of the cause he should take it at once as a warning that he is not arming himself with the mind of Christ, and not properly using the armor. Failing to arm himself thus he would not be able to withstand the assaults of the adversaries. See 1 Thess. 3:8.

The Apostle then suggests that our feet should be shod with the preparation of the Gospel of peace. It is a noticeable fact in recent months that there has been much disturbance in the classes. These disturbances do not arise over doctrinal matters, but are more particularly concerning order or discipline or the manner of doing what should be done. In some places elders seek to lord it over the ecclesia, thinking their ability should be recognized. Other members insist on doing everything their own way. This is manifesting the spirit of the "Bolsheviki." It brings trouble instead of peace, which shows that such a one is not properly armed with the mind of Christ; that he has not on the armor in all its parts; that instead of being shod with the message of peace his feet are shod with the hob-nails of anarchy. It is the duty of the elders to counsel peace and moderation amongst the brethren.

Then, adds the Apostle, we should have the shield of faith with which we shall be able to resist the darts of the wicked ones. This means that we should be fully advised as to the manner of attack by the evil ones; that we obtain this advice from the Word of God, and relying upon it we properly fortify ourselves against all assaults. It means furthermore, that we know of the exceeding great and precious promises of the Lord which are sure to bring to the obedient ones an abundant entrance into the kingdom; and knowing these, that we rely upon them.

Then, adds the Apostle, we must have the helmet of salvation and the sword of the spirit. The helmet is fitted over the head and therefore represents the intellectual part of the creature. This suggests that we must have an intellectual understanding and appreciation of what the Lord's Word is concerning us. This is the basis for the hope of our salvation. The sword of the spirit is the Word of God. Then having the helmet and the sword would mean that we both understand what the Word teaches and are striving to use it both as a defensive and an offensive weapon—as a defensive weapon against our adversaries, as an offensive weapon by proclaiming the message of the Lord now due to be given. (G 466. Ezek. 21:15) Then, adds the Apostle, we should pray with all prayer and supplication for all saints, thus showing the necessity not only for keeping our heart and

mind fixed on our welfare, but for having in mind the spiritual welfare of our brethren.

OUR YEAR TEXT

How appropriate, therefore, the text for the year—"The end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent love among yourselves." That we are at the end of the Gospel age, we all agree. We are at the end of the harvest period of that age. The end of Satan's dominion is also here, and the beginning of the Millennial age. Important to us is the fact that we have come to the end of the development of the new creation, and soon the last member will be complete. Mark the conditions that prevail in the entire world today—discontent, selfishness, passion, frenzy, hatred, malice and ill-will are being manifested in a manner never before witnessed. After enjoying so many of the blessings of the first few years of the 20th century, the human race is now plunged into the most terrible war known, one which the Scriptures show to be followed by revolution and anarchy. The people are required to endure hardships such as they have never before known. The lack of food, the lack of comfort and ease, added to great burdens of taxation with no hope of relief therefrom, increase the spirit of discontent. Selfishness predominates everywhere. Millions of men, for years engaged in shedding human blood, now possess distorted minds, in fact, the entire human race is mentally upset. Added to all of these things, the world is drunken with the doctrines of Babylon. The "beast" is manifesting his power. The "image of the beast" is about to do likewise. The Revelator tells us that when these events take place that Babylon becomes the very habitation and hold of these evil spirits. If now we see so much wrongdoing in the world, what must we expect when the "powers of the air" shall be allowed to gain temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerated heart? Surely, then, there never has been a time like the present when it is so necessary to be of sober mind and watch and pray. Never has it been so important for us to have overspreading love for all the brethren.

That our enemies are increasing in power is manifest on every hand. That they may have more power shortly is to be expected. Let us not be at all discouraged, however. We have been many times warned of this; and to be forewarned is to be forearmed. Now as we are drawing nearer to the great crisis let us remember the admonition of the Lord, to have ourselves "armed with the same mind" that Christ had, having on the whole armor of God, and we shall be safe. And even though we may seemingly go down in defeat from the viewpoint of the world, yet such will mean the great triumph of the faithful and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—Psalm 91:1; 2 Peter 1:11.

ANNUAL MEETING OF SHAREHOLDERS**ANNUAL MEETING**

Probably nothing that has occurred in recent months has called forth from the friends such earnest and fervent prayers as those offered in behalf of the convention that should assemble in Pittsburgh, Pennsylvania, and the annual election of officers of the SOCIETY for the ensuing year. With eagerness the brethren have been looking forward to the events that would transpire there, that the will of the Lord might be known. It is believed that their prayers were answered. The Lord very wonderfully manifested his presence and his spirit at the convention and at the annual meeting.

On the morning of January 2nd the convention opened according to program, and closed Sunday evening, January 6th, with a love feast. Approximately one thousand attended. The discourses of the pilgrim brethren were very timely and helpful. Particular emphasis was laid upon the fact that the kingdom of the Lord is near at hand and upon the great necessity for our preparation for the kingdom. Some bitter trials have been experienced during the year just past, and these seem to have whetted the appetites of the Lord's dear children to partake more fully of the spiritual food provided for them. A number of splendid prayer, praise and testimony meetings were a part of the program; and the testimony of the dear brethren at these meetings showed plainly their determination to do one thing, namely to press forward along the mark for the prize of the high calling of God in Christ Jesus. From every quarter of the country came encouraging messages concerning the Seventh Volume, and the many blessings the brethren have obtained by a careful study of it, and further blessings by its distribution. Many of the classes reported progress in this work, both in the widespreading of the message of truth and in their own personal spiritual development.

Saturday, January 5th, was the day appointed for the holding of the annual meeting of the shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY. In view of the events that have transpired during the six months ended, the dear friends from every part of the world were keenly interested in this annual meeting. Cablegrams from foreign countries expressed the keen interest the brethren there felt in the result, that they might see the manifestation of the Lord's will concerning the harvest work.

The meeting convened at ten o'clock Saturday morning at Carnegie Hall, N. S. Pittsburgh, Pennsylvania, being opened with a song and with a prayer led by Brother Barber. Then followed an exhaustive report by the President concerning the work of the SOCIETY for the year just past. This was followed by a report from the Treasurer, the substance of which has heretofore been published in THE WATCH TOWER.

It was the thought of some present that the recent misunderstanding with reference to the management of the SOCIETY should be discussed in detail; but it was manifestly the belief of the overwhelming majority of the shareholders present that full and complete publication had heretofore been made concerning such misunderstanding, and that further discussion or agitation of the same would do no good. It was pointed out by those who expressed themselves that the friends were fully advised as to the facts, and that further discussion of it was wholly undesirable; that having received the published statements of both sides and carefully considering them, the brethren had come there with their hearts lifted in prayer to the Lord to manifest his will; and that now was the time, not for talking, but for action.

BOARD OF DIRECTORS ELECTED

The Charter requires that first a Board of Directors of seven members be elected, and that from the seven elected, the officers of the SOCIETY shall be chosen. The first thing in order, therefore, was the nomination and election of seven members who should compose the Board of Directors for the ensuing year. The order of business being announced, Brother Barber arose and stated that the friends throughout the country, on the 21st of November, had by referendum vote expressed their choice for directors and officers; and that he would take it therefore as the Lord's will that the brethren receiving the highest number of votes at that referendum should be nominated, and he therefore placed in nomination for directors the following named brethren, to-wit:

Brother Rutherford	Brother Macmillan
" Van Amburgh	" Spill
" Pierson	" Bohnet

Brother Fisher

Brother McGee, of Trenton, N. J., then placed in nomination for directors the following:

Brother Menta Sturgeon	Brother Isaac F. Hoskins
" A. I. Ritchie	" R. H. Hirsh
" H. C. Rockwell	" J. D. Wright

Brother P. S. L. Johnson

Before the ballot was taken, however, Brother Johnson withdrew his name.

Brother F. T. Horth, of Clinton, Iowa, Brother C. J. Woodworth, of Scranton, Pa., and Brother A. M. Zimmerman, of Lancaster, Pa., were appointed by the President as inspectors of election. After they had taken and subscribed to the required oath to perform their duties as such judges and inspectors with fidelity, the ballot was taken. It required a considerable length of time to check up all the proxies and certificates and to count the vote; and although the ballots were cast in the forenoon the count was not completed until about 8:30 P. M. The result of the ballot was as follows:

J. F. Rutherford	194,106	Menta Sturgeon	27,261
A. H. Macmillan	161,871	R. H. Hirsh	23,198
W. E. Van Amburgh	160,215	I. F. Hoskins	22,660
W. E. Spill	118,259	A. I. Ritchie	22,631
J. A. Bohnet	113,422	J. D. Wright	22,623
C. H. Anderson	107,175	H. C. Rockwell	18,178
G. H. Fisher	83,260	P. S. L. Johnson	6,469
A. N. Pierson	57,721	W. J. Hollister	3,931

The seven receiving the highest number of votes cast were:

J. F. Rutherford	A. H. Macmillan
C. H. Anderson	W. E. Spill
W. E. Van Amburgh	J. A. Bohnet

George H. Fisher

and were thereupon declared by the judges of election as having been duly elected as members of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year.

ELECTION OF OFFICERS

The next order of business was the election of officers who must be selected from amongst those duly chosen as members of the Board of Directors. Brother W. E. Page, of Des Moines, Iowa, placed in nomination for the office of President Brother J. F. Rutherford; and a number of other brethren from different parts of the country seconded this nomination. Brother A. H. Macmillan placed in nomination for Vice President Brother Charles H. Anderson, of Baltimore, Md., whose nomination was seconded by several others. Brother W. E. Spill placed in nomination for the office of Secretary-Treasurer Brother W. E. Van Amburgh, whose nomination was also seconded by a number of the brethren. There being no one else nominated for either of these offices, the ballot was taken; and the results showed that Brother J. F. Rutherford had received all of the ballots cast for the office of President, Brother Charles H. Anderson all the votes cast for Vice President, and Brother W. E. Van Amburgh all the votes cast for Secretary-Treasurer. Thereupon the judges of election declared that these brethren were duly elected to the respective offices named.

PRESIDENT'S REMARKS

Immediately upon announcement by the judges of election as to who were chosen as officers of the SOCIETY, Brother Rutherford spoke from the platform, calling attention to the fact that now, since the Lord had manifested his will and expressed it through his people at this election, he deemed it proper that he should make a statement relating to the recent misunderstanding with other brethren concerning the management of the SOCIETY. He further stated that his action in appointing four members of the Board of Directors in the month of July, 1917, was not done for the purpose of deposing any one, and did not depose any one as a member of the Board of Directors, but that he merely filled the

vacancies in the Board for the purposes stated in the Harvest Siftings heretofore published. He further stated that in taking this action personalities did not enter into the matter; that he had no personal feeling against the brethren who took issue with him at the time he made such appointments; that he had not had any feeling against them since, and did not now hold any ill-will toward them; that his action was entirely official, because he believed it to be his duty as the President of the SOCIETY to take this action in behalf of the SOCIETY and the work that it is doing; that he deeply regretted that misunderstanding and trouble had followed; that he realized his imperfections and was aware that he made many mistakes, but that he still believed his action in filling the vacancies on the Board was entirely right and proper.

Brother Rutherford then stated that he had no desire nor disposition to deprive any one of opportunities for service in the harvest field, and that if these brethren who had been openly opposing the management of the SOCIETY for the past few months would cease their opposition and come forward and express their desire and purpose to preach the truth and to work in harmony with the SOCIETY, he would be glad to see that each of them was put actively into the service of the SOCIETY; that if they would do this he would be willing to forget the past, and hoped that the other brethren were likewise willing to forget, and that all now who claimed to be fully consecrated to the Lord should join their hearts and hands in the common cause for righteousness and in spreading the glad tidings of the kingdom. All were invited to forget their differences, for, realizing that the church is a little band of consecrated followers of the Master, surrounded upon every side by enemies—the world, the flesh, the demons and the great adversary—the brethren above all peoples should stand firmly together and in love serve one another and serve the Lord. Nearly all of the members present manifested their hearty approval of the sentiments expressed, by repeated and prolonged applause.

This concluding the business of the annual meeting, the same was adjourned amidst great rejoicing by the brethren present. Many were the expressions that the Lord had certainly been present and guided the deliberations of the meeting, and the result was joyfully taken as his expressed will.

Brother Anderson was not formally placed in nomination for the position of a member of the Board of Directors. Nevertheless this did not preclude any one from properly voting for him, and his election was entirely in harmony with the laws of the land and the Charter of the SOCIETY.

During the time occupied by the judges of election in examining the records and counting the votes the brethren present indulged in praise, prayer and testimonies, interspersed with discourses by several pilgrim brethren. The time, therefore, was very profitably spent. It was indeed a very blessed season together.

THE CLOSE OF THE CONVENTION

All the Sunday sessions of the convention were held in the Lyceum Theatre. Discourses were delivered in the forenoon by Brothers Perrin and Heard. In the afternoon Brother Rutherford addressed the public, there being approximately two thousand present, and splendid interest was manifested. This meeting was followed by a love feast, participated in by approximately one thousand brethren; and many were the expressions of love and joy that came from those who participated.

Just preceding the love feast a motion was made and duly seconded, requesting Brother R. H. Hirsh to resign as a member of the Editorial Committee of THE WATCH TOWER. This motion was unanimously carried by the convention, not a dissenting vote being offered. In the evening, at the Lyceum Theatre, another gathering of the friends was addressed by Brothers Van Amburgh and Heard.

Many were heard to say that this had been the most blessed convention they had ever attended and that never had they seen the spirit of the Lord so manifested by the many brethren. This is exactly what we should have expected to come from all those who realize that we are in the very end of the harvest, and that our work may soon be finished this side the veil. With sobriety of mind and calmness of heart, and with the determination to continue steadfast, the dear friends are facing the concluding work of the harvest.

REGARDING MILITARY EXEMPTION

Quite a number of our brethren in different parts of the country have been denied military exemption. Some of them, because of their refusal to engage in military service, have been court-martialed and sentenced to long terms in prison, while others are held in detention camps in different parts of the country. Those attending the convention felt it incumbent

upon them to express their love and sympathy in support of these dear brethren who are so loyally standing for the principles represented by our Association; and it was deemed proper to pass a resolution relating to the matter. A committee previously appointed for that purpose reported a resolution on Sunday morning, which was read before the convention and, upon motion, was seconded and unanimously adopted. The resolution follows:

RESOLUTION

"WHEREAS, under the terms of the Selective Draft Act a number of our members and brethren have been called to military duty, and under the terms and provisions of said Selective Draft Act have made application to the proper authorities for discharge or exemption from military service, which right or privilege has been denied many of them, and they have been and are now forcibly restrained of their liberty in either military prisons or army detention camps;

"AND WHEREAS, we believe our position as a religious organization, which has been organized and existing for many years prior to the passage of said Act, is not fully understood by various officers and representatives of the United States Government, and that it is due and proper that we should make a statement as to the position of this religious organization that the attitude of our said members and brethren may be better understood;

"NOW THEREFORE RESOLVED: By the members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION in annual convention assembled at Pittsburgh, Pennsylvania, composed of delegates representing our Association from all of the United States and Canada, that we make the following statement of our said Association or organization concerning our attitude and the attitude of our members toward the present great war:

"FIRST. That we recognize in President Wilson a great man who is using his power and influence honestly and conscientiously and according to his best judgment in the interests of the peoples of the world and particularly of the United States.

"SECOND. That we recognize the duty of every one living within the realms of the United States to be law-abiding; that the Congress of the United States, representing the people of the nation, placed a provision in the Selective Act that no person should be compelled to engage in military service who is a member of a well-organized religious organization or association whose teachings or principles forbid its members to engage in war, or who are against war in any form; that in taking the position they do, our members are claiming only the protection the law provides against violation of conscience.

"THIRD. That we are followers of the Great Master Christ Jesus our Redeemer, and have covenanted with the Lord to do his will; and that we are certain that it is not his will that we, as his followers, should participate in the great war now upon the earth. We recognize in the present great war one that is different from any other war ever before known, to wit: That it marks the end of the world—that is to say, the end of the present evil order of things—and is purging the nations and preparing the way for the kingdom of God for which followers of the Great Master, Christ Jesus, have prayed for many centuries; and that for forty years past this Association has held and taught that the year 1914 would mark the beginning of this great international conflict which the prophets of the Lord foretold must take place, immediately preceding the establishment of the everlasting kingdom of righteousness.

"We agree with President Wilson that there can be no lasting peace while the present unrighteous systems exist.

"FOURTH. We hold that the teachings of Jesus and the apostles forbid all his true followers to engage in mortal combat or war; that early in the Christian era this teaching was departed from by those claiming to be his followers and that for many centuries past the clergy of both Catholic and Protestant church systems have departed from the teachings of Jesus and the Apostles, substituting therefor man-made doctrines, and have taught the divine right of kings to rule and that the kingdoms of this earth constitute the kingdom of the Lord, and have mixed the religion of Jesus Christ with the politics of the world, which has resulted in confusion amongst Christian peoples, and which the Lord denounces as Babylon and as an abomination in his sight; that the Lord through many of his holy prophets foretold that such an alliance would result between civil and ecclesiastical powers on earth which would bring upon both the indignation of God, causing wars, revolutions and anarchy, which would

be overruled by him for the purging of the nations of the earth to the end that he might establish amongst the people a pure and righteous government.

"FIFTH. With charity to all and malice toward none, we feel it our duty humbly to call attention to the fact that the nations are now passing through that great crisis foretold by the prophets of the Lord, and that God is expressing his displeasure toward the relationship existing between ecclesiastical and civil kingdoms of the earth, particularly as set forth in the following cited Scriptures, to wit: Revelation, chapters 17 and 18; Ezekiel, chapter 34.

"SIXTH. That sincerely believing such to be true, a participation by our members in this war would be contrary to the Lord's will and a violation of our own conscience which would put in jeopardy our eternal destiny and welfare. While we hold that it is the privilege of any and all persons to engage in war who desire to do so if they are not followers of Jesus Christ, yet we hold that they who do follow faithfully in his footsteps cannot consistently participate in war in any form; and we have so held for more than thirty years.

"SEVENTH. We, therefore, enter our solemn protest against the incarceration of our brethren and members in prison because of the refusal on their part to violate their conscience and to violate the law of God; that we respectfully call upon the officials of the Government of the United States to recognize that the members of our Association come clearly within the purview and terms of the exemption clause of the Selective Draft Act because of the teachings and principles of this religious Association which principles and teachings have been held and taught by it and its members for more than a quarter of a century; and that we respectfully petition and ask that our said brethren and members, to wit:

Herm. Abraham, Holyoke, Mass.	Joy Ferguson, Camp Upton
Martin O. Bowin, Camp Upton	Stanley Olson, Camp Grant
Harold Bruber, Camp Dodge	George Ruiz, Camp Upton
A. W. Christy, Jr., Camp Upton	Walford Moser, Seattle, Wash.
Elmer Christy, Camp Upton	Walter Mosee, Camp Upton
Jerry De Cecca, Camp Devens	J. A. Murch, Co. Zachary Taylor
Stanley Dixon, Camp Bowie	Carmelo Nicita, Camp Devens
Frank Donogrio, Camp Dix	S. Papageorges, Duluth, Minn.
Charles Feldner, Camp Meade	H. Pound, Camp Zachary Taylor
Charles H. Walker, Camp Zachary Taylor	

and others, be fully granted the provisions of the exemption clause of the Selective Draft Act, as provided by Congress.

"That a copy of this Resolution be furnished to the President of the United States, to the Secretary of the War Department and the Provost Marshal General Crowder; and that the President of our Association appoint a committee of three to so present these resolutions."

PRESENTED TO PRESIDENT WILSON

Brother Rutherford as president thereupon appointed Brother Dr. Smith of Louisville, Ky., Brother E. D. Sexton, of Los Angeles, California, and Brother E. W. Brenneisen, of New York City, as a committee of three to bear these resolutions to Washington and there in person present them to President Wilson, Secretary Baker of the War Department, and a copy to Provost Marshal General Crowder. The Committee proceeded to Washington for this purpose, and on Friday, January 11th, they were granted an audience with President Wilson. The Committee was very kindly and graciously received by the President who patiently listened to the reading of the resolution. The President expressed himself as fully sympathizing with our position. He suggested that some had exceeded their authority in dealing with our brethren and promised that these mistakes should be speedily rectified. Afterwards a copy of the resolution was presented to Secretary of War Baker and Provost Marshal Crowder.

What effect this resolution may have we cannot of course know, but it is our hope that much good may result. While our brethren are refusing to render military service they are not doing so because of any desire to be against the Government but because they are conscientious and believe that for them to engage in this great war would be to forfeit their share in the kingdom of our Lord and Savior Jesus Christ. Having made a consecration to be dead with Christ, all such count not the present life dear unto themselves. They desire above all things to be pleasing to the heavenly Father and to do his will completely.

For the encouragement of our dear brethren in bonds we remind them of the great afflictions endured by the faithful ones of the past as recorded by the Apostle Paul in Hebrews 11. Those men proved their loyalty and faithfulness to God, and because thereof they will have a better resurrection than the world in general. Now some of his dear children are

having the privilege of proving their loyalty under somewhat similar circumstances, and if faithful, will have the privilege, together with the King of kings and Lord of lords, of re-

constructing the world of mankind which is now engaged in the destruction of each other. What a blessed privilege that will be!

FOUR KINDS OF GROUND

[This article was a reprint of that entitled, "The Seed is the Word of God," published in issue of April 15, 1906, which please see.]

THE GROWTH OF THE KINGDOM

[The first nine and the last two paragraphs of this article were reprinted from article entitled, "Parables of the Kingdom," published in issue of May 15, 1900. The remainder was reprinted from article entitled, "The Sowing and the Reaping," published in issue of May 1, 1900. Please see the articles named.]

INTERESTING LETTERS

SEEKING TO CAUSE DIVISION

DEAR BRETHREN:—

I hardly know how to start this letter, but will say in passing that my motive is not to embitter any one but, if I know my own heart, to protect the Lord's people where possible from a similar experience.

Wednesday evening at prayer, praise and testimony meeting I was very much surprised to see Brother Johnson walk in with Brother R——. . . . A motion was put and carried that Brother Johnson give us a discourse. He came forward and gave us one of the best discourses I have ever heard on "Christ having been rich, became poor for us, that we might be made rich"—no reference being made to the trouble at Brooklyn or elsewhere. At the close of the meeting he was invited to address the class on Saturday night and Sunday afternoon. Saturday night he gave us a discourse on "Building up in Love," etc. Sunday morning his talk was along the lines of fiery trials. He started out, using Revelation the seventh chapter by stating that he accepted the Seventh Volume as the Seventh Volume, although he believed it contained some errors, but that the good in the book far exceeded the errors, and he believed it was being used of the Lord. But before he got through with his sledge-hammer blows the Seventh Volume got fixed up wrong, as you may be sure it would be.

Sunday afternoon he gave a discourse along the line of the Parable of the Penny and of the Inkhorn. To make a long story short, he concluded by saying that Brother Russell shows that the chariot in symbol represents an organization; the WATCH TOWER BIBLE AND TRACT SOCIETY is the chariot of the Elijah class; but that the legalities which you invoked are lurid legalities (the horses); that the separation is now taking place; and 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; that they are smiting the Jordan the second time, as Elisha returning. He made the plain, unequivocal statement that Brother Rutherford would be of the great company, and that those adhering to the SOCIETY and distributing the Seventh Volume, etc., would also be of that class. . . .

I am trying to look for the Lord's spirit continually. "If any man have not the spirit of Christ, he is none of his." If these brethren really think they are of the little flock class, and we are doing the work of the great company class now, why do they take the trouble to hinder it? Why not let us do it and help them and us into the kingdom that much quicker! . . .

Our business is to do with our might what our hands find to do. I do not believe my sacrifice is complete. If it were I would not be here. If Brother Johnson and others of the opposition think their sacrifice is complete, and that they are merely waiting for their glorification, I trust they will be supremely happy; but I want to work while it is yet day, because I believe shortly no man can work. . . .

We would be glad to have a few lines from you if you have any suggestions that you think would be helpful to us in our effort to serve and please the Lord in this work.

With much Christian love for you, and believing that you are trying to do the Lord's will, however imperfectly, I am
Your brother in Christ, G. M. K.—Va.

OUR REPLY

DEAR BROTHER IN CHRIST:—

It is with regret that we note the unhappy circumstances described in your letter, that a brother, once prominent and active in the service of the SOCIETY one who was held in the highest confidence by the friends, would appear before the class and for a time apparently manifest the spirit of the

Lord and then, taking advantage of the confidence of the friends, attempt to disrupt and hinder the work.—2 Corinthians 11:13-15.

Having in mind what this unfortunate brother did in Great Britain and what he has attempted to do in this country, we feel duty-bound to warn the dear friends everywhere. If, as this Brother and his associates hold, those who are managing the SOCIETY's affairs are of the great company class, why have these brethren tried so strenuously for the past year to get control of the SOCIETY? Are they so desirous to be of the great company class? Wherein is their consistency? Of course, any one is entitled to hold any opinion he may desire, but if he is of the opinion that the SOCIETY and those working in conjunction with it constitute the great company class, and therefore it has become his duty to oppose the work of the harvest in which the SOCIETY is engaged, then it would be manifestly improper for the friends to receive him and extend to him the fellowship of a brother.

The SOCIETY does not endorse his course at all; he is not sent out by the SOCIETY, and we feel impelled to call attention to the Apostle Paul's words as set forth in Romans 16:17, 18. We feel if we did not thus warn the flock, we would be negligent of our duty. If any brother does not feel that he can work under the direction of the SOCIETY and in harmony with the SOCIETY, then those who are in harmony with the SOCIETY should avoid him. Any separation that may follow need not be in bitterness, nor in self-righteousness, but rather with a desire to be engaged consistently in the Lord's service. "Let every man be persuaded in his own mind," but let none seek to practice deception upon others, or to interfere with others who desire to serve the Lord.

Our advice to you under the circumstances would be that all who desire to engage in the distribution of THE FINISHED MYSTERY—Volume VII, and other literature which the SOCIETY publishes and sends forth—do so; and all others who do not feel disposed to engage should not interfere with those who want to work. If a brother is not in full harmony with the work of the SOCIETY, then he should not accept at the hands of the class appointment upon any committee that has to do with the distribution of the literature. The time is short in which to do the work, and it is evidently the Lord's will that it shall be done. Let us do with our might what our hands find to do and leave it to the Lord to determine whether we shall be of the little flock or great company class. The question that will determine to which class we belong will not be as to how much or how little literature we put out, or how many books we sell, but what is the real heart condition? If any are so situated that they cannot engage actively in the distribution of the message, this would in no wise preclude them from being of the kingdom class, provided they were of the proper heart condition. But if one is so situated that he could engage in the harvest work, but because of his heart condition refuses to do so, the result might be different. We leave the judgment entirely with the Lord. It is not for us to judge. Above all, let us do everything decently and in order, and dwell in peace, avoiding the spirit of rivalry and vain-glory.

Let every one who desires to work in the harvest field enter quickly and work, and those who do not wish to work refrain from so doing, and at least refrain from interfering. Any one who seeks to disrupt the Lord's work surely has not the spirit of the Lord, and all such we are told to avoid.—1 Timothy 6:3-6; Proverbs 6:16, 19.

TO DO GOD'S WILL HIS CHIEF DESIRE

DEAR BROTHER RUTHERFORD:—

I desire further to join my voice with those who have confessed to the wonderful blessings derived through the

reading of Volume VII, *THE FINISHED MYSTERY*. I am thankful indeed that the Lord has, by his grace, enabled me to "see the point" of the Sword; and it has led me to a renewal of my consecration to be faithful unto him and his truth even unto death, and to renewed energy and zeal in his service.

Now, dear brother, my chief desire is to do the will of God in co-operation with the SOCIETY, which I firmly believe to be the angel of God having power (authority) over the coals of fire, and therefore I desire to place my limited capabilities at the service and disposal of the SOCIETY to be used in whatever way the SOCIETY may deem wise.

I wish to say, dear brother, that in reflecting over the past, I realize that your treatment of Sister Burgess and myself has been very kind and considerate, and I desire now to acknowledge it and to thank the Lord for all his undeserved favors, and yourself as an instrument in his hands to dispense them.

I have been greatly blessed and assisted to a right view of the present situation by the articles in *THE WATCH TOWER*, "Concluding Work of the Harvest," Oct. 1st; "The Price of Exaltation," Nov. 15th; and "The Light of the World," Dec. 1st; and I praise the Lord for the grand food dispensed through *THE WATCH TOWER* and for its continued spiritual, uplifting influence.

May the blessing of the Lord be with you abundantly, dear brother, and with all those associated with you in this blessed work and labor of love, is my prayer.

Your brother in his grace, A. E. BURGESS.—N. Y.

GOOD RESULTS OF VOLUNTEERING

DEAR SIR:—

Recently while riding on a street car a lady handed me a paper entitled *THE BIBLE STUDENTS MONTHLY* in which I became very much interested, and would appreciate your sending me the issue treating "The Battle of Armageddon" and also a copy of "Where Are The Dead?" Please find enclosed \$1.00 for which kindly send me *THE BIBLE STUDENTS MONTHLY* for one year. I read in the paper the cost is only 12c, which seems strange to me that a paper could be published at such a low cost. If so, keep the difference for papers to give out to other strangers.

Yours respectfully, C. A. B.—Ohio.

EUPHRATES GRADUALLY BEING DIED UP

GENTLEMEN:—

Your issue of *THE BIBLE STUDENTS MONTHLY*, Vol. 9, No. 5, on "Why do the Nations War?" was placed at my door last Saturday. I read same to my wife and we both came to the conclusion that the truth you put forth fully coincides with our views in the matter. Please send me as many copies of this issue as you can conveniently spare, and any other issues which you may have. I will distribute them amongst my friends and co-workers that their eyes may be opened. There are upwards of 300 clerks in my department. How I wish I could have them all read your "War Extra"! It would wake them up, and remove the scales from their eyes.

Correct you are: Priests and preachers have long since strayed away from Christ's teachings and are blinding his children with falsehoods for their own gain. Any priest or preacher—no matter of what denomination—who approves and agitates the killing of the innocent is far from the teachings of Christ and belongs to the devil.

I want Pastor Russell's *STUDIES IN THE SCRIPTURES* which you announce, and wish to subscribe for your *MONTHLY*. You will also hear from me again. God bless and prosper your good work.

Yours very respectfully, R. D. KOERNER.—Ill.

WARRING AGAINST THE CREEDS

GENTLEMEN:—

I have just read your paper on "The Fall of Babylon" as treated by Pastor Russell. It agrees with my understanding of the truth. I am a scientific man—surgeon, chemist and astronomer—laboring in the fields of creation to the same ends that others are fighting the war on the creeds. I am with you in the great reconstruction where truth shall sweep the earth and the mind of man shall come into a full understanding of the divine will, and do it completely.

Faithfully yours, EDWARD GATES DAVIS.—Kan.

CO-OPERATION ASSURED

DEAR BRETHREN:—

RESOLVED, that we, the undersigned members of the York (Pa.) Ecclesia of Associated Bible Students, do hereby assure the faithful officers of the *WATCH TOWER BIBLE AND TRACT SOCIETY*, and the Bethel Family, of our hearty co-

VII—25

operation and support in the remaining work of the Harvest, yet to be done.

Be it further resolved that we will continue to pray for the general interests of the work, that it may be carried out to its completion, to the honor and glory of our King.

[SIGNED BY FORTY-SEVEN BRETHREN.]

AS THE LORD HATH PROSPERED THEM

DEAR BRETHREN IN CHRIST:—

Enclosed please find money order, amounting to —, our quarterly contribution to "Good Hopes," according as the Lord hath prospered us. It pleases us beyond expression that our contributions following the death of our beloved Pastor have been of increased amounts, so that you might be assured of our absolute confidence in those whom it pleases the Lord to place in charge of his great work, and that you might realize our desire to co-operate heartily in that work.

Our little class prays that our love for the Lord and the brethren may abound more and more.

Yours in the King's service,

ALEXANDRIA ECCLESIA.—Pa.

"GNAWING THEIR TONGUES FOR PAIN"

SIRS:—

I might call your attention to the sheet of paper called "The Fall of Babylon," which has been circulated around our city, much to the disgust of all denominations. As a Protestant, I look upon it as one of the most narrow-minded, vile and decidedly untrue sheets printed for some time. I sincerely hope it will not come into the hands of our Catholic neighbors.

Under the heading "Reformers vs. Antichrist" your jealousy of the pope and church is shown in its real color. Has this circular been read before being distributed, by any responsible (?) sane person in your Association, of which there seems to be a scarcity? You quote St. Paul as saying: "That day shall not come except there come a falling away [Romish Apostasy] first, and that man of sin [Papacy]," etc. Why the words in brackets? Did you ever read or hear of anything so ridiculous? It is a pity that the world has to support such weaklings as your executives have shown themselves to be. Could you not use your time to better advantage by doing Red Cross work, or in fact anything but discussing "religion" of which you appear to be so ignorant? We shall certainly do our utmost to prevent any of the Sunday School classes reading or contaminating themselves with your publication. I have given similar instructions to the Bible Class for men.

Trusting this will reach the hands of the publisher without delay, I am, Disgustedly,

SUPT. OF BIBLE CLASS, "Church of England."—Montreal, Can.

DISAPPOINTMENT TURNED INTO JOY

DEAR BRETHREN:—

Greetings in the name of the dear Father. Mercy unto you; grace, peace and love be multiplied unto you.

I have been interested in present truth ever since I first heard dear Brother Russell in Lynn, Mass., about forty years ago, when he came to give his first six lectures there. I have followed the truth all these years; reading the volumes as they came; finding *THE TOWER* very helpful; convinced from the beginning that it was the truth and Brother Russell was the special messenger, chosen by God for the last age of the church.

At the time of his death, I recognized our great loss, but rejoiced that our dear brother had passed beyond into his reward, to the inheritance of the saints. I also felt disappointed because the long-looked-for Seventh Volume was not printed. But my disappointment was soon turned to joy when *THE FINISHED MYSTERY* arrived. I have read it very carefully. It is a wonderful arrangement of Brother Russell's words, brought together in one compact form. It is indeed powerful. It surely seems to be what the church needs in this trying time.

We are rejoicing over Brother Rutherford's reelection. He was chosen by the SOCIETY last year, and again this year. Is not that the channel God had thus far used as his mouthpiece? It seems the Lord's will was manifested at each election.

Enclosed please find check for Good Hopes. In conclusion, we pray that the dear Lord will give you needed strength to carry on the grand work still to be done. Assuring you of our loyalty to the cause, our fidelity to the truth, and our continued cooperation, I am,

Your sister in Christ, MRS. J. C. JOHNSON.—Maine.

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"The arrangement of Volume Seven, of chapter and verses with comments, is most satisfying. It makes the Sword of