

He was only a child when we hear him say, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Having learned that he could not attend to the Father's business until he reached the age stipulated in the Sinaitic Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion he testified his full obedience to the Father's will—the full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit-begetting One a special mental illumination; as we read, "The heavens [the higher things] were opened unto him." The divine plan was made plain which involved his own death as the antitype of the serpent raised on the pole by Moses, as the antitype of the bullock of sin-offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt—delivering the people of God from Satan's yoke of bondage to sin.

In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and became poor indeed—finally losing even his life—all in loyalty to God's will and the program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism into death was finished—his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "faithful is he who promised," who performed his good promises to his faithful Son.

The Apostle tells of this, saying, "Him hath God highly exalted, and given him a name which is above every name"—a title and honor, a distinction, a place above all others. (Verses 9-11) He was received into glory; and all the angels of God worshiped him whom the Father had thus exalted to his own right hand, giving him, additionally to what he had resigned, glory and immortality—the divine nature. Well can we understand the acclaim of the heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."—Revelation 5:12.

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high exaltation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As Verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us.—1 Corinthians 8:6.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide kingdom, a special blessing of God is for the church, who now accept the Redeemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus. They shall become his joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint-heirs in his future kingdom of glory.

SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

It may be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth the value of which, in relation to humanity, the devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the prince of this world.

Moreover, the Word of God not only describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the work of our Lord Jesus Christ. First, by way

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

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

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

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

ANGELOPHONE HYMN RECORDS

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

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

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

NOW THE ASTONISHING FEATURE!

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

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

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

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

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

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

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

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

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

PILGRIM BROTHER JOHNSON IN GREAT BRITAIN

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

desiring appointments will please communicate with our London Office.

DEATH OF CHARLES T. RUSSELL

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

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

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

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

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

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

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

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

A MEMORIAL NUMBER

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

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

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

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

DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and cooperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I leave my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit in its various diversified forms. I exhort to meekness, not only with the world, but

with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that "so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

It is my wish that this my last Will and Testament be published in the issue of THE WATCH TOWER following my death.

My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the first resurrection, in the Master's presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in his likeness—

"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

MAE F. LAND,
M. ALMETA NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of THE WATCH TOWER—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o'clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing numbers, the Committee of Arrangements provided an additional service to be held on Sunday morning. The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were especially impressive, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the classes and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell's favorite hymns.

Each speaker, when he had completed his remarks at the side of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the

friends crowding the smaller Auditorium. All of the addresses—seventeen in number—appear in this issue of THE WATCH TOWER.

THE FLORAL DISPLAY

Elsewhere in THE WATCH TOWER will be found a full-page view of the floral display on the rostrum. It was the finest we have ever seen on such an occasion. The scene surpassed description. The rostrum of The Temple was so completely occupied by plants, ferns, flowers and a most wonderful collection of appropriate floral designs as to leave barely room enough for the speakers and the remains of our beloved Pastor. Moreover, the entire facing of every balcony and box was artistically decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that dear body which, like the Lord's body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the crown of glory, which we believe he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But however beautiful and numerous all these were, they but very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desirous of following Brother Russell's suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A. H. Macmillan, Menta Sturgeon, W. E. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, O.; C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washington, D. C.; I. I. Margeson, Boston, Mass.; F. W. Manton, Toronto, Canada; C. B. Shull, Columbus, Ohio; G. C. Driscoll, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A. E. McCosh, Detroit, Mich.; C. J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, Baltimore, Md.; W. L. Abbott, St. Paul, Minn.; and J. D. Ross, Truro, N. S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services follow in regular order:

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way is clear—and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the

work will continue in the future as it has in the past; whether the waters of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials as individuals and as ecclesias? It is my purpose to answer briefly some of these questions by relating to you the arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother Russell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would

like to come back to Brooklyn and help in the work of the Home and Tabernacle. I gave him my reply later, offering my services to do what I could to help him and the other friends there. He told me at that time that he realized his strength was rapidly ebbing away and that he would not be with us much longer.

From that time on it seemed to be Brother Russell's purpose to place much more responsibility on the heads of the various departments in the Tabernacle and Bethel work. Just before he departed upon his last trip he did something he was never known to do before; viz., to write letters to the different friends in charge of the various departments of the work, outlining their duties to them. Upon his departure he asked me to ride with him in the taxi to the depot. On this ride he affectionately placed his hand on my knee and said, "What do you think of those letters I have written?" I replied that I considered superhuman wisdom directing him in writing them and that to my understanding the organization for the work here was complete. He said, "I am glad, Brother; for no one can work without an organization. Now that you have my plans before you, proceed and do your best." Later on he wrote a letter home numbering the tables in the dining room, and designating who would serve at the head of each table. Thus you see that everything that he thought could be done to organize matters, to the end that they might run smoothly, was done.

Respecting the continuance of THE WATCH TOWER: An Editorial Staff of five brethren has been appointed, and sufficient matter prepared to last for an indefinite period, so that we can continue to read the Lord's message through our Pastor as published in THE WATCH TOWER, even though he is not present with us in the flesh. It appears clear now that the

Lord left our Beloved Pastor with us to the end that he might, as did St. Paul in his day, "bear the church in birth until Christ would be formed" in us; and now that we should be able to stand without an earthly leader, the Lord has removed the faithful one he placed over us.

The work before us is great, but the Lord will give us the necessary grace and strength to perform it. The Prophet Zechariah clearly indicated this course when he said that the Lord would smite the man that was his fellow, even as he smote the Shepherd. As Jesus quoted a portion of this text and applied it to his own experiences, we believe the remainder of the text is being fulfilled now. When Jesus, the Shepherd, was smitten, the sheep were scattered abroad and were rent, torn and greatly perplexed, until they were gathered at Pentecost and endued with power to go on with the work. We notice in this connection, however, that following the smiting of the Lord's "fellow," there would be no scattering of the sheep, but the reverse—the "hand" or power of the great Jehovah would rest upon the little ones left over.—Zech. 13:7.

And now, dear friends, what are we to think about this matter? The Lord has taken away our earthly leader; and some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action—more determined action than ever before! Let us, by God's grace, resolve that we will take up the work where our Beloved Pastor left it, and with determined purpose keep high aloft the banner of truth, until the waters of Jordan have been smitten and divided asunder, and the last member of the Elijah class has been taken to heavenly glory. May the Lord help us all as we endeavor to serve him!

ADDRESSES AT AFTERNOON SERVICE

PASTOR RUSSELL'S LAST DAYS—BY MENTA STURGEON—NEW YORK

On Monday afternoon, October 16th, at five o'clock, Brother Russell left the Bethel Home for the last time. At the noon hour he informed the dearest family (to him) on earth that he expected to be absent from them for a short time, and expressed for them the hope that during his absence they might be happy and prosperous under the blessings of the Lord. He also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer, beginning with the words:

"O Lord, Thy promised grace impart,
And fill each consecrated heart!"

and quietly withdrew to his Study. There he dictated nine letters, giving instructions to various ones respecting their duties. At the appointed hour he set forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

When the Lehigh Valley train pulled out of Jersey City at six o'clock p. m., it carried away our precious Brother on his last pilgrim journey, which was to end in heaven. Having held public meetings at Providence and Fall River the day previous, he was tired to start with, and consequently did not dictate on the train that evening, as was his custom. In fact, he retired earlier than usual, saying "Good-night" as he did so. In the morning, in answer to the question as to how he rested, he gave his usual answer during his recent trips, "On both sides," meaning, of course, that he changed sides frequently during the night.

He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He always ate sparingly, and would carefully note the effect of everything he ate or drank. Frequently would he divide his portion with his companion, in order to economize. It was his invariable custom to return thanks before all meals, whether in hotels, on trains, or where not. He had a beautiful way of making the one who traveled with him feel at ease, and not consider himself merely as a servant, by handing him enough money at the beginning of the journey to cover all his incidental expenses during the trip. He would then arrange that we pay each other's expenses alternately; he paying all expenses for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada, he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions

he had had severe trials in Hamilton, Ontario; but on this occasion he did not even recognize Hamilton as we passed through. We changed trains, and also our watches, at London; and ere long made our first stop, Detroit, on Tuesday afternoon. It was at this point that Brother Russell's trials began; and they grew steadily deeper and severer until the end of the way. He was physically weak and weary, yet listened patiently to a brother's grievances as he recited them, and then did what he could to reconcile two brethren. The chauffeur took us to the wrong place and consumed valuable time. Our street car connections were poorly made. A matter of the greatest importance in connection with the harvest work fell flat. He was much disappointed and perplexed.

DIFFICULTIES ON THE WAY

Aboard the Pere Marquette en route for Lansing, Mich., he remarked, "We did not expect that we would be traveling together in Lansing when first we met"; and the listener was surprised to find that he well remembered our first meeting together years ago, in Allegheny. This was his way of showing his interest in and love for the one whom he had taken with him from Bethel to accompany him on his last journey. The public meeting at Lansing was well attended; but, for some reason, the interest waned and many left; so much so, that Brother Russell spoke of it afterwards, and seemed puzzled. At the railroad station he conversed with a dear brother on business matters until midnight, when he remarked that he would have to retire.

The next morning, Wednesday, at seven o'clock, we expected to be in Chicago, but found ourselves instead sidetracked at Kalamazoo, without any reliable information as to what to expect. The wreckage of a freight train during the night had caused the delay, we were informed, and a detour of fifty miles would be necessary to enable us to reach our destination. There was no dining car on the train, and neither could we secure anything to eat on account of uncertainties. It was at this point that a box of peanut butter sandwiches, which had been given to us by a thoughtful friend in Brooklyn, came in just right. It made our breakfast, and afterwards our lunch. Reaching Chicago some six and a half hours late, we found that we had missed our connections for Springfield and would consequently be unable to make the appointment for that place, even though we figured every possible way. It was at Chicago that his physical endurance was taxed to the limit. Circumstances made it necessary for us to walk several miles, until the writer was growing weary and was sure that Brother Russell must be worn out also, although no remarks of the kind passed between us. All of this occurred after a few hours' rest during the previous night and with but little to eat.

It was in the Union Station at Chicago, while making preparations for leaving on the Wednesday evening train

various ecclesias at this time the beautiful picture of "The Sheep in the Storm"—how they huddled together, head to head, for safety and protection. Let us keep this in mind. It was the first thought that came to me when I fully realized that our Beloved Brother had passed beyond the Veil. The next thought was of joy, born of the assurance that he is now part

of the glorified body of The Christ, and beyond the reach of his enemies!

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

SORROW AND JOY COMMINGLED

BY J. T. D. PYLES—WASHINGTON, D. C.

In the city of Washington, whence I came, there are many sad hearts today, on account of the loss sustained in the death of our Beloved Pastor. Not only several hundred Bible students who diligently search the Scriptures, aided by his writings, but many thousands of others, recognizing the grandeur of his character, mingle their tears together. Sorrow and joy are mixed; for we are mindful that he has finished his course, that he was faithful, and therefore must now have the promised reward.

I have known Brother Russell intimately for twenty years. He has many times been a guest at my home, and I have also been a guest at his home. I was privileged to be associated with him for four months in a tour around the world; I lived with him, day and night, under varied circumstances; he was

a gentleman, aye, more, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, a noble representative of our Lord. I loved him in life, I honor him now in death, and pay tribute to his memory.

His STUDIES IN THE SCRIPTURES will continue to make luminous the Bible. The Associated Bible Students throughout the earth will continue to look to Brooklyn as heretofore, thankful to our Lord for the wise provision our Beloved Pastor has made for the perpetuation of the work. Confidence and loyalty will be manifested by all true children of God; for the truth is as precious to us today as it ever was. It came from our heavenly Father through our Lord Jesus, and was made plain, by his servant, our dear Brother Russell, whom we all highly esteemed in love for his works' sake.

"HE BEING DEAD—YET SPEAKETH"

BY C. A. WISE—INDIANAPOLIS

We bring to you on this momentous occasion, the love and sympathy of the church at Indianapolis, many of whom have known and loved our Beloved Pastor, and for years have been loyal to him—their teacher and friend. Now that he has been taken away, we have resolved to stand shoulder to shoulder and to hold high the banner of our King, whom our Pastor so dearly loved.

Twenty-five years ago it was my privilege to meet for the first time the few Bible students who met yearly in Allegheny at the Memorial season. There at the home of our brother we were privileged to meet him who has now sacrificed his life for the truth he so dearly loved.

As years passed, we became more closely associated with

him, as we were enabled to see in him that wonderful Christ-like character which has been a source of great blessing to many, our love and respect for him increased. We have never been disappointed in him.

As our studies in the Word of God progressed, perplexing questions continually arose. These we were privileged to take to him; and like the disciples of old our own hearts burned within us as we listened to his clear and beautiful unfolding of the Word of God. We thus learned that we were sitting at the feet of God, and also the greatest Bible scholar since the days of the apostles.

His kind, loving words and noble deeds will live on; and "he, being dead, yet speaketh."

MUST LOYALLY CO-OPERATE

BY DR. L. W. JONES—CHICAGO

No greater honor could be accorded me at the present time than to be here to speak a few words of tribute to the memory of our dear brother. My relationship to him has been different in some respects, perhaps, from that of any other individual; for I have been closely associated with him for a great while. Many a time I have stood on the platform and introduced him to various audiences in this country and abroad. I am glad to be here at this time to say a few words.

For ten years my work in connection with the Convention Reports has brought me in close contact with Brother Russell and the work of the Society in general. Our understanding has been thorough on this matter. Then, too, I have traveled extensively with him as his secretary on various trips, particularly in connection with the world tour in 1912, when for four months we were closely associated. Many times Brother Russell discussed with me his personal and private affairs, as well as the work in hand; and I desire to say that his one aim was to seek to do the will of God, and in it all he recognized that the work he was doing was not his, but Jehovah's.

When the friends in Chicago learned through the news-

paper reports that Brother Russell's death had taken place, they could not believe their ears and eyes, and repeatedly called me up to verify the reports. As soon as we told them, "Yes, it is true that our dear Pastor has gone beyond," immediately they would say, "Brother, now we must keep close together. We must put our shoulders to the wheel. We must loyally coöperate." It did me much good to see the faith of the brethren and know that they would stand loyal to the truth. Therefore at this time I voice the sentiments not only of the Chicago church as a whole, but of the various classes in the vicinity of Chicago, numbering about twelve or fifteen. Their determination is to stand loyal and faithful to the new organization and to coöperate with it in every possible way. They realize that our dear Pastor has opened before us the Scriptures, and has made them so plain that everything necessary for the raking of our calling and election sure, has been laid before the faithful and loyal, that we may press on to a glorious consummation, even unto death, as he did. It is our determination to be more loyal, more faithful, that we may promulgate this glorious Gospel—"glad tidings of joy"—in this harvest work which he so grandly started, which he so faithfully carried on until the great God whom he served said, "Enough, come up higher!"

LEFT THE STORE-HOUSE FULL

BY INGRAM MARGESON—BOSTON

The Boston Class of Bible students were greatly shocked when the news came over the wire telling of our beloved Pastor's death, or home-going. We felt such a sadness and loneliness; yet our hearts rejoiced to know that our dearly beloved Brother had been changed from a human to the divine nature; that his has been the blessed privilege of entering into the presence of the King of kings, even into heaven itself.

Yes; how blessed! He has gone to be forever with the Lord. We keenly feel our loss. He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision, doing our part in telling out the Gospel mes-

introduced and carried on until the present time through the supervision of our Beloved Pastor, shall be continued without interruption through you as his chosen servants.

We wish also to state that our earnest desire is to continue to cooperate with you in every possible way, in whatever work our dear heavenly Father may yet have for his church who still remain in the flesh.

We pray for you, dear brethren, that the Lord may pour out upon you very richly the spirit of wisdom and understanding in the knowledge and favor of the Lord, that you may be granted a knowledge of his will, together with the grace and strength which he has so graciously promised to all his faithful children.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

TORONTO ECCLESIA.—Can.

SORROW GIVES PLACE TO JOY

DEAR BROTHER IN CHRIST:—

Our hearts join yours in sympathy at the taking away of our beloved brother and Pastor Russell. How sorrowful it is to be separated from one we love so dearly! Our hearts cannot help being filled with sorrow for the loss of this faithful servant of the Lord, who so much loved us as to lay down his life in our behalf.

But we "sorrow not as others that have no hope." When we think of his many years of toil and suffering patiently endured for the sake of his Master, when we think of the bitter persecution by relentless foes inside and outside of the church, the befouling of his good name, and the besmirching of his good reputation, we rejoice greatly to know that his great tribulation has forever ended.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is not "asleep" in death, but "changed" and "raised incorruptible"—"caught up" "to meet the Lord," and so shall he ever be with the Lord. Yes, we acclaim, "Blessed" are you, dear brother; you are at rest from your labors and your work follows with you.—1 Cor. 15:51, 52; 1 Thes. 4:17; Rev. 14:13.

How we all the more long for the time when we shall similarly have finished our course with joy and been ushered into the presence of our adorable Lord together with his saints! Meantime it is ours to press on with renewed zeal until the work be done and we at last receive the crown.

We anticipate your increased responsibilities, dear brethren, and we pray the necessary increase of the Lord's spirit upon you in carrying on the work of the ministry.

TWIN FALLS ASSOCIATED BIBLE STUDENTS.—Idaho.

WORDS OF COMFORT AND CHEER

TO THE WATCH TOWER:—

WHEREAS it has pleased our dear heavenly Father to call our beloved Pastor home, and inasmuch as our hearts have been made sad because we may no longer hear his kindly voice nor behold his dear face in the flesh, we nevertheless rejoice in the spirit, being confident that he has experienced his glorious resurrection change, having heard the sweet "well done," and is now counted worthy to see our Lord as he is;

RESOLVED, That in the death of our Beloved Pastor, Charles T. Russell, we have sustained the sorrowful loss of a wise and efficient Pastor, a true and noble Christian character, a kind and loving friend, a safe adviser and counselor, a masterful preacher and author, a true and faithful interpreter of the Scriptures and an ambassador of Christ appointed of God the Father to bring forth things new and old from the storehouse of knowledge for the enlightening of the people and for the perfecting of the saints in this, the Laodicean stage of the church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Richmond class, having been influenced by his noble life and Christian character, and appreciating the perfume exhaled therefrom, feel constrained to renew our efforts to press on with vigor toward the heavenly goal; and be it further

Resolved, That we will cooperate with our brethren at the Bethel Home, and others of like precious faith elsewhere in harmony with the W. T. B. & T. Soc'y and its various auxiliaries, in the promulgation of the gems of truth so precious to our dear Pastor; and we solicit pilgrim visits in the future as in the past.

Again, we further resolve, that having profited by his life of self-sacrifice, which has brought to us untold blessings and growth in Christian character, we will continue to raise our voices in heartfelt gratitude and thanksgiving to our dear

heavenly Father and blessed Redeemer for the privileges and favors which have been ours through his untiring zeal and loving ministry.

Praying that the Lord's abounding grace may continue to abide with, and the influence of the holy Spirit may overshadow and guide in love and humility all those in charge of the work at the Bethel Home and elsewhere, and trusting to be remembered at the throne of heavenly grace by all who have passed from death unto life, and especially those upon whom the mantle of our beloved Pastor has fallen.

With fervent Christian love, RICHMOND ECCLESIA.—Va.

"BE STRONG IN THE FAITH"

OUR DEAR BRETHREN:—

With the passing of our dearly beloved Pastor beyond the veil, and with the realization of all that this means to us, comes the thought of our dear brethren at Brooklyn, who were so closely associated with him in the work, and on whom will now fall the heavier responsibility. We hasten to extend to you our loving sympathy, and to assure you of our confidence in you as you attempt to carry on the work to its completion, praying for you the Lord's special guidance and direction as you seek to know and to do his will.

What a comfort we find in our heavenly Father's Word! How doubly precious are the promises, and with what special force they come to us in this hour, as though written especially for us at this time. It is written, "The Lord will not forsake his people," and we know "He is faithful who promised." Therefore "let us hold fast the profession of our faith without wavering." (Heb. 10:23, 24) How fitting is our text for the year: "Be strong in faith"—faith that will trust him where it cannot trace him!

And while the sense of our great loss comes to us with crushing force, yet how we do rejoice for him that he has gone to his reward and has entered into that glorious rest promised to the faithful ones. Surely he was faithful in all that the Lord gave him to do; and we can lift up our heads and rejoice, knowing our deliverance must be drawing very near! How this thought, together with his loving example, should spur us on with doubled zeal to make our own calling and election sure. Brethren, let us all strive more earnestly to be faithful—even unto death!

Your brethren in Christ,

BOULDER CHURCH.—Colo.

IMPLOING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELOVED IN THE LORD:—

Whereas it has, in the determination of our great, all-wise and loving Father, pleased him to suddenly take from our midst our beloved brother and Pastor, C. T. Russell, and, as we believe, give him a share of joy and service in the spiritual phase of the kingdom, we hereby humbly bow before his unerring decision in taking from us that "faithful servant," and render thanks for the many blessings received through his ministrations; for the light upon God's Word that has come to us, and the joy of life and hope for the future that has been brought to us through his services.

We realize and appreciate the great responsibility that has so suddenly been cast upon those who are directly associated with the central executive part of the work still remaining while we are here in the flesh. In the midst of these conditions we turn to our loving Father, to whom we can come courageously through our blessed Lord and Savior, asking that wisdom may be granted you to continue the work as would be most pleasing to our dear Lord.

We will daily continue to pray for God's blessings to go with the members of the Brooklyn Tabernacle and Bethel, and every member of our Father's family.

DULUTH CHURCH.—Minn.

CONFIDENCE IN SOCIETY'S REPRESENTATIVES

DEAR BRETHREN:—

It was with mingled sorrow and rejoicing that we learned of the decease of our dearly beloved Pastor. We sorrow because of our great loss, but rejoice as well because of his abundant gain.

How we shall miss his wise counsel and helpful admonitions, the benediction of his radiant countenance, and the sympathetic touch of his hand! Yet our heavenly Father has been fit to remove him in the midst of his work to the place prepared for the saints beyond the veil, and we would bow humbly before that decree. Surely to be with Christ is far better! He had fought a good fight, he had kept the faith, his course was finished, and in obedience to the summons he is now with his Lord. Hallelujah, what a Savior.

We would express our confidence and harmony with the Society's representatives at Headquarters, and our undivided sympathy and cooperation with those brethren and collaborators of the Bethel and Tabernacle who have stood so loyally and faithfully by our dear brother.