Watchtower

1930

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"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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Any of the brethren who are fully devoted to the Lord and who are competent musicians, please write to the Society at 124 Columbia Heights, Brooklyn, stating what instrument you play and what experience you have had.

'PROPHECY' CAMPAIGN

January 25 to February 2, inclusive, has been determined as a period in which all class workers are to concentrate on distribution of the new book, *Prophecy*. Our hope is that many thousands of this book will be disposed of during the time that in the past has been set aside for work with the five-cent booklets.

A consignment of *Prophecy* will be made to each class so as to be delivered in time for this special one-book campaign.

Pioneer and auxiliary colporteurs will find instructions for their part in this particular work in a special bulletin now in course of preparation.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear:)

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Isaac Hagen, E 1728-10th Ave.

Wilkes-Barre, Pa. February 7-9
J. W. Ashelman, 160 Charles St.
Polish: M. Wengrzyn, 9 Phillips Ave., Linwood, Wilkes-Barre, Pa.

Binghamton, N. Y. February 14-16
Ralph L. Cole, 6 Miller St.

Everett, Wash. February 21-23
H. Perry, 1626 Wetmore Ave.

Tacoma, Wash. February 28-March 2
D. S. Abernethy, 5611 Birmingham St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI JANUARY 1, 1930 No. 1

SING UNTO JEHOVAH

"Sing unto the Lord a new song, and his praise from the end of the earth."—Isa. 42:10.

JEHOVAH has taken his great power and begun to exercise it through his chief executive, Christ Jesus the beloved. He first reveals himself and his purposes to those who are in the covenant with him. He shows his strength in their behalf, and by his supreme power shields them from the enemy. Now the words of the prophet are the words of the anointed: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Ps. 18:1-3.

2 Jehovah is supreme. He is the Most High, and his will expressed in his Word is final. He is the "King eternal" and 'the Giver of every good and perfect gift'. Those who have been enlightened and have tasted of the heavenly gift and were made partakers of the holy spirit, who have tasted the good Word of God, and the power of his kingdom, have every reason to praise the name of the Most High. To the remnant has now been committed the great privilege of giving the testimony which was first delegated to Christ Jesus. Seeing their favored place in the outworking of God's purposes they break forth in joyful song.

3 As the church now enters upon another year it is fitting and appropriate to adopt as a year text the words which constitute a command from Jehovah: "Sing unto the Lord a new song." The anointed will have this song in their hearts every day of the year.

"THE SERVANT"

4 The forty-second chapter of the prophecy of Isaiah opens with the words of Jehovah calling upon all creation to behold his servant. The words of description and identification used in the prophecy prove beyond all doubt that the "servant" is, not a man, but Christ the beloved One of Jehovah. The Lord God has honored him above all. The context shows that Jehovah has conferred upon his servant the greatest title at his disposal, and therefore the greatest possible. His words show that such titles are not properly given to man. (Job 32:21, 22) Those who insist on giving such flattering titles to men, God pushes away from him. Concerning his servant, Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles [nations]." Let all creation take notice that Christ Jesus is the executive officer of the Most High, has been placed upon his throne of authority, has taken up his power and has begun operations, and that there is no opposing power that can hinder his onward march to complete victory. Jehovah takes great delight in him because he is always in harmony with his Father and has always delighted to do his Father's will.

5 The servants of Satan, those who represent him, "rage in the streets," with a great blare of trumpets blasphemously claiming to be messengers of light in order to deceive the people and turn them away from the true and only God. (Nah. 2:4; 3:1, 2) The servant of the Most High takes exactly the opposite course. When Christ Jesus was on earth in the flesh he was "meek and lowly in heart" and with becoming modesty and dignity spoke the words that his Father had sent him to speak. The time comes for his second appearing and he comes preparing the way before Jehovah, and comes calmly and quietly "as a thief in the night", so little are he and his works observed by others. (2 Pet. 3:10; 1 Thess. 5:2) Christ does not make an exhibition of himself to attract attention to himself. He has always magnified his Father's name. Completing the work of preparing the way before Jehovah, he then came suddenly to his temple and began judgment with the house of God, and this he has done in a manner observed only by those who love his appearing. Therefore it is written of him: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isa. 42:2) This does not mean that one who is devoted to the Lord could not speak the truth in the open street or in the field, if the circumstances warranted it, but undoubtedly has the meaning that the work of Christ is done modestly,

consistently, and always for the purpose of attracting attention to Jehovah and not to any creature.

6 Jehovah further speaking, as the record shows, says: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." (Verse 3) This quotation from the *Authorized Version* is misleading. According to the better translations (*Young*), and consistent with the context, this text reads: "The bruised reed, he shall not break; the smoking flax he shall not quench."

7 When Christ was on the earth he was "despised and rejected of men"; bruised, disesteemed and oppressed. (Isa. 53:3-5) In the eyes of the world he has ever been as a bruised reed; and even the clergy, who claim to speak in his name, give neither Christ nor Jehovah credit for establishing the righteous rule on the earth. The Jews used flax in their lamps for wicks, and these, burning the oil soaked up by them, gave forth a faint light. Although Jesus is the light of the world, little heed has been given to that light. To "Christendom" so called he has been a faint light, merely as a smoking flax or wick in an oil lamp. The world lauds the deeds of Satan's "valiant" agents, but Jesus Christ is regarded merely as a nice example of willing submission to the kicks and rebuffs of others. Because thereof many have been ashamed to acknowledge Jehovah and Christ as King and boldly proclaim the truth; and many others, who once started in the narrow way, have become discouraged and turned back. Many have come to the conclusion that the mission of Christ has failed, and that God has failed to bring about his expressed purposes.

8 On the contrary, Jehovah has bided his own good time, and now his time has arrived for positive action. He who has appeared merely as a bruised reed and a smoking lamp wick shall now accomplish the most marvelous work amongst the nations of earth that can ever be accomplished. So says Jehovah: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." (Isa. 42:4) The time has come when the supposedly "bruised reed" and 'smoking lamp wick' shall light and enlighten the whole world and shall bring forth justice and truth unto all. These words of Jehovah spoken concerning his servant carry the greatest encouragement and comfort to those whom God has anointed. Paraphrasing Jehovah's words he says: 'Behold, my servant, he is meek and modest; you have regarded him as a bruised reed and as a smoking lamp wick that could accomplish nothing; but now I say unto all creation, He shall be used to set judgment and truth in the earth and vindicate my name.'

9 The following, it will be observed, corroborates the above conclusion. On one occasion Jesus healed an infirm man; and his good deed offended the clergy of that day, and they conspired to kill him. He withdrew himself and told the multitude that followed him not to make known his whereabouts. On that occasion he quoted the prophecy of Isaiah; and the *Diaglott* rendering is as follows: "He will not break a bruised Reed, and a dimly burning Taper he will not extinguish, till he send forth the judgment to victory. The nations also will hope in his name." (Matt. 12:20, 21) The *American Revised Version* and *Rotherham* concur in the above rendering of the text. These translations show that "the bruised Reed" is the object which he "will not break", and not the subject of the verb; and also that the "dimly burning Taper", or wick, is the object which he "will not extinguish", and not the subject of the verb. The text is seen to apply to each one of the faithful body members and to the entire body collectively. The faithful servants of the Lord appear in the eyes of the modern clergymen as weak, insignificant, and useless as a bruised reed and as "a dimly burning Taper". But now the Lord announces that he will not favor "the big ones" of earth, but will show his favor toward his faithful servant class and use such to bring forth judgment and justice in the world. The text therefore applies to the servant as a whole and to each individual member that continues faithful.

END OF ALL CONTROVERSY

10 For a long period of time Satan, having made the clergy of "Christendom" his representatives, has caused great confusion and controversy and blindness among the people. The sacrifice of Jesus Christ has been ridiculed, and God's announced purpose of salvation of the human race has been tabooed and spurned. The pious and hypocritical clergy, really representing Satan, have pushed Jesus Christ and Jehovah into a corner and have heaped reproach upon them. But the due time has come for the end of all controversy. The word and name of Jehovah shall now be exalted; therefore Jehovah speaks with absolute authority, as it is written: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." (Verse 5) The words of Jehovah spoken concerning his servant, his mission, and his work, and addressed to all creation, are words of absolute authority and the end of all controversy. These words shall not return to Jehovah void. His purpose shall now be accomplished. Let all creation hear his words because Jehovah is supreme. Every one of his anointed should be encouraged and will rejoice at an understanding of his Word.

ADDRESSING HIS SERVANT

11 Having spoken his authoritative message to all creation, then Jehovah directs his speech to the "servant". It seems clear that verses six to ten, inclusive, of this forty-second chapter of Isaiah are words of

instruction, encouragement and comfort spoken in confidence to the "servant". It is the act of a great loving Father to give courage and comfort to his own. It here seems appropriate to consider some scriptures bearing upon the "servant"; and if others are included with Christ, these scriptures must be of special comfort and encouragement at this time to such.

[12] Many persons have received some knowledge of God's Word, and have been begotten as his children and called to the heavenly calling; but Jesus is authority for the statement that only a few of such will be chosen for the kingdom. (Matt. 20:16) The time of the coming of the Lord to his temple is the date of vital importance to the called ones. Then Christ, as the great Judge upon his throne, began the examination of the called ones, and those that were approved were brought into the temple, under the robe of righteousness, into the secret place of the Most High, and made members of Zion. (Mal. 3:1-3; Ps. 11:4-7; Isa. 6:1-3; 61:10; Ps. 91:1-3; 102:16; 110:3) Such are the ones whom the Lord declared that he would approve and invite, and has invited, to enter into his joy. (Matt. 25:21) Christ Jesus is the Head of the temple; and all who are approved are brought into the temple and built up as members of Zion, are made members of his body, and are therefore in and a part of him. By reason of being in Christ, and therefore of his body, such are a part of the elect "servant" of Jehovah. Jehovah chooses such by and through Christ Jesus and makes them members of the "servant", and therefore it is written: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." (Isa. 43:10) The approved and chosen ones constitute the remnant, to whom is committed a specific work in the name of Jehovah.

[13] To his servant Christ Jesus God committed the great work of representing him, including the testimony that must be given concerning his name. He in turn conferred upon his faithful body members a portion of this work of giving the testimony. Therefore it is written concerning the remnant that such "have the testimony of Jesus Christ", and it becomes their privilege and duty in obedience to God's commands to give it. Because Christ is the "servant" of the Most High, and because God has anointed others as members of his body, there has been committed to the remnant this work and they have been commissioned to give the testimony. (Rev. 12:17) As his visible representatives on the earth, found and approved when he comes to his temple, Christ Jesus makes the remnant class the "ruler over all his goods", that is to say, over all of his kingdom interests on earth, which, specifically, is the giving of the testimony that he has commissioned them to give. (Matt. 24:45-47) The faithful remnant is therefore a part of the elect "servant" of Jehovah only by virtue of the fact that such are in Christ, members of his body and faithful. Therefore when Jesus speaks of "a faithful and wise servant" he does not mean an individual, but means the members of his body collectively who are faithful and true.

[14] Jehovah now addresses his beloved Son, Christ Jesus, the Head of his elect servant, and through him the members of his body, who are therefore in the temple, and such hear and heed the message. The almighty Jehovah graciously speaks and gives all of the "servant" full assurance that now his unlimited power shall be exercised in behalf of the "servant" and that his purpose shall be accomplished. No member of the "servant" who hears and understands these words of Jehovah could long be discouraged, because God says to them: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee." Every one who has the witness of the holy spirit that he is in Christ and in the temple may confidently claim these words of precious promise and apply them to himself; and thus doing he can not be discouraged, but must rejoice. The occasion is therefore furnished for participating in the new song.

WHY CALLED

[15] Until the "servant" is identified and his position appreciated this prophecy could not be understood and appreciated. Continuing to address the "servant" Jehovah announces why he has called and commissioned that "servant". "I . . . have called thee in righteousness." This shows that God calls only those who have been brought forth as his sons; and these faithful ones he then makes a part of his organization and members of his "servant". The apostle saw why God was calling these, and therefore said: "Symeon hath fully told how God first visited to take out of the nations a people for his name." (Acts 15:14, *Rotherham*) Later Peter under inspiration addressed the church and said: "Ye are . . . chosen . . . that ye should shew forth the praises of him who hath called you." (1 Pet. 2:9) By his prophet it is made plain concerning God's purpose in calling the "servant" and how the "servant" is to show forth Jehovah's praises. There it is written: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:6, 7.

[16] Beyond all cavil these scriptures show that God has called men and made them members of his "servant", not for the mere purpose of getting such into heaven, but that the "servant" may perform the duties which God has laid upon him, which duties must be performed among men on earth in making known the word and name of Jehovah. Long ago God made a covenant or unconditional promise through Abraham that he would bless all the families of the earth. In the prophecy under consideration, to his servant

he says: 'I will give thee for a covenant [a guarantee] to the people to enlighten them and to open the blind eyes and show them the right way.' Open their blind eyes to what? To the truth that Jehovah is the only true God and that Christ is the Redeemer of mankind, the mighty and righteous servant of Jehovah who will, under Jehovah's direction, establish righteousness and justice amongst the peoples of earth. The Most High would now have it told to the people that even though Christ Jesus has long been despised and rejected, and even though it appears from the hypocrites who have claimed to represent God that Jehovah's purposes would not be realized, and even though the great name of Jehovah has been pushed aside, his purpose now is to establish justice and truth amongst men and that it shall be done without regard to opposition.

17 There is a great multitude of prisoners held in the religious systems of earth organized and carried on under the name of Christ and who sit in darkness concerning the purposes of Jehovah. The eyes of these blind prisoners must be opened that they may have the opportunity to come out of the prison houses and to take their stand on the side of Jehovah God. To the "servant" is granted the privilege of doing this work, and the remnant now on earth has a part therein and it is the privilege and duty of the remnant to carry the message of truth to these blind prisoners. It is a work of the present time, and this witness work must be done before the faithful will be changed into the glorious image of Christ Jesus. It is the most joyful work in which any creature could be engaged, and therefore it calls forth the song of praise to the great Giver of all good gifts.

SPECIFIC HONOR

18 There is only one *almighty* God; and all creation must come to know that truth. By his prophet he says: "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images." (Isa. 42:8) The explanation of this text, as generally given, is that 'there are many gods or mighty ones and that many have tried to exalt themselves, but that Jehovah declares that none shall have the honor except himself'. The context does not seem to support such conclusion. To be sure, no one could have Jehovah's honor, because there is none other like unto him. He is from everlasting to everlasting and is the Creator of everything in heaven and in earth, and this he declares in this prophecy. The context must be considered in arriving at a proper understanding of this text.

19 Plainly the context and the text show this, that Jehovah has an elect servant in whom his soul delights; that although that servant has been misrepresented and belittled by Satan and his agents he is the highest official representative of the Most High God and that Jehovah's time has arrived for him, as such executive, to carry out the purposes of Jehovah. Christ Jesus is the greatest of God's creation, and there could be none above him amongst creation. By him Jehovah has opened 'the way of truth and the life' and there is no other way for men to obtain life. —John 14:6; Acts 4:12.

20 God raised up Christ Jesus out of death and exalted him above all others and clothed him with honor and glory above all others. (Phil. 2:8-11) He is the elect servant of the Most High. To him God has given the divine nature. None aside from The Christ can ever have the divine nature. God has given him a glory separate and distinct from all others. Therefore Jehovah would have all creation know that he who is the Most High speaks with absolute authority and informs all that his name is Jehovah, which means that his purposes must be carried out. He would have all understand that he has made Christ his elect servant and that none other can have this honor. Therefore the eighth verse means that Jehovah has made Christ his elect servant next to himself and has given him glory and honor and will not give it to another.

21 The other words of the same verse, "neither my praise to graven images," show that such is the proper meaning of the text. God would have it known that no graven image can have his honor and praise. Men have made their church organizations and their leaders in these organizations like unto God and have claimed to worship God by and through such church organization and their leaders. All such are abominable in the sight of the Lord. These come within the class "that swear by the sin of Samaria", and therefore are disapproved. (Amos 8:14) No one aside from Jehovah could confer the honor upon his creatures. He has defined that his servant is The Christ and that no human being is that "faithful and wise servant", and he says that he will not give his glory to another. If others are unwise and foolish enough to give honor, glory, and flattering titles to men and to designate any man "that faithful and wise servant" and insist on worshiping God by and through such, the Scriptures show God will not be pleased with such and will manifest his disapproval and take them away.—Job 32:21, 22.

REVEALING HIS PURPOSES

22 Jehovah's purposes mature and come to pass in his due time. But until his due time his purpose is not understandable by any creature, and particularly not by man. Prior to 1918 certain of the purposes of Jehovah unfolded and matured, and exactly on time. Some who had made a covenant with the Lord induced themselves to believe that the "faithful and wise servant" of Jehovah was one man, and they take an unwise course accordingly. In consequence they stumble into the error that no truth has been revealed by Jehovah to his people since 1916. Such have not seen the revealed truths that have been given to God's

anointed during the past few years and do not now understand present truth. Others in the covenant with God and who have carefully and earnestly sought to do his will and give God the glory and honor due his name have had a clearer vision of Jehovah's purposes. The former things that have come to pass these have been privileged to understand.

23 In this connection consider now the words of the Lord through his prophet spoken to members of his servant: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Verse 9.

24 Former things concerning God's purposes that did come to pass were understood after the Lord came to his temple and the lightnings of Jehovah illuminated his Word. This same class then see new things which God has declared. In the light of prophecy in the course of fulfilment, and of the further illumination thereof by Jehovah, the remnant class is permitted to see other things that are shortly to follow, concerning which the Lord says: "Before they spring forth I tell you of them." Jehovah takes the remnant into his confidence in a measure by revealing to them the precious things that are in his keeping. These have a better understanding than ever before of what the great battle of God Almighty will mean and how Jehovah will vindicate his name. They understand that he has not restrained evil before this time and that the real purpose is that his word and name might be completely vindicated. Those who are not of the "servant" do not see and appreciate present truth, nor do they see or appreciate other things of the divine purpose that are about to come to pass.

25 Well do the facts as they exist fit this prophecy. Since the Lord came to his temple, assembled the members of Zion, and made them part of the servant of Jehovah, his purposes continue to unfold with clearness to the remnant. Such have the full assurance of God's protecting care. No longer are they seeking to ascertain the will of God, but his will has been revealed to them and they delight to keep his commandments and their joy increases. The spirit of the Lord energizes them and they hasten to take advantage of opportunities to serve Jehovah and give praise to his name.

THE NEW SONG

26 Further addressing members of the servant, and particularly the remnant now on earth, Jehovah, through his prophet, says: "Sing unto the Lord a new song." Why a *new* song? Because Jehovah has revealed his purposes to his servant as never before. When Jesus was born God caused the holy angels to sing, "Glory to God in the highest, on earth peace, good will toward men." (Luke 2:14) To the angels God had revealed the fact of his purpose at some time and in some way to establish peace on earth and good will toward men; but the angels did not understand when or how. The angels desired to know more, and sought to know, but it was not God's due time to reveal it.. (1 Pet. 1:12) That great privilege he reserved for his elect servant. Into the hands of his elect Christ Jesus God committed all power in heaven and in earth. But even his beloved Son must wait until God's due time to send him forth to carry out his purposes. The due time arrived. God placed Jesus upon his throne and Jesus began his reign; he cast the enemy out of heaven and then came to his temple and assembled the members of his body and made them a part of God's organization.

27 When the time came for Christ Jesus to act and oust the enemy from heaven, and to vindicate his Father's name, this he did with great joy, and doubtless this is what he mentions as 'the joy of the Lord'. Coming to his temple to take account with his servant, to the faithful he said: "Enter thou into the joy of thy lord." It follows that the less faithful were not invited to enter into the joy of the Lord, and did not enter. This explains why some who made a covenant with the Lord have since not been joyful but have busied themselves in finding fault with and slandering their "own mother's son".—Ps. 50:20.

28 The temple being open, those of the temple class have beheld the two great wonders, to wit, Jehovah's organization and Satan's organization in opposition to each other. These faithful have been permitted to see and to understand the meaning of the "birth of the nation", or beginning of the kingdom. The great Creator has revealed to such the meaning of his different names and what are some of his purposes. The faithful see, not that Jehovah's purpose is primarily to get men into heaven, but that his primary purpose is the vindication of his word and his name, that creatures may see the way to life; and that to accomplish this purpose he has provided redemption through the blood of Christ Jesus, raised Christ up out of death, and made him the great executive officer of Jehovah, and his elect servant, and that it is Christ whom he will use to vindicate his holy name. Furthermore, they see that God has made the faithful remnant members of the servant class and has assigned to such the precious duty and privilege of proclaiming praises to the name of the great God. To the remnant class have been made known the truths that plainly reveal the will of God, and this revelation of truth has furnished them the new song which they delight to sing.

29 It is not at all surprising that there are those who claim to be in the covenant of God and in the truth who do not understand the truth and who have not entered into the joy of the Lord and who oppose his service. The Scriptures are explicit that no one aside from the servant class can understand and sing the new song. When the Lord says, "In his temple doth every one speak of his glory" (Ps. 29:9), such is conclusive proof that those who do not speak of his glory

are not in the temple. In further corroboration of this point it is written: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." (Rev. 14:1-3) This new song must be sung by the remnant while on earth, and no others can know it or sing it.

30 The Lord furthermore identifies this remnant class by stating that "these are they which were not defiled with women", meaning that they are not contaminated with the association of systems that defame his name and that are symbolized under an evil woman. The faithful delight to follow the Lord Jesus wheresoever he leads, and they do not follow any man. They see eye to eye because members of one body, and therefore they work harmoniously together. Those who have really entered into the joy of the Lord have no time to engage in controversy with others who oppose. The temple class will be busily engaged in keeping God's commandments and in telling the testimony of Jesus Christ that has been committed to them.

SONG BEGUN

31 The new song has begun, and the harmonies thereof are reaching out farther each year into the earth. It is being sung as a world-wide witness to the name of Jehovah and his King, in harmony with the instructions Jesus gives to his faithful followers.—Matt. 24:14.

32 To the faithful, Jehovah says: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."—Isa. 42:10.

33 The year text is chosen from these words of Jehovah because they are exactly in harmony and in keeping with the present work of the church on earth. The little remnant amidst humankind now tossed about and buffetted by the waves of the sea march confidently on to the day of the great battle of God Almighty. The highest or the stable places in the sea well represent those who trust in the Lord to a degree but who are not of God's remnant. These have some hope, while the restless element of humanity has no hope. Under the final test those who compose this great multitude will stand on the side of the Lord and by him will be brought through great tribulation and receive God's approval. (Rev. 7:14) The remnant now see that Jehovah has placed his beloved One upon the holy throne of Zion and in thunder tones calls upon all the rulers of the nations to obey him. They see that God's time has come to establish truth and justice in the earth and that nothing shall prevent the accomplishment thereof. The heart of every one of the servant class is thrilled, and none can keep back the glad new song. It is God's due time to sing the new song, and it must be sung preceding his destruction of the enemy.

34 "Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once." —Isa. 42:12-14.

35 For many long centuries the name of Jehovah has been defamed. Satan has repeatedly and consistently cast reproach upon him. In turn these reproaches have fallen upon Jesus Christ, and then upon the members of his body; but the day of vindication has come. God will destroy the enemy and establish truth and justice in the earth. The Lord then discloses that his elect servant has but one single purpose, and that is to do the will of Jehovah.

36 Every one of the servant class must be in full harmony with the Head, Christ Jesus, and must likewise have and follow a single purpose. Concerning this it is written: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) The servant is blind to everything else except to do God's will. The remnant therefore realize that the greatest privilege they could enjoy is to sing the new song of praise unto Jehovah, and this they do by giving testimony concerning God and his kingdom.

37 The years that are past have been filled with many opportunities of service, and these recent years have been attended with special joy in the service. The year 1930 should mark the greatest witness yet given and be attended by the greatest amount of joy to those who participate. Having a better understanding of God's purposes the remnant will have greater joy in obeying his commandments. The anointed of the Lord are the ones commissioned to do his service. The anointed who continue faithful will do that service. While doing it they will be the targets for the poisonous darts of the enemy. They will not be discouraged or even disturbed by such opposition, however, because they have full assurance that Jehovah's time has come for his anointed to stand victorious upon Mount Zion and that no evil can befall them.

38 The song which the servant now sings to Jehovah's praise will not cease. The kingdom will soon be fully established and truth and justice will be enthroned in the earth. The praise of Jehovah will then be taken up by others and will not cease until "everything that hath breath shall honor and praise Jehovah's glorious name".

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. Jehovah has taken what position in regard to the world and to his people? What are the particular benefits enjoyed by the anointed in their relationship to Jehovah and to Christ Jesus, and what is their responsibility?

¶ 3. Quote the year text for 1930. What is the purpose of a year text?

¶ 4. Identify the "servant" referred to in Isaiah 42:1. How does Jehovah "uphold" him? Account for the reference to him as the one "in whom my soul delighteth".

¶ 5. Who "rage in the streets"? How, and for what purpose? Contrast therewith the manner and procedure of the servant of the Most High. What is the meaning of verse two of the chapter from which our text is taken?

¶ 6-9. Quote other translations of verse three, and give its application. Describe the circumstances under which Jesus quoted this prophecy, and show to whom the term "servant" applies.

¶ 10. Describe the method and results of Satan's operation through his representatives among the people. What is now due in this regard?

¶ 11-13. Show to whom "thee" refers, in verse six. What is evidently the purpose of the words of verses six to ten? Point out the significance of the year 1918 in this respect. Explain how the anointed share in the commission given to Christ Jesus.

¶ 14. How is the assurance, "I . . . will hold thine hand, and will keep thee," fulfilled to the anointed?

¶ 15. Explain, "I . . . have called thee in righteousness." Called for what purpose?

¶ 16, 17. How and for what purpose is the "servant" given "for a covenant to the people"? To what class in particular is the ministry of the "servant" now to be directed? To what end is such witness given?

¶ 18-20. What is meant by "I am the Lord: that is my name"? What is the "glory" referred to in this verse, and to whom does Jehovah give it?

¶ 21. Why the expression, "Neither [will I give] my praise to graven images"?

¶ 22. What is now evident as to when Jehovah's purposes can be understood? What benefit comes from the study of prophecy before the due time for its fulfilment? The spirit of truth requires what consideration of conclusions previously drawn? Point out the importance of a proper attitude in respect to the progressive revelation of Jehovah's purposes.

¶ 23-25. Explain verse nine. Show how the facts fit this prophecy.

¶ 26. Why the invitation and command, "Sing unto the Lord a *new* song"? With respect to the song and their understanding it, compare the position of God's messengers at the time of Jesus' birth with that of his witnesses when, at the end of the age, the "servant" class becomes manifest.

¶ 27. When and how have Jesus' words, "Enter thou into the joy of thy Lord," been fulfilled?

¶ 28. The opening of the temple revealed what two great wonders? To whom revealed, and to what advantage to them? Recall and mention many important truths made known to the faithful anointed since "the temple of God was opened in heaven".

¶ 29, 30. Give scriptures which serve to identify the temple class. Explain Revelation 14:4, as further distinguishing the remnant class.

¶ 31-33. When was verse ten fulfilled? Describe the manner of its fulfilment.

¶ 34-36. At what time, and how, do verses twelve to fourteen apply? What is the relation thereto of verse nineteen?

¶ 37. Since the kingdom, once begun, must increase until it fills the whole earth, to what may the faithful look forward in 1930?

¶ 38. The kingdom fully established and in operation, what will then be the greatness of Jehovah's name and praise?

THE TRAIL OF THE SERPENT

[Thirty-minute radio lecture]

IN THE Scriptures the Devil is called by four separate and distinct names. He is called "Dragon", "Satan," "Devil" and "Serpent". For instances see Revelation 12:9 and 20:2. These names were given him at the time he beguiled Eve in the garden of Eden, and through her led Adam into sin. They are used to describe four characteristics of Satan. "Dragon" means devourer, and pictures Satan as trying to devour and destroy the Lord's people on earth. "Devil" means slanderer, and pictures Satan as charging that God is the author of false, wicked and malicious doctrines, and imputing evil and unworthy motives both to God and to his people on the earth. "Satan" means adversary, and pictures the Devil as the enemy of God, the enemy of the people of God, and the enemy of all righteousness.

"Serpent" means deceiver, and pictures Satan as lying to and deceiving the people about God, about the Bible, and about the people of God. In this lecture we are considering Satan from the standpoint of the "Serpent", the great deceiver. A serpent is noted for its cunning, and glides about, shooting out poison at everybody. This is how Satan manifests the characteristics of a serpent. In sly and cunning ways he poisons the minds of people against God, against the work which God is doing in the earth, against the people of God, and against the Bible.

Satan is the most wicked creature living. He is totally depraved; by which we mean that there is no possibility of his being recovered from his wicked course. Jesus said that Satan is the father of all lies. (John 8:44) In Hebrews 2:14 we are told that Satan is to be destroyed. The sentence of everlasting destruction was pronounced against him in Eden when he led Adam into sin. This sentence, however, will not be executed until the end of the thousand-year reign of Christ, as recorded in Revelation 20:7-14, which reads: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations . . . And the Devil that deceived them was cast into the lake of fire and brimstone. . . . This is the second death." The lake of fire and brimstone is a symbol of complete destruction.

Let us notice how, when, and why this great deceiver came into existence. God created Adam and Eve, placed them in the garden of Eden, and gave them a glorious and beautiful dominion over the earth, also over the birds, beasts and fish. He al-

so created a wise and beautiful spirit being called Lucifer, which means bright shining one, and appointed him as a "covering cherub", a sort of guardian angel, to Adam and Eve, to act as their caretaker, protector and overlord. Lucifer's commission was a most wonderful one; and had he properly appreciated it and remained loyal to God and faithful to his trust, there would have been no sin in the world, and consequently no such thing as death, and Lucifer would now be the overlord and caretaker of approximately twenty billions of perfect, sinless and happy human beings, all of whom would have been the posterity of Adam.

But Lucifer committed the sin of treason against God and betrayed his trust, and was sentenced to destruction. He allowed selfishness to enter his heart. He coveted a dominion just like that one which God had. He desired to be a king and have subjects and to have these subjects recognize and acknowledge him as their lord and benefactor. Noting the prospects of an earth full of Adam's posterity, he saw his opportunity. He reasoned that if he could lead Adam into disloyalty to God, and then persuade Adam that he (Lucifer) was his friend and benefactor and that God was his enemy, Adam and all his posterity would gladly become his subjects. The record of the creation of Lucifer, of his commission from God, and of his deflection and condemnation are found in Isaiah 14:12-19 and in Ezekiel 28:12-19.

Not only was it a diabolical plot, and involved the act of treason toward God, but it meant that he must plot to lead Adam into disobedience to God. It was in connection with this wicked plot to alienate Adam's devotion from God to himself that Satan began to manifest the characteristics of a "serpent". There the trail of the serpent began. There Satan began to shoot out the poison, which was intended to deceive mother Eve and later prove a temptation to Adam. This poison was in the nature of an effort to inject into their minds that which would poison their minds against God and lead them to distrust and disobey him. From that time until the present Satan has been using cunning, crafty, serpent-like methods, to poison the minds of the people against God. To do this he must resort to lies.

Among the beautiful creations in the garden of Eden was a serpent; and it is written in Genesis 3:1 that "the serpent was more subtle than any beast of the field". The word "subtle" means cunning. We are to understand that the serpent did not use its cunning to the injury of others, but did use it in harmony with God's laws. To carry out his wicked designs Satan used the serpent. He took advantage of it, obsessed it, and through it deceived mother Eve. The record is that he spoke to mother Eve through the serpent. Adam and Eve had been forbidden to eat of a certain fruit, on pain of death. Speaking through the serpent, Satan said to the woman: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This was the first lie ever uttered, and it was a direct charge that God had lied to mother Eve. Here the poisonous trail of the serpent began. It had its effect on mother Eve. Her mind was poisoned against God. She was deceived into believing that God was withholding from her something that was for her good, and, of course, she then regarded Lucifer as her friend for having revealed that God was deceiving her.

The effect of the poison is stated in Genesis 3:6, as follows: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." The lie of Satan aroused the suspicion in the mind of Eve that God was not her friend and benefactor, but that Satan was, and thus she became the servant of sin and Satan instead of the servant of God. The apostle tells us that Eve was deceived, but that Adam was not deceived. Seemingly Adam ate of the fruit because he realized that his wife must die and he chose to die with her rather than to live without her. His course showed a lack of faith in his Creator; and since he was not deceived, his sin was wilful and therefore more reprehensible than that of Eve.

As a result of Satan's lie, Adam and Eve were condemned to death and driven out of the garden and the condemnation was passed on to their posterity by the law of heredity. They lost the favor of God. The act of treason had been committed, and God said to the old serpent, called the Devil and Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In this statement are two things which it is quite important that we note at this time. First, that Satan would have a seed; and second, that Satan's head should be bruised. The 'bruising of his head' would mean his death; and here is where God pronounced the penalty of destruction against Satan, which will be executed when he is loosed from his thousand years' binding.

The question now occurs, Who is the seed of Satan? The answer is that it consists of those men who are under his control, who have his spirit of selfishness and disloyalty to God; those men whom he uses as he did the serpent in Eden, namely, to lie about God and to spread the poison of deception which is intended to lead people to repudiate God and to repudiate the Word of God. The seed of the serpent is the offspring of Satan, begotten by his lies, by his spirit of selfishness and his desire to be great and famous among fellow creatures. They are like their father, Satan, in these respects.

Satan's dream of a kingdom over men was blighted

by the fact that the race was born under the death penalty and was continually dying. This did not suit Satan; and so, with a malignant cunning, he conceived another plot, which involved the deception of some of the angels. The Scriptures reveal the fact that holy angels could materialize; by which we mean that they could instantly create human bodies and appear as men, and at will could dissolve those bodies and assume their former spirit bodies. We read that three angels appeared to Abraham in human bodies and ate a veal dinner. (Gen. 18:6, 7) Satan further deceived the angels into marrying the daughters of men and rearing families. Evidently his idea was that their offspring would not be under condemnation, because not Adamic stock, and would therefore live for ever and be Satan's subjects. Thus he would realize his one great ambition to have a kingdom just like God's.

The record of this attempt on Satan's part is found in Genesis 6:1-4. The offspring of this unauthorized union of angels and women were giants, who were wicked and cruel, because they had the spirit of Satan. The result was a reign of wickedness and corruption on the earth, brought about by that "old serpent", called the Devil and Satan. At the time of the flood this wickedness had become so general that Noah and his wife and his three sons and their wives, were the only ones not involved in general corruption. It was then that God acted and destroyed all the offspring of Satan, including the giants, and kept Noah and his family alive through the flood and used them to start the race anew, after the flood, and gave them the same command that he gave to Adam, namely, "Be fruitful, and multiply, and fill the earth."

Right after the flood Satan conceived another scheme to belittle God and to draw men away from the service of God. It was another cunning scheme and well worthy of its wicked promoter. It consisted of a plot to get men to worship a *mythical* God. Satan planned to form organizations of men on earth and to work through these organizations. The organizations have crystallized into the great heathen religious systems of earth.

This plot against Jehovah began in the days of Nimrod, who is mentioned in Genesis 10:8-10. We are told that Nimrod began to be a mighty hunter before the Lord. History gives us the thought that in his day the wild animals were a menace to the lives of the people and that Nimrod manifested great prowess as a hunter and delivered the people from the wild beasts. The statement "before the Lord" in the original Hebrew implies that the people held him in higher reverence than they did the Lord. Hence Nimrod ultimately became an object of reverence and worship.

According to tradition, it came about this way: The people regarded Nimrod as their savior and deliverer. Later he was killed and his mother made the people believe that he was resurrected as a spirit being and was now a god. He was thereafter called the "father of gods", and his mother came to be known as the "mother of God", and as such they came to be worshiped by the people as *"the mother and son"*. This mother-and-son idea spread throughout the world, among all the nations, and they have all worshiped a false god and his mother. This devilish substitute for Jehovah God, which Satan foisted on the people, was in existence in the days when Israel was God's chosen people; and the reason why God forbade the Israelites to intermarry with the surrounding heathen nations was that they worshiped the false god called Baal and his mother Ashtaroth. All those heathen religions have this mother-and-son idea, the Devil's miserable counterfeit of Jesus and his mother.

Thus Satan was mocking the great Jehovah and deceiving the people into worshiping something that did not exist. As a result, the trail of the serpent has made the condition of the heathen nations of earth one of darkness, gloom and despair; one of indescribable poverty and destitution. Thus has Satan, with cruel cunning, deceived and poisoned the minds of the heathen peoples of earth against Jehovah.

In the more enlightened nations of earth he has chosen a different but no less injurious and wicked method of deceiving the people. This method is to get them to worship men, the so-called great men of earth. Satan's deception brought "hero worship" into existence. The apostle describes it in these words: "Men . . . changed the truth of God into a lie, and worshipped and served the creature [man] more than the Creator." (Rom. 1:18, 25) This means that Satan gathered men into a great organization and gave it a high-sounding name and represented it to be God's organization. This organization has always been composed of the religious, political and financial elements of earth.

These have tried to arrogate to themselves the right to be God's representatives in the earth, and claim that they, and they alone, are the ones who possess wisdom to represent God. These put forth doctrines and teachings that *they* claim have the divine approval, but which, in fact, misrepresent God and bring dishonor and reproach on his name. The great political leaders claim that the present governments of earth, which they have formed by the strong arm of force, called militarism, are God's governments. They claim that God has set them the task of governing the earth and has authorized them to use force to keep the people in subjection, and that any resistance of their efforts is a resistance of God. The financial leaders claim that God has given them the right to control the wealth and all other resources of the earth. They claim that the masses do not know enough to handle these properly, and that any resistance to their assumed "vested" rights is a resistance of God himself.

The great religious leaders put forth false doctrines, such as eternal torment, trinity, human immortality, human ordination, and urge the people to submit to the wicked governments and the wicked oppressive schemes of the financiers. These false doctrines are attributed to God and make reasonable and thoughtful men and women repudiate the Bible and its Author. These false doctrines belittle God and bring reproach upon his name; they make him appear wicked, cruel and unjust, and the men who are the authors of the false doctrines, and who are foremost in advocating militarism, and who set up the most wicked, autocratic and tyrannical governments are regarded as *great* men. Art galleries are filled with their pictures; street corners and parks with their statues; and libraries with books extolling their virtues. In many instances they are canonized, or sainted.

Their names are honored and revered far more than the name of Jehovah God. This organization was formed by Satan for the express purpose of deceiving the people about God, his wisdom, justice, love and power; with serpent-like cunning Satan has used these so-called *great* men to deceive the people. These classes, united and working together constitute Satan's "seed", his organization on earth. This organization oppresses, deceives and injures the people; it misrepresents God. It is the 'seed of the serpent' mentioned by Jehovah God in the garden of Eden.—Gen. 3:15.

When Jesus was on earth, nearly 1900 years ago, he found these three elements arrayed against him, namely, politicians, financiers, and the great religious leaders. Satan used these so-called great men to poison the minds of the people about God and the Bible.

Let us note some texts. Psalm 58:3, 4: "The wicked . . . go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent." Again, in Psalm 140:1-3, we read: "Deliver me, O Lord, from the evil man . . . which . . . have sharpened their tongues like a serpent; adders' poison is under their lips." Again, in Romans 3:10-13, we read: "There is none righteous, no, not one: . . . there is none that doeth good, no, not one . . . the poison of asps is under their lips." And in James 3:8 we read: "The tongue . . . is an unruly evil, full of deadly poison." These texts assure us that it is the tongue that the Devil uses to slander God and his people, and it is the tongue of those who constitute the 'seed of the serpent'.

In Jesus' day this 'seed of the serpent' was made up of the great leaders of that day, those who professed great piety and claimed to be the representatives of Jehovah God. Jesus called them hypocrites, and surely nothing could be more wicked and diabolical than to pose as the representatives of Jehovah God for the purpose of deceiving the people, while actually the representatives of Satan. Such are Satan's methods.

Read Jesus' own words addressed to these pious hypocrites, as recorded in Matthew 23:28-33. He said: "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers! how can ye escape the condemnation of *gehenna?*" "Gehenna" is a symbol of the second death. Again, John the Baptist, when he saw many of the Pharisees and Sadducees come to his baptism, said: "O generation of vipers, who hath warned you to flee from the wrath to come?"—Matt. 3:7.

A point worthy of special notice is that, while these hypocrites appeared righteous unto men, Jesus and the apostles knew that they were hypocrites. What was the poison they were broadcasting? Hear the words of Jesus on this point: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:8, 9) In verse 6 of this same chapter, Jesus said to these same hypocrites: 'Ye have made the commandment of God of none effect by your tradition.'

It is even so today: the name of the Lord is blasphemed by the traditions of men. Among these traditions are such doctrines as "eternal torment", "trinity," "human immortality" and the "divine right" of kings and clergy. These are not found in the Bible. They are purely traditional, having come down to us as an inheritance from the dark ages.

Those who put forth these doctrines make void God's Word; nevertheless they pose before the people as the only ones who can properly understand it, as did the Pharisees and others of Jesus' day. The people's minds are poisoned with these false doctrines. They are deceived into thinking that God is the author of these doctrines, when in fact they originated in the minds of blinded and deceived men. The doctrines that are deceiving the people today have crystallized into creeds, and are taught to the exclusion of the Bible.

We must bear in mind that Satan is God's enemy and that his one great purpose is to deceive the people about God, to misrepresent God; and that to do this he must of necessity lie about God. These lies are wicked slanders; they are put forth by the so-called great and wise men of earth, and hence carry far greater weight than if put forth by those who lack education and influence.

These slanderous, poisonous misrepresentations of God, of his people, and of the Bible, are claimed to be found in the Bible. It is charged that God is the author of these lies. The result is that people despise God and shun the Bible, and men have false and

perverted ideas of justice, truth, honesty and patriotism, while ignorance and superstition hold sway everywhere.

In closing, attention is called to the fact that in the near future that "old serpent", called the "Devil" and "Satan", is to be bound for a thousand years, in order that he may deceive the nations no more till the thousand years are ended. During this thousand years Christ will awaken the dead, and they, together with those living, will be given a proper understanding of what the will of God is, and what are true and righteous doctrines. Satan and all his human agents will be exposed, and will be seen in their true light as hypocrites. All false doctrines will be exposed, and their authors will be made known. Those who still love that which is right, true, pure and good will quickly and readily fall into line with God's arrangements and get everlasting life; while those who still love unrighteousness will be destroyed, together with the Devil, in the lake of fire and brimstone, which pictures second death. Thereafter righteousness, peace, justice and love will prevail on the earth for ever. Thus the poisonous trail of the serpent will for ever end.

THE HUMAN SOUL — DISCOVERED, DEFINED

[Fifteen-minute radio lecture]

OF GOD, Jehovah, it is written: "In [his] hand is the soul of every living thing, and the breath of all mankind." (Job 12:10) It is conclusive, therefore, that God, the Creator of souls, is the only authority on the soul question, and his Word, the Bible, is the only book that can give the true definition and description of the human soul.

Because not acquainted with the true teachings of the Bible, mankind in general, including practically all clergymen and church-going people, have a very uncertain idea of the human soul. To them it is a mystery. One Methodist bishop is reported to have said: "The soul is without interior or exterior, without body, shape, or parts, and you could put a million of them in a nutshell." Under the word "soul", The *Standard Dictionary* (1923 edition) gives various definitions, and says: "It was Augustine especially, who, in part on religious grounds and in part as the disciple of the later Greek philosophy, taught the 'simple, immaterial, and spiritual nature of the human soul', a view which has remained that of the scholastic philosophy and of Christian theologians down to the present time."

The quotations just given raise the question: Is the soul something "immaterial and spiritual", that we can not now see, hear, or feel?

What the human soul is, was no mystery to the faithful patriarchs, prophets, and writers of the Old Testament part of the Bible; neither did it mystify Jesus' apostles and the writers of the New Testament, nor the Christians of their day. It was not until toward the end of the fourth century, when Augustine began to introduce Grecian philosophy instead of Bible doctrine, that Christian people began to get badly mixed up on the soul question. History plainly tells us that the Christians who held to God's Word fought Augustine's teaching as being unchristian, unscriptural, pagan, and subversive of true Christianity. And yet later generations have canonized Augustine as a saint; but, Has God? we ask.

The opinions of man laid aside, what does God's written Word say of the human soul? In the Hebrew Old Testament the word which our English Bible translates "soul" is, with but two exceptions, the Hebrew word *nephesh*. This word occurs about 668 times, but not always does our English Bible translate it "soul". Only 428 times is it translated "soul". It is translated "life" 119 times, "person" 30 times, "creature" 9 times, "man" 3 times, "self" 19 times, "body" 7 times, "dead (body)" 8 times, "thing" twice, "mortal" once, and (horrors!) "fish" once. (Num. 6:6; Hag. 2:13; Isa. 19:10) Doubtless you are amazed at these English translations of this Hebrew word meaning "soul".

Turning to the Greek New Testament, we learn that the apostles used the Greek word *psuche*, and that 58 times does the *King James Version* Bible translate it "soul", 40 times "life", 3 times "mind", once "heart", and once "heartily"; or 103 times in all. Now, wading through all these curious translations of the Hebrew and Greek originals for "soul", we ask: Does the Bible teach the Augustinian idea that the soul is immaterial and spiritual, or the bishop's idea that you could put a million of them in a nutshell, or that at death the soul does not die but escapes from imprisonment in the human body and flits off to some invisible world?

'Well,' asks some one, 'if we do not go to heaven at death, then what did David mean when he said: "I shall go to him, but he shall not return to me"? —2 Sam. 12:23.

David was referring to his baby son who had just died. He could not have meant that the baby was in heaven and that he would go to heaven to join him there; because, over a thousand years later, on the day of Pentecost, the Apostle Peter rose up and, by inspiration of the spirit which God had just poured out on the apostles, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us

unto this day. For David is not ascended into the heavens." (Acts 2:29, 34) David's dead baby was an illegitimate child, born to David by an act of adultery committed with another man's wife. We should not think, though, that the baby went to a place of eternal torment, and that David meant to join him in that place; because David was punished, repented, and died faithful to God, and the Bible prophesies of his restoration from death to life on earth under Christ's kingdom. Hence, David's words simply mean that, the resurrection time being not yet due, David would die before the baby was restored to life, and thus he would join it in the death condition in the grave. David knew that in due time both he and the baby would be awakened to life and come forth from the grave, because his psalms so indicate. In Psalm 49:15 it is written: "God will redeem my soul from the power of the grave"; but the marginal reading says, "from the hand of hell," thus showing that the grave and the Bible hell are one and the same.

Once human souls did not exist. It was over six thousand years ago that the first human soul was brought into existence. But let me read you Bible texts which use the original Bible word for "soul", and see if you can discover your own human soul. Let us ask: Can a soul chew a good beefsteak or drink water or wine? Deuteronomy 12:20 replies: "Because thy soul longeth to eat flesh, thou mayest eat flesh." Leviticus 7:20 says: "The soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord." And Proverbs 25:25 says: "As cold waters to a thirsty soul, so is good news from a far country." (Ex. 12:16; Prov. 27:7) Oh, you say, then a soul has teeth and a stomach and a digestive tract that gets hungry and thirsty! Well, then, does a human soul have flesh and blood? Let Jeremiah 2:34 answer. It reads, "In thy skirts is found the blood of the souls of the poor innocents." In the Hebrew Leviticus 17:14 says: "The blood of it is for the soul [*nephesh*, Hebrew] of it." (Prov. 28:17) Since "the life of the flesh is in the blood" (Lev. 17:11), the human soul must have a body that you can touch or scratch with your nails, or put in prison. Psalm 105:18, 20 says of Joseph: "His soul [marginal reading] was laid in iron; the king sent and loosed him." Psalm 7:1, 2 reads: "Deliver me; lest he tear my soul like a lion, rending it [the soul] in pieces." (Job 18:4) Can your eyes see a human soul? If not, then how could King Saul have seen to hunt, for David said to him: "Thou huntest my soul to take it." (1 Sam. 24:11; also Ps. 70:2; 71:10; 62:1) King Saul replied: "My soul was precious in thine eyes this day" (1 Sam. 26:21), showing that David could see to spare King Saul's soul alive. Surely the king of Sodom was not asking for something immaterial and spiritual when he said to Abram: "Give me the souls [marginal reading], and take the goods to thyself." (Gen. 14:21) Nor was a Hebrew priest buying mere wind when, as Leviticus 22:11 states: "If the priest buy any soul with his money, he [the bought soul] shall eat of it ['the holy thing,' v. 10]." He was buying something which would cost him to feed.

'But,' some one asks, 'where does the Bible expose the "immortality of the soul" theory?' 'Why,' says another, 'does the human soul die?' Again let God's Word answer: Judges 16:30 tells us that Samson prayed: "Let my soul [marginal reading] die with the Philistines." Joshua 10:28, 30, 32, 35, 39, tells how Joshua captured various cities, and says: "They smote them with the edge of the sword, and utterly destroyed all the souls that were therein." Speaking of God's ability to cut off a wicked soul from any resurrection to life, Jesus said: "Fear him who is able to destroy both soul and body in *gehenna* [marginal reading]." (Matt. 10:28, *A. R. V.*) Job 36:14 states: "Their soul dieth [marginal reading] in youth." (Job 33:22) Psalm 33:18, 19 says: "The eye of the Lord is upon them that fear him, . . . to deliver their soul from death, and to keep them alive." The Apostle James (5:20) tells us that by converting a Christian erring in his way we "shall save a soul from death".

Finally, to remove all doubt as to the mortality of the human soul, Ezekiel 18:4, 20 plainly says: "The soul that sinneth, it shall die." Hence the Bible consistently shows that the dead are dead, and says that "the dead know not any thing". (Eccl. 9:5, 10) The only immortal soul is Jehovah, originally; Jesus was made an immortal soul, "a life-giving spirit," at his resurrection from the dead (1 Cor. 15:45, *A. R. V.*; Rev. 1:18); and the faithful, overcoming Christians will gain and put on immortality when resurrected from death as heavenly beings. (Rom. 2:7; 1 Cor. 15:53, 54) However, all human souls not gaining the victorious Christian's prize of immortality will remain for ever mortal. Yet by obedience to God and the incoming kingdom of Christ human beings may live for ever in perfection on this earth, being ever sustained by God's provision and power.

Many more scriptures could be quoted, but have you had enough to help you to discover what your soul is? If you truly believe what God's written Word says, you will say: Yes, I have not a spiritual soul inside, distinct from my body and that escapes from my body at death, but I *am* a soul.

That statement is correct. The first human soul was Adam. 1 Corinthians 15:45 reads: "And so it is written, The first man Adam was made a living soul." Where is it thus written? In Genesis 2:7; and please note that it is not written that God breathed into man either a mortal or an immortal soul. The scripture reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The living, breathing, sentient creature man is, as a whole, the human soul. Due to sin, the human soul now dies.

But Isaiah 53:12 says of Jesus: "He hath poured out his soul unto death" for us. By this God will redeem all human souls from the power of the grave.—Ps. 49:15.

Those souls who have already gone into the grave will be recreated in the resurrection time, the overcoming Christians to divine life in heaven, but mankind in general to human life on this earth. Christ Jesus and his true followers, resurrected to heavenly glory with him, will rule from heaven over mankind. Then, only those human beings who obstinately refuse to obey and who deliberately persist in sin, will be destroyed, body and soul, in *gehenna*, the second death. (Matt. 10:28; Rev. 20:14) But the righteous of earth shall say: "O bless our God, . . . which holdeth our soul in life, and suffereth not our feet to be moved." (Ps. 66:8, 9) Each human being thus preserved will "vow a vow unto the Lord, . . . to bind his soul with a bond", the bond of a full devotion of his soul, that is, his whole being, breath, body, intelligence, and all, to Jehovah God and through Christ Jesus for ever.—Num. 30:2.

LETTERS

'ARRAIGN SATAN AND CONSTRAIN JEHOVAH'S PEOPLE'

MY DEAR BROTHER RUTHERFORD:

Respecting the insignificance of the flesh, Paul wrote, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Judge Rutherford says, "No man is entitled to any credit for the truth and its publication." And again says Paul, "That no flesh should glory in his presence."

Keeping in mind in an advisory way this array of wisdom, the Lord willing, I am going to call your attention to our new books from the viewpoint of a careful and appreciative reader. Please indulge me.

The importance and usefulness of these invaluable books as real public instructors and monitors is inestimably enhanced by their candid and uncompromising attitude toward the organizations, institutions, standards and rules of our modern civilization.

Written in the spirit of a sound mind and under the auspices of the Word of God, the Bible, they fearlessly and honestly portray to their readers the present unsatisfactory world situation and its cause and remedy. Never before in the history of man were such books written and circulated, and never before was it required. Their attitude is definitely predicted in Malachi 3:5.

In their fearless and honest portrayal of our present unsatisfactory world situation these books graphically disclose the rapidly increasing lawlessness and corruption of our present-day religious, political, social, industrial and financial institutions and their false standards and exploiting leaders and rulers.

And they authoritatively *arraign Satan* as the present evil super-ruler of these burdensome world-powers and their tyrannical rulers, and also as the chief despoiler of the best interests of mankind by keeping them enslaved to these domineering powers and rulers of his own making. (Ezek. 28:17; Isa. 14:16, 17) In this phase of their ministry these books are unique and their position unchallengeable.

It is against these hurtful, satanic governments of devilized mankind, these books clearly point out, that Jehovah God is now establishing his own righteous government on earth, and for the purpose of binding Satan and completely destroying his authority, influence and power on earth and over mankind. If the potentates of earth could read, understand and appreciate these helpful books, how these would help them to readjust their present distressing entanglements!

On the other hand, however, in their honest and unbiased appeal to the best in the reader these books neither threaten, flatter nor condemn him. But rather, they seek to be his friends and companions, as well as fellow Bible students. And in their intellectual companionship with him they mutually and eagerly imbibe the Bible messages of hope, encouragement and comfort so much needed by the disciple in this day of skepticism and doubt.

And so, step by step, they mutually go forward, convinced by the teachings of the Word of God that they are walking in the right direction and toward a safe and desirable goal. Thus these books, in the spirit of service, fellowship and worship, and by the aid of revelation and the use of consecrated reason, *constrain their honest readers to become more devoted worshipers of God and more confident students of his Word and more zealous ministers in his service.* More than this is not required, and less would not be enough nor pleasing to God. And these timely books came to us since "1918". I am waiting for *Prophecy*. As ever, I am

Your well-wisher,
J. P. MARTIN, *Ohio.*

CONTINUED COOPERATION

DEAR BROTHER RUTHERFORD:

At the annual business meeting of the ecclesia, held October 6, the secretary was instructed to convey to you their appreciation of your loving and faithful ministry, and of the many favors received from the Bible House during the past year; also to assure you of their continued cooperation with you in the great work in which the church is engaged at the present time.

This year the class has, for the first time, set a quota, and it will be their aim and endeavor to place one thousand books during the next twelve months. This is not a large number, but with only five workers (not including those who are doing pioneer work) giving what little time they have at their disposal, we know it will require earnest effort and determination. However, we mean to "go over the top", if possible.

Praying that your hands may be upheld by the whole-hearted cooperation of the consecrated, as you day by day continue the proclamation of Jehovah's message,

Yours in his service,
SOUTH NORWALK (Conn.) ECCLESIA.
MRS. A. E. PURVIS, *Secretary.*

EARNESTLY COOPERATING

DEAR BROTHER RUTHERFORD:

The Lowell ecclesia extend to you their Christian love and support.

We greatly appreciate the lightnings of truth as revealed in *The Watch Tower* and the books sent forth.

Each new book and *Watch Tower* is an added blessing and inspiration for which we praise our heavenly Father.

We are joyfully responding in going from house to house seeking to bring honor to Jehovah's name as we declare the message of the overthrow of Satan's organization and the incoming of Jehovah's kingdom.

Brother Watt's visit to Lowell recently was a great stimulus and help. Many ways were shown how our organized efforts could be improved to accomplish more to the honor of our God, for which we are truly thankful.

Your untiring zeal and faithfulness in the Lord's service, dear Brother Rutherford, increase our love for you. We daily remember you and all the coworkers at the throne of grace. Earnestly cooperating with you in all your efforts to advance the kingdom, we are

Your brethren by his favor,
LOWELL (Mass.) ECCLESIA.
MISS EMMA MILLER, *Sec'y.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

New Orleans, La.	Jan.	1, 2	Houston, Tex.	Jan.	17-21
Houston, Tex.	"	3-7	Galveston, Tex.	"	22-27
Galveston, Tex.	"	8, 9	Port Arthur, Tex.	"	28, 29
San Antonio, Tex.	"	10-15	Beaumont, Tex.	Jan. 31-Feb.	2

CLAUDE BROWN

Chicago, Ill.	Jan.	1-7	Chattanooga, Tenn.	Jan.	19-21
Des Moines, Iowa	"	9-11	Birmingham, Ala.	"	23-26
St. Louis, Mo.	"	12-14	Stroud, Ala.	"	27, 28
Louisville, Ky.	"	16-18	Auburn, Ala.	"	29, 30

C. W. CUTFORTH

Lindsay, Ont.	Jan.	2, 3	Windsor, Ont.	Jan.	18, 19
Hamilton, Ont.	"	4, 5	Chatham, Ont.	"	20, 21
Brantford, Ont.	"	6, 7	Wallaceburg, Ont.	"	23, 24
Stratford, Ont.	"	9, 10	Sarnia, Ont.	"	25, 26
London, Ont.	"	11, 12	Kitchener, Ont.	"	27, 28
St. Thomas, Ont.	"	13, 14	Guelph, Ont.	"	29, 30
Aylmer, Ont.	"	15, 16	Woodstock, Ont.	Feb.	1, 2

G. H. DRAPER

Louisville, Ky.	Dec. 24-Jan.	1	Dugger, Ind.	Jan.	12, 13
New Albany, Ind.	Jan.	2	Jasonville, Ind.	"	14, 15
Madison, Ind.	"	3, 4	Robinson, Ind.	"	17, 18
Ewing, Ind.	"	5, 6	Terre Haute, Ind.	"	19-22
Bedford, Ind.	"	7, 8	Brazil, Ind.	"	24, 25
Linton, Ind.	"	10, 11	Indianapolis, Ind.	Jan. 26-Feb.	1

M. L. HERR

Allentown, Pa.	Dec. 31-Jan.	6	York, Pa.	Jan.	19-22
Reading, Pa.	Jan.	7-13	Harrisburg, Pa.	"	24, 25
Lancaster, Pa.	"	14-18	Pottstown, Pa.	"	26, 27

W. M. HERSEE

Courtland, Ont.	Jan.	2	Leamington, Ont.	Jan.	14, 15
Simcoe, Ont.	"	3	Harrow, Ont.	"	16, 17
Hamilton, Ont.	"	4, 5	Windsor, Ont.	"	18, 19
Galt, Ont.	"	6, 7	Sarnia, Ont.	"	25, 26
Preston, Ont.	"	8, 9	Stratford, Ont.	"	27, 28
London, Ont.	"	11, 12	Brantford, Ont.	"	30, 31

DWIGHT KENYON

Sanford, Fla.	Jan.	3, 4	Arcadia, Fla.	Jan.	19, 20
Apopka, Fla.	"	5, 6	Fort Myers, Fla.	"	21, 22
Tampa, Fla.	"	7-13	Miami, Fla.	"	24-27
St. Petersburg, Fla.	"	14, 15	West Palm B'ch, Fla.	"	28, 29
Bradenton, Fla.	"	17, 18	Belle Glade, Fla.	Jan. 31-Feb.	1

A. KOERBER

Richmond, Va.	Jan.	3-5	Petersburg, Va.	Jan.	17-19
Richmond, Va.	"	10-12	Washington, D. C.	"	24-26

A. H. MACMILLAN

New Orleans, La.	Dec.	31	Denver, Colo.	Jan.	18, 19
Houston, Tex.	Jan.	3-5	Grand Junction, Colo.	"	20
Corpus Christi, Tex.	"	6, 7	Salt Lake City, Utah	"	22
San Antonio, Tex.	"	9-12	Pocatello, Idaho	"	23, 24
El Paso, Tex.	"	13, 14	Boise, Idaho	"	25, 26
Roswell, N. Mex.	"	15	Nampa, Idaho	"	28
Albuquerque, N. Mex.	"	17	Ontario, Oreg.	"	29

G. Y. M'CORMICK

New Castle, Ind.	Jan.	3, 4	Jeffersonville, Ind.	Jan.	17, 18
Indianapolis, Ind.	"	5-11	Louisville, Ky.	"	19-27
Bedford, Ind.	"	12, 13	Elizabethtown, Ky.	"	28, 29
Madison, Ind.	"	14, 15	Evansville, Ind.	Jan. 31-Feb.	1

H. S. MURRAY

Kunkletown, Pa.	Jan.	7, 8	Lewistown, Pa.	Jan.	19-21
Hazleton, Pa.	"	10-12	Williamsport, Pa.	"	23-25
Maryd, Pa.	"	13	Nanticoke, Pa.	"	27, 28
Pottsville, Pa.	"	14-18	Scranton, Pa.	Jan. 30-Feb.	2

E. D. ORRELL

Columbus, Ohio	Jan.	1-9	Cincinnati, Ohio	Jan.	17-21
Chillicothe, Ohio	"	11-13	Hamilton, Ohio	"	22-24
Portsmouth, Ohio	"	14, 15	Dayton, Ohio	"	25-29

J. C. RAINBOW

Houston, Tex.	Dec. 28-Jan.	5	McAllen, Tex.	Jan.	21-25
San Antonio, Tex.	Jan.	7-13	Roma, Tex.	"	26
Corpus Christi, Tex.	"	17, 18	Seguin, Tex.	"	28
San Diego, Tex.	"	19	San Marcos, Tex.	"	29, 30
Hebronville, Tex.	"	20	Austin, Tex.	Jan. 31-Feb.	3

E. B. SHEFFIELD

Wilson, N. C.	Jan.	3, 4	Danville, Va.	Jan.	17, 18
Rocky Mount, N. C.	"	5, 6	Roanoke, Va.	"	19-21
Scotland Neck, N. C.	"	7, 8	Greensboro, N. C.	"	24, 25
Enfield, N. C.	"	10-12	High Point, N. C.	"	26, 27
Stem, N. C.	"	14, 15	Salisbury, N. C.	"	28-30

H. L. STEWART

Earl Gray, Sask.	Jan.	2	Edmonton, Alta.	Jan.	17-19
Regina, Sask.	"	4, 5	Calmar, Alta.	"	20
Yorkton, Sask.	"	6, 7	Buford, Alta.	"	21, 22
Foam Lake, Sask.	"	8	Wetaskiwin, Alta.	"	23, 24
Saskatoon, Sask.	"	10-12	Calgary, Alta.	"	25, 26
Wilkie, Sask.	"	14, 15	Macleod, Alta.	"	27, 28
Camrose, Alta.	"	16	Lethbridge, Alta.	"	29, 30

W. J. THORN

Wheeling, W. Va.	Dec. 31-Jan.	1	Canton, Ohio	Jan.	17-20
Martins Ferry, Ohio	Jan.	2-4	Massillon, Ohio	"	21, 22
Hollidays Cove, W. Va.	"	5, 6	Ashland, Ohio	"	24, 25
East Liverpool, Ohio	"	7, 8	Mansfield, Ohio	"	26, 27
Lisbon, Ohio	"	9-11	Galion, Ohio	"	28, 29
Alliance, Ohio	"	12-15	Marion, Ohio	Jan. 31-Feb.	1

S. H. TOUTJIAN

Detroit, Mich.	Jan.	1	Munger, Mich.	Jan.	16
Durand, Mich.	"	2	Midland, Mich.	"	17, 18
Flint, Mich.	"	3-7	Lansing, Mich.	"	19-21
Saginaw, Mich.	"	8-12	Grand Rapids, Mich.	"	24-27
Bay City, Mich.	"	13-15	Muskegon, Mich.	Jan. 29-Feb.	1

J. C. WATT

Kenora, Ont.	Dec. 31-Jan.	1	Humboldt, Sask.	Jan.	13, 14
Winnipeg, Man.	Jan.	3-5	Edmonton, Alta.	"	17-19
Gilbert Plains, Man.	"	6, 7	Camrose, Alta.	"	20, 21
Quill Lake, Sask.	"	8, 9	Swalwell, Alta.	"	22, 23
Saskatoon, Sask.	"	10-12	Calgary, Alta.	"	25, 26

GEORGE YOUNG

Sioux City, Iowa	Jan.	3, 4	Boulder, Colo.	Jan.	22
Norfolk, Nebr.	"	5, 6	Berthoud, Colo.	"	24, 25
Litchfield, Nebr.	"	7, 8	Greeley, Colo.	"	26, 27
Fort Morgan, Colo.	"	10, 11	Cheyenne, Wyo.	"	28, 29
Denver, Colo.	"	12-21	Casper, Wyo.	Jan. 31-Feb.	1

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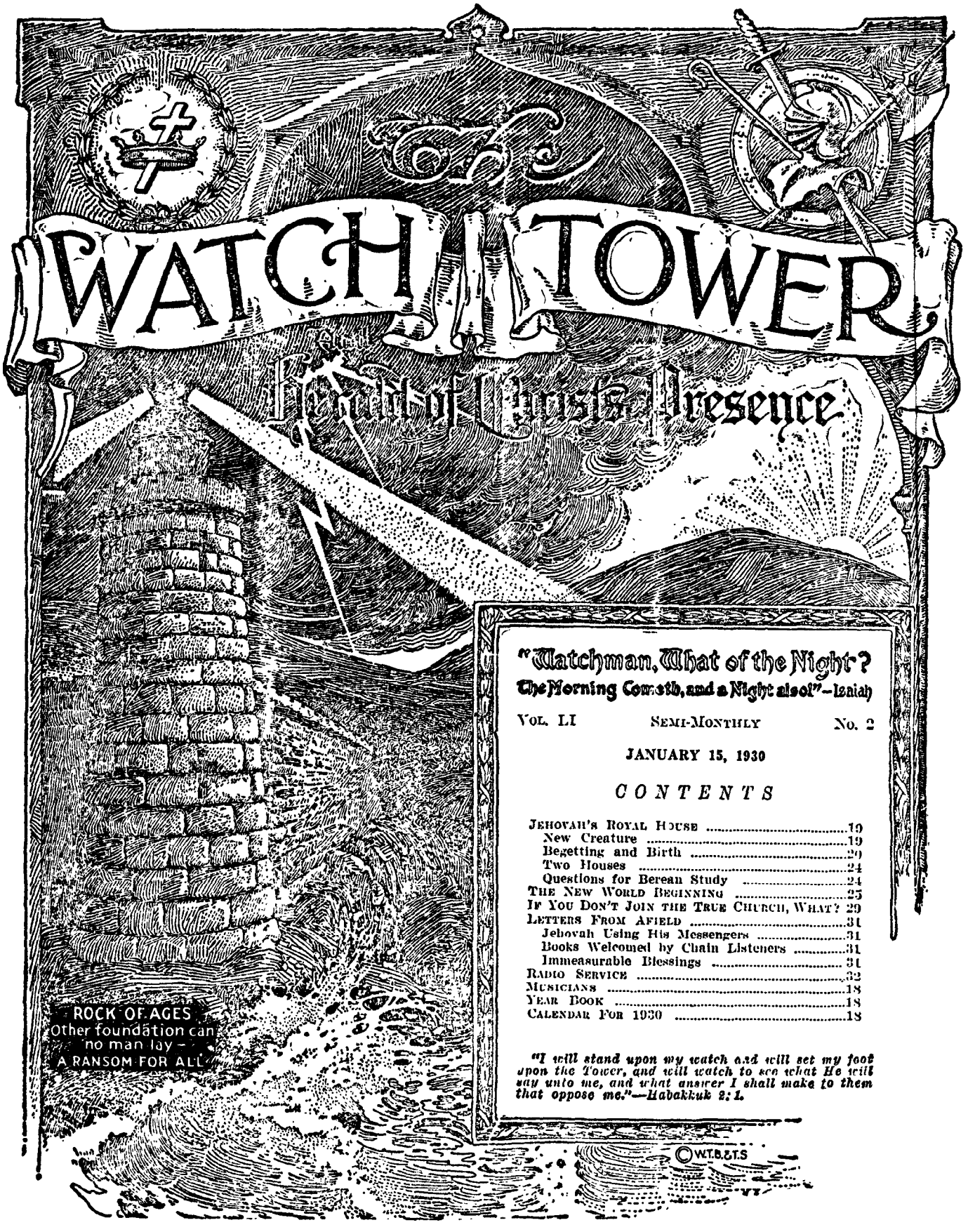
Issue of December 1, 1929

Week beginning February 2 . . . . . ¶ 1-19
Week beginning February 9 . . . . . ¶ 20-38

"The Days of Daniel"

Issue of December 15, 1929

Week beginning February 16 . . . . . ¶ 1-21
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"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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Australasian . . . . . 7 Beresford Road, Strathfield, N. S. W., Australia

South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case

MUSICIANS

Any of the brethren who are fully devoted to the Lord and who are competent musicians, please write to the Society at 124 Columbia Heights, Brooklyn, stating what instrument you play and what experience you have had.

'PROPHECY' CAMPAIGN

January 25 to February 2, inclusive, has been determined as a period in which all class workers are to concentrate on distribution of the new book, *Prophecy*. Our hope is that many thousands of this book will be disposed of during the time that in the past has been set aside for work with the five-cent booklets.

A consignment of *Prophecy* will be made to each class so as to be delivered in time for this special one-book campaign.

Pioneer and auxiliary colporteurs will find instructions for their part in this particular work in a special bulletin now in course of preparation.

1930 YEAR BOOK

The new *Year Book* is in stock and ready for distribution.

The conventioners recently assembled at Philadelphia, after hearing the president of the Society read a portion of his annual report, were so thrilled by the evidence of the Lord's rich blessing on the work done by his devoted people during the past year, that they unanimously requested that the report be put in print as has been the custom. In addition to the complete report, there is a text of Scripture and explanation thereof for each day of the coming year. The limited edition makes necessary the usual price of 50c a copy.

CALENDAR FOR 1930

We have designed and now have in stock a calendar for the new year. Six scenes, all apropos to the text for 1930, done in four colors, will prove, we feel sure, each day an inspiration and pleasing reminder of our relationship to Jehovah.

In lots of fifty or more to one address, 25c each; single copies, 30c each.

OPPORTUNITY FOR SERVICE

It seems likely that we shall find it necessary to increase our factory force at Brooklyn to care for the increasing work. Any unencumbered brothers desiring to participate in this branch of the service will be sent questionnaires. When returned to us they will be filed for call when required.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI JANUARY 15, 1930 No. 2

JEHOVAH'S ROYAL HOUSE

"For he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." —*Rev. 17: 14.*

JEHOVAH himself is the King eternal. (Jer. 10: 10) By his Word he makes it plain that he has an anointed King and that in due time he has placed his King upon his throne and established his house. (Ps. 2: 6) There are others of his sons whom Jehovah associates with his anointed King and makes them members of the royal family. (Heb. 3: 6; Rev. 1: 6; 5: 10; 20: 4) The Scriptures also seem to make it clear that the number in that royal house, aside from the Head thereof, is limited to 144,000. (Rev. 7: 4-8; 14: 1) It is also stated in his Word that there is a great multitude, the number of which is not definitely stated, that agree to do God's will, are changed in the resurrection from human to spirit creatures and serve at the royal house before the throne. (Rev. 7: 9-17) It is apparent that at this time there are upon earth many persons who sincerely profess to be followers of Christ which company of persons now on earth probably outnumber those who will compose the royal house. In comparing the scriptures in this regard certain questions arise which may properly be considered by the student of God's Word. These questions may not be vital to one's eternal welfare, but since all scriptures are given for the benefit of the church a candid consideration of these questions arising may be edifying and helpful. Since it is stated that the number who are with Christ the Head of the royal house are called, chosen and faithful, the following questions are therefore pertinent, to wit:

[2] How does a man become a new creature in Christ? Is there a distinction between "begotten of God" and "born of God"? Who are embraced within the "call", and how and when are they called? Is everyone that is begotten and called anointed? Does the new creature in Christ once anointed ever lose that anointing? Are there any whom God has justified and begotten who have never been anointed? What is meant by the "chosen", and what degree of faithfulness is required of those who will be members of the royal family? Other questions will be propounded and considered as this study progresses.

[3] In the outset let it be understood that there is no desire to merely overturn what has heretofore been published as related to the above questions. There is no desire or disposition to criticise what has heretofore been published. The light which God sheds upon his Word is progressive. The lightnings are from Jehovah. The illumination that he gives to his sons is for their good. If a more recent flash of lightning from the Lord more clearly discloses the meaning of his Word, then all who love God will be glad for the increased light even though some preconceived opinions or former conclusions long held must be upset. The truth is Jehovah's and he reveals it to his people in his own good time and way. One of the best evidences of his dealing with his people on earth is the fact that he continues to give them a clearer vision of his purposes, and this he does through the illumination of his Word. If we approach the study of his Word reverentially and with an honest and sincere desire to know our Father's Word we may be sure that profit will result. It is certain from God's Word that the remnant will continue to have increased light while on earth, and that being true they will be compelled to see some things differently from what they have formerly understood them, and as they get a better understanding the joy of each one will increase.

NEW CREATURE

[4] The Scriptures apply the term "praise" to those who will go to make up the royal house because they praise Jehovah God. To enable the reader to more easily follow the arguments herein set forth, and for convenience, we call a man "Praise" who is seeking a place in the royal family and use him to illustrate all who are taking such a course. By the term "new creature in Christ", as herein used, is meant one who once had the right to life as a human creature which right ceased to exist after his consecration and that such creature has been granted the right to live conditionally as a spirit creature. The right to life is the point of determination as to whether one is a human creature or a spirit creature, so far as this subject matter is concerned, and this is true regardless of the nature of the organism. The perfect man Jesus was a natural man. He had a right to live as a man because he was perfect and perfectly obeyed God's law.

It was that life of the man Jesus that was given as a ransom price. He became a new creature when God gave him the right to live as a spirit creature. He was there and then given preeminence over all creation, and faithfulness under the test was the condition attached thereto. Jesus proved faithful and true even unto death and received at the hand of Jehovah the highest reward.

[6] Members of the royal house are taken from amongst men, and since all men are born sinners because of inheritance it follows that no one can even start on the way to become a new creature until he has the right to existence as a man. Being born in sin and shapen in iniquity he has no right to life but the existence of his life is merely by the permission of Jehovah. The first thing essential for him is to know that God has provided redemption and salvation through the great sacrifice of Christ Jesus the value of which has been presented as an offering for sin. The man Praise must now avail himself of the benefits of that ransom sacrifice, and this he does by having faith in God and in the shed blood of Christ Jesus and then by agreeing to do the will of Jehovah. From the words of the Lord he learns that he must take this step. It was Jesus who said: 'If any man will come after me, let him deny himself, and take up his cross, and follow me; for I am the way, the truth, and the life, and there is no other way to come unto the Father.' (Matt. 16:24; John 14:6) The exercising of faith in God and in Christ Jesus on the part of Praise and then the surrendering of himself unto the Lord by unconditionally agreeing to do God's will we call consecration. It represents the devotion of oneself unto God. It is God who justifies or makes right the man. God judicially determines that the man Praise is right before him by reason of what has been done for him through the great sacrifice of Christ Jesus and his faith therein. Such justification is not a subterfuge, but is a real thing, because it means that now the man stands before God as a perfect man. God does not indulge in subterfuges.

[6] Because the blood of Jesus has been applied as a sin-offering and because the man Praise learned this fact, believes it and voluntarily agrees to do God's will, God decides that the man is right with him and therefore at peace with him. (Rom. 5:1, 9) Praise therefore stands before God as a righteous man by reason of such judicial determination and the result to him is the right to life as a man. All righteous creatures have the right to life. Before Jehovah the man is therefore transferred from an imperfect to a justified condition. The unconditional devotion of the man Praise to God means that Praise is doing what he can to start following in the footsteps of Jesus. When Jesus attained his legal majority he presented himself unto his Father declaring, as it had been written of him, his determination to do the will of God. In order for the man Jesus to become the Head of Jehovah's royal house he must die as a man. Such was the will of God. All who will be made members of that royal house must likewise die. Hence it is written: "So many of us as were baptized into Jesus Christ were baptized into his death. Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6:3, 8) When the consecration of the man Praise is accepted by Jehovah and he has been brought forth as God's son, his right to live as a human being has ceased and now his right to live as a spirit creature obtains by the gift of God and which right shall become irrevocable in due time if Praise meets the conditions. Hence it is written: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) Although the man Praise now still has a human organism his right to life as a human is gone, but his right to live as a spirit creature exists conditionally. He is therefore Scripturally and properly called a new creature.

BEGETTING AND BIRTH

[7] The use of the words "begetting" and "born" has not been as clearly understood by any of us as we would like. It may be that it is the Lord's due time to give us a little better understanding. If so, to him alone is the credit due. The English word "beget" means to cause to exist, that is to say, to begin an existence. How is the new creature caused to exist? The Scriptures answer: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) The beginning of existence of the new creature is therefore the result of the will of God made sure by his Word of truth. It is his will that the creature shall come into existence and he gives his Word that it shall be so; therefore the begetting is that which flows from or results from God's contract or covenant with the creature. The creature's part of the covenant is an unconditional agreement to do God's will. As applied to the lower animals the word "beget" is used to show that there is a beginning of the fetus in the womb of the mother which develops for a period of time and then is born. This rule or order has been applied to the bringing forth of the new creature. The thought was long held that there is a period of gestation and in due time a birth of the faithful. Hence it was said that as long as one is in the body of flesh he is a kind of dual creature. Such conclusion is not supported by the Scriptures. If there were a period of gestation, as applied to the new creature, and later the birth there would be no responsibility attached to the creature during that period of gestation, whereas the Scriptures show that responsibility begins with the beginning of the existence of the new creature. If the birth takes place at the resurrection and the time preceding that birth is a period of gestation, then there would be no responsibility upon the

creature prior to the resurrection. Such a conclusion is contrary to the Scriptures because it is while the new creature is on the earth that he passes through the period of test in order to meet the conditions attached to his right to live as a spirit creature.

[8] The Scriptures show beyond all doubt that the new creature does exist while on the earth and that the creature has a human organism. His right to live is not as a human being, but he has a conditional right to live as a spirit creature. Because the begetting is the result of a contract or covenant the right to live as a spirit creature exists from the time God so wills and gives his word. (Jas. 1:18) From that time the man Praise is a new creature.

[9] Both the Old and New Testament scriptures use the term "begotten" and "born" to mean one that is brought forth from the womb into existence. While it is not expected that many of the *Watch Tower* readers understand the Hebrew and Greek languages, yet reference to the original words in those languages may enable the reader to get a better understanding. The Hebrew word *yah-lad* is applied to the father as the one who begets and also to the mother as the one who bears or brings forth the child. In support of this conclusion the following texts from the Old Testament are here considered.

[10] "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth [*yah-lad*] children." (Gen. 3:16) In this and in other texts following it is seen that the clear distinction is made between the fact of conception and the fact of birth. In the lower animal generation the fact of conception takes place months before the birth, but such is not true with reference to the new creation. "Adam knew Eve his wife; and she conceived, and bare [*yah-lad*] Cain. . . . And she again bare [*yah-lad*] his brother Abel."—Gen. 4:1, 2.

[11] "And thy servant my father said unto me, Ye know that my wife bare [*yah-lad*] me two sons." (Gen. 44:27) The same Hebrew word is translated "delivered", which means to give birth. "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered [*yah-lad*] ere the midwives come in unto them."—Ex. 1:19.

[12] The covenant of God concerning the seed is symbolized by the woman, and concerning such it is written: "Sing, O barren, thou that didst not bear [*yah-lad*]; break forth into singing, and cry aloud, thou that didst not travail with child." (Isa. 54:1) Zion gives birth to the kingdom and to those who make up the royal family, and concerning such it is written: "Before she travailed, she brought forth [*yah-lad*]. . . . Shall a nation be born [*yah-lad*] at once? for as soon as Zion travailed, she brought forth [*yah-lad*] her children." (Isa. 66:7, 8) Concerning the babe Jesus it was written by the prophet: "Unto us a child is born [*yah-lad*], unto us a son is given." (Isa. 9:6) "And of Zion it shall be said, This and that man was born [*yah-lad*] in her."—Ps. 87:5.

[13] The same Hebrew word is used concerning the mountains: "Before the mountains were brought forth [*yah-lad*], or ever thou hadst formed the earth and the world." (Ps. 90:2) It will be noted that the use of the word above is applied to the mother.

[14] Now take note that the same Hebrew word *yah-lad* is used concerning the father of the child and when so used is translated "begotten". "The days of Adam, after he had begotten [*yah-lad*] Seth, were eight hundred years; and he begat [*yah-lad*] sons and daughters." (Gen. 5:4) Surely this text which applies the Hebrew word *yah-lad* to the father does not mean that the father fertilized the mother, but does mean that the child was brought forth to the father. Concerning the Almighty God, the Creator, the same Hebrew word is translated "begat". "Of the Rock that begat [*yah-lad*] thee thou art unmindful, and hast forgotten God that formed thee." (Deut. 32:18) The psalmist speaks as for Jesus and says: "The Lord [Jehovah] hath said unto me, Thou art my Son; this day have I begotten [*yah-lad*] thee." (Ps. 2:7) It seems quite clear that the word "begotten", as used in the last above quoted text, may be properly applied at three different times, to wit: (1) At the Jordan when God brought forth his Son and gave him his oath that he should be a Priest for ever under the order of Melchizedek and at which time the voice from heaven was heard saying: "This is my beloved Son, in whom I am well pleased"; (2) at the time that God brought him forth from the grave and exalted him to heaven (Acts 13:33); and (3) at the time God directed Jesus Christ to begin his reign.—Ps. 2:6; 110:2.

[15] These scriptures show that the word means the bringing forth by the Father. There is no intimation here that there is a period of gestation prior to the birth. On the contrary, these scriptures show that God brings forth and identifies his beloved as his Son. When he brought him forth at the Jordan and identified him as his Son the responsibility of Jesus as a new creature or spirit creature began immediately. The same must be true with reference to those who are made members of his body.

[16] The New Testament texts support the above conclusion. The Greek word *gennaoo* in the New Testament is translated both "begotten" and "born" and is applied more frequently to the father than to the mother. Some of the texts involved are here considered: "Abraham begat [*gennaoo*] Isaac; and Isaac begat [*gennaoo*] Jacob. . . . And Jacob begat [*gennaoo*] Joseph the husband of Mary, of whom was born [*gennaoo*] Jesus, who is called Christ." (Matt. 1:2, 16) In Acts 13:33 and Hebrews 1:5 and 5:5 the quotation is from the second Psalm. These texts show that the Greek word *gennaoo* corresponds exactly with the Hebrew word *yah-lad*. It is the Father

Jehovah who brought forth Jesus, the Head of the new creation. It was the father Jacob who begat Joseph, the husband of Mary, and it was the woman Mary who gave birth to Jesus, and in each instance the same original word is used and no intimation is made of a period of gestation. The following further texts are used to prove that the Greek word *gennaoo* is also translated both "begotten" and "born".

17 "Thy wife Elisabeth shall bear [*gennaoo*] thee a son, and thou shalt call his name John." (Luke 1:13) "The [holy spirit] shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born [*gennaoo*] of thee shall be called the Son of God." (Luke 1:35) "Now Elisabeth's full time came, that she should be delivered; and she brought forth [*gennaoo*] a son." (Luke 1:57) "Blessed are the barren, and the wombs that never bare [*gennaoo*]." (Luke 23:29) "Now when Jesus was born [*gennaoo*] in Bethlehem of Judæa." (Matt. 2:1) "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered [*gennaoo*] of the child, she remembereth no more the anguish."—John 16:21.

18 It is written: "For the children being not yes born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." (Rom. 9:11) The context here shows that Rebecca had conceived by the father Isaac and before the birth or bringing forth [*gennaoo*] of the child it was said the elder should serve the younger, thus showing that the word "begat" or "born" has no reference to the act of the father, or to the conception or to the period of gestation.

19 The English lexicographers define the word "beget" thus: "to procreate, as a father or sire, to generate, and is commonly said of the father." But the word "begat", as it appears in the Bible, is not so defined and used. In our literature we have used the expression "begotten of God" and applied it to the new creature while in the flesh and on the earth and made it mean to us that the new creature was not yet born or brought to life but that the birth must apply at the time of the resurrection. Such use of the expression is clearly out of harmony with the Scriptural use thereof. It is sometimes said that the expression "born of God", as applied to the new creature yet on earth, is a poor or improper translation of the text and should be properly translated or rendered "begotten of God" in order to signify that the new creature is still in the flesh. Such a conclusion is also out of harmony with the Scriptural use of the expression. In proof thereof it is written: "God so loved the world, that he gave his only begotten [*monogenees*] Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) From the Jordan to the resurrection Jesus could not in any manner be likened unto a fetus undergoing the process of gestation. He was brought forth at the Jordan the real Son of God and his responsibility as such dated from that moment. It was at the Jordan that the voice of God was heard saying: "This is my beloved Son." He was there brought forth or begotten and definitely identified as the Son of God. When Jesus went to the Jordan he had the right to life as a perfect man and that life God accepted as a sacrifice and the very moment of so doing the right to life as a man for ever ceased and God gave to him the right to live as a spirit creature. He was a spirit creature from that time forward because it was there that God brought him forth, and it is properly said of him that he was there born of God. This is proof that the words in the Scripture, and according to the Scriptural use, "begotten" and "born" are identical. That the new creature this side the vail or while in the flesh may be properly spoken of as "begotten" or "born" is proven by the fact that the same Greek word *gennaoo* is in the same text translated both ways. "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 5:1, 18.

20 The Apostle Peter as God's witness writing said: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten [Greek, *anagennaoo*] us again unto a lively hope . . . Being born again [*anagennaoo*], not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:3, 23) In the above quoted text the same original word is translated both "begotten" and "born" and it is expressly stated that we are born again "by the word of God", which is further proof that God brings forth his sons under the terms of the covenant or contract and according to his will and Word. The creature's part in the contract of first importance is that he believe on God and Christ and fully submit himself to God and agree to do his will, then God according to his will and by his Word brings forth such a one as a son. When these texts show that the words "begotten" and "born" are both used and are both applied to the same time and thing it would hardly do to say that some of the texts thus rendered are a mistranslation.

21 In further support of the conclusion that the new creatures while in the flesh and on earth are Scripturally spoken of as "born of God" the apostle, addressing members of the church, says: "As newborn babes [Greek, *artigennecta*], desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:2) If the new creature is merely a fetus or likened unto a fetus in process of gestation and not to a creature of intelligence how could it be possible for such to grow up by feeding upon the Word of God?

The new creature grows up by the upbuilding of the mind and it is the mind of the creature that searches out the truth in God's Word and feeds upon such truth.—Rom. 12:2, 3.

22 That the new creature this side the vail is born and begins as a babe and grows up Paul proves when he says to the Corinthians: 'I speak to you as babes in Christ; I have fed you with milk, and not with meat.' (1 Cor. 3:1-3) One could not be a babe and grow up if he is not actully brought forth as a creature that could grow. By feeding his mind upon the Word of the Lord he grows more efficient in ascertaining and doing the will of God.

23 Paul shows a distinction in growth between the one who has just been brought forth and one who has fed upon the Word when he says: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:12-14.

24 On another occasion Paul, addressing the church, sets forth the fact that the Lord has provided teachers in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" and that this must continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children".—Eph. 4:12-15.

25 Unless one is actually brought forth as a creature he could not be taught and brought to this point of a perfect man in Christ. There are degrees of development of the new creature: he is first a babe, and if he grows up into Christ he becomes a strong young man and then he may grow into maturity. The Apostle John when he had grown to maturity wrote to the church and his words show that some were children, some young men and some mature ones, all of whom were born but yet in the flesh and had grown: "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John 2:13, 14.

26 To Nicodemus Jesus said: "Except a man be born again [from above, margin], he cannot see the kingdom of God." In response to the question of Nicodemus, Jesus said: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:3, 5) Is not this the meaning of the words of the Master spoken to Nicodemus, namely, that he could not see the kingdom of God except he be brought forth by the power from above, which is God's power? He must know the truth, symbolized by the water, because it is by reason of the truth and the power of God exercised toward the creature that he enters into the kingdom. Paul seems to have thus understood it when he wrote: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:14-16.

27 He must become a new creature while on the earth being brought forth by the will and Word of God; he must have a training as a new creature while on earth and grow up into the full stature of the man Christ Jesus before he can have an entrance into the kingdom of glory. While on the earth the new creature has an organism of flesh, of course. When he is abundantly ushered into the kingdom of glory he shall be granted a glorious body and will then be a new creature brought forth in glory. That he is a new creature while on earth the following words of the apostle clearly state: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:17.

28 All the scriptures considered, the conclusion is irresistible that the word "begat" or "begot" is applied to the father of the child and means that the child is brought forth as the father's child; that the word "born" applies particularly to the mother and also means that the child is brought forth, and both words are derived from the same root word. The words "begat", "begot" and "begotten", as used in the Scriptures, never apply to that which takes place in the lower animal creation before or at the time of conception. The period of gestation from the time of conception in the lower animal creation to the birth cannot in any wise be applied to the new creation even as an illustration.

29 When the human child is born the mother cannot possibly deny that she is the mother of the babe, but the question might arise as to who is the father. The mother, by her course of action, says: "This is my son." The father stands by and looks upon the newborn babe and says: "This is my son, and I am glad he is mine." At that very moment it would be proper to say the mother has given birth to the son and the father has begotten the son, both meaning that the son has been brought forth and identified as the child

of the man and the woman. The act of conception or gestation is not at all involved. The words apply at the time and then only of the bringing forth of the child. In this manner the words are used in the Scriptures, as applied to the new creatures in Christ.

30 The man Praise hears the truth and believes on God and on Christ Jesus and fully surrenders himself unto God, agreeing to do his will; he is presented to Jehovah by Christ Jesus and Jehovah accepts and justifies Praise and there results to him the right to live as a man; it is the will of God that this human being must die in order that he might have the opportunity to become a member of the royal house. Therefore by his will and his Word Jehovah gives him the conditional right to live as a spirit creature. He is now a new creature because given that conditional right to live. At that moment, the Scriptures declare, he is begotten of God the Father and therefore he is then and there born of God by the covenant (the mother) which God has made to bring forth the seed. There is an important condition to the new creature's living, which condition is obedience unto God. For him thereafter to follow the right course of living in honesty and truth and righteousness is not only proper but commanded. He must do more than that, however. He must devote himself entirely to the Lord and be on the Lord's side in order to receive God's final approval and be granted the blessings of eternal life promised. "For as many as are led by the spirit of God, they are the sons of God."—Rom. 8:14.

31 By his spirit or power invisible to man God has brought forth the new creature and acknowledged him as his son and, as the apostle puts it, 'Ye have received the spirit of adoption, whereby we may call Jehovah our Father.' (Rom. 8:15) Henceforth such a one must be led by the spirit of the Lord. Responsibility begins at this point and the new creature must now be transformed and grow up into Christ if he will ever be of the royal house of God. The Scriptures were written for the benefit of the new creatures, and those who would grow up into the likeness of Christ Jesus must feed upon the Word of the Lord and be obedient thereto. (Rom. 12:2, 3; 15:4; 1 Pet. 5:2-4) God's covenant with the creature imposes upon the creature an obligation that must be performed. Whether the new creature will die the second death, or be of the great multitude, or ultimately be of the royal house of Jehovah depends upon the progressive steps taken and the performance of the full obligation imposed upon him by the terms of his covenant and the Word of God.

TWO HOUSES

32 The word "house", as used in the Scriptures, often applies to God's organization. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." (Ps. 122:1, 2) "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." (Ps. 127:1) It is often specifically applied to the official part of God's organization: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord." (Ps. 134:1) God organized the people of Israel with Moses as the leader thereof. That was his typical organization and foreshadowed the real organization that will stand for ever with Christ as Head. Scripturally, then, it can be said that God organized two houses, one that was typical and one that is everlasting.

33 It has been suggested that the typical house, over which Moses was made head, was "the house of servants", as distinguished from the other which is called the "houses of sons". The Scriptures do not support this conclusion. What the Scriptures do say is that God set up a typical house and in that house Moses was a servant and was faithful. Faithfulness is then cited as the condition precedent to be performed by those who will become members of God's everlasting organization over which Jesus is made Head. The apostle's words are: "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, *as a servant,* for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:3-6.

34 As a servant in God's typical house or organization Moses was faithful, and what he did served as a testimony of what must be done later. To be sure, Christ Jesus is the Son of God and is the Head over his own house, but he is also, together with those who are faithful and who will ultimately stand with him, spoken of by Jehovah as "my servant, whom I uphold, mine elect, in whom my soul delighteth". (Isa. 42:1-6) Members of the royal house of Jehovah are called kings. Christ Jesus is the Head over that house and therefore the King of kings. (Rev. 1:6; 3:21) These scriptures show that every one who will ultimately become a member of the royal house of Jehovah must be a servant of the Lord and as such must prove faithful. When a man is brought forth as a new creature and therefore the son of God *is* he henceforth the servant of God or is the way open for him to *become* a servant of God? This necessarily involves the question of the call and the response thereto. Consideration of these points is next in order.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Of whom does Jehovah's royal house consist? Identify the "great multitude". Why so named? What is their future inheritance?

¶ 2. What are some of the questions which logically come into consideration here?

¶ 3. With scriptures, prove that the light shed upon God's Word is progressive. How is this supported by fact? In this regard, what position will be taken by those who truly love God and his Word? What must reasonably be expected as to some former conclusions?

¶ 4. Define the term "new creature". Illustrate, as in the case of Jesus.

¶ 5, 6. What knowledge is essential, and what action then necessary, that a member of the human family may become a member of Jehovah's royal house? Explain and illustrate how consecration is related to justification. Make clear how one now a new creature came into the right to live as a human being and now has the conditional right to live as a spirit creature.

¶ 7. What is the meaning of "begotten", and how does it apply as to the new creature? Prove whether the begetting or bringing forth of the new creature has a parallel in animal life.

¶ 8. Explain how the new creature can have, and has, a human organism.

¶ 9-13. Does the Hebrew word *yah-lad* apply to the father, to the mother, or to both? With scriptures, show whether it has reference to any fact prior to that of bringing forth.

¶ 14, 15. Show in like manner how the same word is used concerning the father of the child. Apply the word "begotten" as used in Psalm 2: 7.

¶ 16-18. With scriptures, point out that the New Testament supports the foregoing conclusion.

¶ 19, 20. Point out clearly what took place at Jordan with respect to Jesus, according to John 3: 16. What does this prove as to the meaning of "begotten" and "born"? Show the harmony therewith of 1 John 5: 1, 18 and 1 Peter 1: 3, 23.

¶ 21-23. Apply further scriptures to show whether the new creature is fully brought forth, an intelligent and responsible being, while in the flesh and on earth.

¶ 24, 25. According to the Scriptures, what provision has God made for the growth and perfecting of the new creature? 1 John 2: 13 indicates what as to development of the new creature?

¶ 26. Explain what is meant by Jesus' words in response to the question asked him by Nicodemus. Give Paul's illustration of the growth or development of the "body" of which Christ is the Head.

¶ 27. Apply 2 Corinthians 5: 17 to show the present position of those "begotten of God".

¶ 28, 29. Scripturally, then, when is the new creature actually born or brought forth?

¶ 30, 31. In the light of the scriptures herein considered, describe what must take place that one first hearing the truth may in due time have God's final approval and by him be exalted to life divine.

¶ 32. Distinguish between the two "houses" mentioned in Hebrews 3: 5, 6. What in particular is emphasized in the statement there made? What is the lesson therein for Jehovah's anointed today?

THE NEW WORLD BEGINNING

[Thirty-minute radio lecture]

DIVINE prophecy tells that it would some day be announced to the people that a new world had begun on earth, at which time there would still be nations, or national groups of people, living on the earth. In Psalm 93: 1 you will read these words: "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved." Psalm 96: 10 reads: "Say among the heathen [nations], that the Lord reigneth: the world also shall be established that it shall not be moved."

This must refer to the new world, "the world to come." It could not refer to the world as existing before 1914 A.D., because Scripture declares that the old world would come to an end; whereas the psalms just quoted frankly state that the new world is to be fixed so firmly that it "cannot be moved" and "it shall not be moved". Sacred Scripture therefore calls it the "world without end".—Eph. 3: 21.

When the scientists of the sixteenth century had established the fact that the earth is round and that it moves around the sun, the great German reformer, Martin Luther, referred to the Bible text, "The world also is stablished, that it cannot be moved," and then thundered against the scientists and insisted that this science was against Bible theology. Poor Martin Luther! He thought that the Bible word "world" meant the earth, and therefore that the Bible taught that the earth was fixed that it could not be moved. He seemed not to have noticed that the book of Job, chapter 26, verse 7, says of God the Creator: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." The book of Job is scientifically correct: astronomers know that our earth hangs upon nothing but is suspended in space by what are thought to be the forces of gravitation.

The priests and preachers have led most people to believe as Martin Luther did, namely, that the word "world" in the Bible signifies our planet earth. In fact, though, rarely does "world" mean the earth. Remember Jesus' touching words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But why should God out of love for the world give his Son to die? Because the "world" had sin, as John the Baptist showed when he said: "Behold the Lamb of God, which taketh away the sin of the world." It would be absurd to think of the inanimate earth as having sin, and that God so loved the planet that he sent his Son to die for its sin. It is plain to the reasonable mind that the word "world" means the people.

When we investigate further, we find that the Greek substantive translated "world" in our English Bible signifies "order" or "arrangement". We thus grasp the thought that "world" means the people existing on earth in an arranged way or order. Another Greek word translated "world" is the word *aion*, which really means an age or period of time. The New Testament of the Bible speaks of the "*aion*" or period of time from the flood of Noah's day up to the establishment of Christ's kingdom as "this present evil world". Jesus pointed out that Satan is "the

prince of this world", and Paul termed Satan "the god [that is, the mighty one] of this world". Satan being evil and unrestrained in his evil course, the world which he controls would, logically, be an evil world. Satan is an invisible spirit being.

Bringing the foregoing facts together in an endeavor to give an all-inclusive definition of the Bible word "world", we now perceive it to mean the arrangement of the peoples of earth under governments, all these governments being subject to the supervision of a great invisible, spiritual suzerain, or lord superior. With this understanding of the matter, let us proceed with the argument.

How did the age and order of human society described as "this present evil world" become evil? How did Satan become its overlord? God is all-powerful, and Proverbs 15:3 says that "the eyes of the Lord are in every place, beholding the evil and the good". Consequently the conditions of "this present evil world" must exist only because God has not yet restrained evil. Surely they did not proceed direct from God, because James writes that 'every good and perfect gift cometh down from above, and is from the Father of lights'; and then he asks: "Doth a fountain send forth at the same place sweet water and bitter?" No; neither is Jehovah God, the Supreme One, the author of evil, that is, sin. Such evil proceeds from some other source. That source is invisible to human sight. It is Satan.

Originally the spirit being whom God's Word now calls Satan was a glorious and beautiful son of Jehovah, possessing the rank of a cherub. This was long before ever the earth was prepared for the habitation of man. His name was then Lucifer, which means "shining one" or lightbearer. The Prophet Ezekiel informs us that Lucifer was "full of wisdom" and "perfect in [his] ways from the day [he] was created until . . . ", but let us note the Bible account.

In the beginning our planet earth was without form and void; for how long a time we do not know: the Bible merely says, "In the beginning the earth was." About 48,000 years ago (according to Bible chronology) God began to prepare conditions on the earth to make it fit for a race of human creatures to inhabit it. For thereunto had God created the earth, as Isaiah 45:18 asserts: "He created it not in vain, he formed it to be inhabited." Toward the close of the six days of preparatory work, covering a period of 42,000 years, God created man, creating him "upright", "very good," a "perfect work", in God's image and likeness. God had previously planted a perfect garden spot in the region of earth called Eden, and there he put the perfect man, commissioning him and his lovely companion Eve to be "fruitful and multiply and fill the earth and subdue it, and have dominion" over all other earthly creatures. Luke 3:38 tells us that Adam was then a "son of God".

Living was, of course, a new experience for man, who had never existed before. Just how Adam would live, whether in obedience to his Creator or in rebellion against him, was a point to be determined. God would naturally desire him to go in the right way, for as Proverbs 19:23 states: "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil"; and Proverbs 11:19 adds: "As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death." God made man, not to die, but to live for ever and ever on this planet earth. The race of mankind will never live anywhere else; they need never have fear of going to heaven when they die.

To the end that Adam might be aided in choosing the right way and live for ever, God placed Lucifer, the beautiful and wise one, to cover and safeguard Adam, and to shine upon man's pathway during the early years of his life. Addressing Lucifer, God speaks through the prophet Ezekiel, chapter 28, verses 13 and 14, saying: "Thou hast been in Eden the garden of God; . . . thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God."

The record discloses that God held communion with man in Eden, evidently by means of seraphim acting as his representatives. In the course of things Adam would fear or reverence the Lord God his Maker and Blesser and would worship him. This happy and pleasing condition continued until an evil heart condition manifested itself in, whom do you think? In Lucifer, the covering cherub. Searching that one's heart Jehovah detected that Lucifer was saying in his heart: "I will be like the Most High," a god. There iniquity was found in him, Ezekiel tells us, and there Lucifer lost his perfection and God named him Satan, the Devil.

With the craftiness of a professional politician and the sanctimonious air of a priest, Satan laid plans to step in between God and man in the attempt to have man worship and fear and serve him instead of Jehovah God. Using a serpent as his tool, Satan belied God and deceived Eve into believing that God was untruthful and had lied in warning that if Adam and Eve disobeyed God they would literally die. Then tugging at the heart strings of Adam's strong love for his wife, Satan drew Adam into joining Eve in eating the forbidden fruit. There Adam and Eve sinned and lost the right to life, and God sentenced Adam, not to go to "purgatory" or to eternal torment in fire and brimstone, but to return to the dust whence he was taken. There Satan led man captive at his will, and the entire human race has been his subjects and worshipers ever since. Only a few in all ages have gotten away from under his control that they might worship and serve the true and only God, Jehovah.

In the days of Adam's grandson; Enos, Satan led

men to set up a hypocritical or make-believe worship of Jehovah. Genesis 4:26 tells us that then men began to call upon the name of the Lord; but it was merely a pretense to ease their consciences, because Paul informs us that during all that long period of time Enoch and also Noah and his family were the only ones who pleased God because of their faith in him.

Fourteen hundred and twenty-one years after this beginning of religious hypocrisy, Jehovah God brought the great flood upon the earth because of the great wickedness and lasciviousness which had developed among mankind. All the religious hypocrites and ungodly were wiped out. Only Noah's family, who were the sole worshipers of Jehovah left in the earth, were carried through the flood waters. Peter, referring to that world catastrophe, writes: "God . . . spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Thus is proven that as a result of the great deluge the "old world", or "world of the ungodly", ended; but the earth did not perish. Logically, when Noah and his family moved out of the ark and came down from Mount Ararat and began to fill the earth with their offspring, another world began; not another earth, of course. This second world that sprang up on earth is what Paul brands as "this present evil world".

Satan was still unbound and bent on evil both in heaven and in earth. When men began to organize governments to try to rule themselves, Satan overreached them all and invisibly regulated and controlled them. Recall how when Satan was tempting Jesus, he showed him all the kingdoms of the world in a moment of time and laid claim to them, and Jesus did not dispute Satan's claim to world rulership. Jesus even called Satan "the prince of this world". —John 12:31; 14:30.

The evil of the world of which Satan is god has reached its pinnacle of corruption in our day. Thank God that he has decreed that there should be a limit or end to the duration of that world. Much more thank God that that evil world is passing out in our day.

'How so?' you say. 'Are not our governments and world religions still with us? Prove your statement.'

According to the Scriptures, the fact that human governments are still doing business on earth does not disprove that the world ended in 1914; but rather, the fact that these governments are still here and are suffering what they are proves that a new world has begun and that their present course was foretold in God's inspired Word.

Let us consider first the Scripture truths that Christ is now a divine being, invisible to man, and that therefore his second coming would be unseen by human eyes; also that his kingdom would bring in a new world on earth; that this kingdom would be invisible, heavenly, and hence be symbolically called "new heavens", and would establish what is symbolically called "a new earth".

The Scriptures indisputably show that the "new heavens" would first be established, utterly displacing the old heavens dominated by Satan and the fallen angels associated with him. The trouble in which these evil heavens are destroyed is likened by the Apostle Peter to a destroying fire in which the heavens being on fire pass away with a great noise.

The twelfth chapter of the book of Revelation pictures the beginning of the trouble upon these evil heavens. There a woman, having the sunlight of God's approval, is pictured as giving birth to a man child. A "great red dragon" tries to devour the child at birth, but God catches it away to safety and it becomes the ruler of all the nations of earth. Immediately a war in heaven follows; terrific trouble ensues; in the conflict Michael and his angels win and the dragon and his angels are deposed from heavenly position and thrust down to earth. Infuriated at his abasement, the writhing dragon makes war upon and persecutes the woman who gave birth to the man child.

The meaning of this picture is clear since 1914 A.D. The birth of the man child is the pivotal point of the picture. It means the birth of God's new government for mankind in 1914. In that year Bible chronology marked the end of the times of Gentile supremacy. Then the time arrived for the Lord Jesus to fulfil Revelation 11, verse 17, namely, to take his great power, as delegated to him by Almighty God, and to reign over earth.

Now it is not unusual to speak of the birth of the American nation. How did this birth come about? The American people through their organization, the Continental Congress, declared themselves a free and independent people on July 4, 1776, and the birth took place. The birth of the nation was attended by an eight-year warfare with Great Britain.

Likewise, in the picture of Revelation 12. It is womankind that gives birth to children; consequently, God's true organization that gives birth to the new nation or government, namely, Christ's kingdom, is pictured as a woman, standing in the light of the great Sun, which is Jehovah. The man child brought forth pictures that government which is laid upon the shoulder of him who is called "the man Christ Jesus". The gory red dragon is said to be "that old serpent, the devil, and Satan". When the man child, the new government of earth, was born, at the end of the times of the Gentiles, in 1914, Satan, like a dragon, tried to devour or destroy the new ruling power but the man child was caught away by God's power to a safe place and enthroned as ruler of earth. This means that Satan forthwith declared war against the new government in order to maintain his own rule in heaven and in earth. The new government did not back down, but took up the war, and the fight that

followed is pictured as a war between Michael with his angels and the dragon, Satan, with his angels.

Michael is one of the names that our Lord bore in heaven before he became the man Jesus. "Michael" means the godlike one; and since his resurrection Jesus is 'the express image of the Father's person', so Paul states in Hebrews 1:3. How terrific the battling in heaven was, human imagination can not visualize; but the book of Revelation describes Satan as suffering defeat, and that he and his angelic army were cleared out of heavenly station and hurled to our earth, where they are still permitted to carry on their activity before Satan is finally bound tight.

Satan's defeat and being cast down from heaven means that the new heavens under Christ have now come into control over earth.

'But,' some one objects, 'you are describing things which the Bible sets forth as taking place in heaven, invisible to us. How then can you prove that the new heavenly government has come into power and the old evil heavens of Satan have been shaken, and consequently a new world has begun?'

This can be Scripturally proven in the light of what every one knows has taken place upon earth, beginning in 1914 A.D.

Now to the question actually at issue. Proof of the Bible's prophecies must be found in the events known to be facts. Jesus taught his disciples that he would establish his kingdom in order to bless all families of the earth. His disciples were inquisitive and asked: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (The word "world" here is translated from the Greek word *aion* meaning age.)

Listen now to Jesus' prophecy: 'Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. . . . Upon the earth distress of nations with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for [mark what he says: for] the powers of heaven shall be shaken. . . . All these are the beginning of sorrows. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.'

Do the world events since 1914 A.D. bear out the truthfulness of Jesus' prediction? What is the record which is available to the public throughout the earth? Here is a press dispatch from Washington, D. C., dated June 4, 1928. It reads:

> Fifty-two million lives were taken from 1914 to today in wars and disasters, T. B. Kittredge, Red Cross relief leader, told the Pan-American Red Cross Conference today: The toll [of these wars and disasters] is as follows:
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> | | |
> |---|---|
> | War | 9,000,000 |
> | Civil strife | 6,000,000 |
> | Epidemics | 40,000,000 |
> | Earthquakes and other disasters | 2,000,000 |
>
> One hundred forty million persons were injured, making a total of more than 10 percent of the world's population dead or injured from unnatural [mark you: from unnatural] means.

Another from St. Louis, dated October 22, 1925, reads:

> New census figures show the mortality of the influenza epidemic of 1918 throughout the world was nearly 20,000,000, the worst catastrophe of the sort since the black death of the middle ages.

Do these figures mean anything? Are they ghastly enough to convince that something out of the ordinary began in 1914? Shall we let these facts slip, forget them, and draw no conclusion from them? Did we always have wars like or comparable to this, civil strife like this, earthquakes like this, famines like this? Incidentally also, is the gospel or good news of Christ's kingdom, now established, being preached throughout the earth? and are you, for one, hearing it proclaimed over the radio? Are the rulers and the ruled of the world in distress today, and is the worst feared? And if Jesus called these things the beginning of sorrows, can we appreciate what that "great tribulation such as never was since the beginning of the world" will be, which Jesus predicted will come in due time after the war and which will never need to be repeated?

These facts and conditions must mean something. Who can interpret them for us? What conclusion shall we draw from them?

Jesus said: "When ye see these things come to pass, know ye [he did not say, guess ye, or, doubt ye, but *know* ye] that the kingdom of God is nigh at hand." Jesus said that the distress of the nations organized under Satan would come, because "the powers of heaven shall be shaken". He said all these startling things crowding in thick and fast on our day would be the signs or visible evidences of the end of the old world and of his invisible presence as the new King.

In the light of these universally-known facts and of Jesus' standard of determination, namely, his prophecy, let us consider the case. Let the people rejoice that the powers of heaven have been shaken and that Satan's activities now on earth will soon terminate with his being bound. Let all who desire a better order rejoice because the new world is begun, the new heavens in Christ have come into power and soon the present evil earthly system will be displaced by the "new earth". Let all the oppressed wait upon the Lord Jehovah God, knowing that shortly he, with his great Field Marshall, Christ Jesus, will fight the "battle of that great day of God Almighty" and completely wreck Satan's earthly organization and deliver groaning mankind from bondage to it.

Let all rejoice because the new world, wherein dwell righteousness, life, health, peace, plenty, and joy for all the people, will be established so that it can not be moved. Let all who hear and believe the message of God's Word "say among the nations" that "the Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof".—Ps. 97:1.

IF YOU DON'T JOIN THE TRUE CHURCH, WHAT?

[Fifteen-minute radio lecture]

ANXIOUS for her child's welfare, a mother asks: "My son is a moral young man, has not joined any church, either Catholic or Protestant, and was never baptized. Should I worry about him?" Another disturbed questioner asks: "Does one have to belong to a Catholic or a Protestant church, to be a Christian?"

The first inquirer shows that she believes the clergy teaching that there is no salvation except by joining the true church. The second inquirer shows doubt as to whether the Catholic and Protestant churches are truly Christ's church or Christian. Can any one blame him for his doubt?

For now many centuries of the Christian era the peoples, particularly of Christendom, have been taught that there is no salvation outside of Christ's true church, and that eternal suffering in literal fire and brimstone at the hands of devils is the doom of all outside the church. How many millions of people have been induced, yea frightened, into joining one of the many denominational church systems by reason of such teaching! How many infants have been sprinkled or baptized due to such doctrine! What mental torment and anguish and worry it has caused billions of people!

We are reminded that no one, Abel, Enoch, Noah, Abraham, Moses, or any of the faithful prophets down to and including John the Baptist, was a Christian or belonged to the true church, because the New Testament repeatedly asserts that Jesus was and is the Head of the true church and the Forerunner of all his followers. None could precede Jesus Christ and also be his follower, or be built up upon Jesus, whom Jehovah God laid as the foundation stone of the true church. (Eph. 1:22, 23; 2:20-22; Col. 1:18; 1 Pet. 2:21) Are those devoted men of God, together with all the pagans, heathens, non-Christians, lost, as some believe, to eternal torment?

And then there is the question of the billions of heathen: It seems a shame to think of so many precious lives lost merely through their being left in ignorance. Or are they, as some want to think, mercifully excused because of this ignorance, and saved anyhow? How could such a thing be, when Romans 10:13-17 makes no allowance for ignorance, but says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? . . . and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God." If ignorance were a redeeming feature, setting aside the necessity of faith in Christ and intelligent obedience toward Jehovah God, then why take up collections to send missionaries to the heathen? Why not let the heathen remain in ignorance, that thus all might be saved?

If the salvation of the heathen depended upon missionaries converting them and getting them to join one of the church systems, then God would have cause to worry! But if the conversion of the heathen were the right thing to be accomplished before God overthrows Satan's empire in the oncoming "battle of that great day of God Almighty" and establishes Christ's kingdom in complete control of the earth and mankind upon it, then why was it that Jonah was the only prophet that God sent to the heathen, the people of Nineveh, and that for only about forty days? (Jonah 3) Why did Jesus confine his preaching to "the lost sheep of the house of Israel" (Matt. 10:5, 6: 15:21-28) and not go also to the more numerous and less enlightened heathens? And why did God send Peter to make the first heathen converts to Christianity three and a half years after the death and resurrection of Christ Jesus?—Acts 10; 15:14.

The answer to these questions is, because it is not God's purpose to get all the Gentiles or heathen into the true church, but, as the inspired James explained, "to take out of them [the heathen] a people for his name". This people for Jehovah's name fully devote their hearts and lives and allegiance to Jehovah through Christ, binding themselves to or joining no religious or denominational system thereby; and they make up the true church. The membership of the real church of God is a limited number: Jesus called it a "little flock", and this does not allow of God's having all civilized people and all uncivilized or so-called heathen people converted into that divine organization. (Luke 12:32) How can we harmonize the claim made, for instance, by the most powerful church system on earth, that it has a church membership of about three hundred fifty millions, with Jesus' statement, "Strait is the gate, and narrow is the way, which leadeth unto life; and *few* there be that find it"?

Can you be sure of your own salvation in affiliating yourself with any church denomination, or sure of the salvation of your loved ones in having them so affiliate themselves, even though it claims to be Christian or the one true church? Assuredly not; because which particular church denomination does the Bible mention, and what does church enrolment amount to if the church-joiner does not do the will of God as Christ did it faithfully unto death, "leaving us an example, that ye should follow his steps"?

Many who have been christened and brought up in a certain religious faith and practice, and who have believed their spiritual teachers that they are thereby in the one true church fold and safe of heaven at last, will be rudely disappointed; for Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say

to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (that is, claim to do God's work and yet not do it).—Matt. 7:21-23.

If you don't join a denominational church, what? You are then to be congratulated, because Bible prophecy calls professed Christians who are today enrolled in the Babylonish confusion of religious denominations "prisoners", religious prisoners to mystic Babylon. (Ps. 102:19-21; 79:11; Isa. 42:6, 7; 49:8, 9; 61:1) Today, true to the prophetic description, "the groaning of the prisoner" ascends to God because of the burdens and restraints and expenses that their religious prison-keepers load upon them; and the scripture needs now to be fulfilled which says: "The Lord looseth the prisoners."—Ps. 146:7.

Well then, if you don't join the *true* church of God, what? Won't you go to heaven? No! Jesus said that not even John the Baptist and all the other prophets who died before his crucifixion and resurrection and ascension to heaven will be "in the kingdom of heaven". (Matt. 11:11; Acts 2:34) Won't you put on immortality and incorruption in the resurrection and be "raised a spiritual body" and see the glorified Jesus as he now is? (1 Cor. 15:44, 53, 54; 1 John 3:2) No! Well then, will you be eternally damned and go to a place of endless fiery torment at death? No! for, thanks be unto God, this earth, terra firma, will abide for ever, says Ecclesiastes 1:4, also many other scriptures, and it will remain to be mankind's eternal home and natural habitation after the last true Christian has died and been resurrected and been received into the heavenly mansion by Jesus.—John 14:1-3.

Christ Jesus died, not alone for true Christians, but also for all the mass of mankind who are not and never will be members of his true church: "He is the propitiation for our sins [the Christians']; and not for ours only, but also for the sins of the whole world," so reads 1 John 2:2. Genuine Christians accept and receive the benefits of Christ's propitiation for sins, that is, the forgiveness of their sins, now by faith during this Christian era. The knowledge of that propitiation for sin will be presented in a truthful, not distorted, way to all the world of mankind, the living and the dead, the so-called civilized and the heathen, during the thousand-year rulership of Jesus as King, and when Satan, who now blinds and deceives the whole world, including church-joiners, has been bound.—Rev. 20:1-3.

The Scriptures do not in a meaningless way call Jesus the great High Priest of God. Hebrews 3:1 says to Christians: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." If Jesus is High Priest, who are his underpriests? 'The members of Christ's body, his faithful church,' replies the Apostle Peter (1 Pet. 2:5, 9); and Revelation 20:4, 6 states: "They lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Notice that it says that after their experiencing "the first resurrection" the faithful Christians *shall be* priests of God and of Christ. For whose sake shall they be priests, not down on earth, but up in heaven with Christ? For those for whose sins "the Lamb of God" died, those who will then be still in their sins and need cleansing therefrom, not merely by faith, but actually. They are the whole world of mankind, the living and the dead. Like the Jewish high priest on the annual atonement day, Jesus will enter the holiest, God's presence, and apply the value of the blood of his human sacrifice and wipe out the world's sin, for he is "the Lamb of God, that taketh away the sin of the world". (Lev. 16; Heb. 9:24-28; John 1:29, 36) Then as High Priest he will, like Israel's priest of old, teach the people God's law, even restoring the dead to life that they too may gain the benefits of his priestly work; and thus he will lead all the obedient in the ways of truth and righteousness and lift them actually up out of their sinful and imperfect condition of body, heart, and mind, and, as "mediator between God and men" (1 Tim. 2:3-6) will reconcile them to God in a sinless condition. Jesus' underpriests, his faithful followers, his true church, will be engaged with him in this priestly ministry; and thus as priests in heaven and without charging mankind financially for any of their services they will be used of the great God Jehovah to bless all of mankind who obey.

The scripture says also that "they lived and reigned with Christ a thousand years". Over whom will they rule as kings? Over the angels of heaven? No; for Jehovah God is their supreme King. But who is it that needs a perfect government to relieve them of Satan's wicked control and of sin, sickness, wrongdoing, poverty, and death, and to give them a righteous rule, and complete and deathless blessings here on our earth? Jesus taught the prayer, "Thy kingdom come," that is, come to the peoples of earth, and he and his true church will do away with crooked, selfish, imperfect politics, and give the people just such a government. (Isa. 32:1; 9:6, 7) They will teach the people God's will, and will faithfully enforce that will, destroying in the second death whoever, by persistent refusal to come into harmony with God's will, then fails to be written in the book of life. Thus the prayer will be fulfilled: "Thy will be done in earth, as it is in heaven."

Finally then, if you don't join the true church, what? Logically, you will have to become the subject of Christ's incoming government or kingdom, and

render faithful obedience thereto. You will have to wait until the last member of God's true church in Christ is installed in heaven as underpriest to Christ, in order to receive actual atonement for your sins and reconciliation to God and restoration to God's image and likeness as a human son of God. Should you die before that glorious time is fully come, then in God's due time you will have to come forth from the grave with all the rest of the non-Christian dead that thus you may live and avail yourself of all the blessings God has in reservation for mankind through Christ's kingdom.

LETTERS FROM AFIELD

JEHOVAH USING HIS MESSENGERS

DEAR BROTHER RUTHERFORD:

On behalf of the Owen Sound ecclesia, when assembled in business session last evening, I was requested to try to convey to you an expression of our appreciation of the helpful flashes of lightning that we are getting through *The Watch Tower, in every number;* they are all so helpful and instructive that to pick out one article would simply make a comparison and fail to express the love we have for Jehovah, now that he is using his faithful messengers on earth to prove to us what a wonderful God JEHOVAH is, how perfect all his works are, how wise he was and is, how exactly on time he causes his prophecies to be fulfilled.

Is it not wonderful, Brother Rutherford, that God can and does use a few weak people on earth to do such a magnificent work, of proclaiming his name and his arrangement for blessing all inhabitants of the earth? Surely he doeth *all* things well!

We have read your books, all but the last one, *Prophecy*, and await it with considerable joyful anticipation. We have for several years enjoyed *Watch Tower* articles as a class study once every week, and for a short time two studies a week. These principal *Tower* articles seem to us to be the marrow of the meat of God's purposes now being made manifest to his remnant still on earth.

May the King of kings continue to bless you, in enlightening your mind on his Word and energizing your pen, and those who labor with you, so that all who so desire may walk in the light with you. No, dear brother, we don't desire to follow you or any other man, but we do desire to walk in the light. We do rejoice, however, that God has used you so signally in explaining his flashes from out of his throne, in explaining his prophecy written aforetime for our understanding. May he continue to manifest his blessings to you.

OWEN SOUND (Ont.) ECCLESIA.
J. A. MANNING, *Sec'y.*

FROM A RADIO LISTENER

Judge Rutherford.

DEAR SIR:

I have listened with great pleasure to your lecture (or may I call it a sermon) this morning, and I do thank you so much. You have made many points clear to me that before I did not quite understand; and I believe you are right in what you said. With God for your guide, how could you be wrong!

I am now a grey-haired woman, and in all my life I have never heard such a sermon. I shall listen next Sunday morning to hear what you will tell us about the resurrection; and may God bless and keep you always. Such clear reasoning and clear judgment do not come from an ordinary man. Surely you must live close to God, or you could not talk as you do.

Sincerely,
———, *Pennsylvania.*

BOOKS WELCOMED BY CHAIN LISTENERS

DEAR BRETHREN:

Thinking that you would appreciate some additional first-hand information regarding the radio work, we are writing.

We have just finished canvassing in Goldsboro, N. C. (business district), which is covered by the station located in Raleigh, and the reports which we received from the people were indeed gratifying.

"Tell Judge Rutherford I am certainly enjoying his talks," said one prominent business man as we were leaving his store. "My wife and I wait for ten o'clock Sunday morning to come so we can listen to the *Watch Tower* program," said another as he handed over the money for the set of five. Another remarked: "I notice they usually say something about sending in for those lectures. Are these books some of them?" One lawyer said, "I consider it a privilege to have the judge's books in my home."

We are now beginning to understand why it is that the radio opens the doors to colporteurs and class workers working in the vicinity of Staten Island. But one thing we have noticed is that in every instance it was the *Watch Tower* program which is put on over the chain which they remember; never the local program.

More power to each of you in this particular branch of the service, is the prayer of

FOUR COLPORTEURS.

IMMEASURABLE BLESSINGS

DEAR BROTHER RUTHERFORD:

Kingdom greetings. Many times I have been going to write you, but have refrained, knowing how busy you are. But I have just returned from our "service convention" at Toronto. I have been in the truth only six years, but have never had so much of a thrill as the study on Daniel, twelfth chapter, which you led. I thought that the *Watch Towers* of the last few months were the best yet; but it seems the Lord is pouring out such blessings on the anointed at this time that with our weak physical bodies we can hardly contain them. I am determined by his grace to show my appreciation by going from house to house. Praying for you daily and your colaborers at Bethel.

In Kingdom joys and service,
G. H. WATERER, *Ontario.*

"PULLING TOGETHER"

MY DEAR BROTHER RUTHERFORD:

Words and language fail me to try to express the joy I had this morning, while out canvassing, when I stepped into the houses and heard your voice over the radio. Oh, how it thrilled my own heart as I told them about the kingdom and the glorious times just ahead! What a blessed privilege we have every Sunday morning! It reminds me of a good team of horses both pulling together, you preaching over the radio and our privilege of canvassing them at their homes. We intend to cooperate still more fully with you.

Your loving brother by his grace,
WILBERT E. HOUSEMAN, *Ontario.*

ENJOY SUNDAY LECTURE

DEAR BROTHER RUTHERFORD:

We certainly do enjoy your Sunday morning lecture, which comes to us through the Hopkinsville (Ky.) station. Have been in Babylon so long, can't be a competent judge of the many scriptures you lecture from, but am reading, studying, and praying that I may understand the Lord's will more.

Am reading *The Watch Tower* and *The Golden Age*, and think they are wonderfully good papers.

We thank the Lord for such bold and brave men as you, in this age of the world.

May Jehovah continue to use your humble and fearless work to his own glory.

Yours to know more of the Lord's will,
GEORGE T. SMITH, *Kentucky.*

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun pm 8.15-10
Newcastle 2HD
Sun pm 7-8.30

CANADA

Vancouver, B. C. ..... CJOR
Sun am 10-11
Brandon, Man. ..... CKX
Sun am 10-11 (second, monthly)
Winnipeg, Man. ..... CKY
Sun am 10-11 (first, monthly)
Sydney, N. S. ..... CJCB
Sun pm 9-10
Hamilton, Ont. ..... CKOC
Sun am 10-11*
London, Ont. ..... CJGC
Sun pm 2-3 (every other week)
Fleming, Sask. ..... CJRW
Sun am 10-11 (fourth, monthly)
Saskatoon, Sask. ..... CJHS
Sun pm 12.30-1.30
Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's ..... VOSA
Sun pm 8.30-9.30

ALABAMA

Birmingham ..... WBRC
Sun pm 5.30-6.15

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KFWM
Sun am 9.45-11; pm 1-2.30, 6-7, 9.15-10
Tue Thu Sat pm 8-9

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DELAWARE

Wilmington ..... WDEL
Sun pm 9-9.30 (first and third, monthly)

DISTRICT OF COLUMBIA

Washington ..... WMAL
Sun am 10-11*

FLORIDA

Jacksonville ..... WJAX
Sun (Dec. 22) pm 7.30-9
Tampa ..... WDAE
Mon pm 7.40-8

GEORGIA

Columbus ..... WRBL
Sun pm 12.30-1

ILLINOIS

Chicago ..... WCFL
Sun am 9-10*
Chicago ..... WORD
Sun am 9-12*; pm 1-7
Mon Tue am 10-11, pm 9-10; Wed Thu Fri Sat am 10-11, pm 7-8

INDIANA

Fort Wayne ..... WOWO
Sun am 9-10*
Indianapolis ..... WKBF
Sun am 9-10*
Terre Haute ..... WBOW
Sun pm 1-1.55

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun am 10-10.30 or pm 6.30-7 (alternately)
Muscatine ..... KTNT
Sun am 9-10*

KANSAS

Milford ..... KFKB
Fri pm 4-4.30
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
Sun am 9.30-10.15

KENTUCKY

Hopkinsville ..... WFIW
Sun am 9-10*

LOUISIANA

Shreveport ..... KTSL
Thu pm 8.30-9.30

MAINE

Bangor ..... WLBZ
Sun am 10-11*

MARYLAND

Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WMES
Sun am 11-1 pm; pm 7.45-9
Thu pm 8-9.45
Lexington ..... WLEX
Fri pm 7.45-8.15
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Bay City ..... WBCM
Tue pm 7.45-8.15 (German, second, monthly)
Detroit ..... WGHP
Sun pm 5-5.30
Flint ..... WFDF
Fri pm 9.30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.30-10.45

MISSISSIPPI

Hattiesburg ..... WRBJ
Mon pm 8.30-9
Meridian ..... WCOC
Sun pm 1-1.30

MISSOURI

St. Joseph ..... KFEQ
Sun am 9-10*
St. Louis ..... KMOX
Sun am 9-10*

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30
Butte ..... KGIR
Sun pm 2.30-3
Great Falls ..... KFBB
Sun am 9.30-10.30

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW JERSEY

Paterson ..... WODA
Sun am 10-11*

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Jamestown ..... WOCL
Fri pm 8-8.15
New York ..... WBBR
Sun am 8.30-11*; pm 5-9
Mon am 10-12; pm 2-4
Tue pm 12-2; 6-8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WMCA
Sun am 10-11*
Poughkeepsie ..... WOKO
Sun am 10-11*
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 10-11*
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

Charlotte ..... WBT
Sun am 10-11*
Greensboro ..... WNRC
Fri pm 6.15-6.45
Raleigh ..... WPTF
Sun am 10-11*

NORTH DAKOTA

Fargo ..... WDAY
Sun pm 2-3
Minot ..... KLPM
Sun pm 4.30-5 (first, monthly)
Sun pm 4-5 (third, monthly)

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.50-11*; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus ..... WAIU
Sun am 10-11*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Dayton ..... WSMK
Sat pm 5.30-6
Mansfield ..... WJW
Sun pm 9-10
Youngstown ..... WKBN
Sun am 10-11*

OKLAHOMA

Chickasha ..... KOCW
Sun pm 6.30-7
Enid ..... KCRC
Sun am 10-10.30
Oklahoma City ..... KFJF
Sun am 9-9.30
Thu pm 8.30-9.15

OREGON

Medford ..... KMED
Sun pm 9-9.30
Portland ..... KGW
Sun am 10-11**

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12.30-1 (Polish, first and third, monthly) (Slovak, second and fourth, monthly)
(Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 6-6.30
Philadelphia ..... WIP
Sun am 10-11*
Sun pm 2.30-3.30 (German, Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*, pm 1-2, 7-8
Fri pm 8-9
Reading ..... WRAW
Sun pm 6.30-7.15
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

Providence ..... WLSI
Sun am 10-11*

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9-10*, 10-11; pm 2-3

TENNESSEE

Knoxville ..... WNOX
Fri pm 7.30-8
Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun am 10-11; Thu pm 7-7.30
Galveston ..... KFLX
Sun am 9-9.45
San Antonio ..... KTSA
Sun pm 1-2
Waco ..... WJAD
Sun pm 6.45-7.30

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*
Petersburg ..... WLBG
Sun am 10-11*; pm 3-4, 7-8

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Seattle ..... KXA
Daily (except Sun) am 8.45-9
Spokane ..... KHQ
Sun am 10-11**
Daily (except Sun) am 6.45-7

WEST VIRGINIA

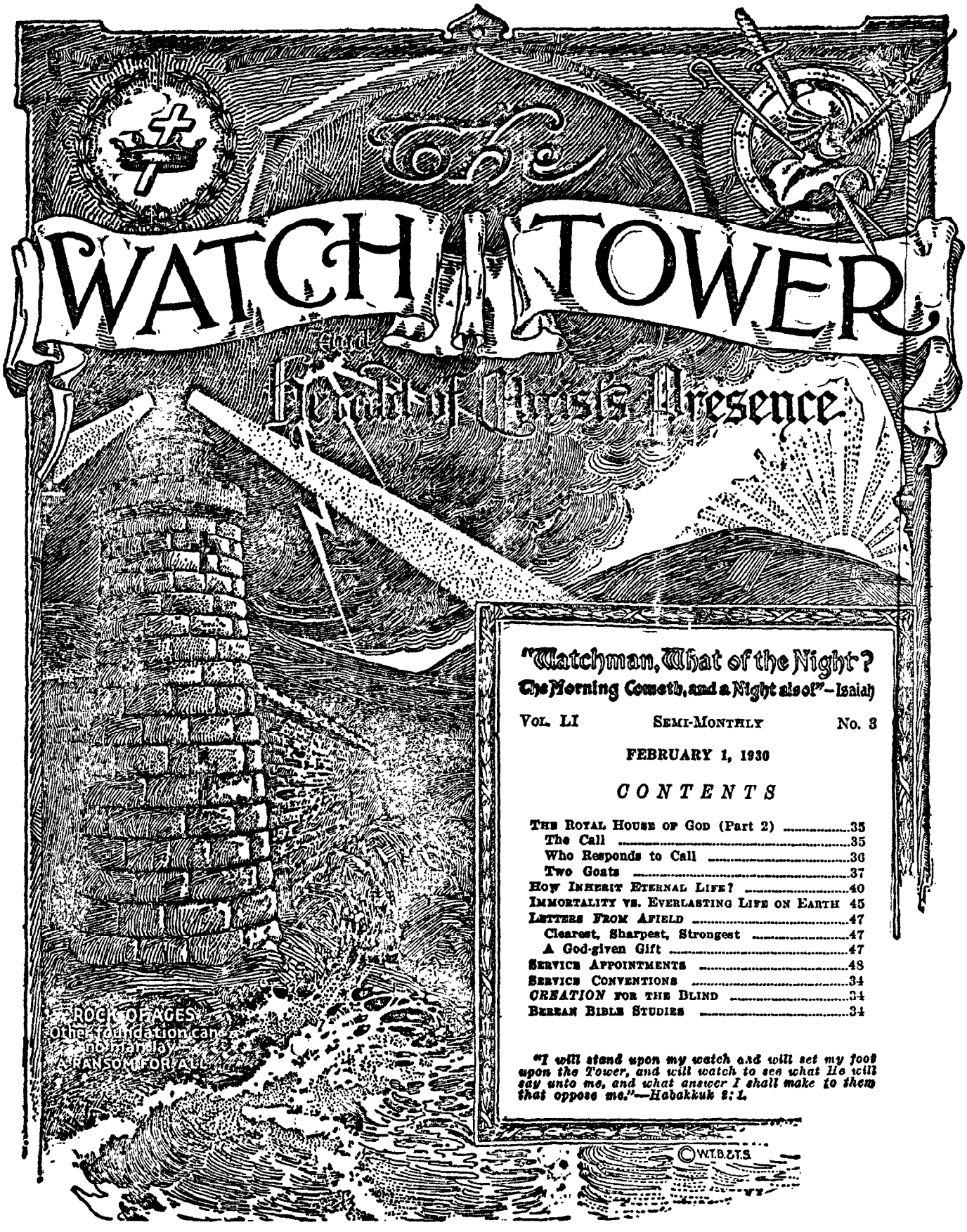
Charleston ..... WOBU
Sun pm 7-7.30
Huntington ..... WSAZ
Thu pm 4-4.30
Wheeling ..... WWVA
Sun am 10-11*

WISCONSIN

Milwaukee ..... WISN
Sun am 10-11
Sun am 9-10 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 3

FEBRUARY 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WATCH TOWER BIBLE & TRACT SOCIETY

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Please address the Society in every case

SERVICE CONVENTIONS

(In each instance the class service director's name and address are given.)

Tacoma, Wash. February 28-March 2
D. S. Abernethy, 5611 Birmingham St.

Spokane, Wash. February 7-9
Isaac Hagen, E 1728-10th Ave.

Everett, Wash. February 21-23
H. Perry, 1626 Wetmore Ave.

Wilkes-Barre, Pa. February 7-9
J. W. Ashelman, 160 Charles St.
Polish: M. Wengrzyn, 9 Phillips Ave., Linwood, Wilkes-Barre, Pa.

Binghamton, N. Y. February 14-16
Ralph L. Cole, 6 Miller St.

Portland, Oreg. March 7-9
W. H. Bentley, 832 E. 29th St.

Buffalo, N. Y. March 7-9
Jos. Sciandra, 555 - 7th St.
Colored: E. R. Williams, 351 Hoyt St.
German: Rudolph Boje, 165 Goembel Ave.
Hungarian: Joseph Szabo, 44 Bellevue Ave., Depew, N. Y.
Italian: L. Polichetti, 535 Eagle St.
Polish: A. Jurczak, 302 Gibson St.

Medford, Oreg. March 14-16
(Secretary) Mrs. L. S. Brundage, 623 Central Ave.

Oakland, Calif. March 21-23
W. L. Gleeson, 1635 Cornell St., Berkeley, Calif.

Syracuse, N. Y. March 21-23
E. L. Hoffman, 530 Boyden St.
Polish: J. Szewczuk, 312 Richmond Ave.

Fresno, Calif. March 28-30
L. W. Brodeur, 4633 Washington Ave.

"CREATION" FOR THE BLIND

The Society has through its department for the Blind prepared the *Creation* book in Braille. It is in five volumes and has 614 pages. The price is $8.75. It can be had by addressing the Department for the Blind, at 1210 Spear St., Logansport, Ind., or by addressing the Society at 117 Adams Street, Brooklyn, N. Y.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Sing unto Jehovah"
Issue of January 1, 1930

Week beginning March 2 . . . . . ¶ 1-14
Week beginning March 9 . . . . . ¶ 15-25
Week beginning March 16 . . . . . ¶ 26-38

"Jehovah's Royal House"
Issue of January 15, 1930

Week beginning March 23 . . . . . ¶ 1-18
Week beginning March 30 . . . . . ¶ 19-34

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI FEBRUARY 1, 1930 No. 3

THE ROYAL HOUSE OF GOD

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. 17:14.

PART 2

JEHOVAH has exalted Christ Jesus and given him a name above all creation. He has placed him upon his throne, and the enemy Satan has been cast out of heaven. Satan, now devoting his operations to things pertaining to the earth, is preparing for the great battle against Christ the King of kings. Christ will be victorious in that fight as the great Field Marshal of Jehovah. Who will be with him in the war and in the victory? His answer is: "The called, and chosen, and faithful." Because that crucial hour is at hand the remnant has every reason to expect a clearer vision of things pertaining to the royal house of God. A clearer vision may enable them to understand why some are zealous in proclaiming the message of the King, and why others have not that zeal.

THE CALL

[2] The word "call" used in the foregoing text means an invitation. Necessarily it must follow that all who become members of the royal house are first called or invited by the one who builds the house. It is God's house or organization, and therefore the call must proceed from him. Who, then, are called? and when are such called? Was Jesus called or invited to be the Head over the house? and, if so, when was the invitation given? By ascertaining the Scriptural answer concerning Jesus the answer concerning the others may be understood.

[3] The royal house is composed exclusively of spirit creatures of the divine nature. None other than spirit creatures could be invited to become members of that house. When Jesus went to the Jordan and asked John to baptize him, had he then received the call? That question must be answered in the negative because Jesus was then a perfect man and as such he could not accept the call to headship in the house royal, and, to be sure, God would not give him an invitation which he could not accept. When he reached the Jordan Jesus presented himself to Jehovah, agreeing to do the will of God. (Heb. 10:7) It is true that Jesus always did his Father's will, but now he comes as a perfect man agreeing to carry out whatsoever the will of God concerning him might be. As a natural man he could not have fully appreciated the meaning of the covenant by sacrifice; yet it was natural for him as the beloved of his Father to be delighted in doing the will of his Father, and that at any cost. He went down into the waters of the Jordan, was immersed in the water, and by that act he bore public testimony that he had fully devoted himself to do whatsoever God would have him to do. For want of a better word we call this act of Jesus "consecration". When Jesus came up out of the water John testified that he "saw the spirit descending from heaven like a dove, and [that] it abode upon him". Thereby John recognized Jesus as the Son of God. (John 1:32, 34) It was at that time that the voice from heaven was heard to say: "This is my beloved son, in whom I am well pleased." (Matt. 3:17) Then and there Jesus was begotten or brought forth by his Father and audibly acknowledged by the Father as his beloved Son in whom he was pleased. That was the very first moment Jesus could have been invited or called to the heavenly position.

[4] Was he called at that time, or was the calling later? After his baptism in the Jordan 'Jesus was led of the spirit [God's power] into the wilderness' (Matt. 4:1), and "the heavens were opened unto him" and he was thereafter given an understanding of the things pertaining to God's selection of the royal house.

[5] In the period of forty days following he was fasting in the mountain, and it is reasonable to conclude that he was studying the Word of God with which he was familiar and was probably communing with Jehovah his Father. That seems to be the logical and reasonable time when the call or invitation was given to Jesus to become the Head of Jehovah's royal house. It was after that that he stated that his Father had made a covenant with him to give him the kingdom. At the conclusion of the fast of forty days Satan was permitted to place great temptations before Jesus. Satan must have known that Jesus was at that time the Son of God with the high calling of the kingdom set before him or offered to him. It is written that "when he [God] bringeth in the firstbegotten

into the world, he saith, And let all the angels of God worship him". (Heb. 1:6) While Satan was not one of God's angels, yet as a spirit creature he could have known of this commandment to God's angels. He could also have known that God had invited Jesus to the most exalted place. The temptation which Satan set before Jesus indicates that Satan understood that Jesus had received the promise of the kingdom and of life divine. He tempted Jesus to exercise his divinely-given power in a manner that would be contrary to God's will. Jesus refused and rebuffed Satan, and then Satan offered to abdicate his own position as god of this world and give to Jesus all the kingdoms of the world upon one condition, that of receiving the worship of Jesus. The firm stand which Jesus took against Satan shows that Jesus had then received the call and had accepted it and responded thereto, and that he was determined to stand firm by his covenant.

6 The testimony of the Apostle Paul is: "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) It must have been at the time the call was set before him and he responded thereto that Jesus saw that he must die on the cross but was willing to joyfully endure the same. This could not have been at the time of his baptism in the Jordan, because it was after his baptism that the heavens were opened unto him. The conclusion is therefore irresistible that Jesus did not receive the call to be the Head of God's house until after he was in the wilderness. If that conclusion be the correct one, then it fixes the rule that the call of all those who are invited into the kingdom is given after such are brought forth or born as the sons of God. Those who will be members of the royal house must follow in the footsteps of Jesus and must take the identical course that he took. (1 Pet. 2:21) No one, therefore, could be called until he becomes a new creature and is brought forth as the son of God.

7 Furthermore the Scriptures state that the call is to the high or heavenly calling. (Heb. 3:1; Phil. 3:14) No human creature could receive or accept that call; and since God would not invite a creature to do an impossible thing, we must conclude that the call is to the one who has been brought forth or begotten of God as a new creature.

8 Paul, addressing members of the new creation who had been brought forth as the sons of God, said that he had charged every one of them as a father would do to his own children, and then adds: "That ye would walk worthy of God, who hath called [invited] you unto his kingdom [royal house] and glory." (1 Thess. 2:12) Only the new creature could receive such a call; nor does it seem reasonable that God would arbitrarily put into the race for the prize of the high calling any one without his knowledge and an opportunity to accept or reject the call.

9 The "babe" in Christ Jesus, the man whom we call Praise, learned by and through the Word of God that there is a heavenly calling. A knowledge of that fact must be his opportunity to accept the call. If Jesus must first be given some knowledge before he accepted the call, the same rule must be true with reference to all who are called. That conclusion is amply supported by the words of Peter. He addresses those who "have obtained like precious faith with us". Then he says the high things are set before such new creature "through the knowledge of him that hath called us to glory and virtue". He then tells such sons of God what is required to make their calling and election sure. (2 Pet. 1:2-10) This shows that the new creature must have some knowledge of the high calling to the kingdom or royal house and then must accept it before he can be chosen.

WHO RESPONDS TO CALL

10 The throne is used as a symbol representing those who reign with Christ Jesus and who are therefore members of the royal or reigning house of Jehovah. They are the ones who will be overcomers and be made to sit with Christ in his throne. (Rev. 3:21) It is such that are granted the privilege of exercising power over the nations. (Rev. 2:26, 27) The members of the royal house must be those who "were beheaded for the witness of Jesus, and for the Word of God", who do not worship the beast nor his image and who have not the mark of the beast upon their foreheads or in their hands. Then it is stated of them: "And they lived and reigned with Christ a thousand years." Such are the ones whom the Lord declares "shall be priests of God and of Christ, and shall reign with him a thousand years". (Rev. 20:4, 6) There is but one conclusion that can be drawn from the above scriptures, which is: that there are two classes of creatures who are brought forth by or begotten of God, one of which is composed of those who are overcomers and are made members of the royal house; and the other made up of those who live as spirit beings but are not made members of the royal house. The latter class is designated as the "great multitude", and "therefore are they before the throne of God, and serve him". (Rev. 7:9, 15) It is thus made certain that they are not of the royal house.

11 Looking now at the facts as they appear, it is quite evident that there are now on earth a large number of persons who have entered into a covenant with God to do his will, who still manifest faith in God and in Christ Jesus, and yet who have not the zeal peculiar to the house of the Lord. (Ps. 69:9) Many who compose this class are mentioned in the Scriptures as "prisoners", and are in the organization known as the nominal church. Probably there is a large number outside of the nominal church who belong to that class. They have not thought of for-

saking the Lord, but confidently cling to Christ as their Redeemer. Quite a number of such have a knowledge of God's purpose and yet show no enthusiasm for the King, for the vindication of Jehovah's name and for the kingdom. There must be a reason for this, and may we not find some explanation thereof in connection with the call to the high calling? Have those composing the great multitude class been called? and, if so, have they responded to the call? If such have never been called, or having been called never responded thereto, it is manifest that they could not be chosen by the Lord, hence never could be of the faithful that will make up the royal house. It will not do to say that all are called at the time of justification, because only those who are brought forth as spirit creatures of God can be called and can accept the call. We must always keep in mind that the call is a "holy calling" and unto eternal life. (2 Tim. 1:9; 1 Tim. 6:12) It seems clear from the Scriptures that such must have some knowledge of the call, or invitation, before they could accept it, and that knowledge is not obtained until they are brought forth or begotten as the sons of God.

[12] It is written: "There is one body, and one spirit, even as ye are called in one hope of your calling." (Eph. 4:4) These words are not addressed to the natural man, but to those who are begotten or brought forth as sons of God. The conclusion reached from these words must be that God has not two vocations to which he is inviting his sons, but that he has only one. In this same connection the apostle admonishes the followers of Jesus Christ to "walk worthy of the vocation wherewith ye are called", which is to membership in the royal house. His words mean that God is selecting the members of the royal house and that the calling or invitation is to that alone; that the hope of the called ones is membership in that royal house, and that no spirit-begotten one has the right or privilege to aspire to any but that one. This text does not even say that all are called or invited; but even if it may be inferred from the language used that the call does extend to all the spirit-begotten ones, such is no evidence that those who are called respond to or accept that call. The known facts support the conclusion that those who go to make up the great multitude have never responded to the call, because they show no zeal or enthusiasm which does mark those who are diligently seeking the prize of the high calling.

[13] God would not arbitrarily put any one in the race for the prize, because if he did so such would be inconsistent with the call or invitation. Jesus gave utterance to the solemn statement: "Many [spirit-begotten ones] are called [receive the invitation], but few [respond to the call and qualify and] are chosen." (Matt. 20:16; 22:14) They could not be chosen if they did not respond to the call, and that raises the question as to whether or not those who will make up the great multitude were ever in the race for the prize of the high calling. If one is brought forth or begotten as the son of God and receives the call but does not accept or respond thereto, he could not be in line for membership in God's royal house.

TWO GOATS

[14] In this connection consideration may be given to the ceremony performed on the typical day of atonement. That ceremony foreshadowed something in connection with the selection of the members of God's royal house. (Heb. 10:1) Two goats were selected by the high priest, to be used for a sin-offering. "And [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering." It must be that both of these goats at the time of being taken represented the same class of persons, otherwise it would have been impossible for them to represent persons standing on an equal footing before the Lord. Instead of saying that those goats represented merely the justified, would it not be more fitting to say that both goats represented all the justified spirit-begotten ones, that is to say, all who are brought forth as the sons of God? "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat."—Lev. 16:7, 8.

[15] Both goats must have represented the same class of persons when the high priest presented them before the Lord, otherwise there would have been no occasion for the casting of lots. One of the goats was afterwards offered as a sin-offering. The casting of the lots by the priest determined which one should be so offered, and proves that God does not arbitrarily determine who shall be chosen as a member of his royal house. The casting of the lots indicated that the two goats at that moment represented the same class of persons or creatures having an equal standing before the Lord. The fact that one of the lots was for the Lord and the other lot for the scapegoat proves that from this point forward these brought-forth sons of God would be divided into two classes, but that the Lord would not himself arbitrarily determine who should be in either class. This seems to well represent that both classes receive the call but only one responds thereto.

[16] It is made clear that no one could possibly be of the royal house unless he be a true follower of Christ Jesus. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) The language of the above scripture makes it plain that those who accept the call and go on must suffer with Christ Jesus. Suffering with Christ Jesus is the condition precedent to reigning with him. (2 Tim. 2:12) It is such suffering with Christ that Paul declared he

delighted to have a part in. (Col. 1:24) Those who thus suffer are offered as a part of the sacrifice of Christ Jesus, and were therefore clearly foreshadowed by the Lord's goat. Those of the great multitude do not suffer with Christ, and hence could not reign with him. The casting of lots on the two goats therefore fittingly says in symbol, 'All of the spirit-begotten ones when brought forth as God's sons have an equal show to hear and to respond to the call, but there are many thus called who do not heed the call and put forth the effort to meet the requirements thereof.'

17 After the casting of lots, then the high priest proceeded to sacrifice the one designated as the Lord's goat. "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."—Lev. 16:9, 15.

18 The goat sacrificed was the one upon which the Lord's lot fell. But that lot might have fallen upon the other goat. Therefore the conclusion is irresistible that both goats at the time of being presented by the high priest before the Lord represented all the spirit-begotten ones, a part of whom are offered up by the Lord as a part of his sacrifice, and the greater number of which are forced through a condition of involuntary suffering. This conclusion is supported by the fact that, subsequent to the offering of the Lord's goat, the scapegoat was dealt with by sending it forth into the wilderness, picturing the class that is forced into the great tribulation and comes through it by reason of their faith in Christ and in God and obtain the Lord's approval, which approval is symbolized by their robes being made white. (Rev. 7:14) The only reasonable conclusion is that all who are brought forth are begotten as the sons of God and are called; that some heed and respond to that call and enter the race for the prize of the high calling, and a great number do not heed or respond to the call and are therefore never in line for membership in the royal house of God.

19 In further support of this conclusion consideration is given to the words of the apostle. Addressing his words to the begotten sons of God, Paul calls them brethren. He would not have called them brethren had they not been brought forth as God's sons. There must have been some of his brethren then who had not responded to the call. These had not shown the proper appreciation of the privilege set before them. Paul therefore says to them: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Those addressed had been begotten and were standing indifferent to the great prospect set before them. They had received some knowledge of the high calling, and therefore had received the invitation, and Paul was beseeching them to respond thereto and to meet the requirements by wholly and completely presenting themselves as a living sacrifice, and thereby to perform the reasonable service laid before them. Then he adds: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

20 With propriety it may be asked: How could a born and begotten new creature conform himself to this world? The answer is, by lending his aid, influence, support and service to the things of this world, such as politics, social reform, and like efforts to make the world a fit place in which to live. That is exactly what a great multitude of professed followers of Christ have been doing. They have manifested a zeal, but not according to knowledge of God's Word. The zeal of such has been for anything but the Lord's royal house. They have sought to bring about the kingdom contrary to the way in which the Lord says it must be done.

21 When one accepts the call to the kingdom of God and devotes himself thereto, he makes himself a target for the world and must suffer because he refuses to conform himself to this world. As a son of God he will then pursue a course of boldness for the Lord. That which a man really loves, he seeks; and now, his affections being set on things above, he does not seek to reform the world, but he seeks to do God's will. (Col. 3:2) Speaking to his disciples concerning the kingdom Jesus said: "For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning." (Luke 12:34, 35) Thus he shows that one who loves the Lord's kingdom has his heart set upon it and makes himself a servant thereof.

22 As further proof that the call is to the spirit-begotten ones, consideration is given to the words of the prophet of God: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." (Ps. 45:10) Jehovah is the Father, and those who are begotten by him or brought forth by him are designated as daughters of the Lord. Jesus referred to such as 'daughters of Zion which is the mother of us all' (John 12:15; Gal. 4:26); evidently called daughters because these are the ones from which is to be taken the Bride of Christ. Manifestly the words of the prophet are addressed to the spirit-begotten ones when he says: "Hearken, O daughter." This would well represent the call or invitation. Then the prophet adds: "Consider, and incline thine ear." These words seem to be equivalent to saying: The call is now set before you. Count the cost and determine what you are going to do. "Incline thine ear" seems to mean: Now you are asked to have "the hearing of faith" by the spirit

and grace of God. (Gal. 3:5) If such have the hearing of faith they will respond to the call or invitation. The further admonition of the prophet to such is: 'If you do respond to this call, you must forget or put behind you the things of this world and devote yourself to God and his King.' Then those who do respond to the call and are chosen and continue faithful are shown to be the ones whom the King desires: "So shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Ps. 45:11.

23 In his second epistle Peter makes a plain distinction between two classes that are made up by those who are brought forth as the sons of God. He addresses his words "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ". Without a question of doubt these words are addressed to those who have responded to the call. Not all who are begotten have "like precious faith" with the apostle. Some have much less faith. Then the apostle adds that him and others of like precious faith God has called to glory and virtue, and that God by his grace and power has provided for such all things that pertain unto life and godliness. Of necessity these words of the apostle limit the class described to those who will be of the royal family. These greatest of all blessings, says the apostle, are promised by Jehovah, and by reason thereof the ones to whom the promises are made "may become partakers of the divine nature", which must mean that they would be like Jesus Christ and reign with him. Then the apostle lays down the conditions that must be met by those who will ultimately receive these greatest of all blessings. (2 Pet. 1:1-8) Undoubtedly those mentioned by the apostle, and whom he admonishes to meet these conditions, are the ones that have been 'called to glory' and have accepted and responded to the call.

24 After telling them that they must add to their faith virtue, knowledge, self-control, patience, godliness, brotherly kindness and love, then he says to them: "If ye do these things, ye shall never fall," but you shall receive an abundant entrance into the kingdom. (2 Pet. 1:10) Clearly this is the class that constitutes the royal house. In the context the apostle describes another class when he says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—2 Pet. 1:9.

25 The ones mentioned in the last-quoted scripture undoubtedly are spirit-begotten ones, but the apostle is not addressing them. He is telling the other class what is the difficulty with the less favored ones. His language does not indicate that the ones described as blind ever at any time accepted and responded to the call. He does make it plain that they were once "purged from [their] old sins". They were thus purged when they were justified and brought forth as the sons of God; and since he mentions the other class' responding to the call, it is manifest that the latter class does not respond to the call. Although brought forth as God's sons they are blind, barren, and unfruitful, and of this class is made up the great multitude. They being blind to the truth, the prophet describes them as those that "sit in darkness and in the shadow of death, [and] being bound in affliction and iron", because they disregarded the counsel of the Most High and did not respond to the call and qualify. Then in their distress they cry unto the Lord and he saves them. (Ps. 107:9-14) These are they that are the prisoners who are "appointed to die". (Ps. 79:8-13) Having been brought forth as the sons of God they might have responded to the call and been permitted to die in the manner pictured by the sacrifice of the Lord's goat, but their lot has been otherwise because they did not respond to the invitation and must be forced into death and through the great tribulation.

26 All the scriptures bearing upon the point strongly tend to prove that those who will compose the great multitude have never responded to the call, but have contented themselves by taking a course of least resistance or by confidently resting in the hope that God would give them some heavenly salvation and that their chief business on earth is to prepare themselves for that salvation. They have never had the zeal for the kingdom and have made no effort to glorify the name of Jehovah, and there is no evidence that they have been in the race for the prize of the high calling to the royal house of God.

27 Briefly summed up, the conclusion is stated thus: That Jesus was brought forth and identified as God's beloved Son at the time of his baptism; that thereafter and while in the wilderness he received the invitation or call to headship of the royal house, accepted it, and was put to the test; that no one is called to membership in the royal house or high calling except spirit-begotten creatures; that the call is set before all who are brought forth as God's sons; that a few respond to the call and are chosen, and that many never do respond to the call. According to the *Revised Version* it is written: "Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18, *R.V.*) Add to this the words of Paul that God has but one vocation to which he has called his sons, and these "are called in one hope". (Eph. 4:1-4) Add to this the words of Peter: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3); and the further fact that Peter states that there are those that are blind and cannot see afar off, and it is manifest that there are some who respond to the call and many who do not, and these scriptures are exactly in accord with the words of Jesus that "many are called, but few are chosen".

(Matt. 22:14) The words of Jesus furthermore make it clear that those who will be of the royal house not only are called, but are chosen and prove faithful. Now let consideration be given to how those who respond to the call are chosen and what is proof that such have been chosen.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What steps have already been taken for the removal of Satan's dominion and the establishment of the new world? Why has Jehovah at this time given his people a clearer vision of the things pertaining to his royal house?

¶ 2. What is the meaning of the word "call", as here used? From whom does the call come, and why?

¶ 3. Jehovah's royal house is composed of what class of creatures? Explain whether Jesus received the call when at Jordan. What did take place there?

¶ 4, 5. Relate what followed the event at Jordan, and locate therein Jesus' call and anointing.

¶ 6. When, then, was the call set before Jesus? When did he perceive that his course would lie by way of the cross? What is indicated therein as to when the call is given to all who are invited into the kingdom?

¶ 7-9. To what is the call an invitation? Show to what class of creatures this call would be given. What is necessary as to information, that the call may be discerned and accepted?

¶ 10. Account for a reigning class as distinguished from a class that will serve before the throne.

¶ 11. Identify the 'prisoner' class. Explain whether these have been called and chosen.

¶ 12. Explain the call mentioned in Ephesians 4:4, and whether there is another call or vocation than this. What is it to "walk worthy of the vocation wherewith ye are called"? Have all the spirit-begotten ones received the heavenly call?

¶ 13. What did Jesus mean when he said that "many are called, but few are chosen"?

¶ 14, 15. Describe the selection of the goat for the sin-offering on the typical day of atonement, and explain what was pictured in each part of that procedure.

¶ 16. What took place after the casting of the lots, and what was pictured therein?

¶ 17, 18. Both goats were equally acceptable for sacrifice when presented before the Lord. One became the Lord's goat, and was sacrificed; the other, the scapegoat, and was sent into the wilderness. Point out clearly what takes place in fulfilment of what was there pictured.

¶ 19. In his words recorded in Romans 12:1, Paul was addressing what class of persons? What did he mean?

¶ 20-22. Apply Paul's words, "Be not conformed to this world." Why should "brethren" need such counsel? Point out how these words are related to those recorded in Luke 12:34, 35. Show the harmony therewith of Psalm 45:10, 11.

¶ 23, 24. Why does the Apostle Peter address his words as "to them that have obtained like precious faith with us"? What does he here mention as necessary for one to do in order to make one's calling and election sure?

¶ 25. What does he say of those who lack these things? The Scriptures indicate what as to the portion of this latter class? Who are those referred to as "prisoners" and "appointed to die"?

¶ 26. What has been the attitude of those who will compose the great multitude?

¶ 27. Summarize briefly as follows:

(a) What took place when Jesus was at Jordan? In the wilderness?

(b) Who are called to membership in Jehovah's royal house?

(c) Who are chosen and anointed?

(d) Who are called and not chosen? What is their portion?

(e) Who will have Jehovah's final approval and be "partakers of the divine nature" as members of the royal house of God?

WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

[Forty-minute radio lecture]

THE text selected for study at this time is a part of a story found in the tenth chapter of Mark's gospel, verses 17 to 31, and because those verses contain one answer to the question which the young man asked, a question of vital interest to all, the whole passage is here quoted:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

"And Jesus said unto him, Why callest thou me good? there is none good, but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

"And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Certain principles are here set before us:

Obedience to God's commands to the best of one's ability.

Giving earthly possessions a secondary place in the heart.

Generosity toward one's fellow men.

Following Jesus, the Lamb of God.

It may be set down as certain that none will ever have everlasting life who do not, sooner or later, recognize and adhere to these principles. Surely there is no reason why one should place the interests of self above the interests of his fellow men; and there is no reason why one should refuse to follow the one whom God has appointed to be the Savior of the world, and the guide in the way of everlasting life.

Another inquiry was made of Jesus as to how the boon of eternal life might be obtained. The account is in the tenth chapter of Luke, beginning with the twenty-fifth verse. It reads:

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

In this account the same principles are set forth as in the other. They may be summarized as:

Giving God the first place in the heart.

Showing love and mercy toward all men.

Jesus tells us that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life". (John 3:14, 15) Here we have a restatement of the principle that the way to eternal life is through acceptance of God's provision, Jesus. One must believe on him in order to gain eternal life, and a belief which does not result in the following of one's guide and Savior is no belief at all.

In John 4:36 Jesus tells us that "he that reapeth receiveth wages, and gathereth fruit unto life eternal". This is another way of saying that the Savior of men has work for his followers to do and the doing of that work by them tends toward their gaining eternal life.

In John 6:54 Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." This is merely another way of saying that Jesus was about to take father Adam's place in death, or, in other words, to become man's ransom price, and whoever would obtain eternal life must accept this fact.

Again, in John 10:27, 28 Jesus tells us: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." This is a restatement of the fact that the following of Jesus is indispensable to the gaining of everlasting life. This gift is of the Father and by the Son, and it is to be had in no other way than God's way.

In John 12:25 Jesus said: "He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal."

This tells us once again that the way to life eternal is an unselfish way, a way of the setting aside of the interests of self in the doing of God's will and the blessing of one's fellows.

We have also the statement of the Apostle John: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15) This is a restatement, in emphatic language, that this matter of eternal life hinges upon one's love for his fellow men. Surely no one who loves his fellow man would wish to rob him of his life.

The last text that we have which sets forth the conditions upon which eternal life may be had is found in the prayer recorded in John 17:1-3. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In this text we are told that the gift of God, which is eternal life, will be bestowed upon man by Jesus, and that it comprises or includes as two of its essentials a knowledge of the only true God and of Jesus Christ, his Son. We thus have set before us in the Scriptures ten conditions which must be complied with if one would gain eternal life. These conditions are:

1. A knowledge of the only true God.
2. Giving God the first place in the heart.
3. Obedience to God's commands, to the best of one's ability.
4. A knowledge of Jesus Christ, God's Son.
5. Accepting Jesus as the bread from heaven, the Redeemer and Savior of the race.
6. Hearing, listening to, the voice of the true Shepherd.
7. Obeying Jesus' voice, becoming his followers, his sheep.
8. Doing the work that Jesus gives us to do.
9. Giving earthly possessions a secondary place in the heart.
10. Showing love and mercy toward all men.

No one has any right to set aside any of these conditions. They are all precedent to salvation. We cannot say that some of them may be minimized and others must be magnified. They are all important. One might comply with nine of these conditions, but if he neglected the tenth eternal life would not be within his grasp until the deficit were made up. The reason

is that each of the conditions is a Scriptural condition, and God, the great Giver of eternal life, has and exercises the right to name the terms upon which the gift will be bestowed.

Every Scripture in the Bible is in harmony with the conditions here named, and hundreds of other texts supporting these findings will recur at once to every person familiar with the Word of our God. Take for example the fifth condition, "Accepting Jesus as the bread from heaven, the Redeemer and Savior of the race." We have Jesus' own words for it that "No man cometh unto the Father, but by me". And again, "I am the way, the truth and the life." And again, there is the apostle's statement at Pentecost, that 'there is none other name under heaven given among men, whereby we must be saved but the name of Jesus only: neither is there salvation in any other'. These should suffice on this point, and should show how empty are the hopes of those who trust for salvation outside of him whom God has appointed to be the Savior of the world.

But our chief concern now is not with the fifth condition, nor with the sixth, seventh, eighth, ninth or tenth in this list. Nor is it yet with the second, third or fourth condition. There would not be time to discuss all of these. It is with the first condition, the primary, underlying, all-important basis upon which all the rest of them are built. Namely, to have the boon of eternal life one must have a knowledge of the only true God.

Today this means that it is first of all necessary to know what God is not, because there has been so much misrepresentation of him. How could one give God the first place in his heart unless he believes that God is in every sense of the word worthy of that place? How could one do his best to render obedience to God's commands if, in his heart, he doubted either the love, the wisdom, the justice or the power of the One he sought to obey?

It might seem as if it were a waste of time to declare that God is not unloving; yet it is very necessary to do this. God has been pictured as brimming over with evil intents and purposes toward all the unfortunates who do not measure up to the high standards which his Word has set. These insinuations are from the Devil, whose chiefest pleasure lies in trying to turn the minds of men away from God.

It might seem the height of presumption to declare that God is not unwise, when we have about us millions of things which reveal a wisdom as much higher than man's wisdom as the heavens are higher than the earth; yet it would be impossible to think of anything more unwise than to allow the creation of men to continue if in the majority of cases the few short years of happiness of the present life are to be followed by endless years of inconceivable wretchedness, stretching throughout all eternity and outside of all hope into the illimitable future.

How strange that it should be necessary to declare that God is not unjust, when all that we know of justice, the doing to others as we would that they should do to us, was learned of him; yet there are millions who try to believe and are encouraged to try to believe that for something that was done by one man that lived two hundred generations ago billions of his posterity that are yet to be born will cry out in anguish, and choke and strangle in the flames of burning sulphur throughout unending days.

It seems folly to point out that God is not handicapped by lack of power. How pathetic it would all be if God had meant all right when he started the universe, but that it had gotten away from him and he could no longer handle what he had brought into existence. Yet there are those, millions of them too, who declare that God is doing all he can to correct matters and get them straightened out, but that things are just in such shape, on account of human blemishes and other little difficulties in the way, that the best he can do is practically nothing, as far as the general aspects of the problem are concerned.

We now come to the point toward which these remarks trend, and that is to say that the false doctrine of eternal torture prevents a knowledge of the true God, and to that extent, and for many other and excellent reasons, is a direct bar and hindrance to the securing of eternal life.

The strongest believer in the doctrine of eternal torture is wholly unable to defend his belief when brought face to face with any Bible student who has familiarized himself with the meanings of the words *sheol, hades, gehenna* and *tartaroo,* and the ways in which these words are used in the Holy Scriptures, and these are the only words translated "hell".

This subject has been discussed in public debates between educated men and before great audiences in Pittsburgh, Cincinnati and Los Angeles, with the conviction on the part of those who heard them that the advocates of the doctrine of eternal torture had not a thing in the Bible in support of their position when the texts they brought up were explained.

The subject was discussed for two years over the Watch Tower station WBBR, the key station of the WATCHTOWER network. Not a text was overlooked. Every text was explained in its own setting. Not only were all the "hell" texts explained, but all the others which include the words "fire", "wrath," etc., with the result that not a line was found from the first of Genesis to Revelation that would justify anybody in holding to this doctrine, and much less in teaching it.

We have before us Smith's *Dictionary of the Bible.* This book may be had in any good book store. No doubt thousands of our hearers have it in their possession. The work is the joint product of seventy men. Forty-eight of these are "reverends" who occupy positions of prominence in the educational world, four are "right reverends", or bishops, one is a

"most reverend" archbishop and one is the "very reverend" dean of Canterbury. Three are archdeacons. The rest are college professors, statesmen, editors and authors. Would you not say that this galaxy of talent ought to know what the Bible teaches on the subject of eternal torture, provided they could be persuaded to set aside their professional interest and bias? Well, in their great and justly valued work they have almost done it. The common man peering beneath the carefully arranged lid may glean the following from it.

Under the subject "Hell" they have the following to say: "This is the word generally used by our translators to render the Hebrew *sheol*. It would perhaps have been better to retain the Hebrew word, or else render it always by 'the grave' or 'the pit'."

What could be wanted plainer than that? Here these great men admit that this word, which occurs 65 times in the Old Testament, and which is the only word for more than four thousand years of human history that is translated by the word "hell", really and properly means "the grave".

Let us see if we can check up on this a little, and see if in our own homes we have the evidence that they are right, even without using their valuable work. We will assume that each hearer of this discourse has a Bible. Let us also assume that each one has paper and a pencil. Now get ready to jot down some texts and we will look them up together.

The first of these texts is Psalm 49:15. Turn to it in your Bibles. It says, "But God will redeem my soul from the power of the grave; for he shall receive me." Opposite the words "the grave" appears a little letter or figure, referring to the margin, and in the margin it says, "or, hell." This tells us that those who made the marginal comments knew that in the orignal Bible, which was written in Hebrew, this word *sheol* is used, which the seventy scholars back of Smith's Bible Dictionary admit is usually translated "grave".

The second of the texts is in Psalm 55:15 and reads: "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them." Again we notice opposite the word "hell" a little figure or letter. Again it refers us to the margin, and in the margin we find the words, "or, the grave."

The third one of the texts is in Psalm 86:13. It says: "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell." We tremble a little until we notice again a little figure or letter opposite the word "hell", and once more we are reassured when we turn to the margin and find that the compilers of the marginal notes have said, "or, grave."

A fourth text we find in Isaiah 14:9. It reads: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Once again we find the little figure or letter, and once again we read, "or, the grave."

There is a fifth one in the Old Testament. It is in the familiar story of Jonah, second chapter, second verse, and reads: "I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice." Opposite the word "hell" is the same comforting little figure or letter, and in the margin yet once again the words, "or, the grave."

We feel so gratified at getting these truths out of our own Bibles, the Bibles we have always had in our own homes, that we extend this study into the New Testament and refer to 1 Corinthians 15:55, which reads: "O death, where is thy sting? O grave, where is thy victory?" Opposite the word "grave" again is the little sign which points us to the margin, and in the margin the words, "or, hell."

As a last text we turn to the mysterious book of Revelation, chapter twenty, verse thirteen. It reads: "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works." And in our last text we find again the interesting and comforting little letter or figure, and in the margin the words, "the grave."

We have now examined seven texts, five of them in the Old Testament and two of them in the New Testament. In four places in the Old Testament where our Bibles, already in our own homes, have the word "hell" in the text, we have the marginal readings showing that the word may be properly translated "the grave", and in one place in the Old Testament in which the word "grave" occurs in the text the margin tells us that, if we feel inclined that way, we may translate it by the word "hell". But we think humanity has had too much hell already, and so we let it alone. The grave is all that the word means. We have the word of fifty-seven "doctors of divinity", "reverends," "right reverends," "most reverends," "very reverends" and archdeacons on the subject, and that ought to be enough.

Coming to the New Testament the situation is equally interesting. Here we have one instance where the word "hell" is used and in the margin it tells us we may use instead the words "the grave", if we are so minded (and we are free to admit that we are so minded); and then we have another place where the word "grave" occurs and we are told that if we wish we may translate it by the word "hell", but again we express our preference to let it alone and let it tell the truth to all men, namely, that in the Bible, hell and the grave are one and the same thing and never would have meant anything different to anybody if the theologians with axes to grind had kept out of the matter.

Many people have read that "The wicked shall be turned into hell, and all the nations that forget God", but they do not know that they will be returned there, nor that the passage (Ps. 9:17), correctly translated, reads: "The wicked shall be returned into hell, all the nations that forget God"; showing that there are nations which go into the Bible hell, the tomb, once, come out of it, learn of God, forget him, and are returned there.

Many people have read, in Jude 11, that Korah went to hell, but not so many of them know that he was accompanied thither by his house, with all his household goods, and two other establishments similarly equipped.—Num. 16:32, 33.

Many have suspected that the Sodomites went to hell, but have overlooked the fact that they were accompanied by the city in which they lived and that there are other cities there.—Matt. 11:23.

No doubt many think that the bulk of the heathen warriors of long ago went to hell, but they have never noticed that they took with them their weapons of war, or that their swords are there now, under their heads, with what is left of their bones.—Ezek. 32:27.

Hundreds would agree without hesitation that the wealthy go to hell, but they have not had their attention called to the fact that in the Bible hell are sheep, gray hairs, worms, dust, trees and water.—Ps. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16.

No doubt the great majority would agree that bad men go to hell, but how many know that Jacob and Hezekiah fully expected to go there, and that faithful Job prayed to go there?—Gen. 37:35; Job 14:13.

Everybody would like to keep out of hell, but David said there is not a man that liveth that shall deliver his soul from its power, and Solomon says thou goest there, whosoever thou art.—Ps. 89:48; Eccl. 9:10.

The usual thought is that those who go to hell go there to stay for ever, and the people in general have not been taught differently; but Samuel said, 'The Lord killeth, and maketh alive: he bringeth down to hell, and bringeth up out of hell'; and David said that God has the same power to aid those in hell that he has to bless those in heaven.—1 Sam. 2:6; Ps. 139:8.

Few seem to know that hell is not a permanent state. They think that those who go in never come out. Yet there are at least two persons in history who have been in hell and have come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2); and the other is Christ, whose soul went to hell, but "his soul was not left in hell", for God raised him up out of it.—Acts 2:31.

And when Christ came out of hell he brought with him "the keys of hell", and now has the power and right to set all its captives free.—Rev. 1:18.

The prophet speaks of the coming destruction of hell, and John the apostle says that it is to be made to 'deliver up the dead' which are in it, and it itself is to be destroyed.—Hos. 13:14; Rev. 20:13.

What shall we say now about those whose duty it is to teach the people the truth on these subjects and clear the name of our God from the aspersions which have been permitted to rest against it?

If a knowledge of God is one of the conditions attaching to the award of eternal life, these, if they have that knowledge themselves, have hidden it from others, and are thus directly responsible for their failure to lay hold upon the greatest of all gifts.

But if they have prevented others from getting eternal life it may be set down as certain that they missed the gift themselves, provided they have had due knowledge of what they were doing. And can we excuse any teacher today for a failure to know what he could so easily know if willing to divest himself of his prejudices and to look into this matter?

The teachers having proven themselves untrustworthy, and the subject being one of vital concern to every human being, it is the duty of us all to look into these matters for ourselves; and the means to do so are readily available, and inexpensive from a monetary standpoint.

If we have the right mental slant on this subject, the very worst crime any person can commit against his fellow man is to give him the impression, the false impression, that our God, our great all-wise, all-loving, all-just and all-powerful Creator, Sustainer and Blesser is cruel, vindictive and malicious. This is the Devil's work, not God's work, and it is a pious thing, a righteous thing, to withdraw all support from any institution that teaches or consents to such teaching.

It is the plain duty of every clergyman to tell the people the truth about the Bible hell as we have told it in this lecture. Not one of the statements which we have made can be denied or can be gainsaid by any person who has a real knowledge of the Bible.

The texts which are used to fortify and uphold the doctrines of eternal torture are parables or pictorial statements which, when examined in the light of their context, mean not at all what they are supposed to mean, but often, and usually, mean the exact opposite.

But because they do not know the meanings of the words *sheol, hades, gehenna* and *tartaroo* many persons who have not had the advantages of a liberal education, and have not been properly helped by those whose duty it is to instruct them, honestly believe that the Bible is authority for what we denounce as the greatest swindle and the greatest crime of all history.

This doctrine of eternal torture is the work of the Devil himself, and those who teach it (and that includes all of them, no matter what the sect) are doing the Devil's work, and making it hard for honest persons to find out anything at all about the real God of the Bible.

Many honest persons who are not church members frankly say, 'If God is that kind of being, the kind that would torture helpless humanity throughout all eternity for something one man did six thousand years ago, then I do not wish to know anything about him.'

Others, supposing the doctrine to be a Bible doctrine, and therefore not knowing the facts, retain their membership in and their support of institutions which would never see another cent of their money nor ever see them again in their audiences if they but knew the truth. It is our object by this lecture to help these prisoners, honest prisoners of an evil system, to get their liberty in Christ and to exercise their own thinking faculties, long restricted with the unscriptural thought that the Scriptures recognize clergy and laity.

There is no such recognition in God's Word. All are on a common level. It is the duty of all men who would gain eternal life to do ten things to show their sincerity and their faithfulness, and we repeat these ten things because they are of utmost importance to all:

1. He must get a knowledge of the only true God.
2. He must give God the first place in his heart.
3. He must obey God's commands, to the best of his ability.
4. He must get a knowledge of Jesus Christ, God's Son.
5. He must accept Jesus as the bread from heaven, the Redeemer and Savior of us all.
6. He must hear and listen to the voice of the good shepherd.
7. He must obey Jesus' voice, become his follower, one of his sheep.
8. He must do the work that Jesus gives him to do.
9. He must give earthly possessions a secondary place in his heart.
10. He must show love and mercy toward all men.

If he does these things, be he teacher or not, he is on the road to eternal life. If he does not do them he is not on that road, but must get on it some time, and better now than later. And the first, and we think the most important step of all, is to get a knowledge of the true God.

Let us all oust the false god, the Devil, from his place of power and influence in the affairs of our lives. Why pay any further attention to those who do not know the true God, but are willing, for a price, to shut their eyes to the advancing light of truth, and to allow their fellow men to stumble on in the ways of darkness and death. Let us have the light, and then let us be neither afraid nor ashamed to walk in it. So doing, we shall ultimately have the gift of God, the gift of gifts, eternal life.

IMMORTALITY VS. EVERLASTING LIFE ON EARTH

[Fifteen-minute radio lecture]

IN SCANNING the sacred Scriptures for truth on the subject of immortality, we are startled to find that not one of the Old Testament writers taught the immortality of the human soul; not once in the Old Testament does the word "immortality", or "immortal", occur. Nor do the four gospels of Matthew, Mark, Luke and John report the Lord Jesus as having once mentioned the word "immortality", and yet the great clergymen from St. Augustine's day down to our day solemnly aver that the inherent immortality of the human soul is the very foundation of Christ's teaching. But we continue our search, only to find that in the entire Bible the Apostle Paul is the only writer that uses the words "immortality" and "immortal". Still, in all the fourteen books that Paul wrote, he used "immortality" only five times, and "immortal" only once; but, really, as the revised versions show, the Greek word for "immortality" occurs simply three times. Think of that! And yet the heathen had been teaching the immortality of the human soul ever since the death of Nimrod, which was several hundred years before Moses was inspired to write the first five books of the Bible.

But the Bible speaks much about eternal life and everlasting life! Are not these expressions identical with immortality? No; excepting in the case of Jesus and his disciples. To illustrate: Adam and Eve, by continued obedience to God, could have enjoyed everlasting or eternal life on earth. Also, through God's unspeakable gift of his only-begotten Son the way will be opened up during Christ's kingdom for the human race to escape death and the grave and to gain unending life on this earth; yet this will not make them immortal and incorruptible. It will always be true of human beings, as stated in Ezekiel 18:4, 20: "The soul that sinneth, it [the soul] shall die." It was because the perfect Adam was not immortal that God warned him not to eat the prohibited fruit, saying: "For in the day that thou eatest thereof thou shalt surely die."—Gen. 2:17.

The basic scripture around which all teaching of immortality must revolve is 1 Timothy 6:15, 16, which reads: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This scripture utterly contradicts the theory of those professed Christian teachers who say that human be-

ings have immortal souls or that at man's creation God communicated to him some mysterious divine spark that could not die because it was a part of the immortal God. The scripture just quoted shows that not even angels, cherubim, or seraphim of heaven are immortal. Hence it was that God's only-begotten Son could come down from heaven and die, to fulfil the prophecy of Isaiah 53:12, "He hath poured out his soul unto death." This would not have been possible if God had originally created his Son immortal.

The Bible further teaches that God's disloyal son, Lucifer, who became Satan, the Devil, will be put out of existence. Were the Devil immortal, the scripture could not come true which says that Jesus died "that through death he might destroy him that had the power of death, that is, the devil". (Heb. 2:14) Also, Ezekiel 28:15-19, which says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . I will destroy thee. . . . And never shalt thou be any more."

Are we then to understand from the Scriptures that God is the only One who will ever have immortality? No; God's Word itself shows that he has arranged to share this quality of immortality with a limited number of beings, namely, his Son Christ Jesus and the "little flock" of Jesus' followers who are "faithful unto death". Immortality is offered to them as a prize for unswerving faithfulness to God in the midst of "this present evil world".

Jesus was the first creature in the universe to win this prize. To do so it was required of him to leave his heavenly glory, be born as a man, prove his devotion and obedience to God at cost of shame, persecution, reproach and suffering, and finally die, not for sin of his own, but as a sacrifice. That immortality would be his reward, Jesus knew when he was here in the flesh, for he said: "As the Father hath life in himself; so hath he given to the Son to have life in himself," that is, immortality. (John 5:26) However, he did not receive the prize until he had proven faithful unto the death of the cross and was three days later raised from the dead. He died as a mortal human soul, but at his resurrection to life as a spirit being the statement recorded in 1 Corinthians 15:53 applied to him: "This mortal must put on immortality." Hence in the revelation given to John many years after Jesus' resurrection, Jesus said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Rev. 1:18) Being now immortal, Jesus can never again taste death for sinners, for Romans 6:9, 10 states: "Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

Since Jesus' resurrection God has issued a call through the gospel, inviting those whom he begets by his spirit as his sons into the covenant for the kingdom. To those who accept the invitation, and are chosen and anointed, Jesus says: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10, *A. R. V.*) This "crown of life" is the prize of the very pinnacle of life, or immortality. Philippians 3:14 calls it "the prize of the high calling of God in Christ Jesus". It is the life to which the 'strait gate' and the 'narrow way' lead. (Matt. 7:13, 14) Now, if any and all human beings already had inherent immortality, then there would be no sense or consistency in seeking for immortality as a reward, for both the wicked and the righteous, sinners and the upright, devils and angels, would already be immortal. However, Psalm 145:20 states: "The Lord preserveth [only] all them that love him: but all the wicked will he destroy." Romans 2:5-7 says: "God . . . will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." "Immortality" should here be translated "incorruptibility", but immortality and incorruptibility go together, as 1 Corinthians 15:53 shows. It is Jesus' faithful followers who shall be "partakers of the divine nature" (2 Pet. 1:4) as joint-heirs with Christ; it is they who "seek for glory and honour and immortality".

God's grace and the ransom sacrifice of Jesus Christ have made it possible for Christians to strive for such an all-excelling prize as immortality and incorruptibility in heaven. This same ransom sacrifice of Christ, by the grace of God, makes it possible for dying and dead mankind (that is, the heathen and all who do not gain or strive after the Christian's immortal prize) to receive everlasting life on earth. Hence 2 Timothy 1:9, 10 reads: "[God] hath saved us, and called us . . . according to his own purpose and grace, which . . . is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [incorruptibility] to light through the gospel."

This proves that all teachings among the heathen before Christ about immortality were unfounded, and were inspired in pagan philosophers by the Devil. The preaching of Christ Jesus first brought to light the privilege of any human creature to seek immortality. This is called that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". (Heb. 2:3) At the same time Jesus brought to light life, that is, restoration of fallen mankind to perfect human life on earth. Therefore death must at last be "abolished" from earth; the dead must be raised from the graves, because it is written: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

At the time that Paul wrote his epistle to Timothy, God the heavenly Father and Jesus Christ, "the King of kings, and Lord of lords," were the only ones in all the universe having immortality. Those disciples

of whom Paul said "some are fallen asleep" in death had not yet been resurrected. Jesus had not yet returned to set up his kingdom over earth, at which time "the dead in Christ [that is, dead Christians] shall rise first". (1 Thess. 4:16) It will be then, at their resurrection to heavenly life as spirit beings, that the faithful shall "know [Christ], and the power of his resurrection". (Phil. 3:10) For it is written: "If we [Christians] have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," namely, a resurrection to the divine nature and immortality. Then, "when he shall appear, [they] shall be like him, for [they] shall see him [not as a human being any longer, but] as he is [now]." (1 John 3:2) It will be then, at the resurrection of the overcomers, which is "the first resurrection", that the scripture 1 Corinthians 15: 53, 54 will apply to Christians: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Of such it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." (Rev. 20:6) Why not? Because they are then incorruptible and immortal.

The human race in general, however, being all of them non-Christians, shall never put on immortality and incorruption. Nevertheless, if during Christ's thousand-year reign they believe on him, that is, accept the merit and benefits of his ransom sacrifice for their sins, and are obedient to God's law as expressed through Christ's kingdom over man, then God will make everlasting provision for their happiness on earth; and they may enjoy everlasting sustenance from him, and thus everlasting human life on this earth, then made a paradise. And then, as Revelation 21:4 says, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" from the earth.

LETTERS FROM AFIELD

CLEAREST, SHARPEST, STRONGEST

MY DEAR BROTHER RUTHERFORD:

Prophecy just read. Great! So beautiful! So remarkable! So inspiring and thrilling! I hasten to tell you of my joys and gratitude, that we may together praise the name of Jehovah, from whom *all* blessings flow.

It's a wonderful message revealing, *as never before*, the two great "signs" or "wonders in the heavens", and enabling me to appreciate more Jehovah's purpose to make a name for himself by using Zion, his organization, first, to expose, witness against, and then, finally, to destroy the "great red dragon" and all his forces invisible and visible. Praise ye the Lord!

I am so glad and thankful that God has called us into his marvelous light for the purpose of bearing witness to these facts. And surely in *Prophecy* the Lord has *placed in our hands* the *clearest, sharpest,* and *strongest* testimony ever written against the Devil and his crowd; in this respect excelling all the other volumes. No wonder the Devil is angry; and no wonder Zion is glad! What a privilege is ours to carry this message to the people!

Right here I would like to mention a few facts so *forcibly* brought to my attention this week by many business men in various lines, while I was trying to bear witness to God's kingdom and the coming storm. It is remarkable to note how the 'Euphrates is drying up'. Ever since that "great voice" went throughout the land, from Toronto by radio, crying, "Organized Christianity is of the Devil; forsake her," there has been a marked turning away of the people in this section from that part of the Devil's organization. Many of these very business men were once strong supporters and active workers in their denominations. But no more. Some of these are preachers' sons. They are done with it. Some used very strong language that wouldn't look so good in a letter, in cursing and condemning the clergy as "pious frauds, liars, and hypocrites". No doubt these conditions are further reasons why these "sons of the Devil" hate God's witnesses and seek their destruction.

These same business men are crying out aloud because of the distressing conditions of business and the genuine "tightness" of money. They see no silver lining in these dark clouds of distress and perplexity. Some of the bigger concerns said to me, "If something doesn't soon turn up, we are headed for the rocks." Some were moved to tears. What a privilege to bear witness to these concerning God's purpose and the meaning of world events!

They also place no confidence in the president's series of conferences of Big Business that he is calling for the purpose of stabilizing business conditions. It appears as though they were casting their millions into the avenues of commerce and trade to save themselves. But we know it will not.

Surely, then, our opportunities are many and great to publish amongst the people, '"Babylon is fallen!" God's kingdom is here.'

Again, I am glad the Lord our God has provided so sharp a weapon, *Prophecy*, with which to go forth singing the praises of our God "until the cities be wasted without inhabitant". "O sing unto the Lord . . . ; for he hath done marvellous things!"

The little band of workers here in Easton are enjoying many privileges, especially on the *best* day of the week, Sunday. We await the command to put the *last* and *best* book out in the hands of the people.

God bless you, dear Brother Rutherford, for your work and labor of love in our midst. It is much appreciated.

Lovingly your colaborer,
HIRAM P. KLEINHANS, *Pennsylvania.*

A GOD-GIVEN GIFT

MY DEAR BROTHER RUTHERFORD:

My package with the two copies of *Prophecy* was a treasure to me. I have had a fine time with this latest God-given gift to the church. It is surely a fine complement to the others: it rounds off the truths set out in the former volumes. The church has never before had anything like this. I am certain it will be a great help to all who are called into this warfare, for it shows most definitely of all how our great Jehovah is working all things after the counsel of his will, expressed so long ago. Although one knows much of the way of the Lord yet there is no other word than *wonderful* which fits these expoundings of his purpose. I rejoice with you in this grace and blessing of the Lord in that it is by your hand and mouth he gives these special favors of light and guidance to his people. The ability to state a case and state it in great yet simple words is a talent used to the Lord's praise. I pray that you may continue to be much used of JEHOVAH and his great Son our Lord.

I wish you the Lord's rich blessings for the New Year, and with very much love,

I am your brother and your servant in him,
J. HEMERY, *London.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Harleston, La.	Feb.	4, 5	Topeka, Kans.	Feb.	22-25
Shreveport, La.	"	15-17	Kansas City, Mo.	Feb. 27-Mar.	1
Tulsa, Okla.	"	18-20	Des Moines, Iowa	Mar.	2-4

T. E. BARKER

N. Brunswick, N. J.	Jan. 31, Feb.	1	Petersburg, Va.	Feb.	16, 17
Trenton, N. J.	Feb.	2, 3	Hopewell, Va.	"	18, 19
Philadelphia, Pa.	"	4, 5	Richmond, Va.	"	21, 22
Wilmington, Del.	"	7, 8	Keysville, Va.	"	23, 24
Painter, Va.	"	9, 10	Danville, Va.	"	25, 26
Newport News, Va.	"	11, 12	Lynchburg, Va.	Feb. 28, Mar.	1
Norfolk, Va.	"	14, 15	Roanoke, Va.	Mar.	2, 3

CLAUDE BROWN

Atlanta, Ga.	Feb.	1-3	Asheville, N. C.	Feb.	15-17
Monticello, Ga.	"	4, 5	Salisbury, N. C.	"	19-22
Jacksonville, Fla.	"	7-10	Roanoke, Va.	"	23-26
Cope, S. C.	"	12, 13	Lynchburg, Va.	Feb. 28-Mar.	3

C. W. CUTFORTH

Woodstock, Ont.	Feb.	1, 2	Toronto, Ont.	Feb.	15, 16
Galt, Ont.	"	3, 4	Beamsville, Ont.	"	17, 18
Preston, Ont.	"	5, 6	St. Catharines, Ont.	"	20, 21
Orillia, Ont.	"	8, 9	Niagara Falls, Ont.	"	22, 23
Midland, Ont.	"	10, 11	Welland, Ont.	"	24, 25
Barrie, Ont.	"	13, 14	Dunnville, Ont.	"	27, 28

G. H. DRAPER

Richmond, Ind.	Feb.	2, 3	Marion, Ind.	Feb.	16, 17
New Castle, Ind.	"	4, 5	Peru, Ind.	"	18, 19
Muncie, Ind.	"	7, 8	Logansport, Ind.	"	21, 22
Anderson, Ind.	"	9, 10	Warsaw, Ind.	"	23, 24
Elwood, Ind.	"	11, 12	Fort Wayne, Ind.	"	25, 26
Kokomo, Ind.	"	14, 15	Auburn, Ind.	Feb. 28, Mar.	1

M. L. HERR

Norristown, Pa.	Jan. 31, Feb.	1	Trenton, N. J.	Feb.	9-12
Lansdale, Pa.	Feb.	2, 3	Binghamton, N. Y.	"	14-19
Camden, N. J.	"	4-6	Auburn, N. Y.	"	21, 22
Merchantville, N. J.	"	8	Rochester, N. Y.	"	23-26

W. M. HERSEE

Woodstock, Ont.	Feb.	1, 2	Oshawa, Ont.	Feb.	13, 14
Brampton, Ont.	"	3, 4	Toronto, Ont.	"	15, 16
Lindsay, Ont.	"	5, 10	Guelph, Ont.	"	17, 18
Cameron, Ont.	"	6, 7	Milverton, Ont.	"	20
Orillia, Ont.	"	8, 9	Goderich, Ont.	"	21
Port Hope, Ont.	"	11	Stratford, Ont.	"	23, 24
Orono, Ont.	"	12	Kitchener, Ont.	"	25, 26

A. KOERBER

Hagerstown, Md.	Feb.	4, 5	Enfield, N. C.	Feb.	18-20
Cumberland, Md.	"	7-9	Scotland Neck, N. C.	"	21, 22
Lonaconing, Md.	"	10, 11	Rocky Mount, N. C.	"	23, 24
Winchester, Va.	"	12, 13	Wilson, N. C.	"	25, 26
Richmond, Va.	"	15, 16	Kinston, N. C.	Feb. 28, Mar.	1

A. H. MACMILLAN

Hermiston, Oreg.	Feb.	2, 3	Vancouver, B. C.	Feb.	14-16
Lewiston, Idaho	"	4	Mt. Vernon, Wash.	"	18
Colfax, Wash.	"	5	Seattle, Wash.	"	19, 20
Spokane, Wash.	"	7-9	Everett, Wash.	"	21-23
Wenatchee, Wash.	"	10	Bremerton, Wash.	"	25, 26
Burlington, Wash.	"	11	Tacoma, Wash.	Feb. 28, Mar.	2

G. Y. M'CORMICK

Bellmont, Ill.	Feb.	2, 3	Danville, Ill.	Feb.	18, 19
Robinson, Ill.	"	4, 5	Champaign, Ill.	"	21, 22
Jasonville, Ind.	"	7, 8	Decatur, Ill.	"	23, 24
Linton, Ind.	"	9, 10	Mattoon, Ill.	"	25, 26
Dugger, Ind.	"	11, 12	Dix, Ill.	Feb. 28, Mar.	1
Terre Haute, Ind.	"	14-17	White Ash, Ill.	Mar.	2, 3

H. S. MURRAY

Scranton, Pa.	Jan. 30-Feb.	2	Wilkes-Barre, Pa.	Feb.	4-9
Pittston, Pa.	Feb.	3	Philadelphia, Pa.	"	10-16

E. D. ORRELL

Springfield, Ohio	Feb.	2, 3	Toledo, Ohio	Feb.	16-19
Piqua, Ohio	"	4, 5	Fremont, Ohio	"	21, 22
Wapakoneta, Ohio	"	7, 8	Tiffin, Ohio	"	23, 24
Lima, Ohio	"	11, 12	Marion, Ohio	"	25, 26
Alvordton, Ohio	"	14, 15	Galion, Ohio	Feb. 28, Mar.	1

J. C. RAINBOW

Taylor, Tex.	Feb.	4, 5	Sweetwater, Tex.	Feb.	18, 19
Temple, Tex.	"	7, 8	Rochester, Tex.	"	21, 22
Waco, Tex.	"	9-12	Abernathy, Tex.	"	23, 24
Purmela, Tex.	"	14, 15	Shattuck, Okla.	"	26, 27
Brownwood, Tex.	"	16, 17	Chickasha, Okla.	Feb. 28, Mar.	1

E. B. SHEFFIELD

Winston-Salem, N. C.	Feb.	1-3	Bristol, Tenn.	Feb.	18, 19
Kannapolis, N. C.	"	4, 5	Coeburn, Va.	"	21, 22
Charlotte, N. C.	"	7, 8	Spartanburg, S. C.	"	23, 24
Hickory, N. C.	"	9, 10	Greenville, S. C.	"	25, 26
Asheville, N. C.	"	11-15	Augusta, Ga.	Feb. 28, Mar.	1
Knoxville, Tenn.	"	16, 17	Columbia, S. C.	Mar.	2, 3

H. L. STEWART

Medicine Hat, Alta.	Feb.	1, 2	Vancouver, B. C.	Feb.	14-16
Lillecillewaet, B. C.	"	4	Port Coquitlam, B. C.	"	17, 18
Kamloops, B. C.	"	6, 7	New Westminster, B. C.	"	19
Chilliwack, B. C.	"	8	Qualicum Beach, B. C.	"	20, 21
Matsqui, B. C.	"	9, 10	Victoria, B. C.	"	23, 24
Langley Prairie, B. C.	"	11	Penticton, B. C.	"	26, 27
Surrey, B. C.	"	13	Nelson, B. C.	Mar.	1, 2

W. J. THORN

Tiffin, Ohio	Feb.	2, 3	Sandusky, Ohio	Feb.	11, 12
Fremont, Ohio	"	4, 5	Lorain, Ohio	"	14-17
Toledo, Ohio	"	7-10	Cleveland, Ohio	Feb. 19-Mar.	2

S. H. TOUTJIAN

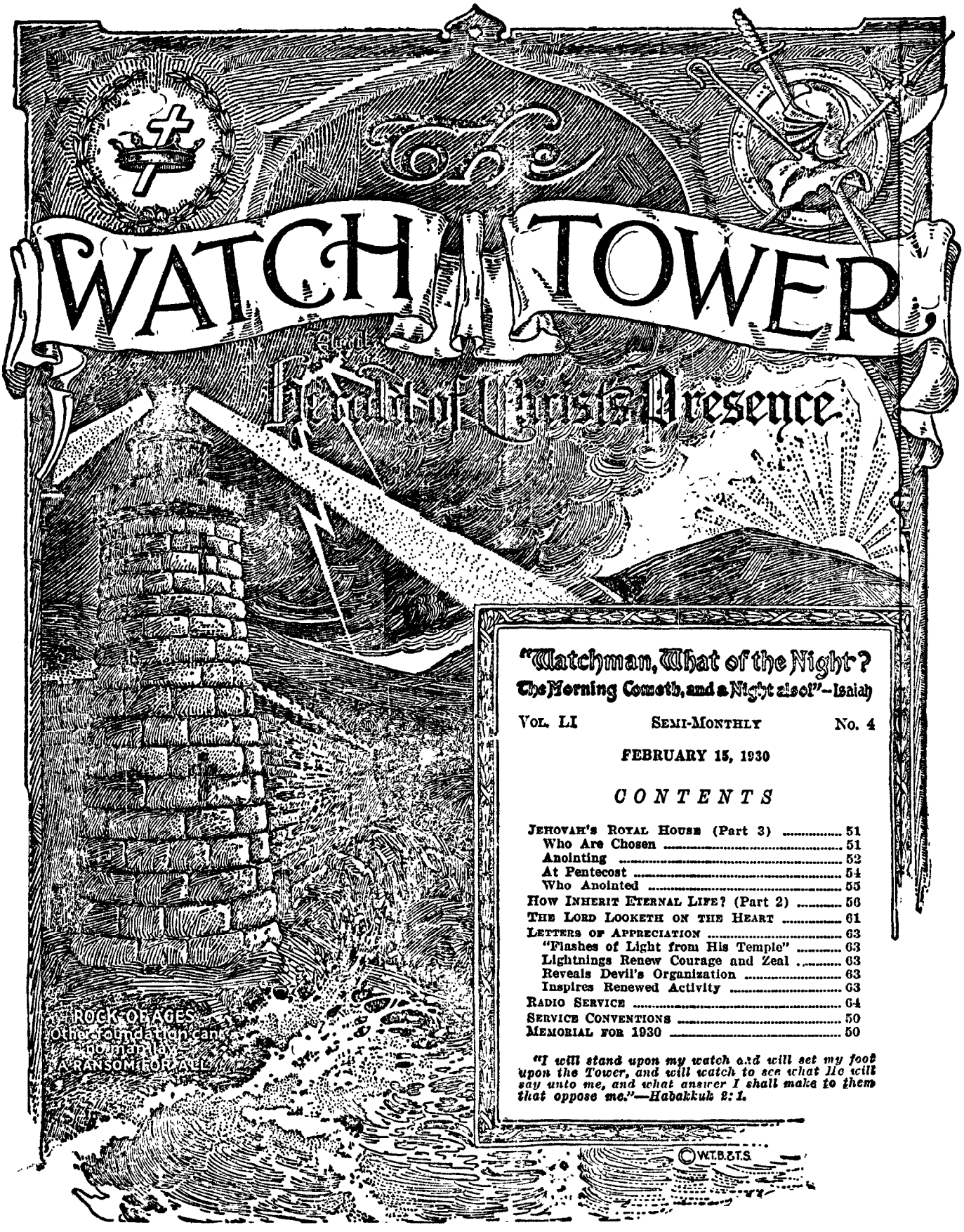
Milwaukee, Wis.	Feb.	2-5	Monroe, Wis.	Feb.	16, 17
Racine, Wis.	"	7, 8	South Wayne, Wis.	"	18, 19
Kenosha, Wis.	"	9, 10	Dubuque, Iowa	"	21-24
Waukesha, Wis.	"	11, 12	Clinton, Iowa	Feb. 25-Mar.	1
Madison, Wis.	"	14, 15	Davenport, Iowa	Mar.	2, 3

J. C. WATT

Deer Lodge, Mont.	Jan. 31-Feb.	1	Vancouver, B. C.	Feb.	14-16
Butte, Mont.	Feb.	2, 3	Bellingham, Wash.	"	17, 18
Hamilton, Mont.	"	4, 5	Blaine, Wash.	"	19
Coeur d'Alene, Idaho	"	6	Everett, Wash.	"	20-24
Spokane, Wash.	"	7-12	Tacoma, Wash.	Feb. 25-Mar.	3

GEORGE YOUNG

Denver, Colo.	Feb.	4, 5	Paonia, Colo.	Feb.	21, 22
Colorado Spr'gs, Colo.	"	7-10	Gordon, Colo.	"	23, 24
Pueblo, Colo.	"	12-15	Trinidad, Colo.	"	25, 26
Grand Junction, Colo.	"	17-19	Garden C., Kans.	Feb. 28, Mar.	1



"Watchman, What of the Night?
The Morning Cometh, and also the Night"—Isaiah

VOL. LI SEMI-MONTHLY No. 4

FEBRUARY 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth *for ever in a state of happiness.*

YEARLY SUBSCRIPTION PRICE

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(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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Please address the Society in every case

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Tacoma, Wash. February 28-March 2
D. S. Abernethy, 5611 Birmingham St.

Binghamton, N. Y. February 14-16
Ralph L. Cole, 6 Miller St.

Portland, Oreg. March 7-9
W. H. Bentley, 832 E. 29th St.

Buffalo, N. Y. March 7-9
Jos. Sciandra, 555 - 7th St.
Colored: E. R. Williams, 351 Hoyt St.
German: Rudolph Boje, 165 Goembel Ave.
Hungarian: Joseph Szabo, 44 Bellevue Ave., Depew, N. Y.
Italian: L. Polichetti, 535 Eagle St.
Polish: A. Jurczak, 302 Gibson St.

Medford, Oreg. March 14-16
(Secretary) Mrs. L. S. Brundage, 623 Central Ave.

Oakland, Calif. March 21-23
W. L. Gleeson, 1635 Cornell St., Berkeley, Calif.

Syracuse, N. Y. March 21-23
E. L. Hoffman, 530 Boyden St.
Polish: J. Szewczuk, 312 Richmond Ave.

Fresno, Calif. March 28-30
L. W. Brodeur, 4633 Washington Ave.

MEMORIAL FOR 1930

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1930 is at 12: 46 p.m., March 30.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6: 00 p.m. of April 12. Therefore the proper date for the celebration of the Memorial would be after 6: 00 p.m., Saturday, April 12, 1930. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

Immediately following the celebration of the Memorial the secretaries of the classes are requested to report to *The Watch Tower* the number partaking in their respective places.

1930 CALENDAR

In order to clear out of our stock the left-over 1930 calendars, we have decided to reduce the charge to 20c each, effective February 15.

"CREATION" FOR THE BLIND

The Society has through its department for the Blind prepared the *Creation* book in Braille. It is in five volumes and has 614 pages. The price is $8.75. It can be had by addressing the Department for the Blind, at 1210 Spear St., Logansport, Ind., or by addressing the Society at 117 Adams Street, Brooklyn, N. Y.

The WATCH TOWER
AND HERALD OF CHRISTS PRESENCE

VOL. LI FEBRUARY 15, 1930 NO. 4

JEHOVAH'S ROYAL HOUSE

"These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful."—Rev. 17:14, R. V.

PART 3

JEHOVAH'S royal house will be composed exclusively of overcomers. According to the *Revised Version* of the above text it is so stated in terms. Other scriptures support that conclusion. (Rev. 2:25, 26; 3:12, 21) Jesus told his disciples that he had overcome the world and that the world would make tribulation for all his faithful followers, but that they should be of good courage. (John 16:33) He also makes it plainly to appear that the "world" is the enemy's organization that is opposed to God's kingdom. (John 12:31; 14:30; 18:36) These scriptures emphasize the fact that there is enmity and a bitter conflict between Satan's organization and God's organization and that in that battle Christ will be completely victorious. Before the coming of the final battle God begets or brings forth from amongst men many sons; he sets before them the high calling or invitation to enter the race for that high calling and to become a part of the royal house. The Scriptures show that some respond to that call and are chosen, while others who are spirit-begotten do not respond to the call and hence are not chosen. Only the called, chosen, and faithful will be with the Lord in his victory.

WHO ARE CHOSEN

[2] Jehovah God selects the members of his royal house. His promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) That chosen seed is The Christ. It is Christ, that is to say, the anointed one of God, that is chosen and faithful; and those "that are with him", together with the Head, constitute the seed according to the promise. (Gal. 4:29) By his prophet Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. 42:1) The word here rendered "elect" means selected, choice or chosen. Concerning the same class Jesus said: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) This 'gathering of the elect' here mentioned Jesus applies specifically to the end of the age.

[3] The word "elect" is derived from the same Greek word as that translated chosen. (Rev. 17:14) The Scriptures do not support the conclusion that every one, at the moment he is spirit-begotten, is chosen and placed in the elect class. The order taken by the spirit-begotten ones, and as plainly indicated by the Scriptures, is (1) called; (2) chosen or elected or selected; and (3) faithful under the test. It does not seem reasonable that God would put any one in the select company until that one has responded to the call; and even after responding to the call the creature must surely show his devotion to the Lord before being selected or chosen for God's purposes.

[4] The apostle, addressing the church, shows clearly the distinction between those who are alert to the call and who respond thereto, and those who are "blind, and cannot see afar off". He points out the things which the called ones must do, and then says: "Wherefore the rather, brethren, give diligence to make your calling [which is named first in order of time] and election [Greek, *eklogee*, choice or choosing, and which is second in the order named] sure." The conclusion must be drawn from the words of the apostle in the context, that those who are not diligent in their devotion to God and in adding to their faith virtue, knowledge, self-control, patience, godliness, brotherly kindness and love, would fail to respond to the call and thus fail to make their choosing certain. In support of this conclusion Paul wrote to the church and specifically referred to those who had shown a devotion to God. He said: "Knowing, brethren beloved by God, your election [Greek, *eklogee*, choice or choosing]; because our glad tidings came to you not in word only, but also in power, even with the holy spirit, and abundant confirmation." (1 Thess. 1:4, 5, *Diaglott*) It must follow that the Word of truth comes to some who do not heed and respond thereto, and hence would not be chosen. This is the only inference that can be drawn from the apostle's words, and he says to those who have thus responded that

'you are beloved of God and know that you have been chosen'.

[5] The order and course taken by those 'who are called according to God's purposes' and chosen seems to be marked out by the words of the apostle, to wit: "For whom he did foreknow [before the beginning of the selection or election], he also did predestinate [before the foundation of the world and the beginning of the selection] to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called [in his due time]: and whom he called, them he also justified [approved, because of their response to the call and faithfulness in devoting themselves to the Lord]: and whom he justified, them he also glorified [thereby constituting them 'able ministers of the new covenant']." (Rom. 8:28-30) The word "justify", as used in the above text, does not appear to be that justification that comes to the person at the time of his consecration and when he is washed from his sins by the blood of Jesus, but rather to have the meaning of being approved by the Lord at the time the new creature is chosen. This seems to be supported by the words of Paul in the context, when he says: "What shall we say, then, to these things? Since God is for us, who can be against us? Surely he who spared not his own Son, but delivered him up on behalf of us all, how will he not with him also graciously give us all things? Who will bring an accusation against God's chosen ones? Will that God who justifies?"—Rom. 8:31-33, *Diaglott*.

[6] In the same manner the apostle used the word "justified", when he wrote: "He who was manifested in flesh, was justified in spirit [was approved of God when he was brought forth as a spirit creature], was seen by messengers [Heb. 1:6], was proclaimed among nations [after 36 A.D.], was believed on in the world, was taken up in glory."–1 Tim. 3:16, *Diaglott*.

[7] Paraphrasing the apostle's words, then, this is what we understand him to mean (Rom. 8:29, 30): That God foreknew and predestinated his royal house, with Christ Jesus as the Head thereof, and all others who are called unto his purposes for membership therein must be conformed to the image of his beloved Son the Head, in order that the Head might be the first born and preeminent amongst the members of that house; and that from the sons brought forth he calls or invites these creatures to become members of the house, and those who respond to the call he justifies, that is, approves and chooses, and those whom he thus justifies, approves and chooses he honors by making them able ministers of the new covenant.

[8] Again, Paul uses the word "justify", in which he clearly refers to the chosen ones, in the following texts. Here he addresses "them that are sanctified in Christ". Then he points to the commission of certain acts and the taking of a certain course by the new creature that will disqualify him for the kingdom, and strongly warns against the same. Then he adds: "And such were some of you [at one time]: but [now] ye are washed [from sin by the blood of Jesus, and therefore at peace with God and justified from sin (Rev. 1:5; Rom. 5:1)], but ye are sanctified, but ye are justified [approved because of your devotion to God and because you are chosen by him] in the name of the Lord Jesus [Christ], and by the spirit of our God." (1 Cor. 6:11) These words seem to indicate that although one is begotten of God and called and responds to the call, yet he must pursue a course of righteousness before he is chosen or selected, within the meaning of the Scriptures.

[9] Many have made the grievous error of convincing themselves that after they have made a consecration to the Lord all they need to do is to refrain from the unrighteous acts and things which the apostle points out in 1 Corinthians 6:9, 10, and that by refraining from these evil things they are developing a character that will enable them to get into the kingdom. Such is not the apostle's argument at all; but rather they must refrain from these evil things, even after responding to the call, before they will be chosen of the Lord. Then the Scriptures show that such must go much further than merely taking an inactive or passive course. After being chosen they must prove their faithfulness.

[10] Referring again to the picture made on the typical day of atonement: After the casting of lots by the high priest he took the goat upon which the Lord's lot fell, and sacrificed it, and did with its blood exactly as he had done with the blood of the bullock. (Lev. 16:15) This picture seems to fittingly foreshadow all those begotten ones who do respond to the call and who are chosen by the Lord and are sacrificed with Christ Jesus as a part of his sacrifice. To be sure, these do not sacrifice themselves; but as new creatures they present themselves unto the high priest as a living sacrifice, wholly devoted to God and by him acceptable in Christ, and if faithful they will perform joyfully their reasonable service, as the apostle admonishes them to do. (Rom. 12:1) Those spirit-begotten ones who do not respond to the call are not chosen. The scapegoat seems to picture that company, and the Scriptures show that such will be a great multitude. The scapegoat was not sacrificed.

ANOINTING

[11] Is it correct to say that all who are justified and begotten or born of God are anointed with the holy spirit at the time they are begotten or brought forth as the sons of God? The Scriptural authority answers this question in the negative. If we find that our previous conclusions in this matter are not in accord with the Scriptures, then we should rejoice to have a clearer vision of the matter, because surely all the Lord's children desire to know the truth and nothing

but the truth. In support of this conclusion consideration is further given to what occurred on the typical day of atonement.

[12] Both goats presented before the Lord on that occasion were equally acceptable for sacrificing at the time presented. Otherwise there would have been no occasion to cast lots in order to determine which one should be sacrificed. Likewise on the antitypical atonement day, all those who are justified by faith in the blood of Christ Jesus and by judicial determination of Jehovah would be equally acceptable for sacrifice as a part of the sacrifice of Christ Jesus. One would have no preference over another until the next step is taken. All such must die as human beings in order to become alive as spirit creatures, and the right of such to live as human beings must cease at the moment God brings them forth or begets such to the hope of life and therefore to the right of life as spirit creatures.

[13] The fact that the scapegoat was not killed could not be construed to mean that it did not represent a spirit-begotten class. At the time of being presented before the Lord both goats represented the same class, to wit, all who have been justified and who were given the right to live as human creatures, which right ceased when they were begotten and given the conditional right to live as spirit creatures. The Lord's goat foreshadowed that class of persons who "bind the sacrifice with cords, even unto the horns of the altar" (Ps. 118:27); while the scapegoat represented those who take a different course, do not respond to the call and are not accepted as a part of the sacrifice of Christ. That being true, the class thus foreshadowed by the scapegoat never receives the anointing of the holy spirit.

[14] It seems important that the question of anointing be here considered more in detail. In the Old Testament there are several Hebrew words which are translated in the English "anoint" or "anointed". The Hebrew words indicate the distinction, but the English words do not so indicate. The Hebrew word *dah-shehn* is regularly translated "to make fat or fatness". Only once, and that in Psalm 23:5, is the word translated "anoint", and in the margin of the *Authorized Version* it is translated "makest fat". It must refer to the oil of joy, and therefore the text in the *Authorized Version* is manifestly a mistranslation. The Hebrew word *sooch* translated "anoint" does not refer to the official anointing, but to the anointing of oneself. (Ruth 3:3; Dan. 10:3; Deut. 28:40) The Hebrew word *shch-men* is translated "oil, fatness, fat things", and only once translated "anoint". (Isa. 10:27) In this last cited text one of the recognized translators (Rotherham) renders it "fatness".

[15] The anointing above mentioned may properly be said to be unofficial. Official anointing is properly defined to be the designation to office and a commission given by one having authority so to do. The Hebrew word *mah-shach* is the word from which is derived the word Messiah, meaning God's Anointed. The scriptures employing this word show that the word is exclusively limited to the official anointing. Proof thereof may be found in the following texts: Exodus 28:41; 29:7; 40:15. The kings of Israel were thus officially anointed. (1 Sam. 9:16; 10:1) Jehovah thus anointed David king, and David foreshadowed the Christ. (2 Sam. 12:7) Jehovah, by his prophet, foretold his time to anoint Christ. (Dan. 9:24) The same Hebrew word is translated "Messiah" in Daniel 9:25, 26.

[16] In the New Testament there are several words in the Greek which are translated with the English word "anoint", but with one exception such refer to an unofficial anointing. For instance, in Revelation 3:18 appear the words, "Anoint thine eyes with eyesalve." The only word used in the New Testament and designating an official anointing by Jehovah, and being the exception above mentioned, is the Greek verb *chrioo*, from which is derived the related words *chrisma*, "unction" and "anointing", and *christos*, "Christ," the "Anointed" of God. The Greek word *chrisma* is the only word applied to the anointing of the body members of Christ. The words "Messiah" and "Christ" have the same meaning, and both mean God's anointed King, as is shown from the Scriptures. —Matt. 22:42; John 6:14, 15; 7:41, 42.

[17] Not every one upon whom the Lord has put his spirit could be properly said to have been anointed by the Lord. John the Baptist was the prophet of God, and of him it was written before his birth, "And he shall be filled with the holy [spirit], even from his mother's womb." (Luke 1:15) We well know that John was not anointed with the holy spirit. Being asked to identify himself, John said: "I am not the Christ [the Anointed One]." (John 1:20; 3:28) This is in support of the conclusion that one may have the spirit of God upon him and yet not be anointed.

[18] Jesus Christ is the beginning and head of God's anointed. When was Jesus anointed? It would not be becoming for man to dogmatically answer that question, but it surely could not be displeasing to the Lord for us to reason upon it in order that we might thereby obtain a clearer understanding, if possible, concerning the anointing of the body members of Christ. The argument heretofore set forth, and based upon the Scriptures, seems to be convincing, that Jesus was called after he was led of the spirit of God into the wilderness. It seems reasonable that his anointing would follow his acceptance and response to that call. Following the great temptations Jesus learned that John had been cast into prison, and then he went to Galilee and from there into Capernaum. (Matt. 4:12, 13) This he did in fulfilment of the prophecy spoken by Isaiah. (Isa. 9:1, 2) Then it was that Jesus began his ministry as is set

forth in the record: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matt. 4:17.

19 Since "anointing" means official designation and includes authority to preach, it is certain that Jesus had received the anointing at the time he began preaching, as above stated. That, however, was after his temptation. It was after that, and while he was preaching in the synagogues, that Jesus Christ for the first time declared that the prophecy of Isaiah concerning his anointing by Jehovah was fulfilled with reference to himself. (Isa. 61:1-3; Luke 4:14-21) May it not be reasonable, therefore, to conclude that God anointed Jesus while he was in the wilderness and before he was subjected to the great temptations by the enemy? Immediately following the record of his temptation it is stated therein: "And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all."—Luke 4:14, 15.

20 The record does not state that at the time of the baptism of Jesus in the Jordan God there anointed him with the holy spirit. What the Scriptures do state is that the spirit of God descended upon him and was outwardly manifested by a dove, and a voice was heard saying: "This is my beloved son, in whom I am well pleased." (Matt. 3:16, 17) There God brought him forth or begat Jesus and openly acknowledged him to be his beloved Son. It is true that Luke writes of and concerning Jesus before his temptation: "And Jesus, being full of the holy [spirit], returned from Jordan, and was led by the spirit into the wilderness." (Luke 4:1) This does not prove, however, that Jesus was at that time anointed as King and Head of God's royal house, for the reason that such is exactly the same language that was used concerning John the Baptist, and John was not anointed by Jehovah.—Luke 1:15.

21 Undoubtedly God had a fixed purpose in sending Jesus into the wilderness; and is it not reasonable to conclude that one of the purposes was that there God might acquaint Jesus with the calling, and that Jesus joyfully responded thereto, notwithstanding he saw that the way to glory was by the cross? It seems reasonable that that was at the time when God made a covenant with Jesus for a crown and for the kingdom, and therefore officially anointed him as his King and Head over his royal house.

22 Concerning the anointing of Jesus this is the sum of Peter's testimony: After the baptism which John preached, the word began to be preached at Galilee how God anointed Jesus of Nazareth with the holy spirit and with power; and Jesus went about doing good and healing those who were oppressed of the Devil, for God was with him. (Acts 10:37, 38) Peter does not state that Jesus was anointed at the Jordan, but the inference may well be drawn that Jesus received the anointing after he was led away into the wilderness, because Peter says that when Jesus was anointed he went about doing good. If it is true of and concerning Jesus that he was not anointed at the Jordan, but afterwards, and between that time and the time he began his ministry, then that would prove that the anointing of the body members does not take place at the time of spirit-begetting, but does take place after the call is heard and heeded and responded to and when Jehovah makes the choice. That being true, it would also follow that those who do not respond to the call are never anointed.

23 That there are justified and spirit-begotten ones who have not received the anointing of the holy spirit of God, seems to be supported by the following scriptures, to wit: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God [necessarily by and through which they were begotten of the spirit (Jas. 1:18)], they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the holy [spirit]; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy [spirit]."—Acts 8:14-17.

24 "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the holy [spirit] since ye believed? And they said unto him, We have not so much as heard whether there be any holy [spirit]. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied. And all the men were about twelve."—Acts 19:1-7.

25 The apostles were clothed with certain authority in the church above all other men (Rom. 13:1-4), and it seems that those who had been given a knowledge of the truth and begotten must first receive some information and come in contact with the apostles before they were anointed of the spirit.

AT PENTECOST

26 The eleven disciples of Jesus were for three and one-half years walking with him and learning of him, and they were devoted to God. Those men God had given to Jesus, and he had instructed them in the Word, as he said: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things

whatsoever thou hast given me are of thee."—John 17:6, 7.

27 Before his crucifixion Jesus had covenanted with these faithful men for a place in the kingdom. (Luke 22:28-30) Before his ascension into heaven Jesus, being assembled with them, "breathed on them, and saith unto them, Receive ye the holy [spirit]." (John 20:22) While those faithful men had done all they could towards serving God, our understanding is that they were not yet begotten of the spirit of God, for the reason that the ransom price had not been presented in heaven as a sin-offering and the way opened. As the spirit of God was upon John the Baptist, so it was upon these faithful followers of Jesus, it seems.

28 The divine record is silent as to how much time elapsed from the ascension of Jesus until the ransom price was presented in heaven, but it is reasonable to conclude that the faithful eleven were begotten as God's sons shortly thereafter. It was at Pentecost that the holy spirit was poured out upon them, and there they began to speak in various languages, explaining the Word of God. That clearly marks the time of the anointing of the disciples, and it was God who did the official anointing. (See Acts 2:1-4, 33-38) "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts." (2 Cor. 1:21, 22) The apostles were anointed for service, and they faithfully engaged in that service. That further supports the conclusion that all who are anointed are officially designated for service to Jehovah. The above supports the conclusion that the eleven faithful disciples were not anointed at the same time they were begotten.

WHO ANOINTED

29 Do all receive the anointing who are begotten or brought forth as sons of God? In arriving at the answer to this question it must always be kept in mind that it is The Christ that is anointed. The prophecy of Isaiah concerning the anointing, and which Jesus applied to himself as fulfilled in him at the beginning of his ministry, makes a clear distinction between the anointed and those who are to be served by the anointed. That prophecy, having a fulfilment upon Jesus at the beginning of his ministry, is also fulfilled upon the body members, and particularly upon "the feet of him". The prophecy reads: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

30 Those who are included in this prophecy as anointed members of the body of Christ are commissioned to preach to others, and the prisoners or bound ones are specifically named. Other scriptures make it clear that the prisoners are those who are spirit-begotten and who are held in the prison houses and who cry unto the Lord; and the anointed ones are commissioned to carry to these prisoners the message of consolation. Manifestly those who are thus designated as prisoners are not of the anointed.—Ps. 79:9-13; 146:7.

31 It is equally clear that those who are in prison are spirit-begotten ones and are the ones foreshadowed by the scapegoat. It could hardly be said that these bound ones, or prisoners, have once been anointed and have lost that anointing; but, on the contrary, they have never received the anointing. Not having responded to the call, they have, in a large degree at least, been conformed to this world, and remain in an organization that puts forth an effort to reform the world. Their intention has been good, but they have now awakened to the fact that they are prisoners in distress and need the Lord's help, and they cry unto the Lord, and in due time and in his own good way he delivers them.

32 There does not appear to be anything in the Scriptures to indicate that one having received the anointing in Christ falls back into the great multitude class by reason of the fact that he has lost that anointing. The scapegoat, having been used by the Lord to picture the great multitude class, shows that such class did not respond to the call, never were chosen for membership in the royal house, and hence did not receive the anointing. Would it not seem that if God anointed one for a place in his royal house, and afterwards he lost that anointing and fell back into the great company class because of lack of faithfulness, this would in a measure be a reward for unfaithfulness or failure to comply with the terms of his covenant for the kingdom? Saul was anointed as king of Israel. He was unfaithful and cast off by the Lord, but the Scriptures do not say that he lost his anointing because of his unfaithfulness. The scripture records David as saying when Saul was slain that Saul was still God's anointed. "And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?"—2 Sam. 1:14.

33 As to what is the fate of those who are unfaithful after having received the anointing, may be inferred from the words of the Apostle Paul: "For our God is a consuming fire." "It is a fearful thing to fall into the hands of the living God." (Heb. 12:29; 10:31) Greater responsibility and obligation is laid upon those who have responded to the call, and have been chosen and anointed, than upon those who have

been merely begotten of God. The anointed ones have been brought into the covenant for a place in the kingdom. Any compromise by them with any part of the enemy's organization would be at least a degree of unfaithfulness. If only those are chosen who respond to the call, then it must be that after being chosen they must be faithful. The proper conclusion, therefore, seems to be that the sons of God, begotten or brought forth, who respond to the call by presenting themselves as a living sacrifice, and who are received into the covenant for a kingdom, are chosen; and this choice or choosing is indicated by the anointing. These are therefore in Christ, accepted as members of his body and chosen by Jehovah and set in the body for his purposes. Such were foreshadowed by the Lord's goat offered up as a sacrifice, and these are therefore the ones who are crucified with Christ. Being anointed, they are designated to a place in the kingdom; and if faithful unto death, they will be granted that place. It may be contended, however, that there are scriptures showing that all who are begotten or born of God are assigned to a place in the kingdom. These scriptures should be considered.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah's royal house will be composed of what class? What is the conflict in which these now have a part? How do they come to have a part therein? What course must be taken in order to share in the victory?

¶ 2. Identify 'the seed of promise' and 'God's elect'.

¶ 3, 4. Whom does God call? Explain whether all those called become members of the elect class. God's final approval is assured only by what course of action on the part of the called one?

¶ 5-7. Referring to the Apostle Paul's presentation of the matter, as recorded in Romans 8: 28-30: Whom did God 'foreknow'? When, and in what sense? When were these predestinated? Predestinated to what? Why? When were they called? How? In what sense are they "justified" after being called?

¶ 8. What is indicated in 1 Corinthians 6: 11 as to the course to be pursued by those who are chosen?

¶ 9. What great error have many made as to the requirements for 'carrying out their consecration' and 'attaining to a place in the kingdom'? What more is required than refraining from evil?

¶ 10. On the typical day of atonement which of the two goats was sacrificed? Explain the fulfilment of that part of the picture.

¶ 11. What does the spirit of truth require of all the Lord's children in regard to previous conclusions?

¶ 12, 13. Referring to the picture: What was shown in presenting *two* goats before the Lord? Whom did these goats represent? What was pictured by the method employed for ascertaining which goat was to be sacrificed? What was indicated in the fact that the scapegoat was not sacrificed?

¶ 14-16. In considering the derivation of the word "anoint", what do we learn as to the correct application of that word?

¶ 17. Explain whether John the Baptist was anointed with the holy spirit.

¶ 18-21. With respect to consecration, begetting, the call, and anointing, trace Jesus from his appearing at the Jordan to the beginning of his ministry at Capernaum.

¶ 22, 23. How does Peter present the matter of Jesus' anointing What inference may well be drawn therefrom? The account of the experience of Peter and John in Samaria throws what light upon this subject?

¶ 24, 25. Relate what took place when Paul came to Ephesus, as further supporting the conclusion regarding who are anointed and what knowledge is necessary.

¶ 26-28. What took place at Pentecost? Regarding relationship to God and to Jesus, what seems to have been the standing of the faithful eleven prior to Pentecost?

¶ 29. Quote Isaiah 61: 1-3, as declaring the fact of anointing and as stating the commission given to God's anointed.

¶ 30, 31. Identify the "prisoners" to whom, particularly, the message is to be presented. Show, with scriptures, whether these are a spirit-begotten class. Account for their not being anointed, and for their present condition. Describe the course taken, the condition, and the position of the class pictured by the scapegoat from the time that this goat was presented before the Lord until it was sent into the wilderness.

¶ 32, 33. What do the Scriptures indicate regarding one's losing the anointing? What do they contain from which to draw an inference as to the fate of the anointed who are unfaithful? Point out (a) the additional responsibility and obligation laid upon those who have responded to the call and have been chosen and anointed; (b) the present and the future relationship and privilege with which the faithful anointed are blessed.

WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

PART 2

[Thirty-five minute radio lecture]

IN A previous study on this subject we considered eight scriptures which show that there are ten things which every man must do, sooner or later, if he is to gain the boon of eternal life. None can deny that every one of these propositions is Scriptural and reasonable.

1. He must get a knowledge of the only true God.

2. He must give God the first place in his heart.

3. He must obey God's commands, to the best of his ability.

4. He must get a knowledge of Jesus Christ, God's Son.

5. He must accept Jesus as the bread from heaven, the Savior of us all.

6. He must hear and listen to the voice of the good shepherd.

7. He must obey Jesus' voice, become his follower, one of his sheep.

8. He must do the work that Jesus gives him to do.

9. He must give earthly possessions a secondary place in his heart.

10. He must show love and mercy toward all men.

We saw the need of removing some of the misrepresentations of God before one can really know him, of repudiating the charges of evil intents and purposes toward humanity which the Devil has laid at his door.

We saw the folly of weakly giving mental assent

to the thought that the great God of the universe is unwise, or that he could possibly be unjust, in the remotest degree, or that he could be handicapped by lack of power. We saw that all of these charges are implied if we accept the conclusion that anybody is ever to be roasted alive in the strangling fumes of burning sulphur, and we therefore examined together the whole hell question.

The evidence then presented we cannot here review, but our hearers were all invited to check up the proof which is found in their own Bibles that hell and the grave are one and the same thing, and were known to be such by the translators of all versions. Take your pencil and pad and jot down the following texts. Look them up for yourself, if you have a Bible with marginal notes, and you can not fail to be convinced. The texts are: Psalm 49:15, Psalm 55:15, Psalm 86:13, Isaiah 14:9, Jonah 2:2, 1 Corinthians 15:55, Revelation 20:13.

Having removed this bar to a proper understanding of God let us ponder the words of the Savior of men addressed to our great adversary. The Devil proposed that if Jesus would fall down and worship him he would give Jesus control of the League of Nations, or words to that effect. He might have all their battleships, armies, howitzers, poison gas, gilt braid, brass buttons, chaplains, machine guns, flame throwers and camp followers, including war correspondents and propaganda bureaus. But Jesus wanted none of them, and most people today are convinced in their hearts that Jesus was right, even if they are afraid to walk in his footsteps.

Jesus' reply to Satan was remarkable for its brevity and conciseness. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus was addressing himself to a personality, the Devil, who was then the actual god of this world. Jesus professed allegiance to another personality, the Almighty Creator of all worlds, Jehovah God, Author of all life, and it is of him that we now speak.

Jesus was familiar with the Scriptures. From a child he had heard them read every sabbath in the synagogue. He grew up with a proper knowledge of and reverence for the things which were 'written aforetime for our learning, that we through patience and comfort of the Scriptures might have hope'.

Now it happens that Jesus often spoke of Moses, even mentioning him by name fifteen times. We cite a few of the texts:

"Offer the gift that Moses commanded."—Matt. 8:4.

"Moses said, Honour thy father and thy mother."—Mark 7:10.

"Have ye not read in the book of Moses?"—Mark 12:26.

"They have Moses and the prophets; let them hear them."—Luke 16:29.

"As Moses lifted up the serpent in the wilderness."—John 3:14.

"Had ye believed Moses, ye would have believed me."—John 5:46.

"Moses gave you not that bread from heaven."—John 6:32.

"Did not Moses give you the law?"—John 7:19.

These and many other scriptures show Jesus' implicit reliance in Moses and in the books which Moses wrote, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and probably Job.

In Exodus 20:3 and in Deuteronomy 5:7 Jehovah himself, addressing Moses, gave the command, "Thou shalt have no other gods before me." This was a personality speaking, and, for the good of his creatures, limiting all proper worship to himself. It was of this personality that Moses said, "Jehovah, he is God in heaven above, and upon the earth beneath: there is none else." (Deut. 4:39) Of the deliverance of Israel out of Egypt Moses said, "Jehovah alone did lead him, and there was no strange god with him."—Deut. 32:12.

We could well rest the matter of the personality of our God in the testimony of these two men, Jesus and Moses, but we do not need to rest it there. Jesus expressly states that David wrote as the instrument of God when he said, "How then doth David in spirit call him Lord?" (Matt. 22:43) Let us see what David has to say on this subject.

Hear him, when Nathan had come to him with the assurance that his son should build a temple to the Lord. David said, "Thou art great, O Jehovah God: for there is none like thee, neither is there any God beside thee." (2 Sam. 7:22) Hear him again in the 96th Psalm, verse 5: "All the gods of the nations are idols: but Jehovah made the heavens."

Our Lord Jesus expressly mentioned Isaiah by name, saying of the faithless in Israel, "In them is fulfilled the prophecy of Isaiah" (Matt. 13:14); and saying to certain others, on another occasion, "Well hath Isaiah prophesied of you hypocrites." (Mark 7:6) Indeed, our Lord began his ministry by reading from one of Isaiah's prophecies. The Christian religion and the prophecy of Isaiah are thus irrevocably bound together. Hear now what Jehovah God has to say to us through the Prophet Isaiah:

"To whom then will ye liken me, or shall I be equal? saith the Holy One. I am Jehovah: that is my name: and my glory will I not give to another. I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah: and beside me there is no Saviour. I am the first, and I am the last: and beside me there is no God. I am Jehovah, and there is none else, there is no God beside me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am Jehovah, and there is none else. There is no God else beside me: a just God and a Saviour: there

none beside me. To whom will ye liken me and make me equal, and compare me, that we may be like? I am God, and there is none else: I am God and there is none like me." These statements are all found in Isaiah's prophecy, chapters forty to forty-six, inclusive.

Again, the same reliable commentator, Matthew, who gives us the words of Jesus himself, also says that at least two of the incidents in Jesus' life were in fulfilment of the prophecy of Jeremiah, namely, the slaughter of the innocents at Bethlehem and the sale of Jesus for thirty pieces of silver. He thus links Jesus and Jeremiah together, and here is what Jeremiah has to say as to the personality of God:

"There is none like unto thee, Jehovah: thou art great, and thy name is great in might. Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Jehovah is the true God, he is the living God, and an everlasting king. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Jehovah our God?" These citations are from the tenth and fourteenth chapters of Jeremiah's prophecy.

We submit that these scriptures that we have cited, apart from any others, and there are hundreds of them, prove beyond the shadow of a doubt that Jehovah God is a personality, a person, a very real, living Being, and that there is none other God but he alone. We have cited this evidence so as to establish our first point in the knowledge of God; namely, that *"He is"*.

As the apostle puts the matter in Hebrews 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our next logical step is to ascertain from the same source of evidence what *kind* of being he is: what principles are basic in him. This God has also been pleased to reveal.

It is true that 'the whole world lieth in the wicked one', and that most people, entirely unknown to themselves, worship him, serve him, do his will, despite the fact that they believe him to be the personification of all that is vicious, savage, cruel and unjust. But the Scriptures reveal that the true God, the only one that should rightfully be worshiped, is the very opposite of all this.

We could well rest this statement on the evidence given by our Lord Jesus himself, derived from the one source of all truth, that the golden rule is to do to others as ye would that others should do unto you, and surely the most elementary reasoning would say that this rule is of universal application. God would never do to others what he would not wish done to himself under the same conditions. What he would do and what the Devil does do are as far apart as the east is from the west.

The time for the general application of God's justice to all men has not yet come, but we can see of what elements it consists when we see the rules he has set forth for the guidance of those who wish to become his children. There are so many of these that we will omit the Scriptural citations, but content ourselves with summarizing them. All who are familiar with the Scriptures will know that all the following are based entirely on the Book of books.

There must be no raising of a false report, nor joining with others in an unrighteous witness. The multitude are not to be followed in doing evil, as, for example, is commonly done in war time or on occasions of riot, or in schemes for making money unjustly.

There must be no discrimination in the application of the principles of justice to either the rich or the poor, nor may gifts of any kind be accepted to influence the judgment for or against a man or a cause. A neighbor, and that means anybody, may neither be robbed nor be defrauded.

Wages must be paid promptly when due. The deaf and blind must be dealt with considerately. There must be no respect of persons in the awarding of judicial decisions. The righteous must be justified in their righteousness and the wicked be condemned.

The poor and fatherless are to be defended, and the afflicted and needy are to have special attention. "That which is altogether just shalt thou follow." "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to Jehovah."

A person is not to be given special credence merely because he is first in his own cause. The bed of a debtor may not be taken. Thou shalt "do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood."

The asking of judicial favors by rulers and men of wealth is styled 'doing evil with both hands earnestly'. Judgment in any cause may not be rendered according to appearance, nor without giving a hearing to the one accused.

The Scriptures declare that justice and judgment are the habitation of God's throne and that when he does arise to execute judgment it will be to save all the meek of the earth, and that he will judge the world with righteousness and the people with his truth.

Every person who has a large degree of justice in his make-up will rejoice at the statement of Proverbs 11:31, that "the righteous shall be recompensed in the earth: much more the wicked and the sinner". This all seems peculiarly appropriate and just, that in the very place where men have done good or evil they shall receive the fruits of their acts. But to suppose that this rectification of all the matters that

are now out of joint will take place this side of the resurrection is to suppose what all know to be impossible. This very statement, if there were no other, would call for the awakening of all that are in their graves.

That the time of justice is in the future, not now, is established by the statement of the Prophet Isaiah (28:17), "Judgment also will I lay to the line, and righteousness to the plummet." "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12:14.

Notice the rule that will then be in effect regarding the wicked, in the time when judgment is in operation: "When I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right: if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity: he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live." —Ezek. 33:14-16.

The same beautiful principles of perfect justice will then be operating in the reverse direction toward those pursuing a reverse course, and the conclusion, which can not fail to appeal to every honest person, is, "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby: but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."—Ezek. 33:18, 19.

This time of judgment, the time when justice is to be meted out to all, is to be a time of relief for those to whom thus far there has been little relief. God declares, "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right."—Mal. 3:5.

Finally, of the future and of what will be the nature of the judgments then to be enforced, we are assured by the statement of the apostle, in Acts 17:31, that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained". That man is Christ Jesus, the Savior of men; and none have ever been able to point out in either his words or his deeds a single instance of any kind of injustice. Notice what the Scriptures have to say of the perfect work of this perfect administrator of earth's affairs, and consider for yourself what must be the perfect balance of the One from whom this scripture came, Jehovah God:

"And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of Jehovah: and shall make him of quick understanding in the fear of Jehovah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—Isa. 11:2-4.

That ought to settle it. Jehovah is just, absolutely so; and that means that he is just right, and will do the absolutely just and perfect and right thing to do when all the circumstances are taken into consideration. What a blessing it is to know that the future is in the hands of such a being.

Our next proposition is that God is fully able to put his justice into operation, and that nothing will prevent him from so doing when the time is fully ripe. In other words, Jehovah God has all power. Let us reason on this a little.

Here is the human ear. In every normal babe that is born into the world there is, in each inner ear, the most exquisite instrument known. It is a harp of 2,700 strings, perfectly designed, when properly trained, to distinguish and revel in thousands upon thousands of harmonies. Though these harps are made so skilfully, so marvelously, millions of people never give the Maker a thought as having any part in it.

Here is the human eye. It has several thousand pyramids and cones which will, when trained, enable the possessor to distinguish two hundred thousand shades of color. What a power is this, that will slowly build up an organ that can do such tremendous things, and do it millions on millions of times without ever making a mistake, and do it all so quietly, so unobtrusively, that even the possessors of the eyes, most of them, take it all as a matter of course, and never think of him.

Or we could, if we desire, think of some of the larger things, for the heavens are the work of his hands. Our sun seems large, and so it is; for if it were hollow and our earth were placed inside of it, our moon could revolve around our earth at its present distance of 239,000 miles and would be thousands of miles from reaching the outside edge.

But there is the great star Antares, recently measured, and it is so vast that if it were hollow our sun could be placed inside of it, and our earth could revolve around our sun at its present distance from it, and our moon could revolve around our earth at its present distance from it, and even then, in its outmost reaches, our moon would be many, many millions of miles within the mighty cavern. Is it any wonder that the angel asked of Sarah, "Is there anything too hard for the Lord?"

Consider the memory of God, as it will be utilized in the resurrection. The apostle said, 'We have hope toward God that there shall be a resurrection of the dead, both of the just and the unjust.' The Scriptures tell us of the dead that in the very day that one dies his thoughts perish, and that there is thenceforth neither love, nor hatred, nor envy, nor, in fact, anything at all.

Unless God were to bring about the resurrection of the dead, the dead would remain dead for ever; but the very fact that he will do so gives us the most prodigious view of his power that could be conceived. He purposes to recreate all who have ever died, and to endow them with memories which will be perfect replicas of those they lost. What an astounding evidence of power is this! Hear his own words as to his ability to carry out his purposes:

"Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand. The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? My counsel shall stand, and I will do all my pleasure: I have spoken it, I will also bring it to pass: I have purposed it, I will also do it."—Isa. 14:24, 27; 46:10, 11.

"Hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? The Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear."—Isa. 40:28; 50:2; 59:1.

It is an easy thing for those who have no faith in either their Creator or their Savior, and wish that others might have no such saving faith, to sneer at what they are pleased to name the acts of a wonder-working Deity, implying, of course, and often openly saying, too, that no such acts of mercy and of grace were ever performed, but that they were merely impressions created on the minds of a simple, childlike people ever ready to see a miracle in anything beyond their comprehension.

But what if the miracles were actually performed? What if a loving God and a loving Redeemer drew upon their stores of boundless power for the wholly praiseworthy purpose of rendering immediate aid and comfort to some of those in need, and did it not only for them but for us as well? Did they not have a perfect right to do so? And if their acts of grace are abundantly attested, sometimes by several witnesses, have we not the right to find in them the comfort they were designed to give?

Three witnesses have testified that a man full of leprosy fell on his face before Jesus, saying, "Lord, if thou wilt, thou canst make me clean." Jesus was moved with compassion. These words "moved with compassion" are from a single Greek word which means to be so stirred with emotion that there is a trembling of the abdomen affecting the whole being. What could be more magnificently eloquent than the mere recital that Jesus "put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." (Luke 1:40-42) The man was blessed, Jesus and the apostles were blessed, and so are we, at this manifestation of God's power, for it was God's power, not Jesus', that performed this stupendous miracle.

Three witnesses have written also about the man in the synagogue who had the withered hand, and how the objectors then were seeking an opportunity to find fault with Jesus. Perchance he might heal this poor man on the sabbath day. If he did, this should be proof to them, they were determined, that Jesus was an unholy man. They got their wish. Jesus asked the man to stretch forth his hand, and immediately it was restored and made like the other, and these men that had witnessed this exhibition of God's power went forth to have a conference as to how Jesus could be destroyed.

Three witnesses have written of that wonderful manifestation of divine power at Gadara. A poor man, obsessed by demons, naked and untamable, wandered amid the tombs and in the mountains, crying and cutting himself with stones, and, when Jesus came in sight, shrieked out that a legion of demons had gained possession of his mind. At a word from Jesus these evil beings left him and he was as quiet and sane as any other man.

Three writers tell of the daughter of Jairus, lying at the point of death, who died even while her father was beseeching Jesus to come to her bedside. On Jesus' way to Jairus' home a poor woman, ill twelve years, touched Jesus and was healed, being permitted by God, because of her faith, to draw upon the same sources of power as Jesus himself drew upon. On arrival at the home of Jairus, Jesus took the child by the hand, and though she was sound asleep in death, he said, "Damsel, arise," and she rose up and walked, as well as she had ever been.

Four witnesses have testified to the way in which the power of God caused five loaves and two little fishes to provide food enough to feed five thousand hungry men, besides women and children, and when the repast was over there was more than twelve times as much food left as there had been in the first place.

Three witnesses have borne testimony of that terrible night on the lake when a great wind blew, the sea was rising, and the disciples were not able to bring their boat to land. Jesus came to them walking upon the water, a messenger of comfort to them in an hour of need.

And, finally, three unselfish men have written to us about the blind men near Jericho, Bartimæus and his fellow beggar, who, when they heard that Jesus was passing near, cried out at the top of their voices, saying, "Jesus, thou son of David, have mercy on us." The crowd wanted them to keep still; but they cried out louder and louder, and finally Jesus heard them. "And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So

Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

We have had time to consider but seven of the one hundred and fifty miracles which are attested in the Word of God, but they all abundantly verify God's power to do as he will. It will be noted that each of these miracles was an act of disinterested benevolence, a doing for others what they much needed to have done but were unable to do.

It was God's power alone that performed all of these hundred and fifty miracles, and is performing them today in his watchcare over all who have committed their all to him for time and for eternity and are wholly devoted to the doing of his will.

On the evidence that we have this day presented, we can set it down as certain that our God is absolutely just, wholly given to doing that which is right and perfect, when the proper time to act has arrived, and that when he does act he has absolutely unlimited power and can and will do just as he pleases.

This brings us to the interesting point that the thing which he pleases is the everlasting welfare of his creatures, that love is his underlying motive toward man and toward all other created intelligences; but we shall have to consider this at another time.

And when we do consider this subject of God's love, we shall see, not only that, operating in conjunction with it, there is the perfect justice and the unlimited power which we have already seen are his, but that perfect wisdom has hovered over it all and that our God is indeed perfect in justice, power, love and wisdom. These studies should help us to know him better, whom to know aright is life eternal.

THE LORD LOOKETH ON THE HEART

[Fifteen-minute radio lecture]

IN THE Scriptures the word "heart" is often used to represent the secret motives, purpose, desire or intent which leads a person to say or do certain things. A person is said to have a good or a bad heart, depending on whether his motives are good or evil. The fruits of a good heart are good words or deeds, and the fruits of a bad heart are evil words or deeds. Jesus himself said: "A good man out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." Behind every word and act lies a motive, desire, intent or purpose either good or evil. This is why the prophet of God uttered these words: "Keep thy heart with all diligence; for out of it are the issues of life." This means that the future everlasting life of every human being depends upon his condition of heart; that is, it will depend on his motives, purposes and intentions, and if these are good, then it follows that his words and deeds will be good also.

Among mankind more attention is given to the outward appearance than to the heart condition, and it often occurs that behind a beautiful face and form, fastidious dress, faultless language and polite manners, lies a wicked and corrupt heart. Ofttimes these accomplishments are used as a cover to hide unworthy motives and purposes. This is especially true among those who profess to be religious. Under the guise of a religious profession, men give large sums of money to build churches and endow colleges, hospitals and charitable institutions, and then have their names engraved on bronze tablets or stained windows as benefactors of the race, while at the same time their real motive is to hide from the people the fact that they are deceiving and defrauding them by profiteering or gambling in the necessities of life and thus injuring their fellow men.

It is possible to deceive men in this way because they cannot read the heart, but can see the outward works of seeming charity. It is impossible, however, to thus deceive Jehovah God. It is a deplorable fact that the appraisal of men and women by their fellow men is based on their personal appearance, dress, success in business, education, popularity, good breeding, or by their assumed sanctimony. These, however, are no index of the heart condition; and this explains why people are so often deceived in their estimate of their fellow men.

Jehovah has reserved to himself the right to judge as to who will be worthy of eternal life, because he alone can read the heart; and when the final rewards are given it will be found that many of those who outwardly appear righteous to men will not be entitled to eternal life, because their hearts were selfish and evil in God's sight. Hypocrisy is more prevalent among professing Christians than among any other class of people; and the reason is that selfish, wicked and dishonest men are prone to use religion as a cloak to hide their wickedness. In Jesus' day the clergy class, made up of the Pharisees, chief priests, and elders, were the hypocrites of those days.

These clergymen succeeded in deceiving the people, who thought they were the salt of the earth. The people could see only the outward appearance. They saw their robes, their broad phylacteries, their pious, sanctimonious voices and faces; they saw them make long prayers on the street corners; they saw their assumed dignity, and heard them call one another Rabbi, Father, and other titles. Jesus appeared on the scene. His method of judgment was different

from that of the people. The piety, the prayers, the titles, the dignity and pomp with which these frauds surrounded themselves, were by Jesus quickly discerned to be sham. He judged them by their fruits, not by their dress, manners, education or professions.

Jesus enumerated their wrong and wicked fruits, in the twenty-third chapter of Matthew, and these fruits revealed a wrong heart condition. He charged them with binding heavy burdens on the people and yet being unwilling to remove them with their finger. He told them that they loved the uppermost seats in the synagogue, and that they allowed men to call them "master" and "rabbi", names that belonged to Christ; he told them that prayers to God should be made in secret, but that they made them on street corners and in the synagogue, and did it to be seen of man; he accused them of neglecting judgment, mercy, and faith, while offering to the Lord a tenth of the small vegetables of their gardens; he charged them with persecuting his prophets and wise men, and then added, "Your house is left unto you desolate."

To bind burdens on other people, to desire prominent places before the public, to accept titles that belong to Jesus, or to make public prayers to be seen of men, or to persecute others is an indication of a vicious and wicked heart condition. These are the fruits by which one may know those whose hearts are not right.

It is possible for a person to have a pure heart toward the Lord and yet be very imperfect in the flesh. To have a pure heart means to have a desire to do that which pleases the Lord, and then to make an effort in harmony with that desire. It means that when the Lord examines our motives and intentions he can find no fault with the same, even if we have been unwise in our efforts to carry out our good intentions. But bear in mind that good intentions alone are not sufficient. There must be an honest effort to find out the Lord's will and to do it. It is necessary to have both the honest desire to please the Lord, and then to make an equally honest effort to do the same. And to make an honest effort to please the Lord one *must* study his Word to know what his will is.

In 2 Chronicles 16:9 we read: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." This text teaches two things; namely, that it is possible to have a perfect heart toward the Lord, and that the Lord is searching out such ones and has blessings for them. Again, in Psalm 24:3, 4 we read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

Over and over the Scriptures admonish that it is possible for people to have a perfect and pure heart toward the Lord. This does not mean perfection of the flesh. If the Lord expected his people to be perfect in the flesh, not a single human being could do it, and hence no one could be pleasing to him. Some people claim that they have not sinned for years. This is a mistake. Even the Apostle Paul said that he found the law of sin in his flesh warring against the law of his mind, and that the thing he hated was the thing he did. Just so every honest person will acknowledge that he sins, that he is imperfect, and that no good thing dwells in his flesh.

It is fortunate for us, then, that the Lord is judging us according to our hearts and not according to our flesh. Over and over again the Scriptures encourage us with this thought. In Psalm 26:2 are these words: "Examine me, O Lord, and prove me; try my reins and my heart." Also Psalm 139:23, which reads: "Search me, O God, and know my heart; try me, and know my thoughts." In Hebrews 4:12 we read that "the word of God is quick, and powerful, and sharper than any twoedged sword, . . . and is a discerner of the thoughts and intents of the heart."

There is not a man or a woman on earth who has anything in the flesh that God can approve. It is still true that all have sinned and come short of the glory of God. Notwithstanding this seeming handicap, it is possible for imperfect men and women to have divine approval, and be pleasing to God. To do this they must have pure, loyal, perfect and devoted hearts. But with the best of intentions and efforts our flesh will fail to measure up to the divine standards. God has made a most merciful arrangement that when the flesh fails and we do the thing we hate we can come boldly to the throne of grace and confess our sin, and the promise is that he is faithful and just to forgive us our sin.

The thing to be noted is that this failure of the flesh does not affect our heart condition. It does not affect our loyalty and devotion of heart. An excellent illustration of this principle is found in David's case. He was thoroughly devoted to the Lord, yet his flesh led him into a serious sin. He took Uriah's wife, and placed Uriah in the front line of battle and thus caused his death. Later, when his sin was pointed out, he acknowledged it and asked the Lord to forgive him. The Lord punished him for the same and forgave him. The divine record concerning David is as follows: "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."

It is the loyal-hearted ones that God approves, while many of those who boast according to fleshly attainments are an abomination in his sight. Multitudes of those who are very particular about observing rites, forms, ceremonies, fasts, and holy days, and who are particular about nice, polite language and conduct, are not in divine favor. Jesus referred to some who were careful about traditions of men, revered doctrines, and faithfully observed the rules of their particular church, in the following language:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."—Matt. 15:8.

These were called hypocrites by Jesus, because they did not have pure motives. In our day we have many people who profess to be serving the Lord; they are very particular about going to church on Sunday; they are very particular about being out on Easter Sunday, at Christmas day celebrations, children's day exercises, and not to eat any meat on Friday; but their heart is far from the Lord. At other times they are busy profiteering, lying, deceiving or injuring their neighbors or friends in different ways. Some of them hold high positions, such as bishops of the church, and gamble in stocks in Wall Street on the side.

Jesus said: "Blessed are the pure in heart: for they shall see God." Jehovah, through his prophet, says: "Every one that is proud in heart is an abomination to the Lord." A person is proud in heart when he attempts to deny what the Scriptures say, for he virtually says that he has more wisdom than God and could write a better Bible himself. Such people are an abomination to God. The Bible mentions some who are hard-hearted. This means that they have indulged in unjust, dishonest and wicked thoughts until their hearts have become so seared and calloused to principles of righteousness that they find their greatest pleasure in trying to prove that the Bible is not true, that it is full of contradictions, that God is unjust, and that it was not necessary for Jesus to die as an atonement for sin.

These proud and hard-hearted people in our time are to be found among the great religious teachers of the day. It is a well-known fact that those who deny the inspiration of the Bible, who claim that man did not fall, that an atonement sacrifice was unnecessary, that Jesus had an earthly father or that Jesus was God himself, and in other ways repudiate the Bible, are the educated theologians of our time; in other words, the clergymen.

It might be asked, Why do some clergymen spend time and effort in trying to prove that the Bible is not to be depended on? And the answer is, Their hearts are not right. They are proud of heart. They have too high an opinion of themselves. They have contradicted and denied the Bible statements until their hearts are seared and hardened, and they do not hesitate to criticize the great Jehovah God. But God knows their heart, and the time is coming when every person on earth will know that those who criticize and condemn Jehovah God are an abomination unto him, and that all such are unworthy of God's gift, everlasting life.

LETTERS OF APPRECIATION

"FLASHES OF LIGHT FROM HIS TEMPLE"

DEAR BROTHER RUTHERFORD:

Words can not express my joy and thankfulness at reading the two new books, *Life* and *Prophecy*. As always, each one is "the best yet". I thank the dear Lord for these flashes of light from his temple, and you as one whom he has set in the body. You can not know how much encouragement the book *Prophecy* was, and the helpful letter that came with it.

The December *Towers*, the radio lectures also, are such inspirations, as well as your stedfastness and zeal. 'Oh, the blessedness of him that waiteth and cometh to the thousand three hundred and five and thirty days!'

Yours in Christ,

MRS. WOOD-TOULSON, *Ind.*

LIGHTNINGS RENEW COURAGE AND ZEAL

DEAR BROTHER RUTHERFORD:

Your last book, *Prophecy*, is, if possible, the best yet. It caps the climax. I can not find words with which to express my appreciation to the Lord for all these wonderful blessings. How it thrills our souls with joy as these lightning flashes continue to illuminate his precious Word and give us renewed courage and zeal as we struggle forward, singing praises to his name!

The clear-cut and unmistakable interpretation of Daniel 12 is marvelous, and has brought such a blessing that, while I have attempted to thank our gracious Father, yet I can not be satisfied without letting you know how much I appreciate it, how dearly I love you, and that for the past twelve years I have remembered you daily at our Father's throne.

Wishing you the Lord's continued blessings, and with fervent love, I am

Your brother in Christ,

J. P. WELLS, *Ky.*

REVEALS DEVIL'S ORGANIZATION

MY DEAR BROTHER RUTHERFORD:

I am just taking the liberty to write you a few lines to thank you for the book *Prophecy*. I have just finished reading it, and can truly say it is the best of all. *Life* is a wonderful book; but I got more comfort out of this book *Prophecy* than out of any of the others. There can be no doubt left in the mind of any one who is honest, as to the Devil's organization. The evidence is surely there.

May the God of all comfort keep you faithful until the work is done, is my prayer.

From one that is with you shoulder to shoulder, by the grace of God, until the Devil's organization is destroyed and Jehovah's name is exalted over all.

Your brother by his grace,

G. W. COOK, *Pioneer Colporteur.*

INSPIRES RENEWED ACTIVITY

DEAR BROTHER RUTHERFORD:

I have just read carefully your new book, *Prophecy*, and desire to give you an unsolicited opinion on it: I believe this book will be the greatest help to God's people in their present time of need; that it will show them as nothing else has done, their duties, privileges and responsibilities toward the Truth; also that it will show the masses of people the agencies which the Devil is using to destroy them, with a clearness that will surely be applauded.

The book is wonderfully well written, diction excellent, arrangement fine; and it is also an example of the printer's art.

To carefully read this book is to get an inspiration to give renewed expression to the message we all love. God bless the hands that prepared it!

Your brother by his grace,

GLENN G. SMITH, *Colporteur.*

International Bible Students Association

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Birmingham ..... WBRC
Sun pm 5.30-6.15

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KFWM
Sun am 9.45-11; pm 1-2.30, 6-7, 9.15-10
Tue Thu Sat pm 8-9

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DELAWARE

Wilmington ..... WDEL
Sun pm 9-9.30 (first and third, monthly)

DISTRICT OF COLUMBIA

Washington ..... WMAL
Sun am 10-11*

FLORIDA

Tampa ..... WDAE
Mon pm 7.40-8

GEORGIA

Columbus ..... WRBL
Sun pm 12.30-1

ILLINOIS

Chicago ..... WCFL
Sun am 9-10*
Chicago ..... WORD
Sun am 9-12*; pm 1-7
Mon Tue am 10-11, pm 9-10; Wed Thu Fri Sat am 10-11, pm 7-8

INDIANA

Evansville ..... WGBF
Sun am 9-10*
Fort Wayne ..... WOWO
Sun am 9-10*
Indianapolis ..... WKBF
Sun am 9-10*
Terre Haute ..... WBOW
Sun pm 1-1.55

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun am 10-10.30 or pm 6.30-7 (alternately)
Muscatine ..... KTNT
Sun am 9-10*

KANSAS

Milford ..... KFKB
Fri pm 4-4.30
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
Sun am 9.30-10.15

KENTUCKY

Hopkinsville ..... WFIW
Sun am 9-10*

LOUISIANA

New Orleans ..... WJBO
Thu pm 8-8.30
Shreveport ..... KTSL
Thu pm 8.30-9.30

MAINE

Bangor ..... WLBZ
Sun am 10-11*

MARYLAND

Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WLOE
Sun pm 12.30-1 (Polish, second, monthly)
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Tue pm 8-9

MICHIGAN

Bay City ..... WBCM
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Detroit ..... WGHP
Sun pm 2.30-(Hungarian, third, monthly) 5-5.30
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Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.30-10.30

MISSISSIPPI

Hattiesburg ..... WRBJ
Mon pm 8.30-9
Meridian ..... WCOC
Sun am 10.30-11

MISSOURI

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Sun am 9-10*
St. Louis ..... KMOX
Sun am 9-10*

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Sun am 9.30-10.30
Butte ..... KGIR
Sun pm 2.30-3
Great Falls ..... KFBB
Sun am 9.45-10.45

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW JERSEY

Paterson ..... WODA
Sun am 10-11*

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 3-4 (Polish, second and fourth, monthly)
Jamestown ..... WOCL
Fri pm 8-8.15
New York ..... WBBR
Sun am 8.30-11*; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8
New York ..... WMCA
Sun am 10-11*
Poughkeepsie ..... WOKO
Sun am 10-11*
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 10-11*
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

Charlotte ..... WBT
Sun am 10-11*
Greensboro ..... WNRC
Fri pm 6.15-6.45
Raleigh ..... WPTF
Sun am 10-11*

NORTH DAKOTA

Fargo ..... WDAY
Sun pm 2-3
Minot ..... KLPM
Sun pm 4.30-5 (first, monthly)
Sun pm 4-5 (third, monthly)

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.50-11*; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus ..... WAJU
Sun am 10-11*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Mansfield ..... WJW
Sun pm 9-10
Youngstown ..... WKBN
Sun am 10-11*

OKLAHOMA

Chickasha ..... KOCW
Sun pm 6.30-7
Enid ..... KCRC
Sun am 10-10.30
Oklahoma City ..... KFJF
Sun am 9-9.30
Thu pm 8.30-9.15

OREGON

Medford ..... KMED
Sun pm 9-9.30
Portland ..... KGW
Sun am 10-11**

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12.30-1 (Polish, first and third, monthly) (Slovak, second and fourth, monthly) (Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 6 6.30
Philadelphia ..... WIP
Sun am 10-11*
Sun pm 2.30-3.30 (German, Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8-9
Reading ..... WRAW
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Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

Providence ..... WLSI
Sun am 10-11*

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9-10*, 10-11; pm 2-3

TENNESSEE

Knoxville ..... WNOX
Fri pm 7.30-8
Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun am 10-11
Galveston ..... KFLX
Sun am 9-9.45
Houston ..... KPRC
Sun am 9.30-10
San Antonio ..... KTSA
Sun pm 1-2
Waco ..... WJAD
Sun pm 6.45-7.30

UTAH

Salt Lake City ..... KDYL
Sun pm 4.45-5

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*
Petersburg ..... WLBG
Sun am 10-11*; pm 3-4, 7-8

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Seattle ..... KXA
Daily (except Sun) am 8.45-9
Spokane ..... KHQ
Sun am 10-11**
Daily (except Sun) am 6.45-7

WEST VIRGINIA

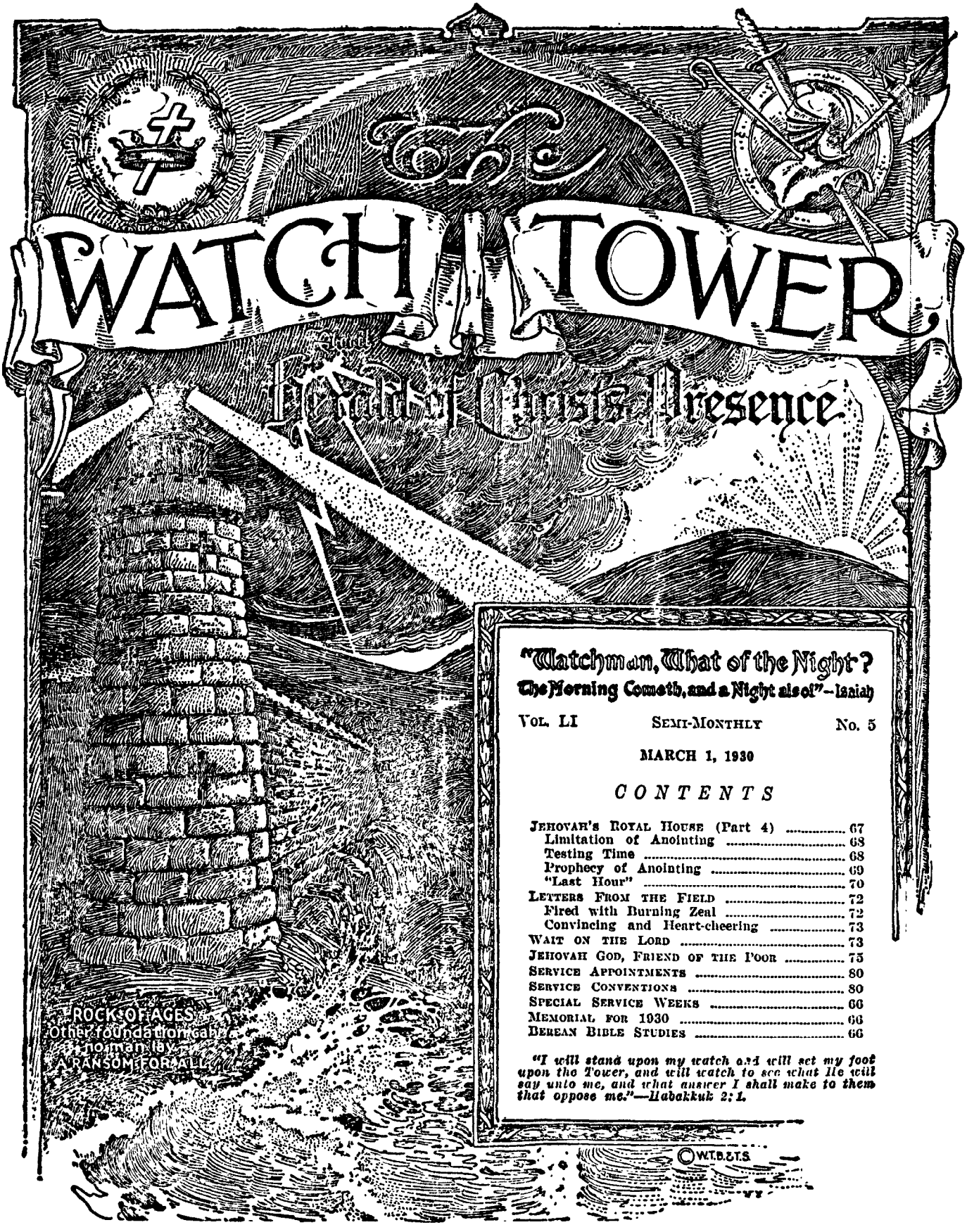
Charleston ..... WCBU
Sun pm 7-7.30
Huntington ..... WSAZ
Thu pm 4-4.30
Wheeling ..... WWVA
Sun am 10-11*

WISCONSIN

Milwaukee ..... WISN
Sun am 10-11
Sun am 9-10 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.



THE WATCH TOWER

and Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and also Night"—Isaiah

VOL. LI SEMI-MONTHLY No. 5

MARCH 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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SPECIAL SERVICE WEEKS

Designating certain periods during the year for special service to the Lord in advertising his kingdom has had his blessing. This is the best evidence that we should continue the practice. Where a definite time is set and advance notice given, the anointed remnant can prepare and arrange their affairs so as to devote the entire time, if possible, to special field service.

For the year 1930 two periods have been selected. The first will be the period beginning April 26 and ending May 4. This will include two Sundays and two Saturdays. It is our hope that all the anointed can arrange to be free from secular duties and devote the time to magnifying the name of Jehovah.

Notice is now given in order that the anointed in every part of the earth may have ample time to prepare. The members of God's elect servant still on the earth will look forward to this special drive with much enthusiasm and joy and will make every effort to devote the entire time in the field. It will be the privilege of God's witnesses in every country throughout the earth to "sing unto the Lord a new song", using the means that he has graciously provided.

The second special drive for field service will be announced in due time.

Regional service directors and local service directors everywhere will please take notice and prepare the organization for an extraordinary effort during the period mentioned.

MEMORIAL FOR 1930

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1930 is at 12:46 p.m., March 30.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6:00 p.m. of April 12. Therefore the proper date for the celebration of the Memorial would be after 6:00 p.m., Saturday, April 12, 1930. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"The Royal House of God"

Issue of February 1, 1930

Week beginning April 6 . . . . . ¶ 1-13

Week beginning April 13 . . . . . ¶ 14-27

"Jehovah's Royal House"

Issue of February 15, 1930

Week beginning April 20 . . . . . ¶ 1-16

Week beginning April 27 . . . . . ¶ 17-33

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI MARCH 1, 1930 No. 5

JEHOVAH'S ROYAL HOUSE

"These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful."—Rev. 17:14, R.V.

PART 4

JEHOVAH God is the builder of his royal house. (Heb. 3:4) There is one body that composes that house; and that is The Christ, which is God's Anointed. "Now hath God set the members every one of them in the body, as it hath pleased him." In this connection Paul further said: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."—1 Cor. 12:12, 13.

[2] It may be contended by some that this scripture indicates that all who are justified by faith in the blood of Christ by the judicial determination of Jehovah, and who are begotten or brought forth as the children of God, are also anointed and assigned to places in the royal house. But be it noted that the apostle does not say that all who are spirit-begotten are baptized into the body of Christ. He is addressing the 'sanctified ones of the church'. (1 Cor. 1:2) His statement is that all who have been baptized into the body of Christ have one and the same standing in Christ and that there is no longer any distinction between Jew and Gentile, bond or free. The gist of his argument is that all who are thus baptized into Christ are one. Likewise he wrote in another place: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3, 5.

[3] It is clear from this last quoted text that those who will be like the Lord in his resurrection must likewise die a sacrificial death as did the Lord Jesus. The scapegoat was not sacrificed, and did not foreshadow the class that is sacrificed with Christ Jesus. The Lord's goat on the typical day of atonement foreshadowed those who are sacrificed with Christ and who are therefore baptized into his sacrificial death. Such are the ones that are anointed to membership in the royal house of Jehovah.

[4] Again the apostle wrote: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16, 17) Does not this Scriptural text indicate that all who are justified and spirit-begotten are also anointed as joint-heirs with Christ in his kingdom? The apostle does not here say that all the spirit-begotten ones have the witness that they are joint-heirs with Christ Jesus. The emphasis of the text must be laid upon these words, to wit, "if so be that we suffer with him, that we may be also glorified together." Such are the conditions precedent, and these conditions cannot be ignored and the text applied to any and all who have covenanted to do God's will.

[5] The scapegoat class does not suffer with Christ Jesus and does not partake of his sacrificial death. These are all begotten or brought forth as sons of God, as heretofore set out, but, as the scapegoat showed, they are not selected for sacrifice. Such fail to present themselves unto the high priest even though they are acceptable as a sacrifice.—Rom. 12:1.

[6] Paul wrote: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) Does not this text mean that all who are spirit-begotten at the same time receive the anointing? In determining what is meant by this text we must have in mind the persons or creatures included therein. Manifestly when Paul uses the word "we" he applies it to himself and to others of like precious faith who have been chosen and are "faithful in Christ Jesus". (Eph. 1:1) The words of Paul were written in harmony with God's purposes in selecting "the seed of Abraham", which is The Christ. Therefore in using the word "we" he would include, not merely the spirit-begotten ones, but only those who had responded to the call and been chosen and received the anointing. The same must be said with reference to the following texts: Col. 1:24, 25; 3:3; Gal. 2:20; 3:27; 1 Pet. 4:13.

[7] From the testimony of the scriptures considered up to this point the conclusion seemingly must be that spirit-begetting and anointing do not take place at one and the same time; that not all who are begotten of the spirit receive the anointing; that the class who will compose the great multitude does not receive the anointing and that none will get into the great multitude class by reason of losing the anointing. These conclusions being correct we are better enabled to understand why there is a great number of persons now on the earth who claim to love the Lord and to be followers of Christ Jesus and yet do not manifest a zeal for the Lord and his cause. We see that there is but a comparatively small number who seem to be wholly devoted to the Lord. The reason must be that the major portion of those claiming to be the followers of Christ have not been chosen and anointed.

LIMITATION OF ANOINTING

[8] That the apostles and those closely associated with them were anointed is plainly shown from the Scriptures. After the death of such and until the second coming of the Lord probably a very few were anointed. From Pentecost until the second coming of the Lord there were some who were preaching Christ and him crucified; but the number thereof was quite small compared with that of the ones who claimed to be followers in the footsteps of the Master, and therefore indicates that but a small number had received the anointing. This, of course, is merely the expression of an opinion based upon the Scriptures and the facts as they appear.

[9] At the second coming of the Lord Jesus Christ he began to 'prepare the way before the Lord' Jehovah. Greater light came to those who then sought to know and to do the will of God. The fundamental truths had long been greatly obscured, and during the period of time when Christ was 'preparing the way before Jehovah' these fundamental truths were restored to those consecrated and devoted to the Lord. It is but proper that we mention here that within that period of time Brother Russell was greatly used of the Lord in bringing these restored truths to the attention of the consecrated. He was earnest and zealous for the Lord in preaching the truth. Without a doubt he was one of the anointed of God and was faithful unto death. The same must be said of others who were blessed of the Lord and associated with him in the service during that period of time. It could hardly be said, however, that all who were brought to a knowledge of the truth during that period of time received the anointing of the holy spirit.

[10] The work during that period of time was foreshadowed by the experiences of the Prophet Elijah. That Elijah the prophet had the spirit of the Lord there can be no doubt, because Elisha desired to receive a double portion of that spirit and did receive it. The Scriptures do not disclose the fact of the anointing of Elijah, but the Scriptures do fully disclose that he had the spirit of the Lord. It may well be said, then, that Elijah represented the anointed of God who earnestly and zealously engaged in the work of the church during the Elijah period. Not all of the consecrated, however, did thus during that period of time. As to Elisha it is written: "And Elisha the son of Shaphat [meaning judge, and may therefore be properly said to refer to the fact that Elisha represented the sons of God the Judge of all] . . . shalt thou anoint to be prophet in thy room [place or stead]." (1 Ki. 19:16) It may therefore be consistently said that Elisha foreshadowed God's anointed who would have and manifest the larger measure of the spirit of the Lord during the period of time known as the Elisha period of the church's work. It would also warrant the conclusion that it is the anointed of God that do the work unto the glory of the Lord during the Elisha period of the church.

TESTING TIME

[11] The end of the Elijah work was marked by a period of special trial and testing. Jehovah sent his messenger for the purpose of preparing the way before him. He did prepare the way before Jehovah, and at the conclusion of that work the Lord suddenly came to his temple. (Mal. 3:1) That marked the end of the work foreshadowed by Elijah. A great testing time came upon the church at that time, and later followed the work foreshadowed by Elisha. God had foretold that the time of the coming of the Lord to his temple would be marked by fiery experiences. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap."—Mal. 3:2.

[12] It was then that judgment began upon the sons of God. The sons of Levi well pictured all and generally those who at that time had received a knowledge of the truth and who had been begotten or brought forth as the sons of God. One of the purposes of the Lord's coming to his temple was to test these antitypical sons of Levi, as it is written: "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:3.

[13] The Scriptures indicate that not all would be approved and come through that trial or test, but that some, failing to abide, would not stand. Those who did stand in that trial or test were approved, and the purpose was that the approved ones might "offer unto the Lord an offering in righteousness". The apostle makes it clear that such offering in righteousness includes the unstinted and loyal devotion of the approved ones to the Lord in singing forth his praises and in magnifying his name. (Heb. 13:15) It seems quite clear that the approved ones were chosen and anointed at that time.

[14] If the approved ones at that test received the anointing of the Lord it would follow that those not approved would not receive the anointing of the Lord. If this conclusion is true, then it is to be expected that two different classes would be manifest from and after that time of the coming of the Lord to his temple. The facts that have since come to pass fully confirm this conclusion, as is well known by all who are devoted to the Lord.

[15] At Pentecost the apostles received the anointing of the holy spirit. Then and there they began to preach to the multitude, "and the same day there were added unto them about three thousand souls." (Acts 2:41) The divine record does not say, however, that all of those three thousand souls received the anointing of the holy spirit. The pouring out of the spirit on that occasion was a fulfilment of Joel's prophecy. (Joel 2:28-32) That was the first or miniature fulfilment of that prophecy. That there was to follow another fulfilment later and "before that great and notable day of the Lord" is made plainly to appear by the words of Peter, who on that occasion quoted the prophecy of Joel, to wit: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy." (Acts 2:17, 18) The Scriptural proof that this prophecy had a larger fulfilment after the coming of the Lord to his temple in 1918 has heretofore been published in *The Watch Tower* (November 15, 1925).

[16] The fulfilment of this prophecy implies the anointing of God's begotten and chosen ones by the holy spirit. This conclusion seems correct for the reason that the language is: "Your sons and your daughters shall prophesy, and your young men shall see visions." The clear inference from this language is that there should be a better understanding of the truth and that those understanding it would engage in telling the message to others. It therefore seems reasonable and Scriptural to conclude that during the period of the Elijah work of the church a comparatively small number of those who had been begotten of the spirit received the anointing and that with the coming of the Lord to his temple the spirit of the Lord was poured out "upon all flesh", that is to say, upon all who had received the approval of the Lord and who were therefore chosen; and that all who were so anointed were commissioned to prophesy, or preach, and that they did so.

[17] The prophecy of Joel quoted by Peter, referred to above, declares that "your young men shall see visions". "Young men" fitly represents those who are strong and vigorous in the Lord. Concerning such John wrote: "I write unto you, young men, because ye have overcome the wicked one." True to the facts since the coming of the Lord to his temple, those who have taken a firm stand against the wicked one and his organization and have zealously served the Lord have had a much clearer vision of the divine purpose.

[18] God's prophet wrote: "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18) Thus it is shown that Isaiah and his sons represented the ones whom the Lord has chosen. Isaiah was given a vision in which he saw the Lord in his temple. (Isa. 6:1) Thus Isaiah there pictured those who receive the anointing of the Lord at the time of the pouring out of the holy spirit and corresponds to the prophecy with reference to the young men seeing visions. At the time of the vision Isaiah heard the voice of the Lord, as it is written: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."—Isa. 6:8, 9.

[19] Undoubtedly Isaiah at this point represented many of the Lord's people who had not been active in proclaiming the message of truth; but now having received the cleansing, the approval and anointing, and hearing the voice of the Lord and receiving the command, this scripture shows a clear and positive commission given to those whom Isaiah represented to go and do the things mentioned in that commission. The anointing is not only an appointment to an official position, but a commission of authority to do the things designated therein. The vision mentioned by Isaiah coincides exactly in time and fact with the prophecy of Joel and its later fulfilment. It is also exactly in harmony in time and fact of fulfilment with the prophecy of Malachi concerning the purging of the sons of Levi to the end that the approved ones might offer an offering unto the Lord in righteousness.

[20] Would not these scriptures therefore prove that from and after 1875, until the coming of the Lord to his temple, only a small number of those who had been brought forth or begotten as the sons of God received the anointing of the holy spirit; that after the coming of the Lord to his temple, and the testing of the antitypical sons of Levi, there was an outpouring of the holy spirit upon all the approved ones, and that these were sent forth to do the work in the name of the Lord, and that therefore that marks the time of the anointing of the feet members of Christ who joyfully preach the truth?—Isa. 52:7, 8.

PROPHECY OF ANOINTING

[21] It was Isaiah whom the Lord used to give utterance to the prophecy: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me

to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1) That prophecy had a beginning of its fulfilment with the anointing of Jesus, as stated by him. That the prophecy was to have a particular fulfilment upon "the feet of him" is shown from other parts of the same prophet's utterances.—Isa. 52:6, 7.

[22] Chapters fifty-nine to sixty-four, inclusive, of Isaiah's prophecy show that the setting of the prophecy concerning the anointing has a specific application at the time the Lord comes to his temple and provides the robe of righteousness and brings the approved ones thereunder, the robe itself representing the approval. Clearly the robe of righteousness is the official vestment of the anointed company even as the 'bridegroom decketh as a priest' who has just received the anointing. With the coming of the Lord to his temple and the trial and purging of the antitypical sons of Levi, the approved ones being brought under the robe of righteousness, or approval, are made by the prophet to say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10.

[23] This clearly coincides with the latter fulfilment of Isaiah's prophecy concerning the anointing (Isa. 61:1-3) and shows the anointing of those that are approved by the Lord upon the examination had at the time of coming to his temple. The approved ones rejoice, because they say: "He hath covered me with the robe of righteousness . . . and as a bride adorneth herself with her jewels." The chosen and anointed ones are now counted as a part of the bride, and it is her privilege to rejoice and magnify the name of Jehovah and to have part in the fulfilment of that prophecy written: "The spirit and the bride say, Come." (Rev. 22:17) There is every reason why the approved ones should at that time rejoice because they have the testimony that they have been chosen and have received the anointing of the Lord and have been commissioned to represent him.

[24] It was Isaiah who was also used to utter the prophecy concerning the remnant. It is the remnant of God to whom the testimony of Jesus Christ is committed and who are therefore clothed with authority to give that testimony. (Rev. 12:17) In 1918, as we believe, upon coming to his temple, the Lord began the examination of his servants. The time had arrived when there must be a special witness given concerning the end of the world and the beginning of the kingdom of God. Who would be clothed with authority to do that work and give that witness? Manifestly those whom the Lord would find faithful upon examination at the time of coming to his temple and from that time forward. The antitypical sons of Levi were put to the test, and the approved ones were sent forth to offer unto the Lord an offering in righteousness, and, as the Prophet Isaiah foretold, they responded to the Lord, saying: "Here am I; send me." These clearly seem to be the ones upon whom the spirit was poured out and who therefore receive the anointing. They received the garments of salvation, thereby identifying them with Christ; and the robe of righteousness, thereby indicating their approval; and therefore there was every reason for them to rejoice, and these are they who have since been singing forth the praises of God.

[25] It is the anointed ones brought into the temple of God that have had the clearer vision of the truth. The facts as known are exactly in harmony with these conclusions based upon the Scriptures. It has been since 1918 that the Lord's people have received a clearer vision of the divine purpose and have appreciated and rejoiced in the flashes of lightning that have come from Jehovah by and through the Head of the temple class, Christ his beloved One.

[26] The Scriptures therefore seem to support the conclusion that from the days of the apostles until the coming of the Lord to his temple a very limited number received the anointing, and that when the Lord came to his temple there was an outpouring of his holy spirit, and therefore the anointing of all the approved ones, and such were commissioned to do the work of the church foreshadowed by Elisha.

"LAST HOUR"

[27] The words of Jesus prove that at the end of the world and about the time of his coming to his temple there would be false Christs. Since "Christ" means the anointed of God, "false Christs" would mean those who would claim to have the anointing but who in fact had not received the anointing of the holy spirit. Jesus said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:23, 24) The "very elect" mentioned here means those chosen and anointed and commissioned to give the witness on earth; and these are the ones whom the others would attempt to deceive by themselves claiming to be the anointed of the Lord. This further supports the conclusion that the anointing was limited until the coming of the Lord to his temple. This is also corroborated by the testimony of John the apostle of Jesus Christ. The apostle's words associate the anointing with the "last hour". "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (1 John 2:18) The *Diaglott* renders this text: "It is the last hour."

[28] All false Christs would necessarily be antichrists,

because claiming to be anointed when in fact not having received the anointing. The antichrist would be claiming to do a work in the name of Christ, but in fact that work would not be according to God's Word in announcing his kingdom and magnifying his name. John declares that these conditions would be evidence of the last hour. Then the apostle adds: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (1 John 2:19) This text clearly shows a separation going on during "the last hour".

29 Those going out from the anointed company would by their course of action show that they had not received the anointing. It should be expected that there would then be a separation between those who are really devoted to the Lord and those who claim to be devoted to the Lord but do not show a zeal for his cause.

30 Further addressing the anointed ones the apostle says: "But ye have an unction [anointing] from the Holy One, and ye know all things." It is the false Christs and false prophets, that is to say, those claiming to be the anointed of God but who have it not, that attempt to seduce and mislead the chosen ones even as Jesus foretold. The anointed see and understand the truth.

31 Further the apostle says: "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . . These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man [who is not able to make lightnings] teach you: but as the same anointing [the anointed One, Christ the Head of the royal house, who is your teacher] teacheth you of all things [of his Father's purpose], and is truth, and is no lie, and even as it hath taught you, ye shall abide in it [margin, the holy spirit]."—1 John 2:18-27.

32 The testimony of Jesus is that upon taking account with his servants when coming to his temple there would be manifest a faithful class which he designates as "a faithful and wise servant" whom he makes ruler over all his goods or kingdom interests. This is a plain statement of the commission given to a specific class and therefore shows that such are the anointed ones of Jehovah. Jesus also stated that at the same time there would become manifest an "evil servant". Surely that evil servant class does not receive the anointing. It is at approximately the same time that the "good and faithful" of the Lord are given the talent that has been neglected and for this reason taken away from the unfaithful. (Matt. 25:26) This is another evidence that some are anointed and others not anointed.

33 It is certain from the Scriptures that the prisoners do not receive the anointing of the Lord. It seems equally clear and reasonable to conclude that the "lukewarm" have not received the anointing; otherwise, why would the warning be given to them, to wit: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:16-18) The fact of such warning's being given shows that after it is given, however, there is an opportunity for such lukewarm to arouse themselves and do what the Lord has commanded them to do and then receive his approval and the anointing.

34 The Lord gave another picture in that of the wedding garment. It hardly seems reasonable that any one would be invited to the wedding who had not made a covenant to do God's will: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen." (Matt. 22:11-14) Surely those who had taken off the wedding garment or who did not have it on when the Lord came to his temple would not receive the Lord's approval and therefore would not share in the anointing.

35 Upon earth at this time there are millions who call themselves Christian. The name is misapplied. Since "Christ" means the anointed of God, it is manifestly true that no one can be properly termed a Christian who is not in Christ and who has not received the anointing. Strictly speaking, then, it is only those who are in Christ and anointed of the Lord and who remain stedfast to the end that can be called Christian. "For we are made partakers of Christ [God's anointed], if we hold the beginning of our confidence stedfast unto the end."—Heb. 3:14.

36 The sum of the matter, therefore, seems to be this: That the apostles and those closely associated with them received the anointing of the holy spirit of God; that after the death of such and throughout the centuries following, until the second coming of the Lord, a very limited number were anointed with the holy spirit; that with the second coming of the Lord Jesus Christ he 'prepared the way before Jehovah', as was foretold by the Prophet Malachi, and within that period of time a limited number of spirit-begotten ones were anointed, and that such were the ones who joyfully and faithfully engaged in the Elijah

work of the church; that when the Lord came to his temple he began taking account with the consecrated and spirit-begotten ones, and, finding some whom he approved, these were chosen and anointed; that then was the time when there was a larger fulfilment of the prophecy uttered by Joel concerning the pouring out of the spirit upon all flesh, meaning that all the approved ones were anointed of the holy spirit and thereafter began the proclamation of the message of truth as commissioned; that the lukewarm must be warned that those who do arouse themselves may also receive the anointing and enter into the work which the Lord has provided for them; that the anointed ones at the coming of the Lord to his temple constitute the "faithful and wise servant" class and that such class is also foreshadowed in the prophecy of Isaiah concerning the laying of "the key of the house of David" upon the shoulder of Eliakim (Isa. 22: 20-22); and that such are the chosen ones of the Lord and so made manifest by the anointing.

[87] But are these fully prepared to become members of the royal house of Jehovah? It is quite clear from the Scriptures that there is yet something which they must do.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1-3. Jehovah's royal house is built by whom? Composed of whom? Quote the Apostle Paul on this matter. What is the gist of the apostle's argument here and in Romans 6: 3, 5? How was this pictured by the two goats on the typical atonement day?

¶ 4. Point out the harmony of Romans 8: 16, 17 with the foregoing.

¶ 5. In Romans 12: 1 we are given what view of this same circumstance?

¶ 6. Make clear Paul's application of the word "we", as used in Ephesians 2: 10.

¶ 7. In the light of the Scriptures thus far considered, account for the fact that among the great number of professed Christians so few seem to be fully devoted to the Lord.

¶ 8. What is apparent as to the comparative number of the anointed on earth from Pentecost until the second coming of the Lord?

¶ 9. To those consecrated and devoted to the Lord, what blessings attended the 'preparing of the way before the Lord'? What seems reasonable as to the number anointed during that time?

¶ 10. Point out the class represented by Elijah, and the work foreshadowed by his experiences. Elisha's being anointed to succeed Elijah foreshadowed what? What is foreshown in Elisha's asking and receiving a double portion of the spirit?

¶ 11, 12. What was the purpose of the work foreshadowed by Elijah? Malachi 3: 2 shows what regarding the experiences of the church at the time of the Lord's coming to his temple? Apply Malachi 3: 3.

¶ 13. Point out the purpose of the test or trial marking the work of 'refining and purifying'.

¶ 14. The fact that a test is made in this respect implies what results?

¶ 15. What took place at Pentecost? What was the significance of that event?

¶ 16, 17. Describe the result of the 'pouring out of the spirit upon all flesh'. When does the larger fulfilment thereof take place?

¶ 18-20. Whom did Isaiah and his sons represent? What was pictured by his vision, as mentioned in Isaiah 6: 1? Explain the fulfilment of Isaiah 6: 5, 8. Show the harmony therewith of the prophecy of Joel and its fulfilment. As to the anointing, what do these scriptures indicate regarding the period from 1875 to 1918?

¶ 21. Point out the fulfilment of Isaiah 61: 1. How is Isaiah 52: 6, 7 related thereto?

¶ 22, 23. How was Isaiah 61: 10 fulfilled, and when? What is the relation thereof to the declaration made in the first three verses of the same chapter and to Revelation 22: 17?

¶ 24, 25. To whom is the testimony of Jesus Christ committed? In this respect describe what took place upon the Lord's coming to his temple. What are the facts in evidence of the fulfilment at that time of Isaiah 6: 8?

¶ 26. What conclusion, then, seems Scriptural as to the comparative number anointed from the days of the apostles until the Lord's coming to his temple?

¶ 27. What is meant by the term "false Christs"? Who are meant by "the very elect"? Show the harmony of Matthew 24: 23, 24 with 1 John 2: 18.

¶ 28, 29. To what class does 1 John 2: 19 refer? To what action taken by them?

¶ 30, 31. Explain what is meant by "unction from the Holy One", referred to by John. Who have this unction? In what sense do they "know all things"?

¶ 32. What are the Lord's "goods", mentioned in Matthew 24: 47? Identify the "faithful and wise servant". In what had this servant been "faithful and wise", that the Lord, upon coming to his temple, 'made him ruler over all his goods'? What is indicated by the fact that Jesus spoke of a "faithful and wise servant" and also of an "evil servant"?

¶ 33. Show whether the "prisoners" and the "lukewarm" have received the anointing.

¶ 34. Apply the parable of the "wedding garment".

¶ 35. Show the true meaning of the term "Christian", and whether it has been correctly used.

¶ 36. Give a brief summary of what seems to have been the progress of the anointing of Jehovah's witnesses from Pentecost to the present time.

¶ 37. What does our text indicate as to further requirement of those called and chosen, that they may ultimately be members of Jehovah's royal house?

LETTERS FROM THE FIELD

FIRED WITH BURNING ZEAL

DEAR BROTHER RUTHERFORD:

Christian greetings! I got hold of a copy of *Prophecy* late Sunday afternoon and have just finished reading it, some of it the second time. I could not wait any longer to write you and express my great appreciation for the blessing I have received from the reading of it. The next thing in order is to study it through at home and look up all the references. Martha and I will read it together and look up all the scriptures that have been cited.

The two "signs" of Revelation are made as clear as the noonday sun in San Diego. No middle ground left; compromise impossible. The fight is on to a finish; and what a glorious finish it will be! I long to be on the firing line when the last broadcast is fired into the vitals of old Babylon. Surely the old Dragon must be angry. His time must be short. But he will go down fighting. Look out for his arrows, and stick to your guns. He is going to try to get you, as certain as anything can be. But the Lord is your strength and shield. Jehovah is at the helm, and he can suffer no defeat.

The little class here is fired with the burning zeal of the Lord, and the witness is being given better and with greater enthusiasm than ever.

May our dear Father bless you and keep you.

A. G. ECKOLS, *Calif.*

CONVINCING AND HEART-CHEERING

DEAR BROTHER RUTHERFORD:

We are unable to express our appreciation and gratitude for the most wonderful book you have presented to us yet. *Prophecy* is the most convincing and heart-cheering of all. Surely our heavenly Father is withholding no good thing from us!

The Lord loves you, and we love you very much, dear brother, for your untiring devotion to Jehovah and to the brethren; and, in closing, we know of nothing more appropriate to call to your attention for your encouragement than the last two paragraphs in *Prophecy*.

We are thankful to have a share with you in proclaiming the good news of the kingdom, and desire to be more faithful.

Yours for the honor of Jehovah's name.

MINNIE A. AND ETHEL M. TAYLOR, *Colporteurs*.

MORE PRECIOUS EACH DAY

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah and his dear Son. We feel as if we should be ungrateful indeed if we did not express our thanks and appreciation for the wonderful truth and enlightenment revealed in the book *Prophecy*. It is the most wonderful book we have read yet. Surely the truth is getting more and more precious every day, and is such a comfort in time of need, to spur us on to action in the service of the Lord.

It is the joy of our hearts to join you in this great witness work.

May the dear Lord richly bless you in your efforts to serve him more and more, and supply you with the needed strength, is our prayer for you.

Your brother and sister by his grace,

MR. AND MRS. A. H. SAMPLEY, *Colporteurs*.

RESOLVE TO CONTINUE WITNESS

We, of the International Bible Students Association, assembled at this convention, send our love and greetings to the Watch Tower Bible and Tract Society, and to our dear Brother Rutherford, the president thereof, and thank our great God, Jehovah, for the flashes of lightning issuing from the temple through the columns of *The Watch Tower*.

And we all unitedly resolve to continue in this witness until the work on earth is finished.

ERIE (Pa.) ECCLESIA.

M. R. MAYNARD, *Secretary*.

WAIT ON THE LORD

[Fifteen-minute radio lecture]

EVERY good man and woman longs for a time to come when righteousness and peace shall reign on the earth; they long for a release from poverty, sin, and death; from disease, pain, and oppression. Most people have a sort of indefinite hope that these longings will be gratified in the far distant future, and when they get to heaven, if they are fortunate enough to win that prize. This hope, however, is not positive, clear-cut or satisfying. The reason for this is that from infancy to old age, people are taught certain doctrines that are not supported by the Scriptures, and these generally accepted and very popular doctrines, known as "orthodox" doctrines, blind people to the beauties and harmonies of the Bible and hinder them from having a proper hope.

Herewith are enumerated some of these false and blinding teachings. It is generally believed that all the saved go to heaven. This is considered so orthodox and proper that it is seldom questioned, and should anyone question it, he is at once branded as a heretic, as being unorthodox. Most people consider it a disgrace to be called a heretic, and these are so cocksure that all so-called orthodox teachings are right that they will refuse to investigate, even when proof to the contrary is given. It is not true that all the saved go to heaven. The Scriptures teach that the "church", consisting of a little flock of faithful overcomers will go to heaven at the first resurrection. The Scriptures also teach that God created the earth to be man's home and that eventually it will be inhabited with a race of human beings, men and women, each one sitting under his own vine and fig tree, with nothing to molest or make afraid. (Ps. 37:29; Isa. 60:21) The teaching that all people go to heaven blinds people to this beautiful and comforting Bible truth.

Another so-called orthodox teaching, believed by everybody, and hence very popular, is that when people die they are more alive than ever. To criticise this teaching is to invite condemnation, ostracism, and persecution. Yet the teaching is not true, and one who believes it cannot understand the resurrection of the dead, for the reason that if a person is not dead he cannot be resurrected. In Ecclesiastes 9:5 we are told that "the dead know not any thing". This is a statement made by one of God's inspired prophets, and yet orthodoxy is so sure that the "orthodox" teaching is right that they will stubbornly deny the truth of this text and many others similar to it, and stick to the religion of their fathers because it is popular and hoary with age.

Another popular yet false teaching of orthodoxy is that the kingdom of God is within the heart of every Christian, and that the kingdom was set up by Jesus nearly 1900 years ago. This teaching blinds to the fact that the kingdom is a future kingdom, and that it will operate right here on earth, and is for the blessing of all the people of earth, both living and dead. With this false conception of the kingdom, people cannot offer the Lord's prayer intelligently. He taught us to pray as follows: "Thy kingdom come [future]. Thy will be done in earth, as it is in heaven." Believing this false teaching that the kingdom is within each individual, a person cannot look forward in hope to the time of its establishment; neither can he properly understand what the kingdom blessings are.

Now let us grasp the thought that the kingdom is to be established at the second advent of the Lord: that it will operate right on the earth and that it is for the purpose of blessing the people; that the blessings will consist of everlasting life, perfect health, perfect liberty, perfect happiness, and deliverance from sickness, pain, oppression and death, and the enjoyment of all these blessings right on this earth.

This being true, the most important teaching in the Bible is expressed in the words, "THY KINGDOM COME." This coming kingdom is the hope of the world. Jesus always spoke of the kingdom, and always placed it far in the future; so did the disciples. Both Jesus and the disciples taught the people to "wait" for the kingdom. This waiting is necessary, because God has decreed that the kingdom shall be a thousand years long and that it shall begin at the second advent of the Lord. It was the divine purpose that *Jesus* should *wait* from the time of his resurrection until God's appointed time to begin kingdom work. Hence we read of Jesus, as follows: "After he had offered one sacrifice for sins for ever, he sat down on the right hand of God: from henceforth *waiting* until his enemies be made his footstool." (Heb. 10: 12, 13) When God's due time should arrive, this waiting period would end, and then God would place his enemies under Jesus' feet, which means, under his control.

While Jesus has been waiting till God's due time for him to begin to exercise his power, all the rest of the human family have had to wait also. In Romans 8:19-22, we read: "The earnest expectation of the creation waiteth for the manifestation of the sons of God. . . . Because the creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

Not only must people wait for the kingdom, but all true Christians must preach this coming kingdom. This is what is meant by the word "gospel". This word means "good news", and refers to the good news that everybody who will accept the blessings may be blessed with life, liberty, peace, happiness, and deliverance from pain, oppression, sin and death. This gospel must be preached in order that the people may be comforted; that they may have hope; that they may come to a better understanding of the goodness and love of God, and thus be better enabled to serve him in spirit and in truth. Jesus always preached the kingdom, and so did his disciples.

The people cannot hope for any blessings from man-made schemes, such as a "league of nations", federation of churches or prohibition laws. No man or set of men can bring blessings to the people, and no permanent blessings will ever come until the kingdom brings them; hence the people must wait for the kingdom. When the kingdom arrives, it will, first of all, destroy the wicked, corrupt kingdom of Satan, which now controls the earth; then it will proceed to convert the world, and will set up an entirely new and righteous financial, political and religious arrangement. It will not reform and use the present financial, political and religious organizations, because there is nothing good about them.

For many centuries men have tried to reform these wicked and unjust organizations by using the ballot box against them and also making reformatory laws, but they have signally failed to accomplish any reformatory work; neither have they succeeded in converting the world. Man-made schemes for converting the world always have failed and always will fail. Men do not possess either the wisdom or the power to do it, and this is why God has appointed his own time and his own way to accomplish this much-to-be-desired end. This explains why people must wait for the kingdom. No power or agency can convert the world, except the kingdom. The idea that God has commanded men to convert the world is absolutely unscriptural. In unmistakable terms the Bible tells us that the conversion of the world must wait until the kingdom is established.

Herewith are quoted some of the many texts that refer to this waiting period, which will end at the second coming of the Lord. In 1 Corinthians 1:7 Paul addresses the Corinthian church as follows: "So that ye come behind in no gift, *waiting* for the coming of our Lord Jesus Christ." 1 Thessalonians 1:9, 10 reads: "Ye turned to God from idols, to serve the living and true God; and to *wait* for his Son from heaven." In Romans 8:19-25 we find these words: "The earnest expectation of the creation *waiteth* for the manifestation of the sons of God. . . . The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, . . . even we ourselves groan within ourselves, *waiting* for our adoption, to wit, the deliverance of our body. For we are saved by hope: . . . but if we hope for that we see not, then do we with patience *wait* for it."

In Galatians 5:5 we read: "We through the spirit *wait* for the hope of righteousness by faith." In Luke 23:50, 51 are these words: "There was a man named Joseph, a counsellor; and he was a good man, and a just; . . . who also himself *waited* for the kingdom of God."

When Jesus was on earth, he exhorted his disciples as follows: Be "ye yourselves like unto men that *wait* for the Lord, when he will return from the wedding". In 1 Peter 1:3-5 we read: God "hath begotten us again unto a hope of life, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed *in* the *last* time".

This thought of *waiting* for the kingdom and its blessings is very forcibly brought to our attention in the Old Testament also. In Zephaniah 3:8, 9 are these

words: "*Wait* ye upon me, saith the Lord, *until* the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger . . . . Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." These texts tell us that the first work of the kingdom is to destroy the kingdoms and nations, and then turn a pure language (the truth) to the people so that they may all call upon him and serve him with one consent, not according to a great variety of different creeds.

Psalm 37:7 tells us not only to *wait*, but also not to fret about sin and evil in the world. It reads thus: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." In full harmony with this thought are the words of Jesus in Matthew 5:39, which read thus: "But I say unto you, That ye resist not the evil." In the fifth chapter of James, after recounting the misuse of wealth by rich men in these last days, and their fraudulent methods of accumulating this wealth, and the persecution and oppression which they have brought upon the people, the apostle says: "Be patient therefore, brethren, *unto the coming of the* Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh."

In Daniel 12:12 we read: "Blessed is he that *waiteth*, and cometh to the thousand three hundred and five and thirty days." This prophetic time period pertains to the second advent of the Lord. Job knew that he must die and *wait* in the grave until the kingdom would come. In Job 14:13, 14; 17:13; 19:25, 26 he says: "O that thou wouldest hide me in the grave . . . until thy wrath be past, that thou wouldest appoint me a set time, and remember me! . . . all the days of my appointed time will I *wait*, till my change come. If I wait, the grave is mine house: . . . For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though . . . worms destroy this body, yet in my flesh shall I see God."

The Prophet Habakkuk saw a wonderful vision from the Lord, and was told by the Lord as follows: "The vision is yet for *an appointed* time, but at the *end* it shall speak, and not lie: though it tarry, *wait* for it; because it will surely come." (Hab. 2:1-3) After picturing the destruction of the wicked kingdoms of earth, Isaiah, speaking as the mouthpiece of Jehovah, says: "They shall not be ashamed that *wait* for me." (Isa. 49:23) Those who do not wait for the Lord, but try to convert the world by using their own schemes and their own ways, will surely be ashamed.

The kingdom of Christ is even now just at the door. Soon its blessings will be apparent to all. It will resurrect all the dead, and convert the world. It will do away with the evil, oppressive, and unjust institutions of men and establish righteous, just, and benevolent institutions in their stead, which will be a blessing to all people. Should any of our hearers desire to know more about these blessings we commend to them a book written by Judge Rutherford and entitled *Life*. It is worth its weight in gold.

JEHOVAH GOD, THE FRIEND OF THE POOR AND OPPRESSED

[Thirty-five minute radio lecture]

THE ideals, standards and methods of Jehovah God are directly opposed to those of men. Through his prophet, Jehovah mentions this fact as follows: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.

Among human beings, riches, power, influence and a host of friends are considered the most desirable things of earth. Even if these things are obtained by methods of fraud, oppression, lying and graft, their possessors are regarded as worthy of emulation, and the doors to the so-called highest society of the earth are open to them; and this is true even if they have been prosecuted and sent to the penitentiary for securing their wealth and other advantages illegally. Arrest, conviction, and the serving of a sentence, as a felon, does not debar the rich from being honored and respected and enjoying the favor of political office and other advantages, which should belong only to the honest and noble among men. The prophet of the Lord foretold this very condition, as follows: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) Still another prophet foretold this condition, saying: "I have seen the wicked in great power, and spreading himself like a green bay tree."—Ps. 37:35.

In sharp contrast with this is the fact that the Bible is addressed to the poor of the earth, while from cover to cover, the great men of earth, the rich, the powerful and the wise are denounced for the misuse of their wealth, for their oppression of the poor, and warned that it will be difficult if not impossible for them to be pleasing to God.

Let us bear in mind that a rich man, as the Bible uses the term, does not necessarily mean a man with money. To be sure, a man with a large bank account, or stocks, or bonds, is a rich man. So also is the man

who possesses a superior education; or has great power or influence; or who holds a public office or other position of importance and trust; likewise those who are very popular and boast of friends by the millions, are rich men, and when the Bible mentions rich men it often includes all such.

'The love of money is a root of all forms of evil,' says the apostle, in 1 Timothy 6:10. After speaking to the rich young ruler, Jesus said: "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23) In 1 Timothy 6:9, Paul says: "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." It is not a sin to be rich, but as this text suggests, they that "will" or determine to be rich are exposed to special temptations and to a special danger. First, there is the temptation to get the riches dishonestly, that is, to use fraudulent or oppressive methods in obtaining the riches. All men are selfish, because they are born in sin and shapen in iniquity, and as a result very few are able to resist the temptation to get riches dishonestly.

Then, having acquired the riches, there is a temptation to use the same in selfish ways, namely, to gratify pride, appetite, lust and other tendencies common to fallen man. Then, there is the temptation to use wealth in bribing public officials, purchasing public office, hiring lobbyists to corrupt legislation; to control the markets and to force prices up or down at will, and also to purchase immunity from punishment when arrested for violating the laws. Under the stress of these and other temptations, very few of earth's rich men are able to stand. Another temptation is to put our trust in riches and to forget and neglect Jehovah God.

Those who are rich have little time to devote to a study of the Word of God. Speaking of this, Jesus said: "He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." (Matt. 13:22) Again, he said: "Woe unto you that are rich! for ye have received your consolation." (Luke 6:24) The Apostle James, also, in chapter 5, verses 1-4, says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The Bible does not condemn riches, but it does condemn the love of money and the misuse of the same, and warns of the temptations connected with its possession. It is well known that practically all the boodlers, grafters, bribers, corrupters of public morals, oppressors of the people, bootleggers, and corrupters of courts, judges and jurors, are rich men. The poor man has not the money necessary to engage in these wicked crimes. This explains why the Bible contains so many texts aimed at the rich. There are scores of them.

There are probably five hundred poor people on earth to one rich man, yet it is the rich that control the governments, courts, legislation, the use of public funds, and the pulpit and the press; they also determine when wars shall be undertaken and plunge the world into debts for the conduct of wars, which are a burden to succeeding generations, who had no part in them. It is also well known that the rich always multiply their riches in times of war, while the poor furnish both the men and the cash necessary to carry on the war. It is true that the rich man pays large sums in the way of taxes; but these sums are added to the cost of food, clothing, and shelter, and passed on to the consumer, who is the poor man, because he outnumbers the rich by at least five hundred to one.

It is a well known fact that the rich are always the oppressors, and the poor are always the oppressed. This does not mean that there are no wicked people among the poor. It is true that many of the poor are selfish and wicked; and it is also true that many of them are driven to be so by the oppression of the rich. This is why, the Bible tells us, God will deliver the poor and needy from the hand of the oppressor. This is why God is declared to be the Defender and Deliverer of the poor. As a rule they are born in poverty, have not the means to get a proper education, and the positions of trust and office are not available to them as a result; hence they are kept in poverty perforce. Not being to blame for their condition, and not being oppressors themselves, Jehovah God becomes their Defender and Deliverer. To oppress and injure others who are unable to defend themselves is a wicked crime, from God's standpoint.

Jesus was a poor man; for it is written of him that 'he had not where to lay his head'. His disciples were poor as well as "unlearned and ignorant men". Speaking of those whom God hath chosen to be heirs of the kingdom, Paul says (1 Cor. 1:26-29): "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh shall glory in his presence."

In James 2:5, 6 we read: "Hearken, my beloved brethren, Hath not God chosen the poor of this world

rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?"

Speaking to the rich men of his day, Jesus said: "The publicans and the harlots go into the kingdom of God before you."—Matt. 21:31.

The wise man says: "He that oppresseth the poor reproacheth his Maker: but he that honoureth him [his Maker] hath mercy on the poor." (Prov. 14:31) David also says: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth." This text tells us that those who consider the poor will be spared when the great battle of Armageddon takes place. This battle is for the very purpose of destroying oppression and the oppressors from the earth.

It will be profitable for us to read a few of the many texts which show clearly that God loves the poor and has blessings for them, and that cruelty and oppression will be punished. In Exodus 22:21-25 we read: "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword . . . . If you lend money to any of my people that is poor . . . , thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." This word translated "usury" means interest. The Lord never intended that a person should live by charging interest on money; but this is the basis of most of the wealth in the world.

In Leviticus 19:15 we read: "Thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour." In Deuteronomy 24:14, 15 we read: "Thou shalt not oppress an hired servant that is poor and needy. . . : at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." Thus the Lord required that the poor should be paid for his day's work at the end of every day.

In Proverbs 22:22, 23 we read: "Rob not the poor, because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them." In Isaiah 49:24-26 we read: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee . . . . And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood."

Still again, in Amos 4:1, 2 we read: "Hear this word, ye kine of Bashan . . . , which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks." In Zechariah 7:9, 10 we read: "Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor."

And still again, in Malachi 3:5 we read: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right." Proverbs 19:17 reads: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." This does not mean that he will get his money back, but that he will have blessings of divine favor and approval, things which money cannot buy. Proverbs 21:13 reads: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

All these texts tell us that Jehovah God is noting the harshness, cruelty, and oppression of earth, and that he promises a sure and just punishment or retribution to those that do these things. They tell us that he is to deliver the poor and needy from all oppression, and right all wrongs. But when is this to be? The wicked and the oppressor have flourished for six thousand years, and seemingly suffered not for their evil doings. In the texts quoted it was noticed that the punishment was to be meted out in "the latter days"; and, again, in "the time of trouble"; and still again, it was stated that 'the Lord shall rise up in judgment' and punish the evildoers. These "latter days", "the time of trouble," and the day of judgment refer to the same thing.

They refer to a time when Jehovah God will place his king, King Jesus, upon the throne and begin the work of judgment. Judgment means to reward those who have done right and punish those who have done evil. The punishment of the evildoers, all tyrants, oppressors, bribers, and all who have in any way perverted righteousness, justice and truth, will be in what the Bible calls "the battle of that great day of God Almighty", and what men call "the battle of Armageddon".

Speaking to the wicked generation then living, Jesus said, at his first advent (Matt. 23:35), "Upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." When Jerusalem was destroyed these

words were fulfilled. The penalty for the murder of the Lord's people from Abel to Jesus' day came upon that generation in the form of a time of trouble that completely destroyed the Jewish nation. But why should those living at that time be obliged to suffer for sins committed by others who lived and died many centuries previously? In verses 29-34 of this same chapter Jesus answers this question. He says to the generation then living, as follows (we paraphrase his words): 'You say that if you had lived in the days of your fathers you would not have killed the prophets. But I have sent my prophets and wise men to you, and, with the lesson of your fathers before you, you are now killing my representatives. With greater knowledge than your fathers you are consenting unto the wicked things which they did, and therefore you are more guilty than your fathers, and I shall exact the full penalty from this generation.'

In the coming battle of Armageddon, which lies just ahead, God is going to exact upon this generation the full penalty for the unrighteousness and oppression of the past 1900 years. The people now living say, 'If we had lived in the dark ages we would not have persecuted and oppressed the poor people as did the people of those days.' But, with greater light, greater knowledge, and with the lesson of the dark ages in full view, rich men continue to oppress the poor, to grind them down in poverty, and to perpetrate frauds and injustices against them; and now the "last days" are here and judgment is about to be meted out to all those who practice injustice and oppress their fellow men. Because of their greater light and knowledge this generation is accounted guilty of it all.

The question might be asked, Will not the oppressors of former days, who lived and died without any special punishment for their oppression and tyranny, ever receive any further punishment? We answer, Yes. They will come up in the resurrection to face their victims, with the full consciousness of the fact that the victims as well as everybody else will know the duplicity, the fraud, the tyranny and oppression which they have practiced on the people in the past; they will be obliged to acknowledge their sin and will be compelled to make amends. This will be a very severe punishment, a bitter pill for the boodlers, grafters, profiteers, liars, swindlers and oppressors to swallow. The Scriptures clearly state that those who stubbornly refuse to acknowledge their sins, and to cry to God for forgiveness and make proper amends, will be punished with second death, which means their everlasting destruction.

The Scriptures in many places show exactly why the battle of Armageddon must take place. Some of these texts follow: In Hosea 4:1-3 we read: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn."

Again, in Micah 2:1-3 are these words: "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence: and houses, and take them away: so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks."

Again, in Micah 7:2-4 we read: "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity." And in Micah 6:10-13 we read: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins."

The entire fifty-ninth chapter of Isaiah condemns the present-day oppression. Only a few verses are here quoted. Verses 3 and 4 say: "Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." Verse 7: "Their feet run to evil, and they make haste to shed innocent blood." Verses 13 and 14 say: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. . . . Truth is fallen in the street, and equity cannot enter." Verse 18 says: "According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies."

These texts and many others quite accurately describe conditions of our day, and fully explain why Armageddon is necessary. The poor are utterly unable to extricate themselves; but the kingdom of Christ is at hand, and he comes for the very purpose of liberating all who are in any bondage, and delivering them from the power of Satan and his minions. Those who have taught lies about God and the Bible, or have taught false doctrines, which God

has not authorized, will also get their punishment in this battle of Armageddon. Jeremiah mentions these, in Jeremiah 23:31-34: "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness: yet I sent them not, nor commanded them: . . . I will even punish that man and his house."

The facts recorded by the prophets of Jehovah God are well known facts today. The truth of these prophetic utterances is found on the pages of every daily newspaper and in the records of all the courts of our day. Retribution is soon to come on all the earth for the injustices and oppression that have prevailed for the past nineteen hundred years. It will be executed by Jesus Christ, as Jehovah's representative. He will be the great King who will enforce righteousness. It is recorded that "in his days shall the righteous flourish".

Speaking of the new King and his work, Isaiah, in chapter 32, verses 1 to 7, says: "Behold, a king shall reign in righteousness. . . . The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, and to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."

Speaking again, of the new King, Isaiah (11:4) says: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

In Psalm 2:6-9 Jehovah says: "Yet have I set my king [King Jesus] upon my holy hill of Zion. I will declare the decree: . . . Thou art my Son . . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Then follows a plea from the Lord to the great men of earth to seek righteousness and stop their oppression and get into harmony with the Lord, lest he destroy them. This plea is found in verses 10 to 12 of the second Psalm, and reads thus: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little."

The day of judgment began in 1914. There the new King took his power and began the work of destroying the wicked, corrupt, and oppressive organizations of men. Retribution is about to overtake all those who, wickedly and unjustly, have oppressed or injured others of their fellow men. It is too late to avert this retribution. The battle of Armageddon cannot be escaped. But it is not too late for individuals to turn to the Lord, seek his favor and mercy, cease their oppression, and be forgiven. That is what the psalmist means by the words, "Kiss the son, lest he be angry and ye perish." If men would only realize that Jesus spoke the truth when he said (Matt. 12:36), "I say unto you, That every idle [pernicious or injurious] word that men shall speak, they shall give account thereof in the day of judgment," if they could realize this, many people would right-about-face and seek righteousness.

In Ecclesiastes 12:14, the wise man says: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." We are now living in the day when the "hidden things of darkness" are being exposed; when the corruption in high places is being uncovered; when public officials who betray their trust are being brought out into the open, condemned, and rebuked. The predicted "weeping and gnashing of teeth" on the part of those who are thus exposed is now apparent. As the prophet says: "Now shall be their perplexity." The great Judge sits upon the throne, and the judgment work goes on apace. Jesus spoke of a time when 'men's hearts would fail them for fear and for looking after those things which are coming on the earth'.

To some people this message may sound doleful and pessimistic. But it is not really so, for the reason that 'the battle of Armageddon' is the same thing as 'the day of God's vengeance' against the wicked and corrupt systems of earth, which Satan has founded, and means the complete deliverance of the poor and oppressed, of the sick and afflicted, of the perplexed and fearful, from everything oppressive, unjust, and injurious. It means a time of blessing for all the people.

Even the retribution coming on all those who are now oppressing and injuring their fellow men will chasten and humble many of them and eventually help them to get into harmony with the divine arrangement, which is that every man shall love God supremely and his neighbor as himself.

God's wrath against the nations and his judgment against individuals are for the vindication of his name and for the ultimate blessing of all; and so the Prophet Isaiah says: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) God is now causing the message to go out over all the earth, that Christ has taken his power, that his kingdom will soon be manifest to all, that Satan will soon be bound, that all evil institutions will soon perish in Armageddon, and that blessings indescribable will immediately follow.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Chicago, Ill.	Mar.	6-10	Cincinnati, Ohio	Mar.	21-24
Indianapolis, Ind.	"	12-15	Dayton, Ohio	"	26-29
Louisville, Ky.	"	16-19	Columbus, Ohio	Mar. 30-Apr.	2

T. E. BARKER

Winston-Salem, N. C.	Mar.	4, 5	Wilson, N. C.	Mar.	21, 22
Greensboro, N. C.	"	7-9	Wilmington, N. C.	"	23, 24
Stem, N. C.	"	10, 11	Hayne, N. C.	"	25, 26
Enfield, N. C.	"	13-15	High Point, N. C.	"	28, 29
Scotland Neck, N. C.	"	16, 17	Salisbury, N. C.	"	30, 31
Rocky Mount, N. C.	"	18, 19	Kannapolis, N. C.	Apr.	1, 2

CLAUDE BROWN

Chapel Hill, N. C.	Mar.	4, 5	Baltimore, Md.	Mar.	17, 18
Enfield, N. C.	"	7, 8	Philadelphia, Pa.	"	20-24
Norfolk, Va.	"	9, 10	Atlantic City, N. J.	"	26-29
Washington, D. C.	"	12-16	Newark, N. J.	"	30, 31

C. W. CUTFORTH

Hamilton, Ont.	Mar.	1, 2	Collingwood, Ont.	Mar.	15, 16
Brampton, Ont.	"	3, 4	Singhampton, Ont.	"	17
Fordwich, Ont.	"	5	Barrie, Ont.	"	18, 19
Harrison, Ont.	"	6	Oshawa, Ont.	"	21, 22
Palmerston, Ont.	"	7	Toronto, Ont.	"	23
Allenford, Ont.	"	8, 9	Cameron, Ont.	"	24
Wiarton, Ont.	"	10	Haliburton, W., Ont.	"	26
Owen Sound, Ont.	"	12, 13	Haliburton, E., Ont.	"	27
Meaford, Ont.	"	14, 15	Belleville, Ont.	"	29, 30

G. H. DRAPER

Goshen, Ind.	Mar.	2, 3	Michigan City, Ind.	Mar.	12-15
Elkhart, Ind.	"	4, 5	Gary, Ind.	"	16-22
South Bend, Ind.	"	7-10	Hammond, Ind.	"	23-26
La Porte, Ind.	"	11	Roseland, Ill.	"	28-31

M. L. HERR

Batavia, N. Y.	Feb. 28, Mar. 1		Lockport, N. Y.	Mar.	18, 19
Buffalo, N. Y.	Mar.	2-9	Syracuse, N. Y.	"	21-26
Tonawanda, N. Y.	"	11, 12	Rome, N. Y.	"	28, 29
Niagara Falls, N. Y.	"	14-17	Utica, N. Y.	"	30, 31

W. M. HERSEE

Galt, Ont.	Feb. 28-Mar.	2	Dunnville, Ont.	Mar.	17, 18
Brantford, Ont.	Mar.	3, 4	Welland, Ont.	"	19
London, Ont.	"	6, 7	Niagara Falls, Ont.	"	21-23
St. Thomas, Ont.	"	8, 9	St. Catharines, Ont.	"	24, 25
Aylmer, Ont.	"	10, 11	Beamsville, Ont.	"	27, 28
Kinglake, Ont.	"	13, 14	Hamilton, Ont.	"	29, 30
Simcoe, Ont.	"	15, 16	Brampton, Ont.	Mar. 31, Apr.	1

A. KOERBER

Stem, N. C.	Mar.	7, 8	Winston-Salem, N. C.	Mar.	21, 24
Greensboro, N. C.	"	9, 10	Kannapolis, N. C.	"	28, 29
High Point, N. C.	"	14, 15	Charlotte, N. C.	"	30, 31
Salisbury, N. C.	"	16, 17	Hickory, N. C.	Apr.	4, 5

A. H. MACMILLAN

Aberdeen, Wash.	Mar.	4, 5	Sacramento, Calif.	Mar.	18
Tenino, Wash.	"	6	San Francisco, Calif.	"	19, 20
Portland, Oreg.	"	7-9	Oakland, Calif.	"	21-23
Salem, Oreg.	"	11, 12	Stockton, Calif.	"	25, 26
Eugene, Oreg.	"	13	Modesto, Calif.	"	27
Medford, Oreg.	"	14-16	Fresno, Calif.	"	28-30

G. Y. M'CORMICK

Mounds, Ill.	Mar.	4, 5	Jacksonville, Ill.	Mar.	18, 19
Carbondale, Ill.	"	7, 8	Quincy, Ill.	"	21, 22
Swanwick, Ill.	"	9, 10	Macon, Mo.	"	23, 24
E. St. Louis, Ill.	"	11-15	St. Joseph, Mo.	"	25, 26
Gillespie, Ill.	"	16, 17	Kansas City, Mo.	Mar. 28-Apr.	2

H. S. MURRAY

Bayonne, N. J.	Mar.	2, 3	Trenton, N. J.	Mar.	16-18
Elizabeth, N. J.	"	5, 6	Roebling, N. J.	"	20
Carteret, N. J.	"	8	Riverside, N. J.	"	21
Perth Amboy, N. J.	"	9	Camden, N. J.	"	23-25
Plainfield, N. J.	"	10-12	Vineland, N. J.	"	28, 29
New Brunswick, N. J.	"	14, 15	Millville, N. J.	"	30

E. D. ORRELL

Mansfield, Ohio	Mar.	2, 3	Lorain, Ohio	Mar.	9-12
Ashland, Ohio	"	4, 5	Cleveland, Ohio	"	14-29
Sandusky, Ohio	"	7, 8	Akron, Ohio	Mar. 30-Apr.	5

J. C. RAINBOW

Chickasha, Okla.	Feb. 28, Mar. 1		Tulsa, Okla.	Mar.	16-19
Wichita Falls, Tex.	Mar.	2-5	Claremore, Okla.	"	21, 22
Oklahoma City, Okla.	"	7-9	Muskogee, Okla.	"	23, 24
Chandler, Okla.	"	10	Fort Smith, Ark.	"	25, 26
Drumright, Okla.	"	11, 12	McAlester, Okla.	"	28, 29
Blackburn, Okla.	"	14, 15	Okmulgee, Okla.	"	30, 31

E. B. SHEFFIELD

Charleston, S. C.	Mar.	4, 5	Apopka, Fla.	Mar.	21, 22
Savannah, Ga.	"	7, 8	Orlando, Fla.	"	23, 24
Jacksonville, Fla.	"	11-16	W. Palm Beach, Fla.	"	26
Sanford, Fla.	"	18, 19	Miami, Fla.	"	28-31

H. L. STEWART

Cranbrook, B. C.	Mar.	3, 4	Maple Creek, Sask.	Mar.	17, 18
Coleman, Alta.	"	6	Herbert, Sask.	"	19, 20
Fernie, B. C.	"	7-9	Swift Current, Sask.	"	22, 23
Macleod, Alta.	"	11, 12	Chaplin, Sask.	"	24, 25
Lethbridge, Alta.	"	13, 14	Regina, Sask.	"	27, 28
Medicine Hat, Alta.	"	15, 16	Moose Jaw, Sask.	"	29, 30

W. J. THORN

Akron, Ohio	Mar.	3-9	Painesville, Ohio	Mar.	17
Wadsworth, Ohio	"	10, 11	Ashtabula, Ohio	"	18, 19
Kent, Ohio	"	12-14	Warren, Ohio	"	21-26
Ravenna, Ohio	"	15, 16	Niles, Ohio	"	28, 29

S. H. TOUTJIAN

Davenport, Iowa	Mar.	2, 3	Elma, Iowa	Mar.	16, 17
Burlington, Iowa	"	4, 5	Marshfield, Wis.	"	18, 19
Cedar Rapids, Iowa	"	7, 8	Loyal, Wis.	"	21, 22
Des Moines, Iowa	"	9, 10	Unity, Wis.	"	23, 24
Chariton, Iowa	"	11, 12	Oshkosh, Wis.	"	25, 26
Waterloo, Iowa	"	14, 15	Appleton, Wis.	"	28, 29

J. C. WATT

Portland, Oreg.	Mar.	4-10	Oakland, Calif.	Mar.	18-26
Ashland, Oreg.	"	11, 12	Fresno, Calif.	"	28-31
Medford, Oreg.	"	14-17	Los Angeles, Calif.	Apr.	1-20

GEORGE YOUNG

Hutchinson, Kans.	Mar.	2, 3	Parsons, Kans.	Mar.	18, 19
Arlington, Kans.	"	4, 5	Pittsburg, Kans.	"	21, 22
Wichita, Kans.	"	7-10	Iola, Kans.	"	23, 24
Winfield, Kans.	"	11, 12	Abilene, Kans.	"	25, 26
Arkansas City, Kans.	"	14, 15	Jamestown, Kans.	"	28, 29
Coffeyville, Kans.	"	16, 17	Topeka, Kans.	Mar. 30, Apr.	4

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Portland, Oreg. — March 7-9
W. H. Bentley, 832 E. 29th St.

Buffalo, N. Y. — March 7-9
Jos. Sciandra, 555 - 7th St.
Colored: E. R. Williams, 351 Hoyt St.
German: Rudolf Boje, 165 Goembel Ave.
Hungarian: Joseph Szabo, 44 Bellevue Ave., Depew, N. Y.
Italian: L. Polichetti, 535 Eagle St.
Polish: A. Jurczak, 302 Gibson St.

Medford, Oreg. — March 14-16
(Secretary) Mrs. L. S. Brundage, 623 Central Ave.

Oakland, Calif. — March 21-23
W. L. Gleeson, 1635 Cornell St., Berkeley, Calif.

Syracuse, N. Y. — March 21-23
E. L. Hoffman, 530 Boyden St.
Polish: J. Szewczuk, 312 Richmond Ave.

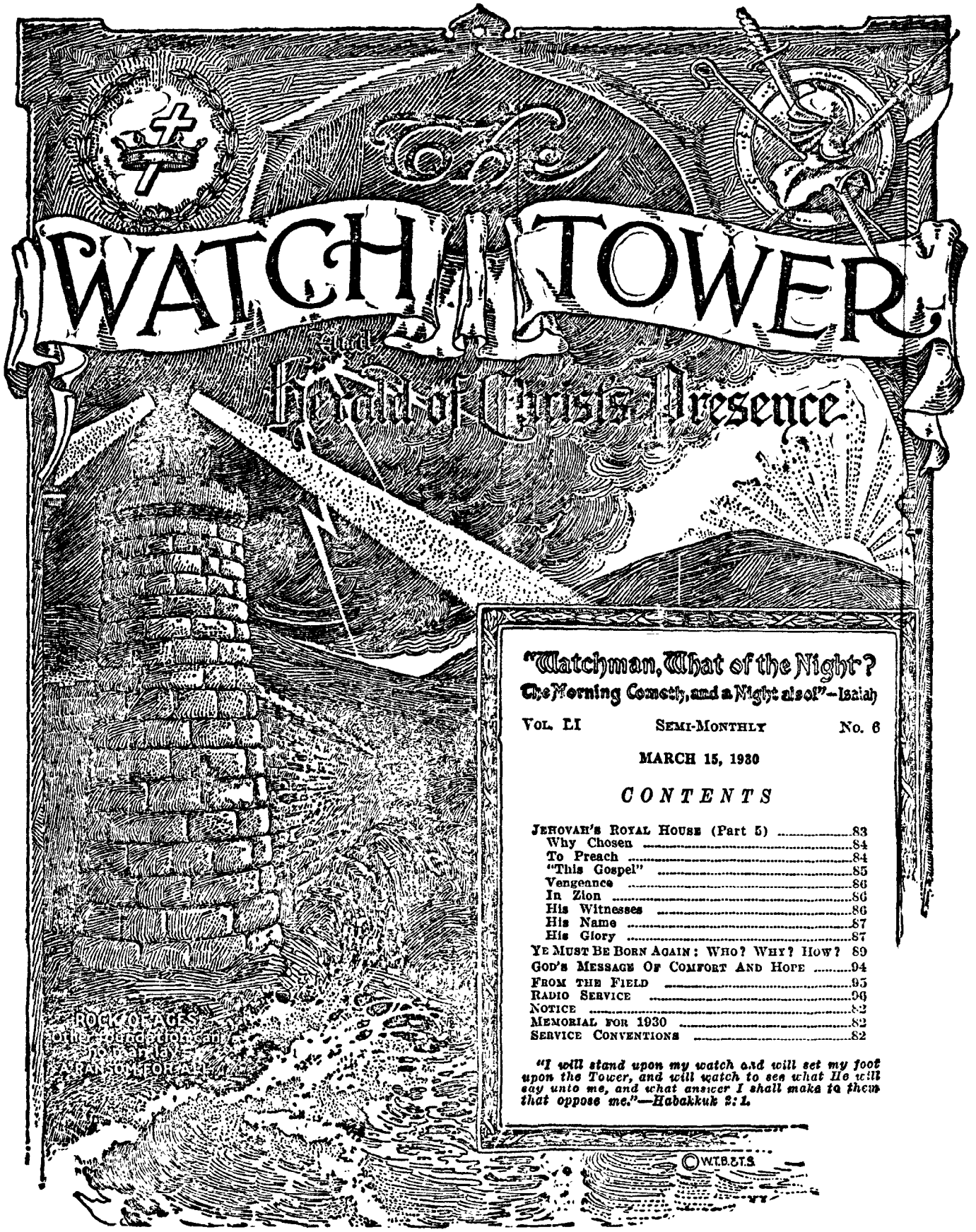
Winston-Salem, N. C. — March 21-23
Rollin Jones, 600 Spruce St.

Fresno, Calif. — March 28-30
L. W. Brodeur, 4633 Washington Ave.

Los Angeles, Calif. — April 4-6
W. F. Crawford, 942 Washington St.
Greek: Chas. Londos, 1237½ Poinsettia Dr.
Italian: Luigi Morganella, 4911 Navarro St.
Spanish: J. Morales, c/o Y. Areliano, 1952 E. First St.

Schenectady, N. Y. — April 4-6
Byron F. Velie, 109 Kenmore Ave., R. 4
Polish: Wm. Sunvalski, 1007 Strong St.

Pueblo, Colo. — April 11-13
John F. Suckle, 2515 Pine St.



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 6

MARCH 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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NOTICE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the class for Bible study. Permission to so announce should be obtained from the manager of the radio, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

MEMORIAL FOR 1930

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1930 is at 12: 46 p.m., March 30.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6: 00 p.m. of April 12. Therefore the proper date for the celebration of the Memorial would be after 6: 00 p.m., Saturday, April 12, 1930. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

Immediately following the celebration of the Memorial the secretaries of the classes are requested to report to *The Watch Tower* the number partaking in their respective places.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Oakland, Calif. March 21-23
W. L. Gleeson, 1635 Cornell St., Berkeley, Calif.

Syracuse, N. Y. March 21-23
E. L. Hoffman, 530 Boyden St.
Polish: J. Szewczuk, 312 Richmond Ave.

Winston-Salem, N. C. March 21-23
Rollin Jones, 600 Spruce St.

Fresno, Calif. March 28-30
L. W. Brodeur, 4633 Washington Ave.

Los Angeles, Calif. April 4-6
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Greek: Chas. Londos, 1237½ Poinsettia Dr.
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Schenectady, N. Y. April 4-6
Byron F. Velie, 109 Kenmore Ave., R. 4
Polish: Wm. Sunvalski, 1007 Strong St.

Pueblo, Colo. April 11-13
John F. Suckle, 2515 Pine St.

Topeka, Kans. April 18-20
D. W. Alden, 115 Filmore St.
Colored: Henry P. Long, 318 Lime St.

Norfolk, Va. April 18-20
Louis Larson, 112 W. Plume St.
Colored: J. W. Everett, Box 58, Buell, Va.

St. Louis, Mo. April 25-27
P. C. Truscott, 5054 Queens Ave.
Colored: Calvin Davis, 3933 Cook
Greek: Peter Veneris, 826 N. 18th
Polish: J. Kowalski, 1815 Cass Ave.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI MARCH 15, 1930 No. 6

JEHOVAH'S ROYAL HOUSE

"These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful."—Rev. 17:14, R. V.

PART 5

JEHOVAH'S royal house occupies the most exalted place in all of his arrangement, is next to the Eternal One, and first in importance of all his creation. He has given Christ Jesus, his beloved One, and who is Head of that house, a name that is above all others, himself alone excepted. He ordains that every creature shall bow to that name and that the house and all in connection therewith shall be to the glory of God the great Creator. It is God who made provision for his royal house, and that at great cost to himself. He has brought forth many from among men and made them his sons and set before them the opportunity of becoming members of his royal house. Some of such he has chosen and anointed, and in his own due time that seed royal will be his instrument for the blessing of all the families of the earth.

3 It was unfaithfulness on the part of some of his creatures that made it necessary for him to sacrifice his beloved Son; and now, God having called out from amongst men those who shall be associated with his beloved Son in the reconstruction of the world, it is certain that of all such he will require absolute faithfulness. That means, therefore, that although one is begotten of God, is called, chosen, and anointed by and with the spirit of Jehovah, before his exaltation to membership in the royal house that creature must prove his faithfulness to Jehovah and to Christ. Faithfulness cannot be too greatly stressed. The promise of glory and exaltation is only to the faithful. To the called, chosen and anointed it is said: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

DAILY LIVING

3 Many who have been begotten of God as his sons have believed that they could prepare themselves for heavenly exaltation by merely taking a course of honesty, purity, cleanliness and uprightness. Addressing the church at Corinth, Paul wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9, 10) And, again, the apostle wrote: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13) And, further, to the church it is written: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3:8, 9) In another place the church is admonished: "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) These texts need little comment because they are plain statements in themselves and show what will prevent one from entering into the kingdom of God.

4 Many of the consecrated have induced themselves to believe that if they would refrain from doing the evil things mentioned in the above text, daily living a sincere and honest life, be clean in thought, in word, and in conduct, dwell in peace with all men and do that which is right between man and man, by so doing a perfect character could be developed that would assure them an abundant entrance into the kingdom of God. In this they are deceived. Every person who has made a covenant with God must refrain from the evils mentioned by the apostle, above. He must follow the admonition of the Scriptures to lead a pure, honest and upright life; he must daily put forth his best efforts to keep himself up to the standard of righteousness and righteous living; but he may do all these things and yet not even start in the race for the prize of the high calling of God in Christ Jesus.

5 Because *The Watch Tower* has stated that it is impossible for one in the flesh to develop a perfect character some have construed this to mean that the Christian can pursue a loose course of daily living, just so he is actively engaged in some part of the work in the Lord's name. Nothing is further from the truth and from the statement of *The Watch Tower*.

6 What has been stressed in *The Watch Tower* is that daily living a clean and pure life will not of itself assure one a place in the kingdom. He must do that, and much more. He must do in a positive way what the Scriptures command him to do. He cannot rely on his own self-righteousness; because his righteousness is from God, through the merit of Christ Jesus. If he relies upon his own righteousness he thinks more highly of himself than he ought to think and forgets why God has called men to the high calling. After he is begotten as the son of God and he hears and responds to the call, he must then show his devotion to God and his righteous cause before he is chosen and anointed. After he is chosen and anointed, he must then prove his faithfulness before he can be made a member of God's royal house.

7 Addressing the elect, Peter puts it in this wise: "As obedient children, do not conform yourselves to the former lusts in your ignorance; but as he who called you is holy, do you also become holy in all your conduct; for it has been written, 'You shall be holy, because I am holy.' " (1 Pet. 1:14-16, *Diaglott*) While in the flesh one cannot be perfect in words or acts or even in his thoughts. If he says he can bring himself to the point of perfection where he has no sin, the apostle says, he deceives himself and the truth is not in him.—1 John 1:8.

8 God does require perfection in love; and that means an unselfish devotion to God. (Col. 3:14) A new creature in the flesh can be perfect in that regard. When God calls and chooses and anoints one, that means that such creature is called and placed on the Lord's side; henceforth he must be holy, that is to say, entirely and completely devoted to God and his righteous cause. He must be faithful to God; and he cannot be faithful unless he is faithful to the commission that he has received by reason of his anointing with the spirit of Jehovah. His anointing carries with it a commission and duty to do some things while on earth; and he must be faithful in doing such things before God will make him a member of his reigning house. It is of first importance, then, that the one called, chosen and anointed understand what his commission commands him to do while on earth, and then to put forth his efforts faithfully to do that.

WHY CHOSEN

9 Why has God chosen some and anointed them? Is it merely that he might save them and get them into heaven to reign with his beloved Son? The Apostle Peter answers the question in these words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9) Called out of darkness, the new creature must "cast off the works of darkness, and . . . put on the armour of light" and 'cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God'. (Rom. 13:12; 2 Cor. 7:1) To accomplish such the new creature must devote himself to God and show forth the praises of God who hath called him out of darkness.

10 It is nowhere stated in the Scriptures that one is called that he might develop a perfect character suitable to be used in heaven. He is told that he must cast away the works of darkness and then devote himself wholly to the Lord and pursue a course of righteousness. He must walk worthy of the vocation whereunto he is called. (Eph. 4:1) But he cannot do this by merely looking at his own admirable qualities and trying to make them better. He is chosen and anointed for a specific purpose.

TO PREACH

11 The anointed ones are commissioned and therefore commanded to preach the gospel of truth. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1) There is no exception to this fixed rule. There is no sex distinction of those who are of the anointed. (Gal. 3:28) Nor is this fact in any wise in conflict with the statement of the Apostle Paul, to wit: "For I do not permit a woman to teach, or to assume authority over a man, but to be quiet."—1 Tim. 2:12, *Diag.*

12 In the latter text Paul is merely discussing the order in the church. There he says that the woman is not permitted to teach the man. The Lord has a reason for this. That, however, in no wise precludes any man or woman that is anointed of the spirit from telling the message of God's kingdom to others. Preaching is not done merely by the use of spoken words. In this present time the most effective way of preaching the gospel of the kingdom is by placing the printed message in the hands of the people. It is a well known fact at this time that most of such preaching is being done by the women who are of the anointed. Some of the men have seemed to regard themselves as more important than the Scriptures warrant and have declined to carry the printed message to the people by going from door to door. The Lord is giving the greater portion of this privilege to the women, and is blessing them.

13 Both the Scriptures and the facts show that the obligation is laid upon every one who is anointed of the Lord to prove his faithfulness by preaching the word of truth as opportunity is afforded. There are some, of course, who are physically or otherwise hindered from having an active part in this work. The Lord knows the circumstances, and doubtless requires of such only according to their opportunities.

Each one must examine and judge himself in this respect.

[14] If one indulges in preaching that he may thereby exhibit his own learning and thus show forth his own importance, he is not fulfilling his commission. The anointed are chosen and commissioned to show forth the praises of God, who has called and anointed them. As one of God's anointed, Paul said: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) This statement is to the effect that the anointed ones cannot be faithful unto God if they either fail or refuse to preach the gospel as opportunity is offered. At the same time Paul wrote to his brethren: "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1) Jesus said that Jehovah had anointed him to preach the gospel, and he did so. (Luke 4:18) Every one who has the anointing of God in Christ Jesus must do the same thing as the Lord opens to him the opportunity to perform.

RESPONSIBILITY

[15] Greater responsibility rested upon the apostles because of their confidential relationship to God and to Christ. That relationship was created by reason of their anointing, which clothed them with authority to declare the message of God's kingdom. Because of the light of truth that they had, and because they were specially commissioned to preach, they must do so. From their day until the second coming of the Lord responsibility rested upon others that received the anointing, in proportion to the light they had. When the world had ended, and the Lord Jesus having returned to take account with his servants, he began to take such account, and some being found faithful, they were brought into the temple and greater responsibility then rested upon them. These were not approved and brought into the temple because of self-righteousness, but because they were found faithfully doing what they had been asked to do. (Matt. 24:45, 46; 25:21) The unprofitable or unfaithful servant was sent into outer darkness. It was to be expected that the approved, or the ones found faithful, would then be given greater light; and this expectation has come to pass.

[16] God's anointed King, pictured by the perfect "Stone", was laid before the chosen ones, and upon that "Stone" Jehovah has caused his perfect light to shine. That light is reflected upon those of the temple, and therefore they have greater light. (See Zechariah 3:9.) What, then, is the purpose of granting those of the temple greater light? Is it that they might merely have a vision of their own coming glory? Surely not merely that. It is true that they do rejoice greatly in the increased light and the prospective glories of the kingdom; but they likewise see that the increased light has brought upon them greater responsibility.

[17] Every one of the anointed stands now in a peculiarly confidential relationship unto God and unto Christ Jesus. Unto these anointed ones on earth the Lord has committed all his goods, which means his kingdom interests. If faithfulness was required from the servant before the servant was brought into the temple, with stronger reasoning we may know that faithfulness would henceforth be required of all in the temple. It must follow, then, that the anointed must faithfully carry out the terms of the commission. Manifestly the greater light is now given to the anointed that they might see what duties and obligations are laid upon them. God sends to them his flashes of lightning, thereby revealing to them more clearly what he has for them to do. It is necessary for the anointed to keep before them the things that they are expected to do. The sacred mission of *The Watch Tower* is to call the attention of the anointed to these things and to remind them what the Lord's Word requires. The purpose is not merely to get books into the hands of the people. The purpose is to encourage the anointed to perform the terms of the commission.

"THIS GOSPEL"

[18] The words of Jesus more specifically define a part of the commission given to the anointed one, when he said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matt. 24:14) This declaration is positive that the witness shall be given and finished before the final end. To whom would the Lord commit this work of giving the witness? To his anointed servant, of course; because the servant is the one who must look after the kingdom interests. The Lord requires faithfulness in this work. There is more than one purpose in having this gospel of the kingdom preached. This scripture, above quoted, specifically mentions that it shall be a witness; and other scriptures indicate more particularly to whom the witness is to be given.

"STANDARD FOR THE PEOPLE"

[19] For many years Satan has been the god of the world. He has used his various agencies to blind the people to the truth and to turn them away from Jehovah. God's announced purpose is to bring the people to a knowledge of the truth that in due time all may have a chance to obey him. He begins to give some of the people a knowledge now. For many years the people have been taught false doctrines, and over these they have stumbled. To his anointed God reveals the fact that now he has placed his King upon his throne and that the time has arrived to establish his kingdom. He therefore says to his anointed ones: "Go through, go through the gates; prepare ye the

way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

[20] This is a part of the commission to preach the gospel. The anointed are told to take that course which is in the way to the kingdom, represented by "the gates". Their course of action directs the attention of the people to the kingdom, and they are told to prepare the way of the people by telling them of God's kingdom and his purposes of relieving them and blessing them. They are told to gather out the stumbling stones of false doctrines by acquainting the people with the truth.

[21] Further, they are commanded to lift up a standard for the people by pointing them to the fact that their relief from oppression can come only through God's appointed way. In order that this might be done, the Lord has arranged machines, material and men to prepare and manufacture books and other literature for distribution, and has put these forth in many languages, that the witness might be given to the people. It is the blessed privilege of the anointed to distribute the Lord's message of truth. Faithfulness is required in so doing.

VENGEANCE

[22] It is written in the commission that someone must 'declare the day of the vengeance of our God'. It is the anointed that must do this. God's vengeance against all unrighteousness, and against Satan and his organization in particular, must be declared. One of the first great truths revealed to the temple class upon the opening of the temple was the fact that Satan has a wicked organization and that Jehovah God has an organization of which Christ Jesus is the Head. Why would God reveal these great truths to the anointed? Manifestly for the purpose of enabling them to intelligently tell others about the two organizations and of God's purpose to destroy the wicked organization and establish righteousness in the earth.

[23] Being commissioned to tell the people about Satan's organization, and God's purpose to destroy it, the anointed must be faithful in delivering that message. The anointed see that Satan's visible organization is made up of three primary elements, to wit, commercial, political and religious parts united together to oppress the people. To refuse or fail to call attention to this would, in the light of God's commandment, be unfaithfulness. In pointing out Satan's organization the anointed witnesses bring against themselves the expressed indignation of the enemy and his agents. But let it be remembered that it is Satan's organization that makes war upon the King, and that they that are with Christ the King in the war, and in the victory, not only must be of the called and chosen, but also must be faithful in the performance of the commission. The Lord expressly states that where one who knows the truth stands by and sees Satan's agents turning the people away from God and fails to give the warning is himself a party to the crime.—Ps. 50:17-19.

"PRISONERS"

[24] The commission given to the anointed specifically provides that the anointed must "proclaim liberty to the captives, and the opening of the prison to the bound ones". This they are to do by preaching the truth. The prisoners are not anointed, but they are the begotten children of God and are held as captives in the religious prison houses. They see the unrighteousness there and cry unto the Lord, and he hears their cries and expresses his determination to deliver them. (Ps. 79:8-13; 102:20) The Lord has provided the printed message concerning his kingdom, and has provided the radio also as a means of telling the prisoners the truth, and then he sends his anointed messengers from door to door to further comfort them. The Lord has laid upon the anointed the obligation and privilege of thus proving their faithfulness unto him and to the commission of anointing. They must be faithful in this work.

IN ZION

[25] The commission also shows that there must be a work done to aid even those who are in Zion. It is an easy matter to become negligent of one's privileges. Negligence is a transgression against the Lord and an infraction of the terms of the covenant with him. Therefore the Lord says to his anointed: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1) This and other scriptures indicate that there must be some in Zion who may yet be awakened and take advantage of their privileges, and hence the warning is given. The anointed must be faithful in this part of their work.

HIS WITNESSES

[26] At the present time there are doubtless more people on earth that are deluded by Satan than at any other time in the history of man. Millions who even claim to be followers of Christ Jesus are entirely in the dark. Men pose as teachers of God's Word and yet openly and brazenly deny the supremacy of God and the blood of Jesus Christ and the divine purpose of salvation. These false teachers put forth their own theories concerning man's ability to save and uplift himself. The various religious systems are, of course, a part of Satan's organization, and God has expressed his determination to destroy all such.

[27] Jehovah does nothing by stealth or in secret. He would have the world advised of his purposes and therefore he declares his purpose to have a witness given to the people that they may have the opportunity to know that he is the only true God, the

eternal and supreme One, the Savior and Deliverer of man. His anointed are commissioned to do that work. It is the testimony of Jesus Christ which he has committed to the anointed remnant. It is that class that keep the commandments of Jehovah that must give the witness and that receive the attacks of the enemy. (Rev. 12:17) They refuse to compromise in any way with any part of Satan's organization, because they are wholly for Jehovah. Therefore God tells his anointed ones: 'There is no strange God among you [because you are mine anointed]; therefore ye are my witnesses, saith the Lord, that I am God.'—Isa. 43:12.

28 This and other scriptures show that such testimony must be given by the anointed just before the great battle of God Almighty in which Christ Jesus will be the victor. To the same anointed God says: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16) Thus the Lord assures his anointed not only that they are duly commissioned as his witnesses in the earth, but that he has provided all the needed protection. He has brought them into his "secret place"; and there abiding, they are entirely safe. (Ps. 91:1, 2) In order for them to continue in safety, and in order to be granted the great privilege of being with Christ Jesus in his victory, these witnesses for Jehovah must be faithful in giving the testimony.

29 When the Lord Jesus Christ had finished his work on earth one of the titles given to him was "The faithful and true witness". Those who will stand with him must also be faithful and true witnesses unto God and unto Christ.

HIS NAME

30 In the early time of the selection of the members of the royal house God caused one of his faithful witnesses to write: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. . . . After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (Acts 15:14, 16) The Lord has now set up Zion, brought his anointed into the temple, made them his witnesses, and commanded that they shall proclaim his majesty and his holy name. The anointed must be faithful. On another occasion Peter declared that the very purpose of taking them out, calling and choosing them, is that such should be God's witnesses and show forth his praises. (1 Pet. 2:9) We are now in the "day of the Lord" so often mentioned in the Scriptures as "that day". The anointed see it, and see that the battle is approaching, and they rejoice and pray the Lord for prosperity. "This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord. I beseech thee, send now prosperity."—Ps. 118:24, 25.

31 The anointed cannot content themselves by merely leading an honest, pure, and upright life, as these terms are generally understood. Many of the prisoners do that much, and they dwell among idols. To his anointed the Lord says: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:16-18.

32 The anointed must be wholly and unreservedly on the Lord's side. Having the greater light, because being in the temple, with joy they are drawing the truths out of the wells of salvation. To them the Lord Jehovah now says through his prophet: "And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel." (Isa. 12:4-6, *R. V.*) The anointed of God are now fulfilling this prophecy, by the Lord's grace, and doing so by going up and down the earth proclaiming the great and holy name of Jehovah God and telling the people of his mighty works and that the time for his kingdom is at hand.

33 When the prophet speaks of the "feet of him", without a question of doubt he has reference to the feet of the anointed of God. Therefore the following prophecy means, and is applied to, the feet members of Christ, the temple class, those who are anointed and who have and manifest the spirit of the Lord: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52:7, 8) It is the anointed of God, and these only who continue thus faithfully to serve unto the end, that will be permitted to stand with the King of kings in that great battle and victory that is near.

HIS GLORY

34 The Scriptural evidence and facts well known overwhelmingly prove that the Lord is in his holy temple and that the final testing time of the chosen ones is now. (Ps. 11:4, 5; 1 Pet. 4:17; Mal. 3:1-3) Under that test it will be determined who is faithful and who will therefore be of the kingdom. What,

then, are those of the temple class now expected to do? or what are they doing?

[85] The prophet of God answers the question, and says: "In his temple doth every one speak of his glory." (Ps. 29:9) Is not this Scripturally a sure criterion by which one may measure himself and determine where he is? The apostle mentions a class of persons who 'commend themselves by measuring themselves by themselves, and comparing themselves among themselves, and thereby show that they do not understand'. (2 Cor. 10:12) The anointed must not fall into this error. It is not the prerogative of one to judge another; but each one may properly examine and judge himself. It is a time for solemn self-examination.

[86] If one finds himself disposed to take a course of least resistance and to say nothing about Satan and his organization and about God's expressed determination to destroy it and to establish righteousness, he may begin to wonder if he has the spirit of the Lord. If one finds in his mind an objection or opposition to the organized effort now being put forth to give the witness of Jehovah God and his kingdom, is not that strong circumstantial evidence that he is not of the temple? If he finds himself opposed to manufacturing books containing the message glorifying God's name and advertising his King and kingdom, and opposed to carrying them from door to door and putting them in the hands of the people, would it not be well for him to ask himself, Am I one of the Lord's anointed and in the temple? If he finds himself provoked at what *The Watch Tower* has published concerning the greater light that God is giving to his people, fails to see or appreciate that light himself and opposes others who are trying to use it to the Lord's glory, such he should take into consideration in determining whether or not he is of the temple.

[87] On the other hand, if one has wholly devoted himself to the Lord God; finds that he has no sympathy with the wicked organization of Satan, and finds that he has a vision of God's organization and the enemy's organization; finds that he is moved with a zeal for the Lord and that he is striving daily to lead a clean and pure life, consistent with the high calling; finds that he is rejoicing in the ever-increasing light upon God's Word and anxious to have a part in passing the message on to others, and that he is putting forth his best endeavors to give the testimony of Jesus Christ, and finding great joy therein, then would not this be strong proof that he is of the temple class and therefore one of God's anointed? All such who are thus singing the praises of Jehovah in harmony with his Word may have reason to believe that they are of the anointed.

[88] Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) In harmony with this, is it not now plain that the number of the anointed ones is small and that only those who continue faithful to the commission of their anointing unto the end will be of the kingdom? The great multitude have been begotten of God, and before them the call has been placed. Many have not responded to that call. Probably many of those who accepted the call and started in the race have not been chosen. Those who responded to the call and have been chosen have received the anointing of the holy spirit. They have the spirit of Christ and are his. Now they must be faithful to the test, and that test requires every one to earnestly and carefully safeguard the kingdom interests that have been committed to the commissioned, anointed ones. Such must be and are entirely out of sympathy with the beastly organization of the enemy, and must be and are entirely devoted to the Lord; and thus continuing faithful unto the end, they shall receive the great reward. They will stand with the King of kings in his great victory. Concerning the victorious it is written: "They shall be priests of God and of Christ, and shall reign with him a thousand years."

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. Jehovah's royal house enjoys what great honor? How exalted is the position which Jehovah has given to Christ Jesus? How and for what purpose was provision made for this royal house? By what sacrifice was the foundation laid? Why was sacrifice necessary? State the standard of faithfulness for those who shall be exalted to membership in that house.

¶ 3, 4. Point out from the Scriptures the proper course of daily conduct.

¶ 5. State whether it is possible to follow perfectly the course mentioned, and whether such fact affects the importance of earnest effort in that direction.

¶ 6, 7. On the other hand, what is the tendency of devoting oneself exclusively to that standard? What, then, is the nature and the measure of devotion expected (a) of one who is begotten as a son of God? (b) Of one who is chosen and anointed?

¶ 8. Define the 'perfection' and 'holiness' which God requires of those who would have his approval.

¶ 9, 10. Quote the Apostle Peter on the purpose of God's calling and choosing some and anointing them. What does Paul say in this regard?

¶ 11, 12. State the commission of the anointed, as contained in Isaiah 61:1-3. Explain whether 1 Timothy 2:12 places a limitation upon this commission.

¶ 13. How is responsibility related to circumstance and condition? How is each one's responsibility to be ascertained?

¶ 14. With scriptures, show whether, having been anointed, one may regard this commission as an optional matter. What procedure only, and what motive, will have God's approval?

¶ 15-17. Compare the responsibility of the anointed from the day of the apostles to the present time, stating the basis of your comparison. Account for the greatly increased light now enjoyed by those of the temple class. How does this greater light affect their responsibility? *The Watch Tower* serves what special purpose?

¶ 18. What is the specific witness which Jesus declared must be given in the end of the age? To whom is this witness work committed?

¶ 19-21. Explain Isaiah 62:10, and point out its fulfilment. Why is the witness necessary? The Lord has provided what means for giving this witness to the people?

¶ 22, 23. Describe the organization against which God's

vengeance is to be declared. Why is such declaration required? Point out the responsibility in this respect of all who have a knowledge of the truth.

¶ 24. Describe the conditions which call for 'proclaiming liberty to the captives and the opening of the prison to the bound ones'. How is this work to be accomplished?

¶ 25. What is the work to be done 'in Zion'? How is this to be done?

¶ 26, 27. In view of the fact that there are millions of professed followers of Christ, why should it now be necessary to teach the people even the simple truths regarding the salvation of man? Who, only, can and will give a true witness to the people? Why does Jehovah now have this special witness given?

¶ 28, 29. Apply Isaiah 51:16. Under what conditions only may one claim the security expressed in Psalm 91:1, 2?

¶ 30. When was it that "God at the first did visit the Gentiles, to take out of them a people for his name"? How did he do so? Point out the fulfilment of Acts 15:16.

¶ 31, 32. In the light of Isaiah 12:4-6, and with the truth which God has been revealing to his people, will honesty, purity and uprightness alone fully meet the conditions of one's covenant? What further is required?

¶ 33. Isaiah 52:7, 8 expresses what activity of the "feet of him", and what harmony?

¶ 34-37. The chosen ones are now facing what important test? According to Psalm 29:9, what distinguishes those of the temple class? Give further details for self-examination as to one's being of the temple class.

¶ 38. How has the call been regarded by those before whom it has been placed? What is the present opportunity and responsibility of each of these classes? Describe the stand now to be taken by all who would share with the King of kings in his great victory.

YE MUST BE BORN AGAIN: WHO? WHY? HOW?

[Thirty-minute radio lecture]

THE transatlantic steamer "Montnairn" was about to cast off from the Prince's Dock, in Glasgow, Scotland. Most of the passengers were on the starboard side of the vessel, interestedly watching the crowd gathered on the wharf below. Some of that crowd were waving farewell to loved ones setting out for other shores, not knowing whether they would ever see one another again in this life. On the wharf one stocky Scotch woman was giving a rather odd word of farewell to the ship's passengers. She held up constantly before her a large white placard on which was painted in large, somber black letters, "Ye Must Be Born Again." Suddenly the ship's whistle shrieked out a warning signal. The wharf policemen began to order the crowds back, and at length succeeded in shutting them off the wharf behind a long swinging gate with tall palings. But this persistent sign-bearer managed to get right next to the gate, and thrust her hands and arms out between the gate palings and held up that sign with its unusual message. The ship began to pull away from the wharf, but still the sign remained held aloft. Soon the ship swung around and out into the Clyde, and the wharf and the crowd behind the gate passed out of the perspective of the ship's passengers. But a young man aboard the ship had observed the woman and her queer farewell sign, and the memory thereof lingered in his mind.

"Ye must be born again!" What a strange sign and message, he thought, to hold before people putting out to sea, without any additional word of explanation! No doubt most of those reading the sign would suspect that the words thereof were of some sacred source. Of course, if any had been reared orthodox Scotchmen, they would not have to be told that the words were those of Jesus, spoken to the Jewish ruler Nicodemus, and recorded in John's gospel, chapter 3; but even then, how few, few people reading these bare words on the sign would understand them! The learned Nicodemus had been puzzled, and asked Jesus: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? . . . How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? . . . If I have told you earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things?" —John 3:4-12.

Jesus' words, "Ye must be born again" (or, born from above, margin), are really a wonderful and gracious invitation. But the woman holding the sign at the wharf applied the words as a threat; they were scare words of most solemn warning. Such is indeed the way most orthodox religious people view Jesus' statement, that unless all of us earthly creatures are born again there is no hope of eternal life for us, but only forebodings of a horrible eternal future. But must everybody on earth be "born again" or "born from above" in order to gain everlasting life in happiness? If so, then how may they or must they be born again? If, however, it is not necessary for everyone, then who are they that must be born again, and how? And why must they be born again? It is certainly worth while, yes, important, that we know the answers to these questions; and if we are at all worried over the subject or uncertain about it, then it is most essential to our present happiness, and who but God knows what bearing it may have on a most happy future in the ages to come?

Adam, the first man on earth, and his wife Eve were not born. "For," says the Apostle Paul, "Adam was first formed, then Eve." (1 Tim. 2:13) Adam was created by the power of God direct from the dust of the earth, when as yet there was no woman on earth. The scripture (Gen. 2:7) reads: "And . . . God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." In order that Adam's wife

might be "bone of [his] bones, and flesh of [his] flesh", God chose to remove a rib from Adam's side while he was sound asleep, and with this as a foundation God's power formed the first woman, Eve. Thus 1 Corinthians 11:8, 9 states: "The man is not of the woman; but the woman of the man; neither was the man created for the woman; but the woman for the man." After that all human creatures coming into life on our planet must be born to the man and by the woman, according to the marvelous course of things God had arranged for his human creatures. And so it is written: "For as the woman is of the man, even so is the man also by the woman: but all things of God." (1 Cor. 11:12) For this reason Adam called his wife's name Eve, which means, living, life, or life-giving, because he knew she was to be "the mother of all living". (Gen. 3:20) But sin made the privilege of motherhood one of great pain and sorrow.—Gen. 3:16.

The birth of any babe is a wonderful thing, but what a wonderful object that first baby born on this earth must have been in the eyes of Adam and Eve. That was the first natural seed born to a woman. There was nothing heavenly about this seed, or offspring, or child; neither was it "born from above"; and it could be nothing more than earthly or fleshly, because its mother was earthly, human, fleshly, and Jesus himself stated the rule: "That which is born of the flesh is flesh." (John 3:6) Its father also was fleshly, "of the earth, earthy." (1 Cor. 15:47) Had Adam and Eve not sinned but remained in their original perfection, integrity, and immaculateness, their first seed or child would have been born unblemished, without sin, a perfect baby, with every opportunity to grow up a perfect man like its father Adam. But that the first child born was brought forth in sin and shapen in iniquity (Ps. 51:5) is apparent from the fact that he turned out to be a hater of his own brother and eventually the bloody murderer of him. Who can deny the truthfulness of Job 14:1, 3, which reads: "Man that is born of a woman, is of few days, and full of trouble. Who can bring a clean thing out of an unclean? not one"? There is not a single one of us, therefore, that has escaped being born with faults, defects, disabilities, and the process of sin and death working in us. "As it is written, There is none righteous, no, not one. For all have sinned, and come short of the glory of God."—Rom. 3:10, 23.

The wisdom of God says further, in Ecclesiastes 7:20: "For there is not a just man upon earth, that doeth good, and sinneth not"; and 1 John 1:8, 10 says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." Hence we must all pay the wages of sin, which is death, not eternal torment in fire and brimstone. (Rom. 6:23) To this general condition obtaining among the human family there has been but one exception, and that was "the man Christ Jesus". Jesus said to his enemies who were trying in every way to condemn him: "Which of you convinceth me of sin?" (John 8:46) He made this challenge to them in answer to their broad hint that he, Jesus, had been "born of fornication", and that he was an illegitimate child. Now if Jesus' claims were not true, if he is not the one genuine exception, then the hopes of mankind of ever attaining everlasting life in joy and prosperity are blasted and vain.

That a wonderful birth should occur which should lead to the undoing of all the enemy's work against mankind Jehovah God positively stated to our original parents in the garden of Eden, immediately after sin had entered into the world, dragging in death in its train. Man's enemy, who is also God's enemy, had used the subtle serpent to lure Eve, and with her, Adam, into sin against God. Hence, addressing the serpent as being a symbol of the real deceiver, the Devil, Jehovah spoke words of curse and of hope. "And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity [hatred] between thee and the woman, and between thy seed and her seed; it [the woman's seed] shall bruise thy head, and thou shalt bruise his [the seed's] heel." (Gen. 3:13-15) This statement of God meant a coming blessing for the human family who have suffered from the wrongdoing of "that old serpent, which is the Devil, and Satan".—Rev. 20:2.

Ecclesiastics and religious teachers have given the people to understand that the woman to whom God referred was the virgin Mary and that the seed was Jesus. True, Jesus was born to the virgin not by any human procreative power, but the holy power or spirit of God transferred the life of the only begotten Son of God from heaven into the virgin's womb in order that thus Jesus might be "born of a woman" and be "made flesh". However, neither the virgin Mary nor any woman on earth is the woman spoken of in this the first prophecy God ever gave to mankind. It can not be stated correctly that God put enmity between any particular woman, or even womankind, and the serpent, the Devil. Can it be claimed, on the basis of what the holy Scriptures show, that womankind has hated the serpent more than men have, or that the serpent has hated womankind more than it hates men? Certainly the Apostle Paul did not have the virgin Mary in mind when he wrote to Christians and practically quoted God's first prophecy to men, saying: "And the God of peace shall bruise Satan under your feet shortly. The grace of

our Lord Jesus Christ be with you." (Rom. 16:20) It is plain that the serpent is symbolic: no one will deny that. Just so the woman to which God referred is symbolic, as is also her seed. The serpent symbolizes the one whom the book of Revelation calls "that old serpent, which is the Devil, and Satan". The symbolic woman is pictured in the same book of Revelation, chapter twelve, verse one, which reads: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered." This language could in no possible way refer to the virgin Mary, for she was never in heaven, nor was she ever crowned with twelve stars, nor was she standing on the moon, when Jesus was born at Bethlehem, a little town down here on earth.

The "seed" of this woman is pictured in verses five and seventeen of this same chapter, reading: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the dragon [that old serpent, which is the Devil, and Satan] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Most commentators, Catholic and Protestant, will contend that Mary remained a virgin, her offspring being Jesus only; if then she had no other children, it could not be Mary of whom it could be said that there was a "remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". Undeniably here God, who gave the book of Revelation containing his last prophecies, used 'the woman' symbolically even as he used "the woman" symbolically in his first prophecy to man. Who 'the woman's seed' is becomes clear from the statement that "her child" was ordained to "rule all nations with a rod of iron". This rulership does not apply to Jesus alone, because Jesus said to his Christian followers: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; . . . even as I received of my Father." (Rev. 2:26, 27) This makes it clear that "the seed of the woman" which is to rule all nations with the rod of iron must mean the righteous government, "the kingdom of heaven", or "holy nation", of which Christ Jesus is the Head, or chief member, and his faithful followers who overcome and make up his true church, and who thus share the governmental powers with him, are the body.

Several scriptures describe this seed in these words: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; . . . Now ye are the body of Christ, and members in particular." (1 Cor. 12:12, 13, 27) "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4, 5) Each faithful disciple of Jesus is a branch in him "the true vine". (John 15:1, 5) Jesus spoke of the oneness of his followers with himself, when, just before his betrayal to his enemies, he prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:11, 9, 20, 21.

Thus it becomes plain to us how the seed of the woman applies to and takes in both Jesus and all his faithful followers, and also how the seed of the woman can be pictured or symbolized by one man child. All the members of this seed are the children of one symbolic mother. Even as Hebrews 2:11 says: "For both he [Jesus] that sanctifieth and they who are sanctified, are all of one: for which cause he [Jesus] is not ashamed to call them brethren." Hence the woman whose seed is to bruise the serpent's head could not be the virgin Mary or any human mother. The Apostle Paul sets forth how a covenant of God gives origin or birth to a seed or offspring, and hence how God sometimes uses the figure of a woman to symbolize such a covenant or solemn agreement of God. In explaining these difficult things the Apostle Paul writes, saying: "For it is written, that Abraham had two sons; the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these [two women] are the two covenants; the one [made with the Hebrews through Moses] from the mount Sinai, which gendereth to bondage, which is Agar [the bondwoman]. But Jerusalem which is above is free, which is the mother of us all. Now we, brethren, as Isaac was, are the children of promise. So then, brethren, we are not children of the bondwoman, but of the free." (Gal. 4:22-24, 26, 28, 31) Thus God's written Word interprets its own symbolic language and shows that 'the seed of the woman' embodies both Jesus and his Christian brethren; it shows that "the woman" stands for a covenant, as foreshadowed by Sarah, the true wife of Abraham, or that "the woman" stands for God's organization, or the organization joined unto him, such as "Jerusalem which is above", "which is Zion."—1 Ki. 8:1.

In his explanation God's apostle quotes from the

fifty-fourth chapter of Isaiah's prophecy, which is addressed to Zion, God's organization. Note how God addresses Zion, his organization, as "a woman"; in verses five and thirteen he says: "For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Jesus quoted these latter words of the prophecy and showed that these 'children of Zion' are his true Christian brethren; he said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath . . . learned of the Father, cometh unto me." (John 6:44, 45) Since, therefore, God's organization Zion, or "Jerusalem which is above", was pictured by Sarah, the wife of Abraham, it becomes further certain that 'the seed of the woman' in question is the same as 'the seed of Abraham' of which God spoke when he said to Abraham: "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Gen. 22:18) Abraham's wife being used to foreshadow God's organization, Abraham would therefore represent Jehovah God, the great heavenly Father of the seed. That Abraham's seed is the same as the seed of the woman, God's own Word makes sure, saying: "For ye [Christians] are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. . . . For ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29.

Now we are better able to appreciate why the ruler Nicodemus did not understand Jesus' dark sayings, but asked: "How can a man be born when he is old? How can these things be?" Nicodemus could not understand our Savior's words, "Except a man be born again, he cannot see the kingdom of God," but we can understand them. Jesus meant that any man who had been born of an earthly or human mother must be born again of God's organization, Zion, if he would enter into and see the kingdom of God. Why? Because man that is born of a human mother is born of the flesh and hence is flesh. One has to be more than a fleshly human being if he is to succeed in getting to heaven and becoming a member of the kingdom of God which is to rule all nations with a rod of iron and which is to bless all the families of the earth with peace, health, prosperity, life, and reconciliation with God. For 1 Corinthians 15:50 states the fact that "flesh and blood cannot inherit the kingdom of God". That is why God's Word tells us that the heirs of the kingdom, who are taken from among men, must have a change of nature, and this change of nature is the result of being born again, born of the spirit: "that which is born of the spirit is spirit."

When Jesus was born of the virgin Mary, he "was made flesh" (John 1:14), because his mother was of flesh; and thus Jesus was "born of the flesh". He was "flesh and blood", and as such he himself could not either "see the kingdom of God" or "enter into the kingdom of God" or "inherit" it. It was first at Jesus' baptism in the River Jordan that, to quote Matthew 3:16, "the heavens were opened unto him," that is, the mystery of the kingdom of God was opened to his understanding, and he saw or discerned it and appreciated that God was opening unto him the way to return to heaven and thus get back to the glory which he had had with the heavenly Father before the world was. (John 17:5) Hence, even though born from the womb of the virgin Mary, yet it was necessary for Jesus to be born again if he would see and enter and inherit God's heavenly kingdom. God's will was not for Jesus to remain "flesh and blood" for ever, which would have confined Jesus to living on this earth for ever. Jesus had become flesh merely that he might provide a sacrifice of the same value as the human life and nature which Adam had in perfection in the garden of Eden. As Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) All the types and prophecies of the Old Testament showed that God purposed that Jesus should die and return to heaven and be made the glorious heavenly King who should 'bruise the serpent's head', and give the fallen human race a perfect government, raise all their dead, regenerate and lift mankind up out of the pit of sin and imperfection, restore them to relationship with God, and completely heal them of the deadly sting of "that old serpent, which is the Devil". Isaiah's prophecy (9:6, 7) said of Jesus: "Unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, . . . to establish it with judgment and with justice, from henceforth even for ever."

When Jesus came to John the Baptist for baptism he came as a man thirty years of age (Luke 3:21-23), free of legal obligations binding him to his fleshly mother Mary, and independent and free to do God's will, whatever God should reveal his will to be after Jesus' baptism. (Heb. 10:5-7) There and then Jesus placed his flesh and his human life at the disposal of God. To symbolize this he was submerged beneath Jordan's waters by John the Baptist. On being lifted up from beneath the waters, then it was that Jesus was begotten again, this time not through a mother of

flesh, but by the spirit of God and according to God's covenant; for there God confessed Jesus as his beloved Son, and the prophecy began to be fulfilled which says: "The Lord said unto me, Thou art my Son; this day have I begotten thee." (Ps. 2:7) Jesus was there begotten, not as the seed of the virgin Mary, but as "the seed of the woman", God's symbolic woman, God's covenant, or Zion. That evidence might be given at once that Jesus was there begotten of God's spirit or invisible power, God symbolized the matter for us. He caused a vision which none of the by-standers saw, but only Jesus and John, namely, "the spirit descending from heaven like a dove, and it abode upon [Jesus]."—John 1:32-34; Matt. 3:16, 17.

Thus Jesus was introduced into the kingdom of heaven class, as the Head and first member thereof; he entered into the kingdom of God, because he had now been brought forth of water and of the spirit (John 3:5), thereby fulfilling the rule which he himself stated: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The Scriptures use water to symbolize God's truth; and it was God's spirit or holy power, operating together with divine truth, which brought forth Jesus as the chief member of the seed which should 'bruise the serpent's head'. Was 'the seed of the serpent', or Satan's servants, at enmity with Jesus? Yes, they were the ones who put Jesus to the death of the cross. But Jesus was raised from death as "the firstborn from the dead". (Col. 1:18) God did not resurrect Jesus as a flesh being; the Apostle Peter plainly says that Jesus was put to death flesh, but raised to life spirit. (1 Pet. 3:18, *R.V.*) Jesus had been begotten of God's spirit at his baptism; hence he must be born from the dead as a spirit being: "that which is born of the spirit is spirit." The Apostle Paul on one occasion referred to this, saying: "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." —Ps. 2:7; Acts 13:32, 33.

To whom, then, do Jesus' words apply, "Ye must be born again"? Not to the world of mankind as a whole, but only to those who have any hope of seeing, entering into and inheriting the heavenly kingdom of God. The human family, both the dead and the living, will not inherit that kingdom of God, because they are flesh and blood; but they will become its subjects when Jesus has bound the Devil, overthrown his empire, and establishes God's kingdom over mankind. Then the human race will be regenerated back from death and the grave unto human perfection in God's image and likeness on this earth. Only the wicked, the unreformable, and rebellious amongst men will be permanently destroyed in the second death. (Ps. 145:20) Thus regenerated mankind will have a natural or earthly resurrection. Christians, however, who are to share in "the first resurrection", which is a spiritual, heavenly resurrection (Rev. 20:6), and to reign with Christ as members of "the kingdom of God", all such "must be born again", they must be "born of water [divine truth] and of the spirit". For they are the servants of Christ, and hence are not above their Lord. (Matt. 10:24) They must follow Jesus and undergo the same process of perfecting them as divine, heavenly creatures that Jesus underwent. God "did predestinate [that they should] be conformed to the image of his Son, that he might be the firstborn among many brethren". (Rom. 8:29) They must not only repent of sin and be converted or turned away therefrom, but also dedicate themselves or consecrate themselves without any reservations whatsoever to do God's will. (Matt. 16:24) They must receive justification or clearing from sin through the value or merit of Jesus' ransom sacrifice; they must be born again, from above, according to the will of God and by his spirit; as it is written: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) They must thus become part of 'the seed of the woman', members of God's organization, Zion, responding to God's call to service as his witnesses, that they may receive God's anointing. Thus chosen and anointed of God, they must be faithful to him, his truth, and his service, until death, for only to those thus doing did Jesus say: "Be thou faithful unto death, and I will give thee the crown of life." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. 2:10, *R. V.*; 3:21) Thus they must be planted together in the likeness of Christ's death, that they may be in the likeness of his resurrection and be born from the dead as spirit beings and thus bodily enter into and inherit the kingdom of God (Rom. 6:5) and reign with Christ a thousand years and be for ever with the Lord.—1 Thess. 4:16; Rev. 20:4, 6.

Revelation, chapter twelve, pictures the symbolic woman Zion giving birth to the man child, which is God's new government for man. That birth of the invisible new government took place at the close of "the times of the Gentiles", which was in the year 1914 A.D. That new government has been laid on the shoulder of Christ Jesus. The governments of earth refuse to yield to these facts, and go on in their present imperfect, unsuccessful course. Very soon, in God's time, The Christ will use the rod of iron and dash the nations to shivers like a potter's vessel, and then mankind's affairs will come fully into the hands of God's kingdom for man's everlasting benefit. Then will be fully answered the prayer so often ascending to God: "Thy kingdom come. Thy will be done in earth as it is in heaven."

GOD'S MESSAGE OF COMFORT AND HOPE

[Fifteen-minute radio lecture]

THE world is full of afflicted and hopeless people, and the Bible abounds with messages of comfort and hope for their blessing and encouragement. It is the afflicted and oppressed who are in need of comfort, and the only real comfort is something that will give them a hope of deliverance from all their troubles. Thus we can see that comfort and hope are closely related to each other; and as we proceed we shall see that the Bible always associates the two. It is a deplorable fact that those who need real comfort seldom look to the Bible for it, and seldom do those who act as comforters ever point the afflicted ones to the comforting assurances which God has placed in the Bible.

It is the purpose of this lecture to help those who are afflicted to see that God is a God of comfort, and the only source of real comfort; to call attention to the fact that the Bible abounds with comforting messages for those who are in *any* trouble; messages which, when once understood, will fill the heart with cheer and encourage the afflicted one to look forward to a full and complete deliverance from all his woes, and make every honest heart respond in praise and gratitude to Jehovah God, who is the author of these "exceeding great and precious promises".

God's method of winning the love, gratitude, and service of the people to himself, is by showing them his goodness; by showering blessings upon them. Hence the apostle says, in Romans 2:4, that it is 'the goodness of God that leadeth men to repentance'. When once we learn the lesson that all our real and enduring blessings come from God and do not come from men, neither from man-made governments, man-made laws, man-made religious systems, nor from human doctors, surgeons, or dentists, we have learned a profitable and most necessary lesson, for the reason that as long as we are looking to these for deliverance we are not ready or willing to look to the Lord.

For six thousand years God has been letting men try to effect a deliverance from human ills; letting them try to bring some blessings to the race by means of their puny human efforts exercised through governments, laws, religion, medicine, surgery, sanitation and dietetics; for the purpose of convincing everybody that men cannot deliver the race from its troubles, and that only divine power can accomplish this result. When this lesson has been fully learned, God will intervene and fill the earth with glad, happy, grateful men and women, who will praise him for his wonderful deliverance throughout all eternity.

God has set apart a thousand years, known as the kingdom of Christ, for the purpose of accomplishing this deliverance, and while waiting for this kingdom to come, he has let men try their efforts, which he foresaw would be an utter failure. Speaking of this coming deliverance, Paul, in Romans 8:21, 22 says: "For the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

The whole creation is still groaning together in pain, for the reason that this promised kingdom is not yet fully established in the earth, and the people have not yet heard of all the blessings which it will bring to the children of men. It is *our* privilege at this time to announce to our radio audience that the kingdom is just at the door, and that deliverance lies just ahead. In Luke, the 21st chapter, Jesus gave his disciples some signs, that is, some evidences or proofs, which would indicate that the kingdom was at hand, and then adds these words, verse 28: "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh."

It is not our purpose at this time to discuss the proofs that the kingdom is at hand, because our time is too limited to permit it; but we do wish to discuss the promises of a full and complete deliverance, so that our radio listeners may have a definite, Scriptural hope to comfort and encourage them.

First, let us notice some of the afflictions of the human family, so that we shall better understand what a full deliverance will mean. Ever since God pronounced the sentence on Adam everybody has been under the curse of death. Billions have already died, and millions look forward to the prospect of death in the near future, with all its heartaches, partings from relatives and friends, and the agonies of the dying process. Other millions are on beds of pain, in homes, in hospitals, or on the operating tables. Still other millions are walking about and compelled to work for a living, with pain racking their bodies and distorting their features. Relatives mourn for loved ones who are living in drunkenness, debauchery or crime, or have gone down into premature graves, or are lying in convicts' cells. Other relatives mourn for a son killed on the battle-field, or lying maimed in some hospital or insane asylum, while their hearts quail at the prospects of another war, with its poison gas, liquid fire, and other devilish death-dealing devices, fearing that the next war will claim their other sons.

Then there are the murderers, suicides, and those who live in dens of vice and gambling, all causing mourning and suffering to their friends and relatives. Millions of others suffer for the lack of work necessary to support themselves and loved ones. Others suffer from low wages, high rents, high taxes and high cost of living, and other forms of tyranny and oppression. Then there are many millions who have been taught the doctrine of eternal torment, and suffer because they think that some of their loved ones are enduring

untold agonies in a literal lake of fire and brimstone. Others suffer because they cannot see how a God of love could be so cruel and unjust as to inflict such a punishment upon even the vilest sinner.

Now let us quote some texts that promise a full and complete deliverance from all these woes. In Revelation 21:4 we read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The former things are sorrow, tears, crying and death. In Isaiah 33:24 we read: "And the inhabitant shall not say, I am sick; and the people that dwell therein shall be forgiven their iniquity." Isaiah 35:4-6 says: "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come . . . and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing."

Again, in Isaiah 2:2-4 we read: "It shall come to pass in the last days . . . [that] they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Psalm 46:9 also says: "He maketh wars to cease unto the end of the earth." Isaiah 65:25 tells us that "they shall not hurt nor destroy in all my holy [kingdom], saith the Lord".

What a comfort it will be to millions of people when they learn that the dead are not roasting in torment, but are sleeping in death, in the grave, until Christ shall call them forth from the tomb during his thousand-year reign and give them an opportunity to win everlasting life right here on the earth, under far more favorable conditions than now exist. Then the Devil will be bound and all outward forms of evil and temptation will be removed. Then people will learn and believe the statement of the prophet, which reads: "The dead know not any thing."—Eccl. 9:5.

The comforting messages do not stop with the living, for in most plain language the Bible assures us that 'all that are in their graves shall hear the voice of the son of man and come forth', to learn the same lessons and share in the same blessings. Think of meeting your loved ones again right here on earth and enjoying life, liberty, peace, health and happiness together. These are the assurances of the Word of God, and the time for the fulfilment of these promises is at the door.

To hope means to desire something and to expect to get it. Hence, in the Scriptures, hope means a desire for eternal life, health and happiness, with an expectation of getting it at some time. All the promises of the Bible are given to inspire just such a hope.

Now let us quote some texts. In Psalm 119:49, 50 we read: "Remember the *word* unto thy servant, upon which thou hast caused me to hope. This is *my comfort* in my affliction." In Romans 15:4 are these words: "Whatsoever things were written aforetime were written for our learning, that we through patience and *comfort* of the scriptures might have hope." In 1 Thessalonians 4:13-18 the apostle sets out the resurrection of the dead, and in verse 18 says: "Wherefore *comfort* one another with these words."

God gave these promises in his Word so that those who learn of them might use them in comforting others. The apostle says so in 2 Corinthians 1:3, 4, which reads: "Blessed be God, ... the God of *all* comfort, who comforteth us in *all* our tribulations, that we may be able to comfort them which are in *any* trouble, by the comfort wherewith we ourselves are comforted of God." God intended this message of comfort to be preached, and no man has any right to preach any other message. Eternal torment is not a comforting message, and God's Word does not authorize any man to preach it. In Isaiah 61:1-3 the Lord clearly states what he wants preached, saying: "The spirit of [Jehovah] is upon me; because [he] hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, . . . to proclaim the acceptable year of the Lord, . . . to comfort all that mourn." This message of comfort is now going out to the mourners and those in affliction all over the earth by millions of volumes of books and booklets in over thirty languages and by over 135 radio stations, including this station.

FROM THE FIELD

ONE HUNDRED PERCENT IN HARMONY

DEAR BROTHER RUTHERFORD:

Greetings in the name of the Lord.

At a business meeting this week the class decided to write you a few words in appreciation of and loyalty to the work you are doing in behalf of the Lord. We are one hundred percent in harmony with the work, and the Lord is richly blessing our efforts.

Inasmuch as we are located so close to Chicago we thought it could do no harm to leave a standing invitation with you that whenever you come through this way we shall be glad to have you stop off and make us a visit. If we know far enough ahead we shall be able to gather together a goodly number.

We are greatly appreciating the wonderful articles coming out in *The Watch Tower* at this time and pray that the Lord will richly bless your efforts in the future.

Your brethren in the Lord,

GARY (Ind.) ECCLESIA.

F. J. MYERS, *Secretary*.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

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Newcastle 2HD
Sun pm 7-8.30

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Brandon, Man. ..... CKX
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Winnipeg, Man. ..... CKY
Sun am 10-11 (first, monthly)
Sydney, N. S. ..... CJCB
Sun pm 9-10
Hamilton, Ont. ..... CKOC
Sun am 10-11*
London, Ont. ..... CJGC
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Sun pm 12.30-1.30
Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

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Mon pm 8-9

ALABAMA

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Sun pm 5-5.45

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Sun am 9-10
Oakland ..... KFWM
Sun am 9.45-11; pm 1-2.30, 6-7, 9.15-10
Tue Thu Sat pm 8-9

COLORADO

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Wed pm 8.30-9
Denver ..... KLZ
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Pueblo ..... KGHF
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Sun pm 8.30-9 (first and third, monthly)

DISTRICT OF COLUMBIA

Washington ..... WMAL
Sun am 10-11*

FLORIDA

Jacksonville ..... WJAX
Sun (April 6) am 11-12
Tampa ..... WDAE
Mon pm 7.40-8

GEORGIA

Columbus ..... WRBL
Sun pm 12.30-1

ILLINOIS

Chicago ..... WCFL
Sun am 9-10*
Chicago ..... WORD
Sun am 9-12*; pm 1-6
Mon Tue am 10-11; pm 9-10
Wed Thu Fri Sat am 10-11 pm 7-8

INDIANA

Evansville ..... WGBF
Sun am 9-10*
Fort Wayne ..... WOWO
Sun am 9-10*
Indianapolis ..... WKBF
Sun am 9-10*

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun am 10-10.30 or pm 6.30-7 (alternately)
Muscatine ..... KTNT
Sun am 9-10*; pm 1-1.30

KANSAS

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Fri pm 4-4.30
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
Sun am 9.15-10

KENTUCKY

Hopkinsville ..... WFIW
Sun am 9-10*

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New Orleans ..... WJBO
Thu pm 8-8.30
Shreveport ..... KTSL
Thu pm 8.30-9.30

MAINE

Bangor ..... WLBZ
Sun am 10-11*

MARYLAND

Baltimore ..... WCBM
Sun pm 6.30-7.30
Cumberland ..... WTBO
Sun pm 2.30-3

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Boston ..... WLOE
Sun am 11-12.30; pm 8-9
Sun pm 12.30-1 (foreign)
Thu pm 8-9
Lexington ..... WLEX
Sun pm 1-2
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Detroit ..... WGHP
Sun pm 2.30- (Hungarian, third, monthly) 5-5.30
Flint ..... WFDF
Fri pm 9.30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.30-10.30

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Mon pm 8.30-9
Meridian ..... WCOC
Sun am 10.30-11

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St. Joseph ..... KFEQ
Sun am 9-10*
St. Louis ..... KMOX
Sun am 9-10*

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Billings ..... KGHL
Sun am 9.30-10.30
Butte ..... KGIR
Sun pm 2.30-3
Great Falls ..... KFBB
Sun am 9.30-10.30

NEBRASKA

Lincoln ..... KFAB
Sun am 9-10*
York ..... KGBZ
Sun am 10-11

NEW JERSEY

Paterson ..... WODA
Sun am 10-11*

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 3-4 (Polish, second and fourth, monthly)
Jamestown ..... WOCL
Fri pm 8-8.15
New York ..... WBBR
Sun am 8.30-11*; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8
New York ..... WMCA
Sun am 10-11*
Poughkeepsie ..... WOKO
Sun am 10-11*
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 10-11*
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

Charlotte ..... WBT
Sun am 10-11*
Greensboro ..... WNRC
Fri pm 6.15-6.45
Raleigh ..... WPTF
Sun am 10-11*

NORTH DAKOTA

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Sun pm 2-3
Minot ..... KLPM
Sun pm 4.30-5 (first, monthly)
Sun pm 4-5 (third, monthly)

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Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.30-11*; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus ..... WCAH
Sun am 10-11*; pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9.30-10
Thu pm 7.30-9
Mansfield ..... WJW
Sun pm 9-10
Youngstown ..... WKBN
Sun am 10-11*

OKLAHOMA

Chickasha ..... KOCW
Sun pm 6.30-7
Oklahoma City ..... KFJF
Sun pm 3-3.30
Thu pm 8.30-9.15

OREGON

Portland ..... KGW
Sun am 10-11**

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12.30-1 (Polish first and third, monthly) (Slovak, second and fourth, monthly) (Ukrainian, fifth monthly)
Sun pm 9-9.30 (English)
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 6-6.30
Philadelphia ..... WIP
Sun am 10-10.45*
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8-9
Reading ..... WRAW
Sun pm 6.30-7.15
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

Providence ..... WLSI
Sun am 10-11*

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9-10*, 10-11; pm 2-3

TENNESSEE

Knoxville ..... WNOX
Fri pm 7.30-8
Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun pm 1.30-2.30
Galveston ..... KFLX
Sun am 8.45-9.30
Houston ..... KPRC
Sun am 9.30-10
San Antonio ..... KTSA
Sun pm 1-2
Waco ..... WACO
Sun pm 6.45-7.30

UTAH

Salt Lake City ..... KDYL
Sun pm 1.45-2

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*
Petersburg ..... WLBG
Sun am 10-11*; pm 3-4, 7-8

WASHINGTON

Aberdeen ..... KXRO
Sun pm 6-7.30
Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Seattle ..... KXA
Daily (except Sun) am 6.45-9
Spokane ..... KHQ
Sun am 10-11**
Daily (except Sun) am 6.45-7

WEST VIRGINIA

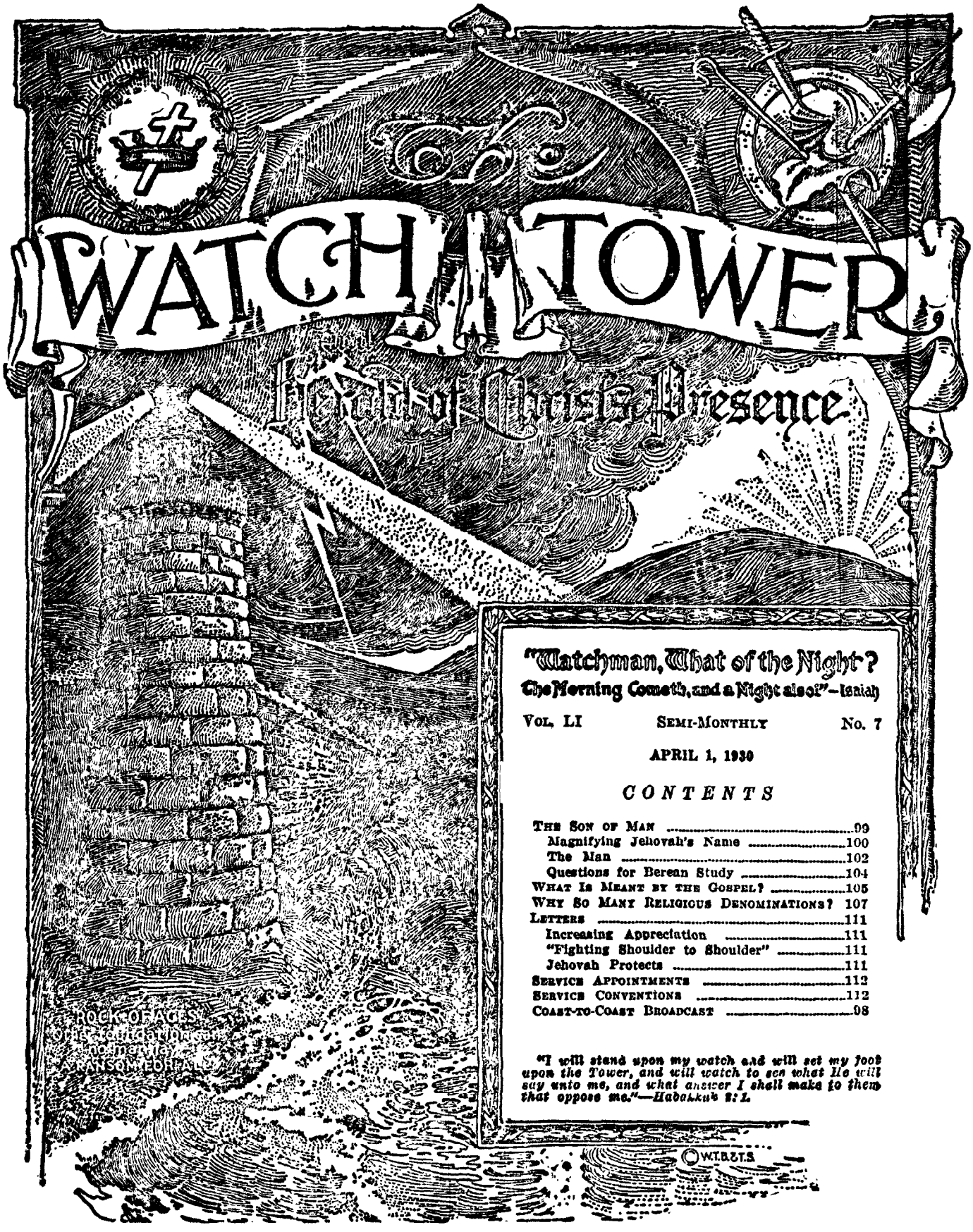
Charleston ..... WOBU
Sun pm 7-7.30
Huntington ..... WSAZ
Thu pm 4-4.30
Wheeling ..... WWVA
Sun am 10-11*

WISCONSIN

Milwaukee ..... WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 7

APRIL 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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COAST-TO-COAST BROADCAST

Opportunity to prepare for an extraordinary effort to sing the new song to the praise of Jehovah during the first of the 1930 service periods was announced in the March 1 issue (page 66) of *The Watch Tower*.

Arrangements are now being made to inaugurate this field service in America on Sunday, April 27, by means of a nation-wide broadcast of an address to be given by the president of the Society, on the subject,

WORLD DISTRESS
CAUSE
REMEDY

For convenience of listeners throughout the United States and Canada this broadcast will be presented in two parts:

(1) FOR EASTERN AND CENTRAL TERRITORY: Direct from Oakland, California, through the following stations regularly associated in the WATCHTOWER network:

CKOC	Hamilton, Ont.	WHP	Harrisburg, Pa.
KFAB	Lincoln, Nebr.	WIP	Philadelphia, Pa.
KFEQ	St. Joseph, Mo.	WKBF	Indianapolis, Ind.
KMOX	St. Louis, Mo.	WKBN	Youngstown, Ohio
KQV	Pittsburgh, Pa.	WLBG	Petersburg, Va.
KSOO	Sioux Falls, S. Dak.	WLBZ	Bangor, Me.
KTNT	Muscatine, Iowa	WLOE	Boston, Mass.
WBBR	New York, N. Y.	WLSI	Providence, R. I.
WBT	Charlotte, N. C.	WMAL	Washington, D. C.
WCAH	Columbus, Ohio	WMCA	New York, N. Y.
WCFL	Chicago, Ill.	WODA	Paterson, N. J.
WFBL	Syracuse, N. Y.	WOKO	Poughkeepsie, N. Y.
WFIW	Hopkinsville, Ky.	WORD	Chicago, Ill.
WGBF	Evansville, Ind.	WOWO	Fort Wayne, Ind.
WGBI	Scranton, Pa.	WPTF	Raleigh, N. C.
WHK	Cleveland, Ohio	WTAR	Norfolk, Va.
		WWVA	Wheeling, W. Va.

Over any of the above stations the sixty-minute program will be heard according to the following schedule:

10 a. m., Eastern Daylight Saving Time
9 a. m., Eastern Standard Time
9 a. m., Central Daylight Saving Time
8 a. m., Central Standard Time

(2) FOR PACIFIC COAST AND MOUNTAIN TERRITORY: Direct from Oakland, California, through Station KFWM (Oakland) and a special network including stations along the coast from San Diego to Vancouver, also at Salt Lake City and Denver (and possibly another station in the Mountain area), according to the following time schedule:

10 a. m., Pacific Standard Time
11 a. m., Mountain Standard Time

The full sixty-minute program will be audible according to the above schedules; and it is expected that the full list of stations for Pacific coast and Mountain territory can be announced in our next issue.

Thorough advertisement of this broadcast in every community of the land will acquaint listeners with this unique opportunity, and thus pave the way for the field workers who will offer the literature during the ensuing days of the service period. Let every one arise at once and begin the work of advertising!

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI APRIL 1, 1930 No. 7

THE SON OF MAN

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Ps. 8: 4.

JEHOVAH is our Lord. By the pronoun "our" is meant those who are in the covenant with the Most High and are his anointed sons for his service and kingdom. For such sons to think of Jehovah as the God who has chosen them for himself as his special people and to be the special recipients of his favor is insufficient and too narrow a view to take of the matter. The anointed sons of God must accept and receive Jehovah as their Lord and Master. That means the acceptance of and joyful compliance with the will of God concerning his sons. It means a close and intimate relationship of the sons with the great Father. The psalmist, speaking in words which specifically apply to Christ Jesus, said: "I have said to Jehovah, my Sovereign Lord art thou, for my well-being goeth not beyond thee." (Ps. 16:2, *Rotherham.*) To the one giving utterance to these words Jehovah is all and everything. His desire is to be always in exact harmony with the will of the only true God. Only the true followers of Christ Jesus can have an appreciation of such confidential and blessed relationship.

2 With propriety the question may now be propounded: What special message has the eighth Psalm for God's anointed people at this time? This question is appropriate for the reason that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". These things were "written for our admonition, upon whom the ends of the world are come". (Rom. 15:4; 1 Cor. 10:11) In the light of these texts, and the further Scriptural proof that the Lord is in his temple, and that the temple class therefore receive greater enlightenment from that time forward, it should be expected that this psalm contains some message peculiarly for the benefit of God's remnant.

3 The eighth Psalm is ascribed to David, who foreshadowed Christ. No psalms or songs were composed by David until after his anointing. Following his anointing by Jehovah he became the "sweet singer of Israel". (1 Sam. 16:12, 13; 2 Sam. 23:1, 2) This might be said to indicate that God's anointed sons would have an understanding of the psalm, which understanding would be clearer after the coming of the Lord to his temple and after the outpouring of the holy spirit, as foretold by the Prophet Joel.

4 Heretofore the eighth Psalm has been considered as a beautiful poetic description of the glory of God manifested through his creation visible to man, and of the creation of the man Adam and the giving to him of dominion, and of the further glory that man will possess when fully restored. It should be remembered that the Bible is not a collection of Hebrew poetry. It is not the result of the efforts of learned men. The Scriptures are the outworkings of the spirit of God and constitute a message for the people of God. He who sees in this psalm only choice Hebrew poetry sees only a superficial part thereof. Jesus quoted from this psalm, and Paul quotes a greater portion of it in one of his epistles. The psalm therefore must be something more than a mere poetic statement of the glory of God and his work of creation seen by men.

5 The speaker is God's anointed, and therefore must represent and speak for God's anointed who are on earth at the time when Jehovah is exalted in Zion. The speaker says: "O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." (Vs. 1) These words could not mean that Jehovah's name is exalted throughout all the earth among all peoples. Such has never been true up to the present time. But considering the fact that it is God's anointed that speaks, it appears that the words must be considered as an exclamation uttered by the anointed and called forth by the fact that Jehovah has now made his name known to his people who are situated in various parts of the earth. This is in harmony with the words of Isaiah: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isa. 12:4.

6 Jehovah began to make his name known in Egypt and at that time in a very limited way. When Jesus came to the earth he made known the name of his Father to a very small number of people in Palestine. When Christ Jesus comes to his temple and gathers his anointed into Zion, the temple class then receives

the message of the Lord, and the Lord is exalted in Zion, and the "servant" speaks forth the glory of his name. (Ps. 29:9) Those of Zion know that the glory of Jehovah God is set above the heavens. The true facts concerning his purpose have heretofore been hidden even from God's people; but when he builds up Zion, then he shines forth.

7 "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50:2) Those of Zion see the works of Jehovah God and call upon his name and proclaim his doings among the people. (Isa. 12:3-6) These also see Satan's organization which he has builded up against Jehovah and against his anointed. They see that Jehovah has set his King upon his throne and will bring all things in heaven and on earth into subjection to his kingdom. Jehovah therefore has set his throne above all the heavens, and all things must be brought into conformity to his will.

8 The speaker then recognizes his own weakness and the weakness of those whom the Lord uses but that because the anointed are instruments in the Almighty God's hand they are strong in him and in the power of his might. Continuing he says: "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger." (Vs. 2) Never before now have the anointed so fully appreciated the fact that in themselves they can do nothing, but that because they are in the secret place of the Most High and abiding under the shadow of his wing, and because he has put his hand over them, and his words in their mouth, they are at rest in the Lord and can be mightily used by him.

9 This text does not mean that many in the earth are giving praise to Jehovah and that "babes and sucklings" are joining in that praise. It means that only the weak ones, likened unto babes, are the instruments of praise which Jehovah uses. Jesus rode into the city of Jerusalem in triumph, and then went into the temple and cleansed it, while the Pharisees, the clergy of that day, sullenly looked on. The children continued to sing, "Hosanna to the son of David!" and this song irritated the clergy, and they wanted the singers stopped. In response to those hypocrites Jesus quoted from Psalm 8:2 and said: "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" That occasion seems to mark a miniature fulfilment of this prophetic psalm. We may look for another and wider fulfilment, because we have found that many of these prophecies have a double fulfilment.

10 In 1914 Jesus Christ was placed upon his throne by Jehovah, and shortly thereafter he came to his temple and began the cleansing work thereof. Those who were cleansed were brought into the temple and under the robe of righteousness and began to sing with joy, and all who have continued in the temple since that time have likewise continued to sing with joy, even as the Lord foretold. (Isa. 61:10; Mal. 3:3; Heb. 13:15) As the Pharisees claimed to be serving God, and Jesus thus rebuked them, even so now there are those who claim to be in a covenant with God who stand by and hear the remnant singing the praises of Jehovah and his King, and the song annoys them and they want it stopped. Colporteurs and class workers throughout the country are reporting that most of their opposition that is effective comes from those who claim to be in the truth but who try to interfere with the wide distribution of the printed message, which distribution is being made by the remnant. The work of singing the praise of Jehovah's name is now being done by those who have faith and confidence in the Lord and who are devoted to him, and manifestly these are the "babes and sucklings" described in the prophecy.

11 When Jesus quoted a portion of this psalm to the Pharisees, the record shows, he omitted the words, "because of thine enemies; that thou mightest still the enemy and the avenger." The reason for the omission of these words seems clearly to have been that the time had not then come to still Satan the enemy and those who seek revenge. At the present time Satan has been cast out of heaven and his complete overthrow is but a matter of a short time. Soon the enemy and the avenger shall be put to silence. The word "avenger" used in this text is not the same as used when referring to the "avenger of blood".—Num. 35:12; Deut. 19:6.

12 Satan is the enemy, and those once enlightened and who have become of the "evil servant" class, and who slander their own mother's son (children of the covenant), are seeking vengeance, and in so doing are prompted by ill will. (Ps. 50:16-20; Matt. 24:49-51) This is further proof that "in that day", when God is establishing his kingdom, his truth and his praise will be spoken only by his "babes and sucklings". A babe properly trained is always submissive to its parents. God's children devoted to him joyfully humble themselves under the mighty hand of God and are submissive and obedient to his commandments, and therefore are fitly likened unto babes. The overwhelming proof, therefore, is that the "babes and sucklings" mentioned in the psalm has reference to God's faithful now on earth who are members of The Christ and are of the remnant.

MAGNIFYING JEHOVAH'S NAME

13 God's anointed now speak and say: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Vss. 3, 4) Jehovah's "glory above the heavens", mentioned in verse one, must refer to both the spiritual and the physical realm of the Eternal One. "Thy heavens," men-

tioned in verse three, however, clearly refers to the physical heavens a portion of which are visible to the eye of man. The speaker contrasts the wonders of God with man and with man's relationship to the earth. He revels in the great and marvelous things which by day man can see and which by night magnify themselves before man's wondering gaze. He beholds the sun, which in his might and majesty, and to the exclusion of all other heavenly bodies, holds the attention of earth's creation during the hours he shines. The sun is the only one of which man can take notice during the day; but when his glory is sunk into the west, and the curtains of night are drawn about the earth, then the millions of stars stand forth and sing the praise of the Almighty Creator. These, together with the vast nebulæ and the nearer planets, speak joy to the mind and heart of the one devoted to God. The clearness of the air in the vicinity of Palestine or in the desert lands enables man to more clearly see at night the unspeakable wonders of God's visible creation, and the reverential man involuntarily exclaims: "The heavens declare the glory of God." These marvelous works of the heavens, says the psalmist, are "the work of thy fingers". From the contemplation of such gigantic creation, and boundless space occupied thereby, and the greatness of the Maker thereof, the speaker, by way of contrast, says: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

14 The anointed are only beginning to appreciate something of the greatness of the Eternal Jehovah. In all good conscience and with reverential devotion the people of God for many years used the term "the divine plan", meaning thereby that the Almighty God has a well defined plan or scheme that he is working out in an orderly way. Now the anointed are beginning to see that a "plan" or "scheme" is inconsistent with the Almighty God. A "plan" is a premeditated scheme marked out and to be followed that a desired or intended end might be accomplished. Man carefully lays his plans and attempts to carry them out. Not so with the Creator.

15 The Almighty Creator only needs to will that a thing shall be done and there is no further controversy and no worry about its accomplishment. When God created the heavens and the earth he did not need to make a plan therefor. When he made the mighty oceans that wash the shores of the land he did not need to first plan that work. When he made the sun, the moon, the stars, and the countless glories that appear in the heavens, he did not need to plan that work. His record concerning his creation is that 'God said, Let it be so, and it came to pass'. "And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so." (Gen. 1:15) The infinite wisdom of Jehovah God, his unlimited power, renders wholly unnecessary a plan by him. It was his will that the creature man should be made, and the work was done. If we say that God first made a plan for all his works such would indicate a limitation to his power and wisdom; and therefore we know that such conclusion is incorrect. There is no limitation to God's power. His wisdom is perfect.

16 *The Watch Tower* has heretofore said, in substance, that God must have made his plan concerning man in the alternative; that is to say, if man remained faithful God would take one course, and if man sinned God would take a different course of action. Such statement thus made in *The Watch Tower* is wholly inconsistent with the Almighty God. He is equal to any emergency that arises. He can withhold knowledge from himself if he so desires; and under any and all conditions that arise he is equal thereto. The Scriptures say: "Known unto God are all his works, from the beginning of the world." (Acts 15:18) But these words do not indicate that Jehovah had or has a plan. The Almighty determines to do certain things and his infinite wisdom knows these things and knows when they will begin and when they will end. He is wholly and completely self-contained.

17 The apostle speaks of the purpose of God: "According to his good pleasure which he hath purposed in himself." (Eph. 1:9-11) "Purpose" means a determination to do a certain thing. When God purposes a thing it is as though such were already done, and it comes to pass in his own good time and good way. He says: "I am God, and there is none like me. . . . I have purposed it, I will also do it." (Isa. 46:9-11; 55:11) The words "intention" or "plan" admit of a possibility of a failure to accomplish what is attempted. "Purpose" means a determination to do it, and with God the purpose is equal to the accomplished fact. God never fails, and therefore the creature can always have complete and absolute confidence in him. There is but one Almighty God, and to him is due all praise and glory. When the creature knows and appreciates that God does not need a plan his appreciation of the Most High is broadened.

18 In recent years God has more fully revealed himself to his people and the name of Jehovah is exalted in Zion. To the temple class he has revealed himself by his name God, which means that he is the Creator of heaven and earth. He has revealed himself by his name Almighty, which means there is no limitation to his power; he has revealed himself by his name Jehovah, which means his purposes toward his creatures; he reveals himself by his name Most High, which means he is above all and over all and that his will is his law and that he has but to will that a thing be done and it must be done.

19 Teachers of the Bible have had too narrow a view of Jehovah and have unconsciously pushed his name into a corner; but now it is the Lord's time to bring

forth his name and to make himself known to his anointed. These see that God does not need a plan which he must follow in order to carry out his purposes, because he is Almighty and his wisdom knows no bounds. To say that Jehovah has to plan to do certain things we thereby make him appear insignificant and like unto creatures that must plan. The more we see of his greatness, the more we see the necessity for his creatures to have a knowledge of him in order that they might live and serve him. The speaker of the psalm, therefore, could not be an ordinary man moved by human impulses. The speaker of the first instance was David, but he spoke as a prophet and as his mind was moved upon by the spirit of God. He represented those who are devoted to God and who recognize Jehovah God, who is without limitations. Neither Adam nor any of his offspring could utter the words of this psalm with the true meaning thereof unless moved by the spirit of Jehovah. Adam never loved God nor adored him. Since the Scriptures were written for the comfort and encouragement of those who are in a covenant with God, it follows that the speaker of the psalm must be those who have the spirit of Jehovah.

THE MAN

[20] Men who know not God think themselves and other men are great, and they give honor and glory to men and to the work of man's hands. Only the child of God can appreciate the insignificance of man as compared with the Almighty Creator. Both the Scriptures and the facts show that it is the anointed of God speaking these words: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Vss. 4-8.

[21] In a general way these words of the psalmist are applied to the man Adam and to the restoration of man and his offspring. They could not be so applied except as a mere illustration. God did not put all things under Adam, and did not give him dominion over all things. He has put all things under Christ. Therefore the words of the prophet "the man" must mean The Christ. Paul quotes the psalmist's words and applies them to Christ Jesus. (Heb. 2:6-9) Paul was not speaking of the restitution of man; but he says, in substance, that God made Jesus 'a little lower than the angels and crowned him with glory and honor' as the greatest of all men, that he might be the Redeemer of man; and God gave him dominion over all the things of the heaven and the earth. When God made Adam he set life before him, which he was to enjoy upon condition of his continued obedience. He did not crown Adam with glory and honor. There seems to be no reason for concluding that God will crown man with glory and honor. God will give to obedient man restitution, which includes everlasting life on earth. But God will not make man ruler of the earth. David spoke the words of this prophecy; and he spoke not for himself, nor of and concerning Adam. Being a prophet, he spoke of Christ, even as he did on another occasion.—Ps. 16:10; Acts 2:27-30.

[22] "The Son of the man" is one of the titles that properly belongs to Jesus. He applied this title to himself after he was anointed to be the King. (Matt. 13:41; 24:27-30; 25:31; John 6:62; 3:13) The first time the term "son of man" is applied to any specific creature is when it appears in Psalm 8. While Job used the term, it is only in a descriptive manner. "The man Christ Jesus" became the owner of everything that Adam might have possessed had Adam remained in harmony with God; but those things would have been confined to the earth. Christ Jesus became owner of all things, both in heaven and in earth. Concerning him it is written that God has anointed him heir over all things and put all things under him. (Heb. 1:2; Phil. 2:10, 11) Not only did Jesus become the owner of everything that Adam might have possessed, but by the covenant that Jehovah God made with him he became the owner of all creation in heaven and in earth and under the earth, which includes the lower animals and man. It is true that restored man will have a position superior to the lower animals and that these will be subject to man, yet he will have such position only when he comes into harmony with Christ, who is the real owner of all things. Restored man will not be a ruler of other men. He will be glad to have life and the blessings incident thereto, but there is nothing to indicate that he will rule his fellow man. Christ is ruler over all until he turns the kingdom over to Jehovah.

[23] God made a covenant with the man Christ Jesus for the kingdom, which covenant carries with it the rulership over all things. By the grace of God Jesus invited his disciples to have a part with him in that covenant. God's expressed purpose is to make all the members of the body of Christ members of "The Man". It is those who have been taken into the covenant with Christ whom Paul addresses and to whom he says: "God . . . will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life." (Rom. 2:5-7) Then the apostle adds concerning the body members: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13) Those in the covenant with God and who are his anointed saints have a specific promise

that if they suffer with Christ Jesus and continue faithful to the end they shall be heirs of God and joint-heirs with Christ Jesus, who is the heir of all things.—Rom. 8:16, 17; Heb. 1:9.

24 God visits his creatures for their good. The psalmist says: "What is man . . . ? and the son of man, that thou visitest him?" The Scriptures show that God did visit his beloved Son and favored him with honor and glory above all creation and made him the Redeemer of man. Then the apostle shows that God's purpose is to bring many sons to glory under the Head and Captain of their salvation, Christ Jesus. These he visits and takes them out from amongst the world for his name's sake. (Heb. 2:9-11; Acts 15:14-16) "The first man [Adam] is of the earth, earthy; the second man [The Christ] is the Lord from heaven." (1 Cor. 15:47) It is the man Christ under whom God has put all things, and all things must be subjected to him, as it is written: "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him." (1 Cor. 15:27) The proof is therefore conclusive that the words of Psalm 8, "What is man . . . ? and the son of man . . . ?" do not refer to Adam and his posterity, but do apply to Christ.

25 The glory and honor mentioned by the psalmist does not refer to glory and honor or perfect manhood in times of restitution, but does refer to the glory and honor which Jehovah confers upon The Christ. It is The Christ whom God makes his elect servant, puts his spirit upon him, and delights his soul in that elect servant. Further speaking of that servant, God through his prophet says: "I am the Lord [Jehovah]; that is my name; and my glory will I not give to another." (Isa. 42:1-8) Manifestly the meaning is that Jehovah stands alone and besides him there is none; that he has appointed Christ his great servant, and graciously makes others members of the body of Christ; and that to Christ he gives glory and honor, even the divine nature, which glory and honor he will not give to any other. The "glory" mentioned here by the psalmist clearly means glory of God's man who stands for the honor of Jehovah's name.

26 Referring again to the words of the psalmist, as set forth in verses three and four: The language seems properly to apply to Jesus Christ speaking at the time he entered into the covenant with Jehovah for the kingdom and for all things in heaven and in earth. When the Lord came to his temple, and thereafter there began to be revealed to the temple class the correct understanding of the prophecies, there began to be revealed to the temple class a better understanding of the psalm. From that time on it appears that the language of verses three and four of Psalm 8 applies to the remnant speaking for themselves. It must always be kept in mind that the eighth Psalm is a part of the Scripture, and that it, like all other scriptures, was written, not for the purpose of telling of perfect man, but for the purpose of comforting and encouraging the church now on earth in these last days. The use of the psalm by the New Testament supports the conclusion that Jesus had the words thereof before him when he spoke these words: "Thou wilt shew me the path of life; in thy presence is fulness of joy: at thy right hand there are pleasures for evermore." (Ps. 16:11) The psalm also seems to be the basis for his words, "All power is given unto me in heaven and in earth."—Matt. 28:18.

27 "Babes and sucklings" are those who are otherwise called "little children". These endearing terms the Lord applies to such as are joyfully obedient to his will. They are the children of God, brought forth and anointed by him, and gladly humble themselves under his mighty hand. They delight to do his will, and if they thus continue, he will in his due time exalt them to a place of glory in his kingdom. (1 Pet. 5:5, 6) Jesus on an occasion declared that "of such is the kingdom of heaven". (Matt. 19:14) It is plain from the Scriptures that the humble ones, those who joyfully submit themselves to God's way and will in carrying on his work, and who faithfully thus continue to the end, are the ones who will be in the kingdom of God. It is such who are now singing forth his praises in the earth. It is such who are now, this day, the speakers foreshadowed in the eighth Psalm.

28 Both the opening and the concluding words of Psalm 8 are the same, and refer to the excellency of Jehovah in the earth. The evident purpose is to associate Jehovah's name with the earth. The Scriptures show that the heavens have been defiled by Satan, the enemy, and that Satan has now been ousted from heaven. Henceforth the earth is the scene of battle, which battle will determine who shall have dominion over the earth.

29 Never in the history of man was there a time of such peril and crime as now. These are "the last days" mentioned by the apostle in which lawlessness holds sway and faithfulness amongst men is almost unknown. (2 Tim. 3:1-5) Because Satan has come down to the earth he is pushing the human race over the brink into the abyss of crime and idolatry. (Rev. 12:12) He has obtained control of the religious organizations which are generally known as the 'Christian church organization', and the men who dominate the same are his representatives "having a form of godliness but denying the power of God", whose hearts are entirely removed from Jehovah. In these church systems there is a multitude of persons who see no relief therein and who cry unto the Lord for help. Satan's mighty organization rides arrogantly and tramples upon all the rights of men. The nations are in perplexity, and the people in distress. In this hour of great crisis God causes his little company of "babes and sucklings" to stand forth and sing the new song and thereby announce to the nations of

earth that Jehovah is God, Christ is King, and that the kingdom is at hand; and that relief to the people can come only through God's kingdom.

80 This little company of obedient "babes" recognize the great honor Jehovah has bestowed upon them; that their honor is far greater than any earthly institution could confer upon creatures, but that when compared with the Almighty they are insignificant. They say: 'Thou hast made man a little lower than the angels, and crowned him with glory and honor, and hast announced thy purpose to put all things under the Son of man; and recognizing that we are privileged by thy grace to be a part of thy "servant", and therefore have prospects of a part in the glorious work both present and future, we are overwhelmed by this honor and favor. But when we look at the heavens, and consider the work of thy fingers, how insignificant are we compared to our great Creator.' The knowledge of the Lord, and his spirit upon them, enables them to take a proper view of themselves and to humble themselves under the mighty hand of God; and with great gladness of heart they go on in obedience to his commandments to give the witness to his name.

81 There is a group of professed Christians in the earth who once covenanted to do God's will but who under the test have not received Jehovah's approval. They hear the glad song sung by the remnant, and it angers them. They seek vengeance against those who at one time were their brethren, and this they do by opposing the work being done by the remnant under the Lord's direction. But now for the comfort and encouragement of the remant, Jehovah announces that he will still these avengers and put them to silence, that his own excellency may appear in all the earth. God is building his own house, and he says to the remnant in this time of peril: 'I have put my words in your mouth, and my hand over you, that I may use you as my witnesses while establishing the earth.'—Isa. 51:16; 43:10, 12.

82 The proper understanding of this psalm, and seeing its application to the "servant" class at this time, greatly encourages them and spurs them on to a higher degree of faithfulness in the service of the Lord. They behold the onward march of Jehovah's work and the greater witness given by his grace. They mark his name's being made known in the earth, and together they sing: "O Jehovah, our Lord, how excellent is thy name in all the earth!" This song of praise to Jehovah's name is sung amidst great opposition. It becomes a challenge and a battle cry, but the remnant, knowing that Christ will be victorious, joyfully stand with him in Zion and sing the new song. As God's holy prophet foretold, they cry out and shout in Zion, for great is the Holy One in their midst; and it is the heart's desire and joy of the remnant to continue to "sing unto the Lord a new song".

QUESTIONS FOR BEREAN STUDY

¶ 1. Who have Jehovah as their Lord? How does the true follower of Christ manifest his appreciation of this relationship?

¶ 2. Why should God's remnant now expect to find a timely lesson in this psalm?

¶ 3. Whom did David foreshadow? When were his psalms composed? What is indicated by these facts?

¶ 4. On what grounds should the Scriptures be expected to have more than merely literary merit?

¶ 5. How do the facts and other scriptures serve to show the application of Psalm 8:1?

¶ 6, 7. Explain the expression, (a) "[Thou] hast set thy glory above the heavens." (b) "When the Lord shall build up Zion, he shall appear in his glory." (c) "Out of Zion, the perfection of beauty, God hath shined."

¶ 8. Show the application and appropriateness of the expression, "Out of the mouth of babes and sucklings hast thou ordained strength."

¶ 9, 10. Describe the event which seems to mark the fulfillment in miniature of this scripture. Point out the larger fulfilment.

¶ 11, 12. Apply the expression, "because of thine enemies; that thou mightest still the enemy and the avenger." Account for Jesus' omission of these words when quoting from this scripture.

¶ 13-15. Picture the circumstances under which verses 3 and 4 of this psalm were given expression. Why is this being particularly appreciated at this time?

¶ 16, 17. Apply Acts 15:18.

¶ 18. What is the significance of each of the names by which God has revealed himself to his people?

¶ 19. What is the natural and proper result of an increased knowledge of Jehovah's greatness?

¶ 20, 21. Who, only, can appreciate Psalm 8:1-4? Point out the limitations involved in applying this scripture to Adam. What application thereof stands clear of limitation?

¶ 22. Hebrews 1:2 and Philippians 2:11 shed what light upon this point?

¶ 23. Present scriptures to show whether the church is included in the application of this scripture.

¶ 24. Explain the expression, "thou visitest him."

¶ 25, 26. Define the "glory and honour" here referred to.

¶ 27. Show in what sense the remnant may regard the words of this psalm as their own.

¶ 28-30. To what time does the apostle refer when he speaks of "the last days"? Account for the peril, perplexity, and crime in that time.

¶ 31. By what means has the Lord 'put his words in the mouth of the remnant'? For what purpose? How and why has he 'put his hand over them'?

¶ 32. This psalm, then, contains what vision and what encouragement for the remnant?

JEHOVAH our Sovereign Lord! how wonderful is thy name in all the earth! Because thy majesty hath been uplifted above the heavens, out of the mouth of children and sucklings hast thou founded a stronghold, on account of thine adversaries, to silence foe and avenger.

When I view thy heavens, the work of thy fingers, moon and stars which thou hast established, what [was] . . . man that thou shouldst think of him, or the son of the earth-born that thou shouldst set him in charge; and shouldst make him but little less than messengers divine, yea with glory and state shouldst crown him; shouldst give him dominion over the works of thy hands, all things shouldst have put under his feet: cattle small and large, all of them, yea even the beast of the field, the bird of the heavens and the fishes of the sea, whatsoever passeth through the paths of the seas. Jehovah our Sovereign Lord! how wonderful is thy name in all the earth!

WHAT IS MEANT BY THE GOSPEL?

[Fifteen-minute radio lecture]

THE word "gospel" is found only in the New Testament. The *Standard Dictionary* says that the word means "good news, good tidings, especially the announcement of the salvation of men through the atoning death of Jesus Christ". This definition is in exact harmony with the Bible. The Greek word is translated "good tidings" and "glad tidings" several times in the New Testament. While the word "gospel" is not found in the Old Testament, a Hebrew word which means exactly the same thing is translated "good tidings" several times therein.

The word "gospel" always means "good news", "good tidings" or "glad tidings", and is always so used in the Scriptures. It never means "bad news" or "bad tidings". There is no thought of torment, or anguish or suffering in connection with the word "gospel", and if anyone assumes to preach the gospel he must preach a message of hope and joy and peace; he must preach good news, good tidings or glad tidings. Nothing else is the gospel.

Many people have the erroneous idea that they are preaching the gospel when they are trying to scare people into becoming Christians, by threatening them with eternal torment. This is a mistake, for the doctrine of the eternal torment of the wicked is not taught in the Bible. Men have twisted some of the symbolic language of the Bible and tried to make it teach eternal torment, and then have used this teaching, which is thoroughly devoid of love, mercy, sympathy and kindness, as a club to scare and intimidate people into joining some church.

Whence, then, came this idea, so generally believed and taught, namely, that God has cruelly and wickedly prepared a place where he will everlastingly torment the wicked, in agonies indescribable? This idea was foisted on the world by God's great adversary, the Devil.

Satan, saying to the woman, "Ye shall not surely die," denied the statement of Jehovah God. (Gen. 3:4) This statement by Satan was a lie; and Jesus branded it as such, in John 8:44, which reads: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

The Bible tells us that men perish like the brute beasts (Eccl. 3:19, 20); it tells us that "like sheep they are laid in the grave". (Ps. 49:14) From cover to cover the Bible holds out only one hope for the race, namely, that "all that are in the graves shall hear [the voice of the Son of man], and shall come forth; they that have done good, . . . and they that have done evil". (John 5:28, 29) It tells us that "there shall be a resurrection of the dead, both of the just and unjust".—Acts 24:15.

Think, for a moment, of the calamity that befell the race, as a result of the sin of Adam. Think of all the suffering and death; the billions of funerals, hearses, graves and tombstones. Think of the broken hearts and homes; the widows, orphans and cripples; the vices and crimes; the wars and the political and social scandals. Think also of the false doctrines and slanders against God; think of the injustices, lies, persecutions and false imprisonments that men have perpetrated against their fellow men. Now ask yourself the question, Would you like to be delivered from all these woes? Would you like to have all your fellow men delivered from them? Would you like to see all the race living in peace one with the other, in happiness and contentment? Would you like to see them live without sickness, or disease, or death? Would you like to see all have their own home, and thus not have to pay rent, and be freed from the necessity of paying taxes to support wars, armies, navies, or militarism in any of its forms? Would you like to see graft, fraud and oppression come to an everlasting end?

Now the question before us is this: If you were convinced that all these blessings were to come upon the race, would you be glad of it? Would it be "good tidings", "good news" to you?

This is exactly what is meant by the word "gospel". It means that God has appointed a time when he will bring to pass all these wonderful blessings. It means that every human being can share in the same, if he will accept them. The Bible advises that all who will not accept them must and will be destroyed in the second death. The second death means to die the second time, and that without hope of a resurrection. It is the portion of all who rebel against the loving and benevolent law and authority of Jehovah God.

What, then, is meant by the word "gospel"? The answer is that "gospel" means that God has set apart a period of time when he will awaken all that are in their graves, and bring them to an accurate knowledge of the truth about the love of God; a knowledge of his mercy, of his favor, and of the blessings that he has in store for the obedient ones. During this period of time, God purposes to give to all the race three different things; namely, an opportunity to be fully delivered from the power and deceptions of Satan; an accurate knowledge of the truth; and an offer of eternal life on condition of obedience to his law. Writing to Timothy, Paul says: "God . . . will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. 2:3, 4.

This period of time during which God has decreed that these unspeakable blessings shall come to all is called in the Scriptures, "the day of Christ," and refers to the period when Christ shall take his power and bind the Devil for a thousand years. (Rev. 20:1-3) Jesus called this period of time "the kingdom". He taught his people to pray for that kingdom, say-

ing, "Thy kingdom come. Thy will be done in earth as it is in heaven." All his parables were about that kingdom. He never addressed the people but that he spoke of it, and always said that the kingdom would be established at his second advent. If any one would preach the gospel, he must preach the coming kingdom of Christ. Nothing else is gospel.

Now let us note some of the many texts which mention the 'gospel'. When Jesus was born in Bethlehem, the angel of the Lord said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10) Again, in Luke 8:1 we read: "[Jesus] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." He did not preach eternal torment, or politics, or moral reforms. Speaking to the people of Antioch, Paul says, 'We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled unto us in that he hath raised up Jesus again from the dead,' and that 'through this man is preached the remission of sins'. (Acts 13:32-38) Jesus said, in Luke 4:43: "I must preach the kingdom of God to other cities also; for therefore am I sent."

Jesus said, in Matthew 24:14: 'This gospel of the kingdom shall be preached in all the world for a witness, then cometh the end.' The end here referred to is not the end of the earth, but the end of Satan's wicked power and reign. Jesus also said, in Revelation 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach . . . to every nation, and kindred, and tongue, and people, saying . . ., Fear God, and give glory to him; for the hour of his judgment is come." In this text we are plainly told that the gospel will be preached in the judgment day.

We are told that in preaching this gospel Jesus went throughout every city and village. (Luke 8:1) Speaking of the disciples, Luke says: "And *daily* in the temple, *and in every house*, they ceased not to teach and preach Jesus Christ." In Acts 20:20 Paul says: "I kept back nothing that was profitable unto you, . . . and have taught you publicly, and from *house to house.*" Please bear in mind that Jesus went from village to village, and from city to city, and that his apostles went from house to house, in their mission of preaching the gospel, the good tidings of a coming kingdom.

God's due time to begin the preaching of the gospel was at the first advent of the Lord. Jesus was the one who announced the coming of the kingdom, but, says Paul, God announced the gospel beforehand, that is, in advance, to Abraham. In Isaiah 61:1, 2 is a prophecy which relates to Jesus and his elect church, and which plainly declares what the good news is. It reads as follows: "The spirit of [Jehovah] God is upon me; because [Jehovah] hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Anyone who is trying to bind up the broken hearts and trying to comfort all that mourn is preaching the gospel. Anyone who is proclaiming liberty to the captives and telling the people about the day of God's vengeance against Satan's evil power and influence on the earth is preaching the gospel. Nothing else is the gospel.

In Galatians 1:8 Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul did not preach moral reforms, prohibition, or politics. He preached only "Jesus Christ and him crucified".—1 Cor. 2:2.

Summing up what we have learned, then, we find that the gospel consists of the good news of a coming thousand-year kingdom, when Christ will be King and Satan will be bound; when all the dead will come forth and, together with the living, will be the recipients of blessings untold. These blessings will consist of a complete deliverance from the power and deceptions of Satan, and of the privilege of being brought to an accurate knowledge of the truth, until, as the prophet describes it, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' (Isa. 11:9) Revelation 21:4 further describes these blessings as follows: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The prophet further describes the good news or blessings of that time, saying: 'They shall beat their swords into plowshares, and their spears into pruninghooks, and the nations shall learn war no more.' (Isa. 2:4) Another prophet of the Lord describes the blessings of that time as follows: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Mic. 4:4.

This coming kingdom and its blessings were what Jesus and his apostles taught, both publicly and by going from house to house. Selfish men who desired to lord it over their fellow men, and to profit by their misfortunes, hated Jesus and the apostles for preaching this grand message of deliverance from all earth's woes, and sought to kill them for so doing. The religious leaders of Jesus' day took the foremost part in this work of persecution and murder. They even went to the length of hiring false witnesses to condemn Jesus, and when a heathen governor, Pilate, could find in his course nothing worthy of death, these same religious leaders cried, "Crucify him, crucify him."

All those who have faithfully preached a coming kingdom with its blessings have been subject to per-

secution. Jesus said that those who would follow in his footsteps would be hated of all men for his name's sake. Jesus further said: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my name's sake, . . . for great is your reward in heaven.'—Matt. 5:11, 12.

Persecution is of Satan, always. Those who love the Lord and their fellow men will never persecute. Jesus never persecuted, and taught his people to love their enemies and to do good to those who hated them. Notwithstanding this, in every age those who have faithfully gone from door to door, calling attention to the great truths taught in the Bible, have been persecuted. Thousands have been put to death in horrible ways; others have spent their lives in filthy prisons; others have been exiled and deported because they dared to tell the people that there would be set up on earth a future kingdom which would do away with all unrighteousness, injustice, cruelty and oppression, and give back to the people the rights that God, when he placed Adam in Eden, intended them to have. These rights consist of the blessings of liberty, peace, happiness, health and everlasting life, and a full and complete deliverance from all tyranny and oppression, either by Satan or by their fellow men.

It is inconceivable that people should desire to stop such a message. If they understood its import they would not do so; at least the majority would not do so. Yet the message of a coming kingdom, which Jesus declared, was hated by some, and these succeeded in murdering him for proclaiming it. In our day, nearly 1900 years later, all Christians recognize that Jesus was doing the will of God and proclaiming the message which Jehovah God gave to him to proclaim, and he is loved and honored and reverenced for so doing.

The time is soon coming when every thing that hath breath shall praise the Lord; when every knee shall bow and every tongue shall confess to the name of Jehovah God and his Son. Then everybody will be glad to accept the blessings of that kingdom, except the comparatively few who will be rebels against everything righteous, and will suffer everlasting destruction therefor.

WHY SO MANY RELIGIOUS DENOMINATIONS?

[Thirty-minute radio lecture]

IT IS natural for mankind to reverence and worship some being whom he regards as superior to himself. This native reverence and desire to worship is divinely implanted in every member of the race. The reason for this is that instinctively everyone feels that there must be a being superior to himself; someone who is the creator of all life and the bestower of every good and perfect gift that mankind enjoys, and consequently worthy of praise and worship. Such a spontaneous praise and worship is simply the outpouring of a grateful heart toward the one who is supposed to be the author of these blessings; and the deeper the sense of gratitude, the deeper and more sincere will be the worship rendered.

Of course there are a few people who deny any great first cause, any creator, anyone superior to themselves, and consequently do not feel any sense of gratitude, and hence render no praise or worship to any being. These are known as infidels, and are referred to in the Bible in these words (Psalm 14:1): "The fool hath said in his heart, there is no God." As one looks about and beholds the wonders of earth and sea and sky, and the beautiful and harmonious laws governing all creation, he cannot help but feel that the word "fool" is a kindly, moderate, and sympathetic word when applied to this class, because they are not to be blamed too severely for their ignorance and stupidity.

Reason would suggest that there could be but *one* supreme, intelligent creator, and that he should possess the attributes of wisdom, love, justice and power. If there were more than one supreme being, they would be working at cross-purposes, and the result would be confusion, instead of the beautiful harmony which exists everywhere throughout the universe. If this being were not just, wise, loving and powerful, and using these attributes in harmony with each other, the result would be anarchy. Reason would suggest that he would have some order, some law governing his work, and some purpose in view in connection with it.

We look about us and see that such is the case, and everybody recognizes nature's laws and the blessings derived from the same. Even infidels acknowledge both the laws and the resultant blessings. Reason would further suggest that there could be but one way to worship such a supreme being, and that he himself would dictate the way, and the nature of the worship.

The Bible confirms all these reasonable suggestions, as the following texts indicate. Isaiah 42:8: "I am Jehovah; that is my name: and my glory will I not give to another." Matthew 4:10: "Thou shalt worship the Lord thy God, and him only shalt thou serve." 1 Corinthians 8:4-6: "There is none other God but one. . . . To us there is but one God, the Father, of whom are all things." Many other texts confirm this thought, namely, that there is but one supreme being. Now let us notice some texts that teach that he has some good purposes in view. Isaiah 45:18

reads: "Thus saith the Lord that . . . formed the earth and made it; . . . he created it not in vain, he formed it to be inhabited." Isaiah 35:1 reads: "The desert shall . . . blossom as the rose"; and verses 5 and 6 read as follows: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing."

Again, in Ezekiel 37:12-14 we read: "I will open your graves, and cause you to come up out of your graves, . . . and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." And Paul, writing to Timothy, in 1 Timothy 2:3, 4, mentions some of the good purposes of Jehovah as follows: "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." And, finally, the Apostle John adds, in Revelation 21:4: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Most surely everyone should be grateful to such a God, who has purposed such wonderful blessings for his creatures; and gratitude should call forth our spontaneous worship and praise of such a God, just as soon as we discern his loving purposes.

We look about us today, however, and find that there are several hundred different denominations, each one "worshiping God" in different ways and for different reasons; all having conflicting creeds, and each emphasizing different things as being all-important: some claiming that water baptism is the all-important thing; others claiming that God is trying to save everybody; still others claiming that he has foreordained that only a few shall be saved and that all the rest are to be eternally tormented; and still others claiming that nobody will be lost, but that everybody, including Satan, will finally be saved; some stressing infant baptism, and others denying its necessity; some teaching that there is a burning hell of literal fire, while others claim that it will not be literal fire, but torment of conscience, and still others claiming that all the hell there is is what trouble we get in this life.

Some believe that the Bible is the inspired word of God, and others deny its inspiration, claiming that it was written, as one prominent modernist recently said, "by a bunch of chumps." It should take but a moment's reflection to convince anyone that this divided, confused state of the so-called Christian churches of our day is not and cannot be pleasing to God. Yet there are many Christian people who believe this division is a desirable condition, and that in some way many different denominations stimulate Christian growth and activity. Others, while seeing the inconsistency, believe that it is not possible or wise to try to change it.

At this point let us present the proof that the Bible declares that there is only one church, only one faith, only one baptism and one hope of your calling. In Ephesians 4, verses 4 and 5, we read: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." It should be easy for anyone to see that if there is only one faith, then we have nearly two hundred faiths too many in the earth, as represented in the different denominations.

We notice also that the apostle mentions "one body and one spirit". What does he mean by "one body"? All through the Bible the true church is called the "body of Christ". In Ephesians 1:22, 23 we read: 'Christ is Head over all things to the church, which is his body.' The entire body, or company of true believers, those who are unreservedly consecrated to do the will of the Father and are honestly trying to carry out such a consecration, is called "the church, which is his body". This word "church" has been used so carelessly in our day that the majority of people think only of a building when the word is used.

On the contrary, the word "church" always means the true and faithful followers of the Lord. It is always spoken of as one company, one body, and is not divided as are the sects of Christendom. The only way to be acceptable to the Lord is to join the true church.

But how can one join the true church? The answer is given by Paul in Romans 12:1. He says: "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God." To join the true church one must enter into a covenant with the Lord by sacrifice.—Ps. 50:5.

When one thus joins the true church, his name will not be recorded on the roll of one of the denominations. Jesus, speaking to those who had become members of the true church, said: "Rejoice, because your names are written in heaven." (Luke 10:20) John tells us, in Revelation 21:27, that such names are "written in the Lamb's book of life".

No man can join the true church and then remain a member without fulfilling all the conditions; and no human being can enter the name of another on the record, nor cause his name to be taken off. This true church had its beginning at Pentecost, and Jesus is its Head, as the apostle states in Ephesians 5:23, which reads: "For the husband is the head of the wife, even as Christ is the head of the church." There has never been any division in the true church, but many who have been unfaithful and disloyal have been separated from it. Some have claimed to be of the true church, and have associated themselves with those who were members of the true church, but God did not recognize them as members, and the apostles even called their attention to the fact that they were not members.

In 1 Corinthians 1:10 Paul, addressing those who did not take the proper course, says: "I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Again, in chapter 3, verse 3, Paul says: "Whereas there is among you envying, and strife, and divisions, are ye not carnal?" Here he plainly tells those who did these things that they were carnal, which means that they were not of the true church. No person who indulges in envying, striving and contention can be a member of the true church.

In 1 Corinthians 1:13, Paul asks the significant question, "Is Christ divided?" And still again, in Romans 16:17, 18, he says: "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Thus does the Bible condemn divisions; and the present divided condition of the various denominations would, of course, come under this condemnation. Speaking to his disciples, Jesus said: "I am the vine, ye are the branches." (John 15:5) Many religious teachers claim that Jesus meant that the different churches are the branches. This is a mistake, for Jesus adds: "If a *man* abide not in me, he is cast forth as a branch." Jesus is the true vine; and the followers of Jesus, not the church systems, are the branches.

Those who claim that Jesus is the Head of the confused, wrangling systems, which are clinging to and fighting for their particular creed, have no proper conception of the harmony and oneness of the true church.

Most emphatically does the Bible state that there is only one church, one body, one faith, one spirit and one baptism, and one way of worshiping Jehovah God. In most unmistakable terms our Lord declared that he is the door into the sheepfold, and that anyone attempting to climb up any other way is a thief and a robber.

Some critics have accused Bible Students of making another split, of forming another sect or denomination. This statement, however, is not true. Bible Students have never used a sectarian name, such as Wesleyans, Lutherans or Calvinists. They have never called themselves millennial dawnists, or Russellites, for the reason that such names would be sectarian names and displeasing to God. They simply call themselves Bible Students, or International Bible Students, because their ranks are made up of people from every nation and language of earth. They have no membership roll; neither do they count members or boast of numbers. They are not trying to separate the Lord's people, but are doing all in their power to unite them under the one Head, our Lord Jesus, and in one common faith. They are trying to unite them into one body, one company, as one church, having one faith, having no creedal fetters of any kind, except those beliefs laid down by the Lord in the Bible.

Bible Students have never asked anybody to join anything, and the very best evidence that they are not trying to make another division, another sect, or establish another creed, lies in the fact that the ranks of the Bible Students are made up of thousands of persons who have been affiliated with every denomination on earth and almost every language of earth. Thus it can be seen that they are not trying to proselyte anybody to any new faith, as some have ignorantly accused them of doing.

The time is soon coming when 'the knowledge of the Lord shall fill the whole earth as the waters cover the great deep', and then everybody will know the truth. Then the divided condition of Christendom, with all its creedal differences, intolerance, and persecution, will come to an end. It will be a happy day when the people discover that it is the creeds and sectarian names that have caused the divisions among Christian people.

But who is to blame for all these denominational divisions, which are so emphatically condemned in the Bible? The answer is, God's adversary, and man's adversary, the Devil. The Devil delights to mock God. He delights to win people away from God and from his service. He delights to belittle and ridicule the Bible, and undermine faith in it. To do this he resorts to deception; hence the Bible calls him the "deceiver of the whole world". He has deceived multitudes of good people, people who sincerely desire to know the truth and to serve God acceptably. It is this wicked, lying creature who is to blame for all the conflicting creeds, and it is these conflicting creeds that have brought the Bible into disrepute.

The question might be asked, How could the Devil succeed in foisting these various creeds on the people? The answer is that Satan succeeded by taking advantage of the people along the line of their human weaknesses. This matter is not generally understood. But the Devil understands it perfectly, and he is aware of all the weaknesses of every individual.

What are human weaknesses? and how came the race to have them? Human weaknesses are a legacy from father Adam. When Adam sinned he lost perfection of being, and by the law of heredity passed his imperfections on to his posterity. Succeeding generations intensified these weaknesses, by continued and added sins, and along different lines, so that some are weak along one line and some along another. Some are selfish, others ambitious, others wilful; some jealous, others envious, and others proud. Some love to be petted, some to be flattered, and others to be praised. Some love wealth, others fame, and still others power over their fellow men.

Some like to boast, and others oppress their fellow

men; some are prudish, others dudish, and others conceited; some have wicked, cruel and merciless dispositions, while others pride themselves on their sweet, gentle and sympathetic ways. Some love to make a display or to do some stunt. Some revel in that which is mystical and mysterious, that which cannot be understood. All these are human weaknesses, and everybody has one or more of them.

Knowing man's innate desire to believe some creed and to worship something, and being well aware of the particular weakness of each individual, the Devil is prepared to give to each one just the particular creed or doctrine that would suit him, and the particular kind of religion that would appeal to his particular weakness. Let us illustrate this point: The creed of universalism is very attractive to those who are sentimental and have extreme views of the love of God and pay little attention to the principle of justice. These will persist in believing that God will save everybody, even in the face of those texts that plainly say that the Devil is to be destroyed and that all the wicked are to be destroyed. Why do they thus insist, when shown the texts? The answer is that this view appeals to their particular weakness, which in this case is a false and exaggerated idea of sympathy and love.

Some love to be admired; to be considered pious; to attract attention to themselves; to live in the spotlight; to parade their religion; and so the Devil has provided them with just the kind that appeals to their weakness. Hence we have several "shouting" kinds of religion, and these can gratify their propensity by shouting, "Glory," "Hallelujah," "Praise the Lord," and "Amen". Others love noise, parade, brass buttons, and uniforms; and so the Devil, taking advantage of their weakness, has provided the drums, the tambourines, and the brass buttons, to gratify their particular weakness.

Some have a weakness for that which is occult and mysterious; and Satan has prepared to flatter their vanity by providing several kinds of religion that claim to delve into unseen, mystical and occult things. Others love that which is cultural, æsthetic, refined and sweet; hence the Devil has provided several religions that cultivate politeness, gentility, sweetness and etiquette, and these things are substituted for the grand and precious truths of God's Word.

Still others admire and reverence display, costly robes, vestments or forms, rites and ceremonials, and the Devil has prepared to pamper their weakness by supplying several kinds of religion which specialize along these lines. There are others who like to be exclusive, and separate from the "common herd", and Satan has provided the exclusive, ultrafashionable churches, where the common people are not made welcome. Some people who have spent their lives in pain or illness desire a religion that will give them health, and so Satan has several of these to appeal to their weakness. With most of the devotees of these various religions the all-important thing is the gratification of their "fad", or "fancy", or "hallucination".

Thus the Devil tries to suit everybody; and when he finds anyone who is not satisfied with one of the already provided religions of earth, he will make a new one to fit that person's particular "hobby", and so we have new ones springing up every year. The Devil's purpose is best served by having a great variety of creeds and denominations, for in this way he is able to divert the minds of the people away from the grand hope set before them in the Bible and get them to thinking about themselves.

A great variety of contradictory creeds brings reproach and disrespect for the Bible, because the people are taught to believe that the Bible supports all these creeds; and therefore, because the creeds are contradictory, many people are led to believe that the Bible contradicts itself. This is a great mistake, for the reason that none of the creeds are founded on the Bible. But the Bible gets the "credit" for them all, and, as a consequence, very few people have any respect for or confidence in the Bible; and this is exactly what the Devil desires. This is exactly why he formed the creeds and made divisions in the so-called Christian churches.

A great variety of denominations results in confusion, wrangling, intolerance and persecution among Christian people; and this delights the Devil, because the Bible is blamed for the confusion. Sensible people turn away from the Book, because of this fact, forgetting that the Devil is the author of confusion, and not the Lord. Satan can control the people only by deceiving them. Satan is called the "prince of darkness". Darkness means untruth, error, ignorance, superstition, mysticism, bigotry and prejudice. God is light; and light means truth, knowledge, reason, and, consequently, satisfaction and happiness. A great number of creeds and denominations spells darkness.

Satan's real object in creating a condition of confusion is to get the people to serve him, by blinding their minds to God's purposes and to the truth, and by making them appear unreasonable and foolish; and the more creeds, the greater the blindness and confusion. Instead of uniting the people in the bonds of love and fellowship, the creeds serve the very opposite purpose. They divide the people into factions; tend to wrangling, and cause bitter heart aches; and the Devil glories in these things, because God is thus mocked, belittled, and misrepresented.

The Bible tells of a time when the power of the Devil is to be broken; when truth will cover the earth as the waters cover the sea; when every knee shall bow, and everybody worship God in spirit and in truth. Revelation 20:2, 3 reads: 'He laid hold of that old serpent, which is the devil and Satan, and bound

him a thousand years, that he, Satan, should deceive the nations no more till the thousand years are ended.'

Satan is to be loosed again at the end of the thousand years, and will attempt to deceive again; but at that time the people will be well aware of his tricks, wiles and lies, and if Satan succeeds in deceiving them again it will be because they are wilful and stubborn at heart, and not be due to ignorance. Such will be deserving of the second death, which will be an everlasting destruction.

After this destruction of all wilful rebels, there will never in all the universe be another rebellion against God; no more wickedness, lawlessness or selfishness ever again to curse the earth. Even the Devil, who is the author of all lawlessness and wickedness, is to be everlastingly destroyed, as is plainly stated in Hebrews 2:14 and in Revelation 20:10. When the truth is known by everybody, and all rebels destroyed, that will end the confusion, wrangling, persecution and anarchy which is directly due to the diverse creeds and divided condition of Christendom, and end for ever Satan's power to deceive.

The work of Bible Students is to try to get those who love the Lord to come back into harmony with the Lord; back into the unity of the faith once delivered to the saints; back to the condition where there will be 'one Lord, one faith, one baptism and one hope of your calling'. This condition will be impossible so long as the present multiplicity of creeds and denominations continues. Hence they are trying to point out that Satan is the author of the creeds and denominations, which serve only to separate the people from God and from the blessings which God has to give to those who love him and who believe his Word of Truth and who delight to serve him with all their hearts.

LETTERS

INCREASING APPRECIATION

DEAR BROTHER RUTHERFORD:

It is with much joy that I bear testimony to your helpfulness in understanding the Word of God as it has been and is being verified now in the earth. Nothing could be clearer than that our heavenly Father is permitting evil to come to its full now in the Devil's organization for the purpose of its utter destruction under the feet of him who is to rule the nations with a rod of iron.

May God's blessing continue with you, and the "thunderbolts" keep on coming. With much love and increasing appreciation,

Your brother by his grace,
A. L. NORFLEET, *N. Y.*

"FIGHTING SHOULDER TO SHOULDER"

DEAR BROTHER RUTHERFORD:

During the question meeting held by the Los Angeles ecclesia on Sunday, February 23, 1930, and over which you presided, the friends were so moved by your answers given to questions asked that at a meeting directly following they voted with one accord to instruct me to write this letter.

Your answers given to some of the false accusations made against you were so straightforward and open that none actuated by the spirit of the Lord could help but rejoice. We regret that the agents of Satan will stoop so low as to deal in personalities and to malign you, but it was done to the Master when he was here, and all who serve the Lord can but expect the same. It is a mark of your faithfulness. We want you to feel also that these accusations grieve us as much as they do you; for while made directly against you, yet as all the members form the body of Christ, so also an injury to one member is an injury to all. We want you to feel, in every hour of trial, our love for you and our devotion to the cause for which you are so fearlessly and valiantly fighting, and that we are fighting shoulder to shoulder with you. We want you to know that while we rejoice to have the facts concerning the questions answered, there was not one in the Los Angeles ecclesia who loves the Lord and his kingdom who held any doubts in his heart concerning you.

Your wonderful provisions in the deed to the San Diego property have impressed the friends with your faith in the Lord's promises. It has filled us with a keener realization of the fact that we are living in the time of the establishment of his kingdom. It has stirred our hearts with a desire to show our faithfulness to the Lord in this short remaining time left to us. With this thought in mind some of the friends have suggested that a short article in *The Watch Tower*, setting forth the provisions of this deed, would be a source of comfort to all the friends as this information has been to us here.

Be assured, dear brother, of our continued prayers in your behalf and of a double portion of our love and that he who is for us is greater than all who are against us.

Your brother in Christ,
CHAS. G. O'HANLON,
Secretary, Los Angeles Ecclesia.

JEHOVAH PROTECTS

DEAR FRIENDS:

It is almost beyond words of appreciation to describe to you the effectiveness of the WATCHTOWER chain programs being served our locality through the local station WBT. How the working class of people, especially the mill communities, under the depression of these times, can possess a radio of the latest type is truly amazing. Regardless, though, of what rank of people we canvass, it is nearly always, "We are representing the Watch Tower, which broadcasts Judge Rutherford's Bible lectures"; and it is seldom that they are not familiar with the WATCHTOWER programs, and in many cases they insist that we remain awhile, eat lunch, come back again, etc. Some have remarked that without the WATCHTOWER program they would have no use for a radio, and that they are now cutting off the program of Dr. Little (known as the radio pastor of the South), which immediately follows the program of *The Watch Tower*. Quite a number of cases have been found lately where the family, not owning a radio, go to another home to hear these programs, sometimes walking quite a distance, which is evidence that the programs are being appreciated. Truly the Lord is the strength of this change of attitude in the minds of the people.

On Sunday, February 2, we did find the police department in Belmont, N. C., opposed to the WATCHTOWER programs and to our Sunday work in that city with the new book, *Prophecy*. We were ordered to stop at once or go to jail. However, the work did not stop, nor did we go to jail, as the Lord put fear in that part of Satan's visible organization and the chief of police refused to make an arrest. We left around sixty books that day, and forty-five the previous Sunday. In most cases it was the radio that placed *Prophecy* and we were privileged to make the delivery.

We rejoice with you in this kingdom work, and thank Jehovah for the constant care and protection being exercised over his people.

D. J. RICHARDS, *North Carolina.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Cleveland, Ohio	Apr.	4-7	Boston, Mass.	Apr.	19-21
Washington, Pa.	"	8-10	Hartford, Conn.	"	23, 24
Pittsburgh, Pa.	"	12-14	New Haven, Conn.	"	25-28
Buffalo, N. Y.	"	15-17	Brooklyn, N. Y.	"	29, 30

T. E. BARKER

Charlotte, N. C.	Apr.	4, 5	Roanoke, Va.	Apr.	18, 19
Hickory, N. C.	"	6, 7	Dayton, Va.	"	20, 21
Asheville, N. C.	"	8, 9	Winchester, Va.	"	22, 23
Knoxville, Tenn.	"	11, 12	Hagerstown, Md.	"	25, 26
Bristol, Tenn.	"	13, 14	Washington, D. C.	"	27, 28
Coeburn, Va.	"	15, 16	Baltimore, Md.	"	29, 30

C. W. CUTFORTH

Trenton, Ont.	Apr.	1	Moncton, N. B.	Apr.	14
Iroquois, Ont.	"	3	Amherst, N. S.	"	15
Prescott, Ont.	"	4	Truro, N. S.	"	16-23
Brockville, Ont.	"	5, 6	Stellarton, N. S.	"	17, 18
Montreal, P. Q.	"	7, 8	Sydney, N. S.	"	19, 20
Sherbrooke, P. Q.	"	9, 10	Halifax, N. S.	"	25-27
St. John, N. B.	"	12, 13	Kentville, N. S.	"	28-30

G. H. DRAPER

Roseland, Ill.	Mar.	28-31	Chicago, Ill.	Apr.	1-May 1

M. L. HERR

Utica, N. Y.	Mar.	30, 31	Mechanicsville, N. Y.	Apr.	18, 19
Johnstown, N. Y.	Apr.	1, 2	Glens Falls, N. Y.	"	20, 21
Amsterdam, N. Y.	"	3	Granville, N. Y.	"	22, 23
Schenectady, N. Y.	"	4-8	Ticonderoga, N. Y.	"	25, 26
Albany, N. Y.	"	11-13	Greenfield, Mass.	"	27, 28
Troy, N. Y.	"	15, 16	Orange, Mass.	"	29, 30

W. M. HERSEE

Guelph, Ont.	Apr.	3, 4	Owen Sound, Ont.	Apr.	14, 15
Preston, Ont.	"	5, 6	Meaford, Ont.	"	17, 18
Palmerston, Ont.	"	7	Collingwood, Ont.	"	19, 20
Harriston, Ont.	"	8-10	Barrie, Ont.	"	21, 22
Fordwich, Ont.	"	9	Orillia, Ont.	"	24, 25
Wiarton, Ont.	"	11	Midland, Ont.	"	26, 27
Allenford, Ont.	"	12, 13	Bracebridge, Ont.	"	28

A. KOERBER

Asheville, N. C.	Apr.	6, 7	Montclair, N. J.	Apr.	20, 21
Lakewood, N. J.	"	13, 14	Dover, N. J.	"	25, 26
Newark, N. J.	"	11-13	Park Ridge, N. J.	"	27, 28
Bloomfield, N. J.	"	18, 19	Poughkeepsie, N. Y.	May	2-5

A. H. MACMILLAN

Porterville, Calif.	Apr.	1, 2	Hutchinson, Kans.	Apr.	16, 17
Bakersfield, Calif.	"	3	Topeka, Kans.	"	18-20
Los Angeles, Calif.	"	4-6	Kansas City, Mo.	"	22, 23
Salt Lake City, Utah	"	8, 9	Jefferson City, Mo.	"	24
Grand Junction, Colo.	"	10	St. Louis, Mo.	"	25-27
Pueblo, Colo.	"	11-13	Mattoon, Ill.	"	29
Garden City, Kans.	"	15	Terre Haute, Ind.	Apr. 30,	May 1

G. Y. M'CORMICK

Kansas City, Mo.	Mar. 28-Apr.	1	Springfield, Mo.	Apr.	13, 14
Independence, Mo.	Apr.	4, 5	Thayer, Mo.	"	15, 16
Sedalia, Mo.	"	6, 7	Dexter, Mo.	"	18, 19
Pittsburg, Mo.	"	8, 9	Flat River, Mo.	"	20, 21
Joplin, Mo.	"	11, 12	St. Louis, Mo.	"	23-30

H. S. MURRAY

Atlantic City, N. J.	Mar. 31-Apr.	2	Augusta, Ga.	Apr.	20, 21
Wilmington, N. C.	Apr.	11, 12	Columbia, S. C.	"	22, 23
Hayne, N. C.	"	13, 14	Cope, S. C.	"	25, 26
Spartansburg, S. C.	"	15, 16	Charleston, S. C.	"	27, 28
Greenville, S. C.	"	18, 19	Savannah, Ga.	"	29, 30

E. D. ORRELL

Wadsworth, Ohio	Apr.	6	Massillon, Ohio	Apr.	20, 21
Kent, Ohio	"	7	New Philadelphia, Ohio	"	22, 23
Ravenna, Ohio	"	8, 9	Hollidays Cove, W. Va.	"	25
Alliance, Ohio	"	11-13	East Liverpool, Ohio	"	26-28
Canton, Ohio	"	15-19	Lisbon, Ohio	"	29, 30

J. C. RAINBOW

Okemah, Okla.	Apr.	1, 2	Denison, Tex.	Apr.	13, 14
Tecumseh, Okla.	"	4, 5	Big Sandy, Tex.	"	15, 16
Paoli, Okla.	"	6, 7	Greenville, Tex.	"	18, 19
Ada, Okla.	"	8, 9	Dallas, Tex.	"	20-24
Atoka, Okla.	"	11, 12	Fort Worth, Tex.	"	26-30

E. B. SHEFFIELD

Fort Meyers, Fla.	Apr.	1-7	Tampa, Fla.	Apr.	18-21
Arcadia, Fla.	"	8, 9	Jacksonville, Fla.	"	22, 23
Avon Park, Fla.	"	11, 12	Waycross, Ga.	"	25, 26
Bradenton, Fla.	"	13, 14	Fitzgerald, Ga.	"	27, 28
St. Petersburg, Fla.	"	15, 16	Thomasville, Ga.	"	29, 30

H. L. STEWART

Souris, Man.	Apr.	1, 2	Winnipeg, Man.	Apr.	14, 15
Brandon, Man.	"	3, 4	Kenora, Ont.	"	18
Rapid City, Man.	"	5, 6	Fort William, Ont.	"	19, 20
Neepawa, Man.	"	7, 8	Nakina, Ont.	"	22
Kelwood, Man.	"	9, 10	Timmins, Ont.	"	23, 24
Portage la Pr., Man.	"	12, 13	New Liskeard, Ont.	"	26, 27

W. J. THORN

Youngstown, Ohio	Mar. 30	Apr. 2	Marietta, Ohio	Apr.	15, 16
New Phila'phia, Ohio	Apr.	4, 5	Glouster, Ohio	"	17
Coshocton, Ohio	"	6, 7	Shawnee, Ohio	"	18, 19
Dresden, Ohio	"	8, 9	Crooksville, Ohio	"	20, 21
Zanesville, Ohio	"	11, 12	Newark, Ohio	"	22, 23
Cambridge, Ohio	"	13, 14	Columbus, Ohio	Apr. 25-	May 3

S. H. TOUTJIAN

Green Bay, Wis.	Mar. 30, 31		Minneapolis, Minn.	Apr.	13-19
Bonduel, Wis.	Apr.	1, 2	St. Paul, Minn.	"	20-23
Hatley, Wis.	"	4, 5	Princeton, Minn.	"	25, 26
Wausau, Wis.	"	6-9	Centuria, Wis.	"	27, 28
Conrath, Wis.	"	11, 12	Grantsburg, Wis.	"	29, 30

J. C. WATT

Los Angeles, Calif.	Apr.	1-20	Long Beach, Calif.	Apr.	25, 26
Glendale, Calif.	"	21-23	Pasadena, Calif.	"	27-30

GEORGE YOUNG

Russell, Kans.	Apr.	5-7	Lincoln, Nebr.	Apr.	22, 23
Pueblo, Colo.	"	9-14	Omaha, Nebr.	"	25-28
Denver, Colo.	"	15, 16	Norfolk, Nebr.	"	29, 30
Topeka, Kans.	"	18-20	Litchfield, Nebr.	May	2, 3

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Los Angeles, Calif. — April 4-6
W. F. Crawford, 942 Washington St.
Greek: Chas. Londos, 12374 Poinsettia Dr.
Italian: Luigi Morganella, 4911 Navarro St.
Spanish: J. Morales, c/o Y. Areliano, 1952 E. First St.

Schenectady, N. Y. — April 4-6
Byron F. Velie, 109 Kenmore Ave., R. 4
Polish: Wm. Sunvalski, 1007 Strong St.

Pueblo, Colo. — April 11-13
John F. Suckle, 2515 Pine St.

Topeka, Kans. — April 18-20
D. W. Alden, 115 Filmore St.
Colored: Henry P. Long, 318 Lime St.

Norfolk, Va. — April 18-20
Louis Larson, 112 W. Plume St.
Colored: J. W. Everett, Box 58, Buell, Va.

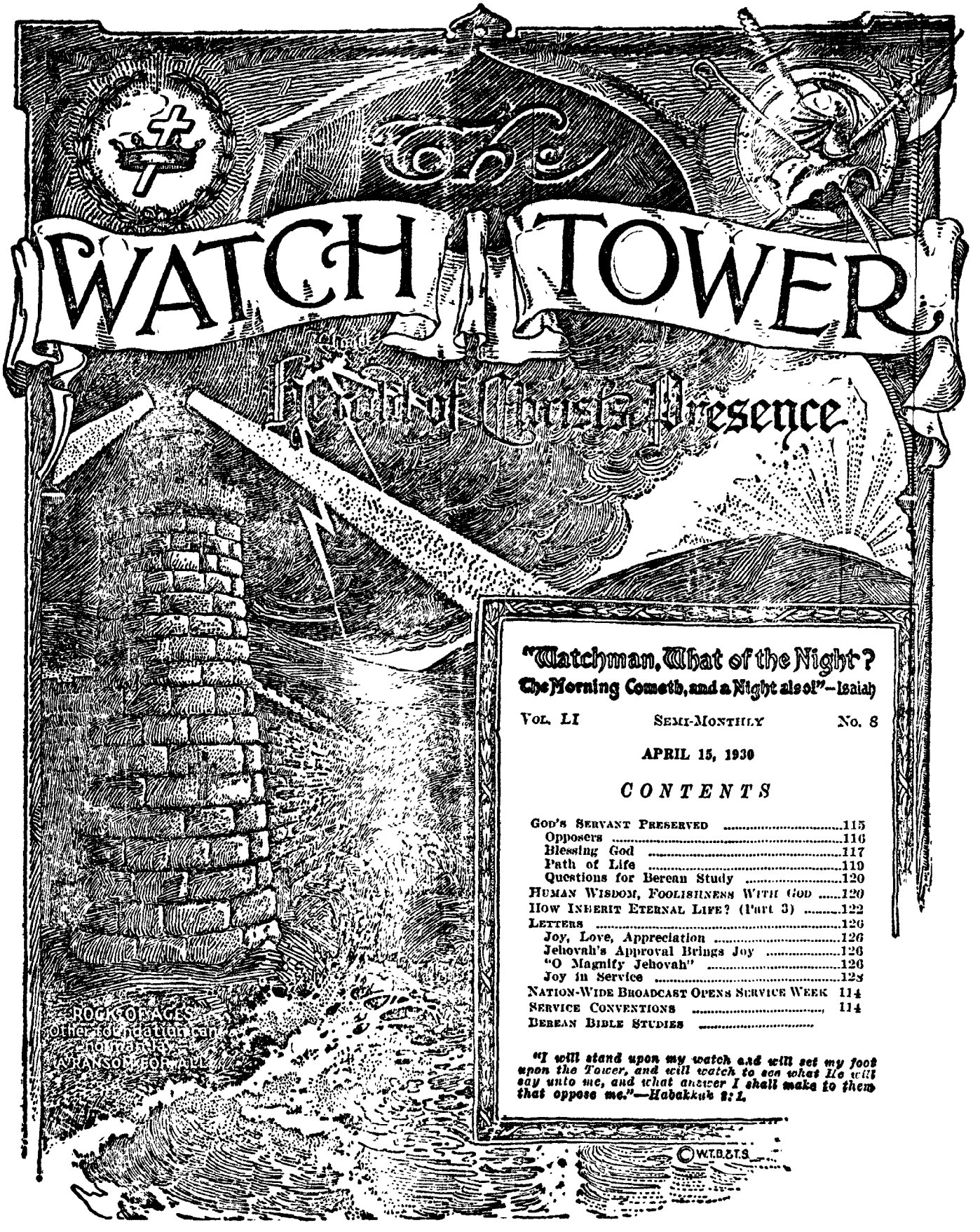
St. Louis, Mo. — April 25-27
P. C. Truscott, 5054 Queens Ave.
Colored: Calvin Davis, 3933 Cook
Greek: Peter Veneris, 826 N. 18th
Polish: J. Kowalski, 1815 Cass Ave.

Indianapolis, Ind. — May 2-4
O. H. Hackemeyer, 4219 Carrollton Ave.
Colored: Benj. Bonner, 551 Hiawatha
Hungarian: Chas. Kerekes, 723 Concord St.

Poughkeepsie, N. Y. — May 2-4
E. C. Finkbeiner, R.F.D. 2

Columbus, Ohio — May 9-11
Arthur Stewart, 385 Stewart Ave.
Colored: Oscar Newby, 1607 Pembroke Ave.
Greek: Speros Kostas, 38 W. Fulton St.
Hungarian: Kalman Furolyas, 317 Barthman Ave.

Port Chester, N. Y. — May 9-11
Edw. Regel, 101 Haseco Ave.
Italian: Philip Brigante, 43 Grace Church St.



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

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THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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GOD'S SERVANT PRESERVED

"Preserve me, O God, for I have taken refuge in thee."—Ps. 16: 1, Rotherham.

JEHOVAH delights in his "servant" because that "servant" has the spirit of his Father and is entirely devoted to the Most High. For this reason "the servant" is holy. With full confidence "the servant" looks up into his Father's face and reverentially says: "Jehovah, my Sovereign Lord art thou." Such is another way of saying: 'Jehovah, I am at thy disposal; whatsoever is thy will concerning me, that I shall delight to do.' "The servant" is Christ Jesus and the members of his body, because the body members are anointed of the Father through Christ the Head.

[2] Those of the remnant, and who are therefore in the temple, are at this time receiving a clearer light pertaining to the Scriptures because it is God's due time. The "perfect day" (that is to say, the high-noon of the understanding of the Word by the anointed people of God) is now being approached. It is the most difficult time and yet the most blessed time for the church, but it seems certain that for them God has provided his Word and an understanding thereof that they may receive courage and comfort and have strong hope.

[3] Students of the Word of God once looked upon certain scriptures as being entirely fulfilled in the life and work of John the Baptist and of Jesus. Now it is seen that those fulfilments were only partial, and what we call miniature fulfilments. The greater fulfilments come to pass during and after the second presence of Christ Jesus our Lord. It is even startling to the church now, when coming to a realization of the fact that there is a second fulfilment of these prophecies and the faithful remnant is involved in such fulfilment. When seen and appreciated, such knowledge and appreciation brings the greatest comfort and encouragement to the remnant and aids them to walk humbly and with fear and trembling before God.

[4] A striking instance of such second fulfilment is that of the sixteenth Psalm. It shows, to be sure, that it has a direct reference to Jesus and what came to pass at the time of his first appearing and when he became the great ransom sacrifice. It also shows that it is directly and definitely concerned with the "servant" of God, which includes the members of the body of Christ. Peter quotes from the psalm and applies it to what came to pass upon Jesus, and we have understood that the reference was alone to Jesus at his first coming. Because thereof the attention of the student has been diverted from the enlarged fulfilment of the prophecy. The psalm is apparently a message now due to be understood by the remnant, for the blessing and comfort of such. This is a further manifestation of the loving-kindness of our God to his own.

[5] There seems to be a real need for the church at this time to get a proper view of the Word of God. While we have looked back upon the fulfilment as in the past, we now find that much of the fulfilment of prophecy is at the present and in the future. Followers after Christ have generally looked back to the cross as the chief thing in the outworking of God's purposes. It is now more clearly seen that the kingdom is of even greater moment, because it is by and through the kingdom that Jehovah's name will be fully vindicated and made known to all creation. This great work he will do, and is doing, by and through his elect servant Christ.

[6] For a long while Christian people made the New Testament supplant the Old Testament. Now in the light that God sheds upon his Word there is a readjustment, and the people of God are getting a broader vision of the Old Testament. They see that the record thereof greatly magnifies Jehovah's name, when understood, and furnishes a special guide for God's anointed in this most difficult time. The sixteenth Psalm being one of these precious parts of the Bible, it may be of profit to here consider it verse by verse.

[7] The song opens with a prayer: "Preserve me, O God, for I have taken refuge in thee." (Vs. 1) The singer or speaker is one of importance, even though he cries for help. He is the one who has the privilege of acting as a priest and has hopes of the greatest things in God's purposes. In the first instance these words could apply to none other than Jesus Christ. He was engaged in his Father's work and was surrounded by enemies and saw that death awaited him.

but his confidence was in Jehovah that he would bring him through the difficulties and to complete deliverance. The cry, "Preserve me," cannot be understood to mean to keep him from persecution or from death, because the words of the song show that complete preservation is beyond the human life and is that which is enjoyed at the right hand of Jehovah. The confidence shown by Jesus is likewise what will be shown by the remnant, who now see that they must fight, being opposed by the enemy, and that they must go down into death; but their confidence in God is complete and they see that in due time they shall triumph by Jesus Christ in the resurrection.

8 In verse two the speaker declares his relationship to Jehovah. The *Authorized Version* reads: "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee." But this rendering of the text does not convey the correct thought. According to Rotherham's marginal reading it is: "I have said to Jehovah, My Sovereign Lord art thou, [I have] no well-being apart from thee." The speaker is the willing servant of Jehovah and recognizes that he has no well-being without Jehovah or apart from him and he does not desire any other. Declaring his full devotion to and complete confidence in Jehovah, and that his pleasure is to serve him, the speaker, who is the "servant", further says: "To the holy ones who are in his land Jehovah is making wonderful his delight in them." (Vs. 3, *Rotherham*) Such is in harmony with Isaiah 42:1, wherein Jehovah expresses his delight in his "servant", and which prophecy shows that the entire "servant" is involved and is the instrument in God's hands at the present time. The "servant" lives for the glory and honor and service of Jehovah and for the good of the people who love God. The fact that Jehovah is using those who compose the remnant and form a part of the "servant" shows his approval and delight in them. He makes known his delight by illuminating his Word and enabling the remnant to understand his purposes concerning the church and concerning all creation.

OPPOSERS

9 Those who are diligently and humbly putting forth their efforts to serve Jehovah know that they are strongly opposed by others who claim to be serving God. The speaker or singer of the song then says: "Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips." (Vs. 4) The speaker is none other than the antitypical Melchizedek, the Priest of the Most High God. This text indicates that those mentioned are worshiping a god other than Jehovah. If, however, that were the correct rendering of the text the Lord would have no consideration for their service at all. The better rendering of this text appears to be: "They will multiply their sorrows who backwards do hurry: I will not pour out their drink-offerings, because of bloodshed, nor will I take their names upon my lips." (Vs. 4, *Rotherham*) The group here described are shown as hurrying backward. They claim to worship Jehovah, but are doing it hypocritically.

10 God's commandment to his chosen people is: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above." (Ex. 20:4) Jeroboam, the ruler of Israel, caused the ten tribes to sin, and in the Scriptures his act is spoken of as "the sin of Jeroboam" and the "sin of Samaria". Fearing that if they went up to Jerusalem to worship in the way Jehovah had appointed, all the people would return to the house of Judah, therefore Jeroboam made two golden calves, or images, and put one at Bethel and the other at Dan as objects through which Jehovah would be worshiped. Then he said to the people that it was too much for them to go up to Jerusalem, and pointing to these golden calves he said: 'Behold your gods, which brought thee up out of the land of Egypt.' (1 Ki. 12: 27-29) Such is the "sin of Samaria".—Amos 8:14.

11 There are groups of professed Christian people claiming to worship God who have taken a similar course. The Lutherans set up Martin Luther as their leader, and the Lutheran church organization as their graven image, and insist that God must be worshiped by and through them only. Henry the Eighth was the first British ruler to assume the title "Defender of the Faith," which title the rulers of that world power claim to this day, and the Church of England claims that the only proper worship of God is through this "golden calf", or image. Others have set up Wesley and the organization of the Wesleyans as a "golden image" for worship.

12 From 1878 to 1916 the Lord gave his people much truth, restoring much that had long been hidden from view, and greatly used C. T. Russell, who was a faithful follower of Christ, to bring the truth to the attention of the people. What he wrote and published was wonderfully used of the Lord to aid others to know God and see his purposes. When he finished his earthly course many who had been walking apparently in the narrow way began to go backward. They formed themselves into groups and claimed that the sum total of truth revealed to God's people is found in what Brother Russell did and wrote and that he is 'that faithful and wise servant whom the Lord has made ruler over all his goods'; and they insist that the only true worship is by and through him and his works, and thereby they set up for themselves an image for worship.

13 Today there are no Lutherans in present truth, no Episcopalians, no Wesleyans, no Russellites, nor the followers of any other man. And why? The reason is that the Lord is pleased to reveal his truth henceforth to those who give honor and glory to the

great Creator and not to creatures. (Job 32:21, 22) When the Lord came to his temple he put a test upon his professed followers, which test was made to the end that the approved ones might offer unto the Lord an offering in righteousness. That group of persons, however, who ignore God's appointed way and insist upon worshiping the Lord in their own appointed manner could not be pleasing to the Lord. It seems quite clear that these are the ones referred to by the psalmist when he says: "They multiply their sorrows who [go] backward: I will not pour out their drink offerings, because of blood-shed, nor will I take their names upon my lips."—*Rotherham.*

[14] The facts show that this verse four pertains to judgment and had no fulfilment at the first advent of the Lord Jesus. There was no occasion for judgment at that time. The Scriptures show that judgment must begin at the house of God and at the time when the Lord comes to his temple. (1 Pet. 4:17) Other scriptures show that approximately at the time the Lord came to his temple there would be in the land, and there was, a famine of the hearing of the Word of God, that is to say, many 'running to and fro seeking the Word of the Lord and shall not find it'. The reason given is that such swear by the "sin of Samaria". (Amos 8:11-14) This means that such insist on worshiping God through the image of their own making. They did not humble themselves under the mighty hand of God, but worshiped the work of one whom they idolized. It is written that God pushes away from him those who take this course.—1 Pet. 5:5, 6.

[15] God has made "this day", and in it his "servant" rejoices and exalts the name of Jehovah. Those who follow a way different from what Jehovah has appointed are not pleasing to him. The faithful remnant see this and take it as a warning. Concerning those who take a wrongful course the Lord says that their offerings poured out, even though they appear in their own sight as precious as blood, will not be acceptable to him, nor will he take their names upon his lips. The Lord will have those who worship him do so in spirit and in truth. The remnant, seeing the Lord's way, and desiring not to indulge in controversy with those who decline to be obedient to God's commandment, turn to Jehovah and say:

[16] "Jehovah is my share, my portion, and my cup; Jehovah is the maintainer of my lot for me: The measuring lines have fallen for me in pleasant places, verily! mine inheritance is mighty over me." (Ps. 16:5, 6, *Rotherham*) These words, of course, apply to Christ Jesus the Head, but they also apply to the body members at the present time. Here the speaker manifestly is "the servant", which clearly includes all of the temple class who are yet on earth. Declaring that others may take whatsoever course they may desire, the "servant" says he has chosen that which Jehovah has for him and he delights therein. 'The joy of the Lord is my strength.' 'His cup runs over,' and he drinks it with delight. (Neh. 8:10; Ps. 23:5) For the faithful "servant" God has marked out his inheritance, both present and future. The "servant" sees that his present happy position is that of service and if he is faithful there is, beyond, everlasting joy with endless service. The "servant", seeing God's gracious ends toward him, says: "The lines are fallen unto me in pleasant places." God has selected for his "servant" the lot or portion intended for him and he puts the measuring lines about it and they are pleasant to the "servant" because they place the "servant" in a position or condition of joy. One might induce himself to believe that he is the servant of God, but unless he serves God in the way which Jehovah has appointed he cannot be pleasing to the Most High.

[17] Concerning the measuring lines God's prophet wrote: "For the Lord's portion is his people; Jacob is the lot [margin, cord, lines] of his inheritance." (Deut. 32:9) Jehovah has fixed the place for his people, and no one can be in that place unless he accepts and does the will of God. He thus proves his love for the will of God by joyfully keeping his commandments. (1 John 5:3) Those who occupy that place and continue to do so in God's appointed way constitute the sanctuary class.

BLESSING GOD

[18] One of the reasons assigned by the "servant" for blessing Jehovah is that he receives counsel from the Lord. "I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons." (Vs. 7) The word "bless" here used means the act of worship and adoration and humble and joyful obedience of the "servant" to his Lord and Master. The spirit of the Lord God instructs and gives counsel to the faithful sons of God. The counsel comes to the "servant" by reason of his being enabled to understand and appreciate the Word of God. Through the goodness of the Lord arrangements are made to give such counsel to his church, and by this arrangement the "servant" class understands the purposes of Jehovah and also appreciates the great privilege of having a part in his service. No one upon whom the holy spirit rests is found complaining and murmuring against the service of the Lord. To the faithful servant class God gives counsel and directs how his service shall be done, and the servant praises and adores Jehovah for this great privilege.

[19] "My reins also instruct me in the night seasons." The word "reins" is sometimes translated "kidneys", meaning the region of the loins, and has been considered the seat of affection, while loins were considered the place of strength. According to Rotherham this text reads: "In the dark night have mine impulses admonished me." The dark night may refer

to the opposition against the Lord's "servant", which at times makes it seem almost impossible to go on with the Lord's work. The agencies employed by Satan slander the work and cause the arrest of the workers, and conditions about them at times are dark. But those who have the spirit of the Lord are joyfully moved, even by their impulses, to press on amidst the darkest conditions and the greatest opposition. There are seasons when those of the "servant" class are almost overwhelmed by the adverse conditions; and yet, remembering their blessed position in the Lord's army, the spirit of the Lord moves them to continue joyfully in action. Jesus, amidst great opposition, pressed on. The body members, being of the "servant", must do likewise.

[20] The "servant" is determined to continue faithfully devoted to the service of the Lord, regardless of all opposition. Therefore he says: "I have set Jehovah always before me; because he is at my right hand, I shall not be moved." (Vs. 8) Jesus Christ, the Head of the "servant" class, when on earth, even though hard pressed by the enemy, always had the full assurance of his Father's loving protection. That is also true of the body members now on earth, in these times of peril and when the enemy attempts their destruction. They confidently say of Jehovah: "He is my refuge, and my fortress; my God; in him will I trust." The Lord God gives to such these assuring words of promise: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (Ps. 91:9, 10, 14, 15) All the faithful members of the remnant class on earth appreciate this blessed relationship with the Lord Jehovah and therefore are determined that they will permit nothing to shake them. They resolve to maintain their integrity with the Lord, and do so.

[21] Members of the "servant" class, well knowing that they are in the secret place of the Most High, that they have God's favor, and are faithfully doing what is within their power to magnify his name, and appreciating their happy relationship with him, sing: "Therefore doth my heart rejoice in Jehovah and my glory exulteth in my God, even my flesh shall dwell securely."—Vs. 9, *Rotherham*.

[22] The affection of the "servant" is set upon Jehovah; therefore his heart rejoices in Jehovah. The rich treasure of the "servant" is Jehovah and his loving kindness. He has a keen appreciation of the honorable place he has in God's organization; and for that reason he exults, not in himself, but in his God. No human creature could ever be exalted to a position so honorable and blessed as that of being an ambassador of the great Creator, clothed with the splendor and copiousness of the high office of bearing the name of the Most High to others. When Jesus was on earth he occupied that blessed and honorable position; and now the members of his body likewise occupy a position of honor and glory, because they stand forth as the only witnesses of Jehovah on earth. Being of The Christ, and hence of the "servant", they are ambassadors by whom God speaks, and they bear his message of reconciliation to the world. (2 Cor. 5:19, 20) The physical organism of each one of the remnant is weak, and each one realizes that he is surrounded by the enemy and his agencies, and that the enemy would instantly destroy him; but appreciating the fact that he is one of God's anointed sons, he knows he is safe and secure. With confidence, therefore, he says: "Even my flesh shall dwell in security." This verse is also a direct proof of life beyond the present existence in the earth. The "servant", who is the speaker, sees that his change must come and that the change will come from human to divine nature to those who are faithful. There must be an exodus or passing out of the church in death, but the faithful have confidence in an instantaneous resurrection. Hence the "servant" says:

[23] "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Most certainly this prophecy was fulfilled in Jesus. God's beloved Son went into *sheol*, but death could not hold him there. It was the will of God that he should be resurrected, and therefore God raised him out of death on the third day. The spirit of the Lord came upon Peter at Pentecost and he spoke with authority, quoting this psalm, and applied it to Jesus. He there made known that David was then dead and in the tomb but that the words spoken by David were spoken prophetically concerning Jesus Christ and his resurrection. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:30-32) Jesus was put to death; but it was not possible for death to hold him, since it was God's purpose to raise him out of death. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24.

[24] Some contend that this is proof that in the resurrection the soul and body will be reunited; but we know that there can be no existence without an organism and that a human organism cannot have a place in the kingdom of God. We also know that Jesus was raised out of death with a glorious body. Others have said that the text proves that the flesh body of Jesus is preserved somewhere. That would be equivalent to saying that the body of Jesus is a mummy somewhere. Satan has caused some of his servants

to be embalmed and made mummies and thereby preserved for the evident purpose of disputing the effect of death and contradicting Jehovah's decree. The more reasonable explanation of the above scripture is that God dissolved the body of Jesus into the dust and it was not permitted to take the course of decay common to dead bodies. While Jesus was without sin, he must die and take the sinner's place, and the judgment was upon man: "Dust thou art, and unto dust shalt thou return."

25 But how can the text apply to the body members of Christ now on earth? It seems quite clear that the text does apply to the "servant". Christ Jesus is the great "servant" of Jehovah God. Those who died prior to his coming slept in death until the day of resurrection; but there is a time when the faithful do not sleep, and of that time and condition Paul wrote. With the coming of the Lord to his temple in 1918 the robe of righteousness was provided for the approved ones, and such are made a part of the "servant". The elect servant is God's ideal "man of kindness". Another translation gives a better rendering of this text: "For thou wilt not abandon my soul to hades, neither wilt thou suffer thy man of kindness to see the pit." (Vs. 10, *Rotherham*) Every member of the "servant" must reach the height of glory through death, but it is impossible for death to hold the faithful.

26 The words of Jesus here seem to apply, to wit: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13) This text must have its fulfilment while some of the saints remain in the flesh. With the coming of the Lord to his temple the proof seems to establish the fact that the faithful dead were raised out of death and made a part of The Christ in glory and that those remaining on the earth and who continue faithful even unto the end must go into death but are granted an instantaneous resurrection. The sixteenth Psalm seems to have been the basis of Paul's inspired argument when he wrote: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:51-53.

27 The proof is furnished that when the "servant" class is made up God preserves his elect "servant" and even though some of that "servant" class on earth must go into death those remaining and faithful are guaranteed a resurrection. (1 Thess. 4:13-16) Furthermore it seems that the words of the psalm (16) were the basis for Paul's writing: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23) The words of Paul, as shown by the context, apply to the people of God in "the day of the Lord", which had its beginning with the coming of Christ to his temple and the making up of the "servant" class. (Ps. 118:24) The "man of kindness" surely is that class mentioned by the Prophet Isaiah (55:3, *Rotherham*). It is also the "servant" class mentioned by the same prophet whom God will carry to complete victory. (Isa. 42:1-6; 49:3) Members of the "servant" class on earth today are comforted, encouraged, and strengthened in hope with a better understanding of these prophecies which make it clear that those who are of the "servant" and who thus continue faithful shall not await in death but shall be changed immediately, by death and the resurrection, into the glorious likeness of Jesus Christ, the Head of God's "servant".

PATH OF LIFE

28 The path of life appears to be the pathway of the just, or approved ones, that shines more and more unto the fulness of the perfect day. The opening of that day began with 1918, when the Lord came to his temple, and it continues to shine until the exodus of the "servant" class into complete and everlasting glory. When those of the "servant" class on earth have finished the work which Jehovah has given them to do while in the flesh, and being faithful unto the end, they will enter into the perfect, glorious day. After the Lord came to his temple and the "servant" class was made up, those on earth had a better understanding of the pathway of life than they had in previous times. Such see now that it is not God's purpose merely to have men 'develop a perfect character' in order that God might take them to heaven. They see that their entrance into heavenly glory depends upon faithful devotion to God and an earnest and joyful performance of the covenant into which God has invited them. Such now have visions of the glory of Jehovah and the kingdom, and they delight to sing unto him the new song. The "servant" is now shown by the prophet as saying: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Vs. 11) Truly God has shown his "servant" the path to life.

29 The "servant" is now "in the presence of Jehovah" because in the temple of God. The joy of such is now full because all do rejoice to their full capacity. (Isa. 61:10) Jehovah God has spread a feast for his "servant" in the presence of the enemy, and the cup of the "servant" now overflows. The oil of joy is upon his head, and his heart is filled with gladness. (Ps. 23:5) While these are now rejoicing to the fulness of their capacity it is clear from the text that such is not the complete joy which will be had when

their glorious change comes to pass. The prophet adds: "At thy right hand there are pleasures for evermore." The "servant" is now on the right hand of Jehovah and has his favor and is the instrument which Jehovah uses to do his work, and, continuing in this place faithfully to the end, his pleasures now begun will never end.

30 To the "servant" class the sixteenth Psalm now becomes more than a mere historic record of Jesus Christ. The prophecy had its fulfilment in Christ Jesus, to be sure, but it seems clear that the purpose is to apply also to his body members when the "servant" is made up. It is for the members of the body now on earth that the Scriptures are written, and were written aforetime for their comfort and encouragement, that their hope might be strong. (Rom. 15:4) Seeing the ever-increasing beauty of God's unfolding Word and his great loving-kindness extended to the works of his hand, the "servant" class joyfully takes up the new song and with enthusiasm and gladness sings it unto the Lord.

QUESTIONS FOR BEREAN STUDY

¶ 1. Why does Jehovah delight in his "servant"? Identify "the servant".

¶ 2. Where does God's remnant now stand with respect to "the perfect day"? What is the purpose of the greatly increased light now given to the "servant" class?

¶ 3, 4. How are the life and work of John the Baptist and of Jesus related to the fulfilment of prophecy? How is this illustrated in the fulfilment of Psalm 16?

¶ 5, 6. In all God's purposes revealed to man, what is the work of greatest moment? How will that work be accomplished?

¶ 7. Who spoke the words of Psalm 16:1? For whom? Explain the expression, "Preserve me," as here used.

¶ 8. Point out the relationship and devotion expressed in verses 2 and 3, and Jehovah's manifest approval of the remnant.

¶ 9, 10. Describe the procedure referred to in the Scriptures as 'the sin of Jeroboam'. "The sin of Samaria."

¶ 11-13. What are the facts which clearly indicate image worship by many professed Christians in the past and even at the present time?

¶ 14, 15. When have these facts become particularly manifest, and why? How will the Lord regard the "offerings" of those involved therein? How is this confirmed in their present situation?

¶ 16, 17. Apply verse 5 of this psalm. What is meant by "the measuring lines"? How have they "fallen in pleasant places", and for whom?

¶ 18. "I will bless the Lord." How will the "servant" do this? How has the "servant" been 'given counsel'?

¶ 19. Explain, "My reins also instruct me in the night watches."

¶ 20-22. Show the appropriateness of verse 8 as the words of the "servant" class. Quote other scriptures as expressions of the "servant's" firmness of purpose and confidence in Jehovah.

¶ 23. Point out the fulfilment of the prophecy, "Thou wilt not leave my soul in hell."

¶ 24, 25. What seems to be the Scriptural explanation of the words, "neither wilt thou suffer thine holy one to see corruption"?

¶ 26, 27. How are Revelation 14:13, 1 Corinthians 15:51-53, and 1 Thessalonians 5:23 related to verse 10 of this psalm?

¶ 28. Explain how the "path of life" (Ps. 16:11) is related to "the perfect day" (Prov. 4:18). To whom does Jehovah show the path of life? How? Why?

¶ 29. Referring to verse 11: What is meant by "thy presence"? "Fulness of joy"? "At thy right hand"? "Pleasures for evermore"?

¶ 30. Their clearer understanding of Jehovah's Word and his loving-kindness brings what response from those who are truly of the "servant" class?

HUMAN WISDOM, FOOLISHNESS WITH GOD

[Fifteen-minute radio lecture]

EVER since the creation of man, certain men have challenged the wisdom of Jehovah God. They have done this by setting forth certain schemes and theories of their own, and claiming that these were superior to the purposes and teachings of God as set forth in the Bible. To win favor and approval for their own theories, they have reproached, ridiculed, and belittled the Bible, which sets forth the wisdom of God. Those men who question the wisdom of God are blinded by their own self-esteem, and also lack a proper reverence for their Creator. This same self-esteem creates a prejudice in their minds, which hinders them from properly understanding the purpose and work of Jehovah.

The wise man wrote, saying: "Wisdom is the principal thing: therefore get wisdom." (Prov. 4:7) The majority of mankind would agree to that statement, but would disagree as to where to get the wisdom. A very few of earth's millions would advise to go to the Word of God to get it, while the majority would recommend some books written by so-called famous authors, known as great and wise men.

Repeatedly does the Bible mention the "wisdom of men" and the "wisdom of God"; "the wisdom of this world" and "the wisdom that cometh from above". It also tells us that "the wisdom of this world is foolishness with God". (1 Cor. 3:19) By this is meant that the statements, teachings, and theories of earth's wisest men are foolishness with God. The Bible also tells us that "the foolishness of God is wiser than men". (1 Cor. 1:25) This means that the simplest and most easily understood feature of God's purpose and work is wiser than man's wisest proposition.

This contest between human and divine wisdom is soon to end in the complete vindication of Jehovah God and his wise and loving arrangements. His Word assures us that the time is coming when the wisdom of this world will appear to be foolishness to the majority. (1 Cor. 1:20) He tells us through his Word that "the wisdom of their wise men shall perish" (Isa. 29:14), and that 'the wisdom of the princes of this world shall come to naught'. (1 Cor. 2:6) Thus the time is coming when the majority of the race will

acknowledge that the only true wisdom is that which comes from above. Without doubt many of those who are wise in their own conceits and who have ridiculed and belittled Jehovah God, will die the second death for their wilfulness and folly. Speaking of these the prophet says: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." (Prov. 26:12) Hence the same prophet advises, saying: "Be not wise in thine own eyes."—Prov. 3:7.

The wise man says: "Better is it to get wisdom than gold." (Prov. 16:16) Yet men consider it wise to get the gold first; and we are witnessing, in our day, a mad scramble for the filthy lucre, while real wisdom is spurned. Another prophetic statement is that "wisdom is better than weapons of war". (Eccl. 9:18) But the wisdom of this world says, Our safety lies in "preparedness", so let us get the weapons of war first.

In contending for their various theories and schemes, men consider it proper to indulge in strife and wrangling, and use bitter epithets one toward another. They are often selfish, unmerciful, and hypocritical. The Apostle James mentions these things as follows: "Who is a wise man and endued with knowledge among you? . . . if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—Jas. 3:13-17.

When God required Adam and Eve to obey, and not eat a forbidden fruit, his requirement was a wise one, even if they could not see that it was. Satan tempted Eve to eat of the fruit, by saying that the fruit was to be desired to make one wise. This suggestion, that she would gain some wisdom, led her to doubt God's wisdom in advising her to abstain from eating the fruit. As a result, she ate thereof, and her act has resulted in all the sickness, disease and death from then till now, as well as all the crime, wars, oppression, selfishness and injustice on earth. Had she obeyed the heavenly wisdom, both she and Adam would have been alive today and enjoying God's blessing and favor.

Many people think it is wise to teach eternal torment to 'scare people into heaven', but the Bible tells us that it is the 'goodness of God that leadeth men to repentance'. (Rom. 2:4) The Bible teaches that the only hope of salvation is by believing that Jesus Christ by the grace of God tasted death for every man; it teaches that it was necessary for Jesus to die as man's redeemer. On the contrary, the wisdom of the wise men of earth denies that Jesus had to die in order that mankind might be saved. These 'wise men' substitute other ways of salvation. Some claim that good works will save anybody, and so set forth their human wisdom in these words: 'It doesn't make any difference what you believe, if you only live right.' Thus do they deny that it is necessary to believe on the Lord Jesus Christ to be saved.

Jehovah in his wisdom says: "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world, is the enemy of God." These words are addressed to *true* Christians, but the 'wise men' of earth claim that a Christian should mingle with the world, take an interest in its affairs, participate in its politics, and, in general, make himself a genial fellow with the worldly. The result is that the various churches are filled with a large membership of wicked and hypocritical people.

Jehovah has wisely deferred the conversion of the world and the correcting of evil conditions on the earth until Christ shall set up his kingdom on earth and, clothed with all power in heaven and in earth, proceed to do the work wisely and well. In the meantime Jehovah God exhorts his people, "Fret not thyself because of evil doers, . . . [but] rest in the Lord, and wait patiently for him." (Ps. 37:1, 7) Jesus also, in Matthew 5:39, urges that "ye resist not the evil". But human wisdom refuses to abide by the divine exhortation, and has proceeded, and is proceeding, to convert the world in its own way and before God's time. The result is that after a hundred years of intensive effort and money-begging there are five hundred million more heathen in the earth than before they began their foolish effort.

Repeatedly the Bible tells us that "the fear of the Lord is the beginning of wisdom". The word "fear" has the double thought of *fear* and *reverence: fear* to disobey Jehovah God, and *reverence* for him, his wisdom, justice, love, and power. The very first thing necessary, to acquire wisdom, is to have this proper fear and reverence for Jehovah God. It is self-evident that anyone who criticizes him, or his methods and work, is entirely lacking in proper fear and reverence. The psalmist says: "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:14.

Jesus also told us that the Lord *hides* his purposes from those who are endowed with too much of their own wisdom and who have too much prudence. His words are: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes." (Matt. 11:25) Thus we discern that the arrogant, the conceited, the proud, the stubborn, and the selfish cannot understand Jehovah's purposes. He permits them to go on in their course of opposition and wickedness until the kingdom is in power, when these will be rewarded for their wickedness, by being destroyed in second death, as enemies of God, enemies of man, enemies of truth and righteousness.

The time is coming when their pride and haughtiness will be rebuked before all the people and they

will be exposed as "fools", just what the Bible calls them. The time will soon come when people will learn the truth of the Scriptural statement that "great men are not always wise". (Job 32:9) They will also learn the truth of another Scriptural statement, namely, that "the holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus".—2 Tim. 3:15.

The kingdom of Christ is soon to be fully established on earth, and all men will be aware of that fact in the very near future. That kingdom will proceed to convert the world of mankind. To accomplish this result, it will be necessary to remove all hindrances first. These hindrances consist of laws, institutions, and doctrines which man's wisdom has conceived and forced on the human family. Men conceived the idea of dividing the race into nations and governments. This scheme appeared and still appears to be wise to earth's so-called wise men, and they are now directing their attention to the perpetuation of these man-made governments, by means of a "league of nations". Jehovah God has decreed the destruction of all the nations of earth in "the battle of that great day of God Almighty", which lies just ahead.—Ps. 2:8, 9; Dan. 2:44; Rev. 11:15.

The destruction of these governments will for ever end national jealousies, strife, war, hypocritical and lying diplomacy, nonsensical discussions on such subjects as "tariff", "free trade," "foreign exchange," import duties, and hundreds of like subjects, which are a barrier to "peace on earth and good will toward men".

Man's wisdom has conceived and foisted on the people about two hundred different religious sects, or denominations, which produce confusion, strife, persecution, intolerance, religious bigotry, contradictory doctrines, and even wars. This condition also hinders the condition of peace, righteousness, justice, and love among the peoples of earth. In the coming battle Jehovah will wisely destroy all these contradictory creeds.

All arbitrary and sumptuary laws, which restrict human liberty and conscience, and which tend to produce ill-will, resentment, anger, strife, and anarchy (of which we have a good illustration in the modern prohibition law), will be done away with, for the reason that they are not conducive to that condition of peace, good will, and brotherly love which must prevail when the world is converted. Such arbitrary laws seem to be very wise to many men, but they are foolish in God's sight.

All false doctrines will likewise come to an end, and it will no longer be thought wise or prudent to teach the lies of eternal torment, trinity, human immortality or the divine right of kings or clergy.

With man-made governments, provocative of strife and war; man-made religious systems, provocative of persecution and intolerance; man-made laws, suppressive of liberty and conscience; and man-made doctrines, blaspheming God and contradicting his Word, gone, and gone for ever, the earth will be swept clean of human wisdom and folly, and the way prepared for all mankind to learn of the "wisdom that cometh from above".

WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

PART 3

[Thirty-minute radio lecture]

THE Scriptures teach that sooner or later every man who will gain eternal life must get a knowledge of the only true God, give God the first place in his heart, obey God's commands to the best of his ability, get a knowledge of Jesus Christ, God's Son, accept Jesus as the bread from heaven, the Savior of us all, hear and listen to his voice, become one of his sheep, do the work Jesus gives him to do, give earthly possessions a secondary place in his heart, and show love and mercy toward all men.

In your own Bible may be found the evidence that the translators of all versions knew that hell and the grave are one and the same thing, and fifty-seven of the world's most eminent doctors of divinity concur in that statement.

The opportunity to see this evidence is open to all who now listen. Please take a pencil and paper and jot down the following texts, then look them up in your Bible and note the marginal readings and see for yourself how people have been deceived. Psalm 49:15, Psalm 55:15, Psalm 86:13, Isaiah 14:9, Jonah 2:2, 1 Corinthians 15:55, Revelation 20:13. In the face of this evidence the day is gone when any man can support the fraudulent doctrine of eternal torture and retain the respect of his fellows.

One of the worst things about the doctrine is that, holding it, it is impossible to know God, and this knowledge, as we have seen, is one of the conditions precedent to the gaining of eternal life.

Let us consider now the subject of God's love for man, his unselfish and generous interest, not in a few men, but in all men. And what a wealth of evidence we have before us! We shall select some of it from the book of nature and some of it from the Scriptures.

Think for a moment about the gift of life which we now share. The bringing of even one man into existence was a wholly unselfish act of love on God's part. God knew that this man would take keenest delight in the exercise of the mere physical functions of

his body, which he shares in common with all the lower animals, and made him so that he would.

The first separate act of our lives is to breathe; and from that moment while life exists, and conditions are at all normal, there is genuine pleasure in every breath of pure, fresh, sweet, invigorating air that a human being takes into his lungs. People go to the mountains and to the seashore largely that they may enjoy the delights of breathing the kind of air that suits them best. The Creator made the salt-laden breezes of the ocean no less than the ozone of the mountain tops, and made them both for man.

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." (Ps. 115:16) It was and is a good gift, an act of unselfish love. Almost everybody appreciates the gift of life even if he never does think of the Giver.

About the next thing that humanity thinks of when it arrives in this world is to get something to eat, and the food prepared for him is just perfect, warm, sweet, nourishing, laxative, and fully satisfying. Does man enjoy his food from that time forth for ever, as long as he keeps well? You know he does. Most of his waking hours are occupied either in eating or in getting something ready to eat, and, oddly enough, the harder he has to work to get food for his appetite, the keener his appetite when he gets something to satisfy it, and the more enjoyment he gets out of it.

Spend a few minutes thinking about the delicious flavors, and the varieties too, of bananas, oranges, grapefruit, lemons, cherries, peaches, plums, pears, figs, dates, olives, pawpaws, persimmons, apricots and apples: and see how plainly the love of the Creator is manifested in these provisions to gratify the appetite of man. Let us think more particularly of just one of these fruits, perhaps the commonest of all, the apple.

Surely it is no accident that mankind here in America has 338 varieties of apples, every one of which has its devotees. Some of these apples it is impossible to mention without the mouth's watering. What recollections rise at the mere mention of the words McIntosh, Baldwin, Northern Spy, Winesap, Newton Pippin, Yellow Transparent, Greening, Belmont, Delicious, Strawberry Apple and Golden Russet. The Creator made them all, and knew when he made them just how they would affect the palates of those for whom they were designed.

But this is not all. The Lord could have limited himself to fruit which grows on trees, if he had seen fit to do so. But some of his creatures cannot climb trees: and so for them and for all he made strawberries, raspberries, gooseberries, blackberries, currants, cranberries and grapes, Concord, Catawba, Niagara, Malaga and a host of others, all passing comprehension how they could have been so pleasing to our taste. In every one of these fruits we may see the hand of our Creator.

In the wintertime, and more or less at all times, we enjoy the harder fruits, pecans, brazil nuts, almonds, hazel nuts, hickory nuts, walnuts, peanuts, and others in great variety which the Creator made for us. We eat the wheat, oats, corn, buckwheat, rye, barley, sugar, cocoa, and spices, and some of us never think what the world would be like without them.

The Lord could have made one vegetable and let it go at that; but now we have asparagus, beans, cabbage, cauliflower, celery, sweet corn, cucumbers, eggplant, horseradish, kale, lettuce, okra, parsley, peas, peppers, spinach, squash, tomatoes for our regular side dishes, and, for dessert, cantaloupes, watermelons and last, but by no means least, pumpkins. Do we ever think of the love that is back of all this?

The Lord's bounty for our appetites does not end with the things that grow above ground. What an important part potatoes and sweet potatoes play in our lives, along with other root crops, beets, carrots, parsnips, onions, radishes, rutabagas and turnips! The Creator made them all, and they serve an important place in his provisions for man.

We would not like to say anything to offend vegetarians, a class of people for whom we have great respect, but there are many people who enjoy a good rich steak, a leg of lamb, a pot roast, a veal cutlet or a rasher of bacon, to say nothing of fried chicken or roast turkey, and, for the present at least, the Creator allows the use of this food, and those who do enjoy it should at least be thankful that the flavors are all different and all agreeable.

Besides enjoying the food which has to be masticated, man also enjoys those other foods that slip down his neck with less effort. Dietitians would be offended if we mentioned some of these foods, and prohibition officers might be around trying to collect hush money if we mentioned others, so we will just say that most people, when they are really thirsty, enjoy a good drink of pure cold water just as it bubbles up out of the earth. Water is the gift of the Creator. Without it, in a few hours we are in misery, and in a few days cease to be. With it, and with plenty of it about us, we are happy. The taking in of plenty of water is as necessary as the taking in of plenty of air and food, and as enjoyable.

While thinking of the pleasures of the table, can we shut our eyes to the Designer of the tongue and palate and masticating and swallowing apparatus that we use so constantly? The fools that say in their hearts that "there is no God" have never brought forward anything superior to take its place, nor is there any likelihood that they ever will.

Then think how marvelously those same organs may be used in speech and song! Orators are passing, but there have been orators that could sway vast audiences like the leaves of the forest by the power of their speech. Henry Ward Beecher brought thousands of antagonists to tears within a few moments from

the time he began to speak. When Jenny Lind, the Swedish Nightingale, sang her Negro melodies back in the days of the Civil War her voice was so inexpressibly sweet that she sang to audiences of sobbing men and women.

Now think back of these things to the Creator. Those same gifts are undeveloped in all men. Jesus spake as never man spake. His ministry was short. It was but a foretaste of what is to be. There will come a time when truth, not error, not cant, not hypocrisy, will turn many to righteousness. It is coming! It is coming! Wait for it! And when it comes, all the past glories of human speech will seem as nothing by comparison. In that day men will know the Lord. They will all be taught to know him, from the least even unto the greatest of them. And the ones that render that service will seem to their fellow men to be as gods. But back of all their ability is and will be the love of the Creator in making such service possible. Caruso's larynx was a gift. It was the Creator that made it and gave it to him.

The infant is fed and sleeps, and so does the hard-worked man and woman. When utterly worn with the burdens of the day, what looks more desirable than the pillows upon which we lay our weary heads, or the sheets and blankets beneath which we spend so large a part of our lives, and a happy part too? Did you ever think what a life it would be if the Creator had not included sleep as a restorative? And aren't you glad he did it? And don't you feel like thanking him for it?

The child is lulled to sleep by mother's lullabies. It is the beginning of the stirring into action of those two exquisite pieces of workmanship, the harps of 2,700 strings, which it has in either ear. As it grows to maturity what pleasures await the ear! There are nearly two billion people in the world, and no two of them with voices alike. Intimate friends can detect the nice shades between any two of them; and thousands of other sounds besides. And we can hear them or not, as we please. We can be in a room with a clock and hear every tick, or we can exclude the ticking entirely. The trained ear will catch and understand and appreciate sounds that are indistinguishable or unintelligible to others.

The joys of touch and smell are real enough, and they too are marks of the Creator's love; but the joys of vision are still more so and we would speak of them. The heavens declare the glory of God. Suns of varied hues and of appalling size, variable stars, comets millions of miles in length, planets with no moons, planets with one moon, planets with several moons, some revolving in one direction and some in another; planets with belts and bands, meteors and meteoroids, all speak of a Creator to those who have eyes to see and who will use them.

The dainty blue of the sky is not an accident, nor are the clouds which make the soil productive, the rainbows which span the heavens with their gorgeous hues, the auroras, the eclipses, the sunrises and the sunsets. If one is willing to enjoy all these without recognizing the Creator of them, he may do so, but even a dog will recognize an eclipse.

The snow, which falls in hexagonal crystals of infinite beauty, when viewed under the microscope, the sleet, the hail, the thunder and the lightning, the torrential downpour, the still small rain, the fogs, the mists, the winds, the calms, the sunshine and the bracing cold, are evidences of a Creator's love, if we will see it. Variety is indeed the spice of life. We never know how much we love the sunshine until we have a month of murky days, nor how much we love the clear blue of a perfect sky until it has been hidden from us for a time.

Note the dress of the earth. Think of the Creator as the One who made the trees, and consider his thoughtfulness as respects the interests of his creatures. The trees of the forest are beautiful at any time: in the early spring, when they are putting forth their primrose leaves; in midsummer, when the hillsides are a mass of green leaves, but of a hundred different hues; in fall, when they present combinations of colors rich beyond the power of words to express; and even in winter, when they are resting for the next great effort of their useful lives.

It is worth noting, too, how the Creator provided for the perpetuation of plants of all kinds so that even in their wild state they would not die out, but would be preserved until such time as man could get acquainted with them and learn how properly to care for them. Ingenious indeed are the means which the Creator uses to disperse the seeds of things which are either beautiful or useful.

But there is another world all about among the plants that is of more interest than the plants themselves. These creatures are of so great variety that it is said that there are fifteen thousand kinds of beetles alone. Then, of course, there are the domestic animals and the animals that we have all seen at the zoo, hundreds of them, of every different size and shape and habit of life, each fitting into its own place and making this earth the most interesting abode of which we could possibly conceive.

Beneath the waters is a life as varied and as rich as that which appears upon the surface. There are fishes, countless in form; and aquatic plants, of almost infinite variety. There is a deep-sea life of which only certain scientists have any knowledge worth while, but to them it is fascinating, awe-inspiring. You will not find one of these real scientists to doubt the existence of a personal Creator. It is impossible for a man to be a great biologist and doubt the existence or the wisdom or the power of God.

Beneath the surface of the earth are some of the things which are of the greatest value to man. Here he gets the iron, copper, zinc, tin, antimony, cement,

clay, stone, coal, petroleum, gold, silver, precious stones, marbles, onyxes, limes, and other things with which he is transforming the earth into a paradise. All of these speak of the work of the Creator.

What a benevolent thing it was for God to store up the coal and oil which we now find so necessary in our work, and to give us the light, heat, electricity, radio and other vibrations which enable us to accomplish such prodigies. Shall we accept all these gifts from him and then deny the Giver? A thousand times, No!

God could have made but the one man Adam and stopped the creative process there, but most of us have been glad that he did not. The Presbyterian Bible scholar, Robert Young, translates Genesis 2:22, 23, as follows: "And Jehovah God buildeth up the rib which He had taken out of the man into a woman, and bringeth her in unto the man: and the man saith, This is the proper step! bone of my bone and flesh of my flesh," etc. What Adam thought was the proper step for him Adam's sons continue to think is the proper step for them, and the women seem very well satisfied too.

The further work of creation, while it has brought some trials to both men and women, has been fraught with great blessings too. It would be hard to assess the benefits which come to the world annually with the arrival of millions of fresh, new, sweet, innocent faces. They have a softening and uplifting effect that cannot be measured. What the world would be like without them is hard to imagine.

It would need only a few changes to make the earth an ideal permanent home for the children of men. If some great and loving friend would just take away unemployment, poverty, sickness, old age, sorrow, and death, it would be a wonderful place. No one, surely, would wish to go elsewhere.

Dear friends, humanity has just such a friend, and that friend is none other than the Creator who originally designed all man's present blessings for him. In the time which we have left we will quote a few scriptures that show God's love for man and His purpose to give him his heart's desire.

Concerning God's erring children he says: "Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." (Ps. 89:33) This is just what we might expect of a loving God. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103: 8-14) What could be a greater message of comfort than a message like that?

"Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." (Isa. 38:17) Does not that sound good?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) That means just what it says, and says what it means.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) This is another way of saying the same thing. Salvation comes as a gift to sinners, not saints.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." (Isa. 44:22) What could sound better to a weary soul than that?

You know how stiff-necked and hard-hearted fleshly Israel were when they were traveling through the wilderness. Their condition then represents the condition of the whole world now. Here is what the prophet says about them and about God's attitude toward them. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." (Isa. 63:9) That speaks for itself. He is still the same God.

Here is another good one. It is addressed to natural Israel, but you may have it too, whoever you are, if you will but take it. "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to my heart, which shall feed you with knowledge and understanding."—Jer. 3:14, 15.

How do you like this? "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hos. 2:19, 20, 23.

You all know the story of the prodigal son. Please do not expect me to tell it here. The lesson is that the father is waiting with open arms. In that story the only one that was in real danger of losing all was the righteous son who was so righteous he was unrighteous. He missed the spirit of his father altogether. If God could have found even ten righteous persons in Sodom he would have spared the city, but they were not to be found. "The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." (2 Chron. 30:9) That was good theology three thousand years ago, and, thank God, it is good theology to this day.

"His anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) In the Millennial morning man will have joy to compensate him for his sufferings during the long, dark night of sin and death. "As for our transgressions, thou shalt purge them away."—Ps. 65:3.

"Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." (Ps. 85:2, 3) "Thou, Lord, art good and ready to forgive: and plenteous in mercy unto all them that call upon thee." (Ps. 86:5) "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"—Ps. 130:3.

How is this? "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works." (Ps. 145:8, 9) "Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down." (Ps. 146:7, 8) He is doing it this very day, and now, if you will hear his voice.

"Why should ye be stricken any more? Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:5, 18) That all comes about as a result of the love of our great Creator too.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." (Isa. 55:7) And that means just what it says.

One more and we must close: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners."—Isa. 57:15, 16, 18.

When you see how much the Lord loves you, does it not somehow make you want to love him in return? Surely all will say, Yes.

LETTERS

JOY, LOVE, APPRECIATION

DEAR SIR:

I desire to let you know that your voice was clearly and plainly heard and understood over the radio this Sunday morning (December 22); for three-quarters of an hour I sat with interest listening to your lecture, which I enjoyed more than I can express in words. I also heard you last Sunday, and expect to listen in each Sunday morning.

Mr. Rutherford, I feel and think to express myself in my own way, if you will excuse my way of doing so. Will say that if each and every clergyman throughout the whole land would talk to the people and explain the true, living Christ and his gospel of Truth as you do, then the Devil and all his work would and could be stopped at once. Oh, what a joy this would be to all the people throughout the whole land!

Now I must say to you, before I stop writing this letter of thanks to you for the work you are doing of broadcasting your lectures each Sunday morning, that I for one, as well as many others whom you might not ever hear from either by letter or otherwise, will say that you are doing good and we who hear you each Sunday morning over the radio trust and pray that you will continue to broadcast your messages to all who care to hear and who have the privilege of doing so.

Your messages reach me from New York, through and by the Raleigh (N. C.) station, which has so far been clear and plain as well as good. To them my many thanks, also the New York station, for the good and wonderful work each concerned is doing.

Will say I own a number of the Watch Tower books, which I read with faith, which are filled with the Truth, and which filled my soul with joy. You cannot hear my voice by and through the medium of radio, as I can yours, but thanks to the Almighty God that in a humble way I can write to you to express my love and appreciation toward you and your life's work of spreading the gospel of the true, living Christ: Peace on earth, and good will toward men.

Wishing you and yours success in all your undertakings for good, I am

Yours truly,
WM. E. BOWERS, *Virginia.*

JEHOVAH'S APPROVAL BRINGS JOY

DEAR BROTHER:

I desire to thank you for your heart-comforting and encouraging letter of September 4; also for that one in your new book, *Prophecy.* The book is surely a masterpiece; and I shall be very happy to describe its contents to all people at every favorable opportunity and, I hope, with a greater zeal than I have with your other publications in the past. I was content with canvassing those people that came in to visit me. But, after receiving your letter, I sallied forth on my wheel-chair and took my stand near a filling station, remaining there for three or four hours.

During the first fortnight I disposed of approximately 36 bound volumes and a number of booklets. I am happy to relate that the Lord made very clear to me in many ways that my efforts were meeting with his approval, thereby giving me much joy of heart by opening up a way whereby I might carry out my commission and duty, considering it a 'light thing' to 'sing forth the praises of him who called me out of darkness into his marvelous light'.

I heard for the first time the regular WATCHTOWER chain broadcast, on Sunday morning last. It came in very clearly, truly a most wonderful lecture; and the music and singing were the sweetest I have ever been privileged to hear. It came over station KMOX, St. Louis.

With much love, I am

Your brother by the grace of God,
EDW. STEAD, *Wyoming.*

"O MAGNIFY JEHOVAH"

DEAR BROTHER RUTHERFORD:

Fervent Christian love and greetings to all the anointed servants of Jehovah.

The Watch Tower of January 15 was received yesterday. I have just read carefully the article on "Jehovah's Royal House". It has given me great joy. "My heart bubbleth up a good matter" (Ps. 45:1), and I desire to express my joyful thanks and gratitude, even though you do not get time to read this. I am not expressing this to you as praising or honoring any man or men, but to Jehovah, our Father, through our

Head, Christ Jesus, to whom belong all honor and praise, and whom I daily thank and praise for his great favors and loving kindnesses and for your faithfulness and labor of love and full devotion to him in being used to edify the sons of God.

How wonderfully clear the flashes of Jehovah's light from our Lord in his temple are making the precious truths in his Word which are being shown to us in *The Watch Tower!* Each issue is grand, and the January 15 number surely contains some divine "fat of wheat" for our spiritual food as new creatures in Christ. Oh, how happy it makes those of the temple class to keep in the light and walk in the light as Jehovah causes it to flash upon his Word, illuminating our spiritual minds and brightening our way, enabling all the fully devoted servants to see alike!

I never before clearly understood the subject matter treated in the above-mentioned articles as to "beget", "begotten," "born," concerning the new creature, and "the two houses", because the former attempted explanations were not clear (and, we now see, were not correct). I have thought somewhat along the line expressed in the article, but the light was dim, and I have waited until Jehovah's due time to make it plain. And now how grandly clear the January 15 issue makes these important subjects! We raise our hearts in thankful praise to Him who is the Giver of all good and perfect gifts and the Father of lights. Truly and whole-heartedly we can say to one another, "O magnify Jehovah with me, and let us exalt his name together."—Ps. 34: 3.

With joyful anticipation I look forward for more light flashes and precious "fat of wheat" in the next issue, and issues, of *The Watch Tower.*

Praise his great and holy name as we unitedly and harmoniously "sing unto the Lord a new song".

Your brother in Christian love and service, by the Lord's grace,

A. L. PASCHALL, *Pioneer Colporteur.*

FILLED WITH JOY

DEAR BROTHER RUTHERFORD:

My poor words and language can not express the joy I have when I read *The Watch Tower* and *The Golden Age,* and especially this last *Tower,* which is so wonderful. When I read this, it filled my heart with joy. I have been a subscriber for *The Watch Tower* since 1909, and for *The Golden Age* since 1922. I wish I could place them in the hands of every one I meet. This is what the world needs.

I am eighty-two years old and, riding a bicycle, go out in the country sometimes fourteen or fifteen miles and to almost all the drives, thanking the Lord for more dear souls, as you and Brother Russell. May the dear heavenly Father ever keep you faithful, is my prayer.

EZRA DANNER, *Calif.*

REJOICING

DEAR BROTHER RUTHERFORD:

Greeting in the name of our Father and his anointed King.

I thank God for *The Watch Tower* and enjoy the new light "that shineth more and more unto the perfect day", especially the article, "Locating the Time", issue of December 1, 1929.

I am sure that it is very excellent 'meat in due season for his household'.

This has been and is a great comfort and joy to all brothers and sisters in Korea.

A sister was baptized December 10, 1929. She was a harlot for some months before beginning to read the books, *The Harp of God, Deliverance, Last Days,* and *Prosperity.* By and by she understood the truth, and is now very joyful with the little company. Praise his name for the wonderful truth!

Your brother and servant by his grace,

M. C. PARK, *Korea.*

"GIVES US A THRILL"

DEAR BROTHER RUTHERFORD:

The Washington (D.C.) Colored ecclesia, in its regular business meeting, voted unanimously that I write you of their love for you and of their full harmony with the policy of the Bible house. We are convinced that Jehovah, in this day of his great controversy with Satan, is using the Society as his witness; and therefore we express our joy in being given such wonderful interests.

The illuminating articles in *The Watch Tower,* the convincing message in the books, and the encouragement in the *Bulletin* have been sources of real inspiration to us. Jehovah's lightnings are truly flashing with increasing brilliance and sharpness.

The Sunday morning witnessing parties meet with our hearty cooperation. The consciousness of being a part of Jehovah's army as it moves into action against Satan, gives us a genuine thrill.

The monthly visits of the service lecturers have been occasions of real helpfulness to us. We want the radio and lecture department to know of our appreciation of this service.

Finally, dear brother, we assure you of our prayers for your continued faith in and love for Jehovah God.

Your brethren by his grace,

WASHINGTON COLORED ECCLESIA.
F. N. RICHARDSON, *Sec'y.*

SERVICE CONVENTIONS

(AL *Albanian;* R *Armenian;* C *Colored;* E *English;* X *German;* G *Greek;* H *Hungarian;* I *Italian;* L *Lithuanian;* P *Polish;* M *Roumanian;* U *Russian;* V *Slovak.*)

Cleveland, Ohio	E, C, X, G, H, L, P, M, U, V	May 30-June 1
Saginaw, Mich.	E, P	" "
La Salle, Ill.	E, L, P	" "
San Diego, Calif.	E	" "
Portsmouth, Ohio	E	June 6-8
Fort Wayne, Ind.	E	"
Detroit, Mich.	E, X, G, H, I, L, P, M, U, V, K	June 13-15
Worcester, Mass.	E, I	"
Milwaukee, Wis.	E, G, P	June 20-22
Providence, R. I.	E, I, R, P	"
Elwood, Ind.	E	"
Dubuque, Iowa	E	June 27-29
Chicago, Ill.	E, C, X, G, I, L, P, K	July 4-6
Pittsburgh, Pa.	E, C, X, G, I, L, P, V, U Brownsville H	"
Grand Rapids, Mich.	E, P	"
Paterson, N. J.	E, I	"
Passaic, N. J.	P, U	"
Roanoke, Va.	E, C	"
Boston, Mass.	E, AL, C, G, R, P, K	"
Wausau, Wis.	E	July 11-13
Duluth, Minn.	E, P	July 18-20
Titusville, Pa.	E	"
St. Paul, Minn.	E	July 25-27
Portland, Me.	E	"
Fargo, N. Dak.	E	August 1-3
Omaha, Nebr.	E	August 8-10
Manchester, N. H.	E, G	"
Pittsfield, Mass.	E, P	"
Kansas City, Mo.	E, G	August 15-17
Wheeling, W. Va.	E, G, P	"
Tulsa, Okla.	E, C	August 22-24
Dallas, Tex.	E	August 29-Sept. 1
Springfield, Mass.	E, P	" "
Newark, N. J.	E, C	" "
Brownsville, Pa.	E, G, H, P, U	" "
Shreveport, La.	E	September 5-7
Memphis, Tenn.	E, G	September 12-14
Terre Haute, Ind.	E	"
Birmingham, Ala.	E, C	September 19-21
Cambridge, Ohio	E	"
Atlanta, Ga.	E, C, G	September 26-28
Johnstown, Pa.	E	"
Sioux City, Iowa	E	"
Louisville, Ky.	E, C	October 3-5
Atlantic City, N. J.	E, C	October 17-19

NATION-WIDE BROADCAST OPENS SERVICE WEEK

DURING the last days of April and the first days of May the anointed throughout all the earth will have opportunity to join in an extraordinary movement in singing the new song of praise to Jehovah.

According to announcement in our last issue (and in the service *Bulletin* for April), this period of concerted action in the field will be introduced in America by the wide radio distribution of an address to be given by the president of the Society Sunday morning, April 27, on the subject,

WORLD DISTRESS
CAUSE
REMEDY

A sixty-minute program, including the address, will be sent throughout the land from Oakland, California. Stations that will broadcast are listed below.

Two separate presentations of the entire program will be made for convenience of listeners in the respective time zones of North America, which have been grouped as two regions, as shown in the opposite column.

ADVERTISING

That all people of the land may have due notice of this special broadcast, readers of *The Watch Tower* are invited to publish the announcement by every possible method.

Let the most thorough publicity be given during the week preceding April 27, and particularly on Thursday, Friday and Saturday of that week.

Prepare thoughtfully an advertisement for local and rural newspapers; also microphone announcements for local radio programs. Give the people of your community the necessary facts. State clearly and prominently the time and the station (or stations) over which this WATCHTOWER chain program can be heard in your locality.

Unnecessary detail and boasting should be omitted from advertisements. *Repetition* of the advertisement (or microphone announcement) will be of greater service in notifying the people.

WORKERS IN AMERICA, STAND BY!

Even as in the broadcast of last August, the morning hour chosen for the April 27 program affords opportunity for Brother Rutherford to speak also a personal word to each of his fellow servants who will be ready to go into action in the field.

Let every one who now delights to join in the song of praise to Jehovah arrange to "stand by" and hear the word of instruction and then, as courageous followers of the Faithful and True Witness, diligently enter the field.

EASTERN REGION

Time	*AM*
Newfoundland Local	10:30-11:30
Atlantic (Intercolonial) Standard	10-11
Eastern Daylight Saving	10-11
*Eastern Standard	9-10
Central Daylight Saving	9-10
Central Standard	8-9
Mountain Standard	7-8

Bangor, Me.	WLBZ	Petersburg, Va.	WLBG
Boston, Mass.	WLOE	Philadelphia, Pa.	WIP
Charlotte, N. C.	WBT	Pittsburgh, Pa.	KQV
Chicago, Ill.	WCFL	Poughkeepsie, N. Y.	WOKO
Chicago, Ill.	WORD	Providence, R. I.	WLSI
Cleveland, Ohio	WHK	Raleigh, N. C.	WPTF
Columbus, Ohio	WCAH	St. Joseph, Mo.	KFEQ
Evansville, Ind.	WGBF	St. Louis, Mo.	KMOX
Fort Wayne, Ind.	WOWO	Salt Lake City, Utah	KDYL
Hamilton, Ont.	CKOC	Schenectady, N. Y.	WGY
Harrisburg, Pa.	WHP	Scranton, Pa.	WGBI
Hopkinsville, Ky.	WFIW	Shreveport, La.	KWKH
Indianapolis, Ind.	WKBF	Shreveport, La.	KWEA
Lincoln, Nebr.	KFAB	Shreveport, La.	KTSL
Muscatine, Iowa	KTNT	Sioux Falls, S. Dak.	KSOO
New York, N. Y.	WBBR	Syracuse, N. Y.	WFBL
New York, N. Y.	WMCA	Washington, D. C.	WMAL
Norfolk, Va.	WTAR	Wheeling, W. Va.	WWVA
Paterson, N. J.	WODA	Youngstown, Ohio	WKBN

FOR TRANSOCEANIC LISTENERS

*During this period the stations named below will broadcast for listeners in foreign lands:

Schenectady, N. Y. W2XAD
(15340 kilocycles : 19.56 meters)

Experimental Rebroadcast
Paris, France ..... YITUS
(937 kilocycles : 320 meters)

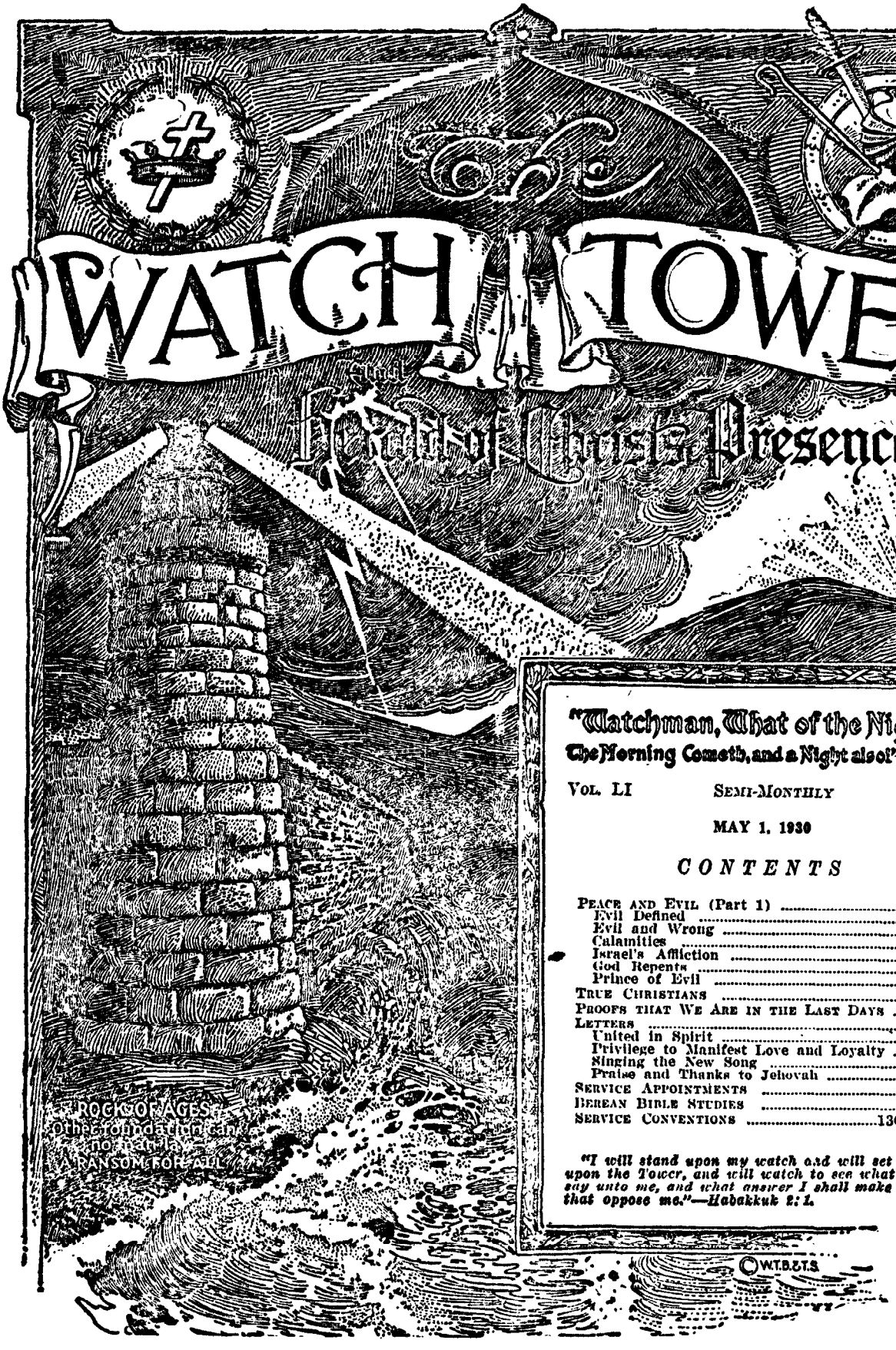
WESTERN REGION

Time	*AM*
Pacific Standard	10-11
Mountain Standard	11-12

Bellingham, Wash.	KVOS	Ogden, Utah	KLO
Colorado Springs	KFUM	Portland, Oreg.	KGW
Denver, Colo.	KFEL	Reno, Nev.	KOH
Fresno, Calif.	KMJ	San Diego, Calif.	KGB
Hollywood, Calif.	KNX	Seattle, Wash.	KOMO
Medford, Oreg.	KMED	Spokane, Wash.	KHQ
Oakland, Calif.	KFWM	Victoria, B. C.	CFCT

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

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MAY 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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Please address the Society in every case

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Indianapolis, Ind. May 2-4
O. H. Hackemeyer, 4219 Carrollton Ave.
Colored: Benj. Bonner, 551 Hiawatha
Hungarian: Chas. Kerekes, 723 Concord St.

Poughkeepsie, N. Y. May 2-4
E. C. Finkbeiner, R.F.D. 2

Columbus, Ohio May 9-11
Arthur Stewart, 383 Stewart Ave.
Colored: Oscar Newby, 1607 Pembroke Ave.
Greek: Speros Kostas, 38 W. Fulton St.
Hungarian: Kalman Furolyas, 317 Barthman Ave.,

Port Chester, N. Y. May 9-11
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Italian: Philip Brigante, 43 Grace Church St.

Warren, Ohio May 16-18
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Hungarian: Geo. Meszaros, 1020 Mason St., N.W.
Polish: Geo. Bayus, 604½ Buena Vista Ave.

New Haven, Conn. May 23-25
Alson Leavenworth, 299 Ferry St.
Colored: John J. Osborne, 693 Orange St.
Greek: Athan Vallas, 181 S. End Road
Polish: Frank Kopor, 93 Jones St.

Cincinnati, Ohio May 23-25
A. L. Hussel, 3433 Bevis Ave., Evanston, Cincinnati
Colored: Edw. Billups, 406 Milton St.

Cleveland, Ohio May 30-June 1
J. W. Chapin, 10608 Helena Ave.
Colored: W. Jackson, 2286 E. 100th St.
German: M. Reitman, 1118 E. 146th St.
Greek: John Woyus, 1029 Kenilworth Ave.
Hungarian: John Nyitrai, 5506 Theota Ave.
Polish: J. Zebrowski, 9902 Parkview Ave., Garfield Hts.
Roumanian: Nick Paul, 11504 Thrush Ave.
Russian: K. Swirid, 7203 Park
Slovak: Stephen Sper, 10302 Richland Ave., Garfield Hts.

New York, N. Y. ,May 30-June 1
F. M. Finken, 269 Henry St., Brooklyn, N. Y.
Colored: Jas. Panting, 124 Union St., Jersey City, N. J.
Armenian: J. M. Narlian, 124 Columbia Hts., Brooklyn, N. Y.
German: B. Burczyk, 124 Columbia Hts., Brooklyn, N. Y.
Greek: Geo. Gangas, 117 Adams St., Brooklyn, N. Y.
Hungarian: S. Weiss, 124 Columbia Hts., Brooklyn, N. Y.
Italian: P. Fressola, 242 Nostrand Ave., Brooklyn, N. Y.
Lithuanian: J. Waicekons, 124 Columbia Hts., Brooklyn, N. Y.
Polish: A. Osysko, 10710 Inwood St., Jamaica, L. I., N. Y.
Ukrainian: John Kulik, 2651 - 91st St., Jackson Hts., L. I., N. Y.

Saginaw, Mich. May 30-June 1
Alvin A. Thompson, 312 N. 19th St.
Polish: J. Liss, 441 So. 17th St.

San Diego, Calif. May 30-June 1
A. J. Mingo, 4808 Hawley Blvd.

Portsmouth, Ohio June 6-8
John Mauntell, 1715 - 7th St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI MAY 1, 1930 No. 9

PEACE AND EVIL

"I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isa. 45:7.

JEHOVAH is the God of peace. His Word says: "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) The words of this text imply also that he is the God of war, because he will make war against Satan and destroy him and his organization. In response to the cries of his oppressed people God expresses his righteous indignation against the oppressor, and is therefore called the military God, or Lord of sabaoth. (Jas. 5:4) Jehovah fought for his people Israel, and will fight for those of his organization in his own due time. (2 Chron. 20:15; Ps. 110:5, 6) With equal certainty the Scriptures say that Jehovah will bless his people with peace. (Ps. 29:11) His kingdom will bring peace to the peoples of earth only after the greatest of all wars, and the peace then established shall continue for ever.—Ps. 72:3-7; Isa. 2:4.

2 While war and peace are exactly opposite, there is not the least inconsistency in Jehovah's being the God of peace and the God of war. Everything that Jehovah does is absolutely consistent and right. There is a proper time and occasion both for peace and for war. "To every thing there is a season, and a time to every purpose under the heaven. A time to love, and a time to hate: a time of war, and a time of peace." (Eccl. 3:1, 8) When creatures do contrary to the law of Jehovah it becomes necessary for him, in his own due time and way, to make war upon them. When his creatures seek his face in his appointed manner, he makes peace for them.

3 Jehovah is good, and all his ways are right. (Ps. 25:8) Every good and perfect thing proceeds from him. But there is no inconsistency in the statement made in the Scripture text first above cited, to wit: "I make peace, and create evil." This text has been much misunderstood, and by reason thereof God has been misrepresented. Many have taught that it would be impossible for Jehovah God to create anything that would be evil. The difficulty arises from improper understanding of the term "evil".

4 Worldly lexicographers have defined evil in these words: "Anything having bad moral qualities, corrupt, wicked or wrong." To be sure, God could not create anything or practice anything that possesses bad moral qualities or that is corrupt or that is wicked or that is wrong, because 'all his works are perfect'. (Deut. 32:4) Worldly lexicographers cannot always give the correct definitions of words used in the Bible because they know not God and have not his spirit and therefore do not understand his Word. God is his own interpreter, and when we search the Scriptures in the spirit of Christ we find that everything in the Bible is consistent, and by the Lord's spirit his children are enabled to arrive at a correct definition.

EVIL DEFINED

5 Another translator renders the foregoing text in this manner: "I am Jehovah, there is none else; forming light and creating darkness, making prosperity and creating misfortune." (*Rotherham*) That God creates evil there cannot be the slightest doubt, because his Word so says. There is a wide difference, however, between evil and that which is morally wrong or wicked. According to the Scriptures "evil" means that which brings adversity or hurt, affliction or sorrow. It is not necessarily morally wrong.

6 Death is a great evil. It is the very opposite of life, and no greater misfortune could befall any creature than to lose his life. Death brings adversity, hurt, affliction and sorrow to those who were the friends of the deceased. It was Jehovah God who provided death as the penalty for the violation of his law. (Gen. 2:17) It was not wrong for him to do so, but it was right for him to fix the severest punishment for the deliberate violation of his law. He created man, and his creative work "was very good". (Gen. 1:31) It was God's will that adversity should not befall his creature man; therefore he commanded him not to eat of the fruit of a certain tree and informed man that if he wilfully violated God's law evil would befall him, which evil or adversity would be death. The evil which God had created, and which fell so heavily upon Adam, was not wrong, but right. It was a just punishment for the wilful violation of God's word. The rightful and just enforcement of that law brought the greatest adversity, sorrow and

affliction upon Adam and upon his offspring and has affected the entire human race.

7 Jehovah God, as the scripture states, created light, which is sown or made for those who do right. (Ps. 97:11) He created darkness, which is the portion of those who wilfully continue in wrongdoing. (Ps. 82:5-7; 107:10; Jude 13; 2 Pet. 2:4) To those who are obedient to him he opens his hand and fills them with that which is good. (Ps. 104:28) "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (Ps. 84:11) "The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. 11:5-7.

8 This divine rule Jehovah plainly announced to Israel when he directed Moses to state to that people the terms of his covenant with them. If that people would keep his commandment and obey his voice they should prosper and have his blessing; and if they would turn away from Jehovah and disobey him evil would befall them. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it."—Deut. 30:15-19.

9 After God had given the Israelites his law, as stated in the covenant, they were rebellious, and Moses told them that evil would come upon them later and would come at the hand of the Lord God. (Deut. 31:27-29) By his prophets God repeatedly warned the Israelites that he would bring evil upon them for their wrongdoing. (Jer. 6:19) The Israelites were God's covenant people and were bound by the terms thereof to obey and serve God. Because of their wrongdoing, and as a punishment therefor, God did bring evil upon them. "And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed."—Judg. 2:13-15.

10 Surely it cannot be contended that it was wrong for God to punish the Israelites for a violation of their covenant. It was not wrong, but exactly right, for the reason that they had deliberately violated their solemn agreement with Jehovah. God created the evil that befell the Israelites for their wrongdoing, and his action in bringing that evil upon the Israelites was right.

11 What was God's purpose in thus bringing the evil upon the Israelites? Was it merely to give them some experience with evil, that they might learn the baneful effects thereof? No, such was not the reason. The Scriptures plainly state that the "children of Israel did evil in the sight of the Lord" by forsaking God and serving the Devil. (Judg. 2:11) The evil that they did was a gross sin, and therefore wrong. The Israelites, by the terms of their covenant, were promised life if they would obey God's law, and were told that death would follow a deliberate violation thereof. The only way creatures can possess and hold eternal life is to know and to obey God. By departing from their covenant the Israelites were destroying their opportunity for life. The name and word of God were involved; and, for their good, Jehovah God would keep before them that he is the only true God and the Giver of life. The action of Jehovah in bringing evil upon the Israelites was not selfish, but was because of his love for them and for the upholding of his word and name. He would have them know that they could not follow or worship the Devil and receive that which they so much desired, namely, life and happiness.

12 The law of God was expressed to Israel in these words: "Thou shalt have no other gods before me." His commandment to them was: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." Knowing this clear and positive statement of the law and of the commandment of God and then going contrary thereto revealed to the true Israelites the hideousness of sin. Sin is a transgression of God's law, and to know his law and his commandment and to deliberately violate the same increases the enormity of the wrongdoing and makes this manifest. Such is the argument of Paul in Romans 7:12-14. The Israelites had agreed to obey God's law and his commandments, and by taking an opposite course they broke their solemn covenant and also broke the law and the commandment. For such wrongdoing on their part, and as a punishment therefor, and for their own good, God brought evil upon them; and, in so doing, that evil was right.

EVIL AND WRONG

13 There is a wide difference between evil and wrongdoing. All wrong or wrongdoing is evil, but not all evil is wrong. An act of injustice is always wrong, and also usually works evil upon another. The administration of justice is right, and often brings evil upon the person against whom it is enforced. Wrong

or wrongdoing is always attended by injustice. Evil may be the result of the enforcement of justice or result therefrom. But wrong could never result from the strict enforcement of justice. Jehovah is the just God. (Isa. 45:21) The dwelling place of justice is with him. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Ps. 89:14) In the administration of justice to his creatures evil or affliction must of necessity result to the wrongdoer. But that does not at all argue that it is wrong. On the contrary, it fully supports the scripture that God creates evil.

[14] Justice means that which is right and in full harmony with God's law. Judgment means the judicial determination or decree rendered by one having the rightful authority to do so. When the Scriptures declare that 'justice and judgment are the habitation of Jehovah's throne' the meaning is that all the judicial determination or decrees rendered or made by Jehovah are right, and this is true even though such judicial decrees for the enforcement of justice bring suffering and sorrow, and therefore evil, upon the ones against whom they are enforced. It is the exclusive right of Jehovah to delegate authority to others to render judgment. In delegating such authority to certain ones in his organization of Israel, and commanding that they should administer justice, God declared that there should be no discrimination in so doing. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."—Deut. 1:17.

[15] Any judgment or decree made or rendered and enforced because of ill will, hatred or malice is wrong and evil. On the contrary, a decree or judgment made or rendered and enforced by one possessing the rightful authority and only in the honest administration of justice is right even though it results in suffering on the part of the one against whom the decree is enforced. Because the enforcement of a just judgment does bring suffering and affliction it is evil and is in full harmony with God's law. Such judgment or decree, however, must always be made and enforced by the one having full power and authority thus to do.

[16] The Israelites were God's people chosen by him for his organization and they were given instruction in righteousness. What he required of them he requires of all whom he approves, to wit, "to do justly, and to love mercy, and to walk humbly with thy God." (Mic. 6:8) Men have formed nations, made laws, provided for tribunals which have rendered and enforced judgments, but have failed to do so justly because of the imperfection of man and because the nations and peoples of the earth have been and are under the influence and control of Satan. When God's kingdom is in full sway in the earth, then Christ the King and just Judge will do justly and render all decrees in justice and righteousness. (Isa. 11:4) All his judgments will be right, but they will work evil to the wicked.—Ps. 145:20.

[17] It is wrong for any one to render or to attempt to render and to enforce against others a judgment or decree that would result in evil, unless the person so rendering such judgment or decree has full authority thus to do. It is therefore clearly seen that evil or punishment administered without authority is wrong, whereas evil resulting from a judgment made or enforced by the rightful authority is right and proper. Any judgment or decree that is made, rendered and enforced contrary to God's law is therefore wrong and evil. At once it becomes apparent that to know God and his law is of paramount importance, and then it becomes necessary to obey him.

CALAMITIES

[18] A calamity is an evil because it results in suffering, distress and loss to those upon whom it falls. At stated times God sent calamities upon certain peoples, and in each instance that evil was a righteous act. The Israelites, who were God's chosen people, were domiciled in Egypt. God had greatly favored the Egyptians by saving them from starvation in a time of famine. Because thereof, and because God's people were in Egypt, the Egyptians, and particularly the ruling powers, had reason to know the great Jehovah God and to know of his name. The Egyptians oppressed the people of Jehovah and continued to increase their burdens. The Egyptians therefore wrongfully afflicted the Israelites with evil.

[19] God heard the cries of the Israelites, and he sent Moses and Aaron to appear before the ruler of Egypt and request that the Israelites be permitted to depart from that land. This request was refused by Pharaoh, who arrogantly replied: "Who is Jehovah, that I should obey his voice?" Then God sent certain plagues or calamities upon the peoples of Egypt, which resulted in evil to them, and finally he completely overthrew the Egyptians in the Red Sea and caused the ruling power to perish. Such calamity was a very great evil upon the Egyptians, and it was a righteous one that fell upon them. Why did God bring that evil upon the Egyptian people? Was it to teach them the sinfulness of sin? Was it for the purpose of venting his ill will against them? The Lord caused the proper answer to these questions to be written in his Word when he said: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name?" (2 Sam. 7:23) Satan the enemy had defamed the name of Jehovah and turned the peoples away from him and caused those who should have known better to defy Jehovah God. Jehovah's expressed purpose was to keep his name before man-

kind until his own due time to completely vindicate his word and name.

[20] When the Israelites were in the wilderness and on their journey to Canaan, the Amalekites, who were a part of Satan's organization, illtreated the Israelites. The Amalekites were the descendants of Esau, were the kinsmen of the Israelites, and had reason to know that the Israelites were God's chosen people, and the presumption is they did know; yet they deliberately illtreated them. Later God sent Saul, the king of Israel, with an army to destroy the Amalekites. Most of that people were destroyed. That was a disaster or a calamity that fell upon them; and it was right, for the reason that the Amalekites had illtreated God's chosen people, brought reproach upon the name of Jehovah God, and attempted to interfere with the operation of God's purposes. At the same time God showed kindness to the Kenites because they had showed kindness to his people Israel and thereby recognized the name of Jehovah God.—1 Sam. 15:2-7.

[21] The Assyrian army appeared before the city of Jerusalem and defied the name of Almighty God. The Assyrians were worshipers of the Devil and were instruments used by the Devil to reproach the name of Jehovah and to turn mankind away from Jehovah God. The embassy that appeared before the walls of Jerusalem not only defied Jehovah, but diligently attempted to draw all the people of Israel away from God and their covenant. Then God brought a great disaster or calamity upon the army of the Assyrians. He sent his angel and smote 185,000 of them in one night. (Isa. 36, 37) This calamity was an evil, but rightfully enforced, that the name of Jehovah God might be kept before his creatures.

[22] Jehovah God brought a great disaster upon the peoples of Sodom and Gomorrha, and such was an evil upon them; but his action in destroying them was right, for the same reason as stated above. It will not do to say that the Amalekites, the Egyptians, the Assyrians and the peoples of Sodom and Gomorrha were destroyed because they were already convicts and under the sentence of death. They were not under the sentence of death, for the reason they had never been tried and sentenced. They were all born in sin by reason of the fact that they were descendants of Adam, who was sentenced to death. They were under condemnation because disapproved; but if for that reason they were executed, then we should expect Jehovah God to execute every one of the human race, because every child is born in sin. (Rom. 5:12) The question of the imperfection of the Amalekites, Egyptians, Assyrians and Sodomites was not involved.

[23] Those people had turned away from Jehovah God and worshiped the Devil, opposed God's anointed people, and brought reproach upon God's holy name; and for the good of all creation God slew them. He did so for the same reason that he went down to Egypt, to wit, to make a name for himself or keep his name before creation until his own good time to completely vindicate it. He would have the people know that Satan is not the Almighty, but that Jehovah is the Almighty God. His action in overthrowing the Egyptians and others also foreshadowed his purpose in due time to completely destroy Satan's organization that all creation may know that Jehovah is the only true God and that his Word is true and that his name is the only one whereby life may be obtained.

ISRAEL'S AFFLICTION

[24] The nation of Israel constituted the typical organization of Jehovah which he used to foreshadow his purposes. He chose the Israelites and placed his name upon them and made them his peculiar treasure above all people upon condition that they would obey him. (Ex. 19:5, 6) As his people among the other nations round about they were God's representatives and stood for Jehovah. The other nations were under the control of Satan and practiced the Devil religion and reproached the name of Jehovah. The Israelites became unfaithful, defamed the name of Jehovah, and followed after false gods; and then Jehovah God brought a great calamity upon them. He caused their city to be laid low and the people thereof that remained after a great slaughter to be carried away captive to a foreign land. His punishment upon them was for his name's sake. (Jer. 44:26-28) He has promised that for his great name's sake and in due time he will restore Israel and show to all nations that he is the only true and living God and that there is none other.—Ezek. 36:21-23.

[25] That calamity which fell upon Israel was a great evil to that people; but it was right, and was administered justly as a punishment for their wrongdoing, and more particularly as a vindication of the name of Jehovah God. The issue was then, and is now, between Jehovah and the adversary Satan. Jehovah has not prevented Satan from carrying on his wicked ways and works, nor has he prevented the people from following after Satan. He has from time to time brought calamities or disasters upon certain peoples that his name might not entirely perish from the sight of creation; and this he does for the good of creation. Therefore all the evil which God has caused to come upon creatures has been right and just, whether that evil be in the form of individual punishment or as a great calamity upon a people or peoples.

[26] The Israelites, being God's covenant people and responsible to him, were more reprehensible because of bringing reproach upon Jehovah's name. To them he said: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt,

saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:1, 2) The city of Jerusalem stood for his organization; hence he said: "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6) In other words, the punishment that fell upon the Israelites, God's chosen people, he either permitted to come or sent it to carry out his righteous purposes. The iniquity of that people consisted in their breaking his law and commandment and doing contrary to their covenant, and therefore the evil which God brought upon them was right and his judgment and the enforcement thereof was righteous.

GOD REPENTS

27 The Scriptures state that God repents. For instance, it is written: "And the Lord repented of the evil which he thought to do unto his people." (Ex. 32:14) And again: "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." (Jer. 18:8) This does not mean that God, by repenting, acknowledges that his course of action was wrong. On the contrary, it means that God reverses his course of action or changes it, and that for the good of his creatures.

28 In the case of the Israelites God was justly indignant toward them because they had set up a golden calf to worship, and that at the Devil's instance; but at the supplication of Moses God changed his course of action and did not destroy the Israelites, which he might have justly done. On another occasion he directed Jeremiah to state that if the nation against whom he had pronounced a decree should turn away from their wrongful course, then he would reverse his action or determination to afflict them with evil or punishment.

PRINCE OF EVIL

29 A prince is one who has power with God or man; one who has authority to govern, to rule, or to exercise delegated power. Lucifer was placed in the organization of Jehovah with authority and certain delegated powers granted to him. He was made the overseer of man. He was therefore a prince, and was made so by Jehovah. (Ezek. 28:13-15) He was given the power of death. (Heb. 2:14) That evidently means that God delegated to him the power to inflict death upon man for the violation of God's law.

30 As Jehovah's anointed officer it was the duty of Lucifer to put man to death for a wilful violation of God's law. It is written that Lucifer 'was perfect until iniquity was found in him'. That means that he departed from God's law and took a lawless course. Manifestly he reasoned that if Adam did sin, he, Lucifer, would not exercise his delegated power and put Adam to death, and that if God did exercise the power and put Adam to death such would be an admission on God's part that he could not make a creature that would maintain his integrity with Jehovah. Furthermore, that if Adam violated God's law and then God declined to put him to death, that would make God a liar in the eyes of all creatures, and in any event his (Lucifer's) purpose to bring the name of Jehovah into disrepute would succeed. It was evidently Lucifer's purpose to turn the creatures away from the Creator and thereby to obtain for himself that which he coveted, to wit, the worship of creatures. Lucifer therefore became Satan the wicked one, and hence the wicked prince.

31 The Scriptures do not disclose that God deprived Satan of the power to inflict death. On the contrary, he must still have possessed that power and authority at the time of the great test that came upon Job, because God commanded that he should not kill Job. (See Job 2:6.) There is no reason to believe that he has yet been deprived of the power to inflict death. From the time of Satan's deflection all power that he has exercised has been exercised by him wrongfully. God could have restrained him, but he did not choose to do so.

32 Since the tragedy of Eden Satan has been, and now is, that wicked prince that has persisted in going contrary to God's law. When Jesus was on earth he spoke of him as "the prince of this world". (John 12:31) Jesus described him as the one opposed to Jehovah and to himself. Satan is also designated in the Scriptures as the prince of devils, which means that he is the chief one among the devils or wicked ones. He is also designated "the prince of the power of the air" (Eph. 2:2), which must mean that he possesses and exercises power that is invisible to man and that is great. Such fact is within the common knowledge of all who really discern the truth as revealed in God's Word. As "prince of the power of the air" Satan would have power to generate storms, hurricanes, floods and like things that would bring great calamities upon the people. When Jesus was on the sea of Galilee, without doubt it was Satan, the prince of the power of the air, that brought up the storm in an effort to destroy the Master. (Mark 4:37) Jehovah would not have brought on that windstorm, which put in jeopardy the lives of his chosen men. Since Satan possesses such power, and since he made repeated attempts to destroy the Lord Jesus, he must have been responsible for that storm on the sea of Galilee. The Scriptures are explicit in the statement that Satan produced the great storm that destroyed the children and the property of Job.—Job 1:12-19.

33 From time to time there have befallen the peoples of earth great calamities in the way of storms, hurricanes, cyclones, typhoons, floods and fires, and the like. Since there would be no occasion or reason for Jehovah to bring such disasters upon the people, the one responsible therefor must be Satan. Since

God overthrew Israel, his typical people, there is no evidence that he has brought calamities or been responsible for the calamities that have befallen the peoples of the earth. On the contrary, the Scriptures point out that he abides his own good time to bring the great battle of God Almighty which will completely and for ever vindicate his name.

34 What would be the purpose of Satan in bringing calamities upon the people? Manifestly for the reason that he would cause such to be charged against Jehovah God and thereby cause the people to curse God. Knowing that Satan has a set policy which has ever been to turn man away from Jehovah, and knowing there has been instilled into the minds of men that storms and floods and the like are the acts of God, it is easy to see that these calamities are a part of Satan's subtle scheme to reproach Jehovah and turn the people away from him. The so-called civilized nations of the world have put it into their laws and written it into their contracts, at least by implication, that Jehovah God is responsible for all the floods and storms and like disasters that befall the human race. In this they are wrong, even though ignorantly so. The Devil himself is responsible for such calamities. Jesus is authority for the statement that at the conclusion of the 'preaching of this gospel of the kingdom' God will then bring a great calamity upon the earth and the peoples thereof for the vindication of his name. It is manifestly the purpose of Satan to cause all the people prior to that time to curse God and turn from him.

35 The wicked creature is one who has been first enlightened and who turns away from righteousness and pursues a course of unrighteousness. Lucifer was an officer of great light and power. He knew God and knew his law. He deliberately rebelled and became the wicked one. He is the chief of the rulers of the darkness of this world. (Eph. 6:12) Satan brings great evils upon the peoples and causes them to suffer greatly, and all such evils are wrong, and are therefore wicked. It has been very difficult for the people to discern between the evil which God rightly inflicts upon wrongdoers for the purpose of vindicating his name and the evil which Satan wickedly and maliciously causes to come upon the people to turn them away from God. Satan has assumed the control of organized bodies of men and caused them to adopt the practice of evil, and particularly the practice of his Devil religion. He causes them to worship demons or devils, of which he is the chief. Early in the days of the Christian era he obtained control of men who were the leaders of organized Christianity, or the organization formed in the name of Christ. Since then he has caused men and organizations in the name of Christ to practice and carry on extensive wickedness and has charged the same up to God and has thereby brought great reproach upon the name of Jehovah God.

36 For centuries crime has run riot in the earth, and the record of every nation is smeared with human blood unrighteously shed, for all of which Satan is responsible. He has caused the persecution and death of many people and has used professed followers of Christ to commit such crimes. For instance, he has inveigled the professed Christian people of America to enact the so-called prohibition law and to attempt to enforce it and to resort to all kinds of wickedness to enforce this law. Many harmless people have been deliberately murdered under the pretext of upholding this so-called moral law. It is the policy of the clergy, as a rule, to insist that the prohibition law is really the law of God. By this means adopted by Satan he has brought the name of Jehovah into reproach and turned many men and women away from the great eternal God.

37 It seems to be the due time at least for the followers of Christ Jesus and for all order-loving people to have a proper understanding of evil, wrongdoing and wickedness, and the distinction among the same. While wickedness continues to increase in the world the clergy continue to harangue the people and say: 'The world is growing better.' Therefore, in the mind of the one who thinks, the question arises: Has the world ever learned valuable lessons by reason of evil? Other related questions are pertinent, to wit: Have the followers of Christ learned lessons by reason of evil? Is experience the best teacher? Is the Christian ever justified in employing evil? To whom has Jehovah God delegated power to render judgment?

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. With scriptures, show the consistency in Jehovah's being the God of peace and the God of war.

¶ 3, 4. Harmonize the statements that 'all the ways of Jehovah are right' and that he 'creates evil'.

¶ 5, 6. What is death? For what purpose was it ordained, and by whom? Explain the justice in such provision.

¶ 7-9. Define "light" and "darkness" as the terms are here used. What is their source? For whom was each created?

¶ 10-12. Point out the seriousness of Israel's iniquity. Show that the punishments which God visited upon the Israelites were just and were peculiarly for their benefit.

¶ 13. Illustrate the truth of the statement, "All wrong or wrongdoing is evil, but not all evil is wrong."

¶ 14, 15. What is the meaning of the Scriptural statement that 'justice and judgment are the habitation of Jehovah's throne'? Who may properly render judgment and administer justice? When, in the affairs of Israel, Moses delegated to others the authority to render judgment, why did he particularly emphasize impartiality? What constitutes true judgment?

¶ 16, 17. What is God's requirement of every person who will ever have his approval, as stated through Micah to Israel? To what extent has this rule been observed among men, and why? When and by whom will justice be perfectly administered, and how will the people be affected thereby?

¶ 18, 19. Point out the particular facts in which lay the Egyptians' definite accountability to Jehovah for their oppressing and afflicting the Israelites. Describe and justify the evil which God brought upon the Egyptians in delivering Israel.

¶ 20. Show that the destruction of the Amalekites was right. Account for God's kindness to the Kenites.

¶ 21. Relate how God dealt with the army of the Assyrians. Why was it right for him to do so?

¶ 22. Describe the disaster which Jehovah brought upon Sodom and Gomorrha. Why was such action right?

¶ 23. What was the purpose in Jehovah's thus dealing with Egypt, Assyria, and others, and what did such action foreshadow?

¶ 24. Account for Jehovah's special care over Israel. What great evil did he later bring upon Israel, and why? What, however, is yet the divine purpose concerning Israel, and why will God thus deal with that people?

¶ 25, 26. Point out, then, the principle clearly justifying Jehovah's bringing evil upon certain peoples in the past.

¶ 27, 28. Explain and illustrate what is meant by God's 'repenting of an evil which he had thought to do'.

¶ 29, 30. Who was Lucifer? Describe his relationship and office as a prince, and his misuse thereof. Since his deflection how has he been identified?

¶ 31, 32. Describe Satan's present status as a prince. Show the fitness of his titles "the prince of this world" and "*the prince of the power of the air*".

¶ 33, 34. Account for the calamities brought upon the people since the days of Israel.

¶ 35, 36. Describe the activities of Satan, to show that he is most fitly called "the wicked one".

¶ 37. With "evil", "wrongdoing," and "wickedness" prevalent and increasing in the world, why is it now particularly important to make a clear distinction in the use of these terms?

TRUE CHRISTIANS

[Fifteen-minute radio lecture]

THE mere fact that a person claims to be a Christian does not prove that he is such. Jesus mentioned a class whom he called "hypocrites", in Matthew 15:7, 8, saying: "This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me." Jesus also mentioned another class of those who thought they were Christians, in John 16:2, saying: "Yea, the time cometh that whosoever killeth you will *think* that he doeth God service." Again, in Matthew 7:21, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." In Luke 6:46, also, we find these words of the Master: "Why call ye me Lord, Lord, and do not the things which I say?"

In Luke 13:25-27, Jesus mentioned others who professed to be his followers and were not, in these words: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Some of those, who are *not* true Christians, are blinded and deceived by the great adversary, and have a zeal but not according to knowledge, and verily think they are doing God service. Others are wilfully using their religion as a cloak to cover their covetousness and sham. The latter are the hypocrites.

The Lord warned all true Christians to be on guard against the false, and gave certain evidences by which it would be possible to determine who are true and who are false Christians. Jesus said, on one occasion: "Ye shall know them by their fruits." It is entirely possible to know who are the Lord's meek, humble, and submissive sheep, and who are those who profess to be sheep and yet are stubborn and wilful goats and, goat-like, refuse to eat and assimilate the food provided by the Lord in his Word but seek out pastures of their own and try to fit themselves for heaven by obeying and teaching for doctrines the commandments of men.

All true Christians have entered into 'a covenant by sacrifice' with the Lord. This means that they have renounced their right to live on earth, and have accepted an invitation, extended by the Lord, to follow in his footsteps, do his will, and, eventually, be 'for ever with the Lord' in heaven. If they would be in the heavenly kingdom, with our Lord Jesus, they must follow a certain course of action, which Jesus has definitely outlined in his Word. Briefly, that course of action is this: To a reasonable degree they must deny themselves earthly good things, earthly blessings and earthly hopes, in order that they may have time to do the will of the Lord, which they have covenanted to do.

The will of the Lord is that they shall search the Scriptures, to ascertain what he wants them to do, and that then they shall *do* those things, regardless of what relatives, friends, and neighbors shall say or think. They soon learn that God has purposed that Jesus shall have a thousand-year kingdom, during which Satan shall be bound and Jesus shall bless all the families of the earth, both the living and the dead. They learn that it is his will that they shall preach that kingdom; that the only way to carry out their covenant by sacrifice is to preach that coming kingdom and its blessings. This is the course of action marked out for them in the Word of Truth. Only those who do this are true Christians.

These true Christians were not authorized to preach politics, or social or moral reforms. Such a course of action is not mentioned in the Scriptures. It is quite popular to preach politics, reforms, and good works; and be it noticed that such a course of action never brings reproach or persecution upon the preacher. The true Christian, who will continually and persistently preach the coming kingdom, not only is doing just what Jesus did, but will have experiences exactly like those which Jesus had. Thus we have a rule, laid down in the Scriptures, by which one can determine who are true Christians and who are not. First, they will be preaching the coming kingdom

and its blessings. Secondly, they will be reproached, slandered, and persecuted for so preaching.

Jesus repeatedly warned those who would be his followers that they would be thus treated for their fidelity in preaching the truth. He said, in Luke 6:22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

Speaking to his followers, Jesus said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:19, 20) Thus we can identify those who have God's approval.

God permits these reproaches, for the purpose of testing and preparing his children, and as a proof that they are his and have his approval. Thus even the reproaches become a source of encouragement to true Christians. That is why Jesus admonished his followers to 'count it all joy when ye fall into divers trials'. In 1 Peter 4:12-14 we read: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

It is written of Jesus that he learned obedience by the things which he suffered. (Heb. 5:8, 9) Likewise, those who will be his associates in the kingdom must be partakers of the same sufferings. (1 Pet. 2:21) Paul, under inspiration, wrote to Christians as follows: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Paul was a man of unusual attainments. He was a member of a great and popular religious organization of his day. That organization claimed to worship Jehovah God and to be looking for the coming Messiah. Paul became a true Christian and withdrew his support from the sect of the Pharisees, and thereafter suffered reproach and persecution, even unto death, for his faithfulness to the Lord. He always preached the coming kingdom and its blessings. In Philippians 3:7, 8, speaking of his former position of influence and honor, as a Pharisee, he said: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." His course and experience are the course and experience of everyone who is true and faithful unto the Lord.

A true Christian, however, is not discouraged by these experiences. He expects to have them, and remembers that it is written: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Thus he is confident that God orders his course and overrules all his experiences for his good.

Bearing in mind that "the world" means Satan's great organization, which men call "Christendom", we are enabled to better understand what the apostle meant when he wrote these words: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15) Again, in 1 John 5:4 we are told that a Christian must overcome the world; and, in John 16:33, Jesus said: "Be of good cheer: I have overcome the world." Still again, in James 4:4 we read: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God."

These texts being true, it becomes a matter of most vital importance as to what constitutes "the world"; for every true Christian must overcome "the world". This is exactly the point at which those fail who are not true Christians. They fail because they have an improper idea of what constitutes "the world". They think that "the world" means bad habits or evil deeds. This is a mistake. Jesus never overcame any bad habits, and he declares that he overcame "the world".

What is meant, then, by the statement, "Overcome the world"? The answer is, It means to abstain from cooperating in the methods and schemes of the world, for the reason that they are contrary to God's methods and purposes. God purposes to convert the world and institute a righteous government on the earth, by Jesus Christ, and during the thousand-year reign of Christ. Mankind can never hope to receive a blessing in any other way than by and through that kingdom.

Satan's organization constantly tempts the true Christian to try *its* schemes for converting the world. It proposes to convert the world and bless the people by setting up a league of nations; by establishing a federation of churches; by making drastic legislation, similar to the much vaunted prohibition law, and by instituting moral and social reforms.

The true Christian perceives that these methods are methods of *force*, and that they can never succeed. The Bible points out their utter failure. But

these methods, set forth by Satan and his organization, are popular, and anyone who dares to take issue with them is called a "red", a "bolshevist", and an "anarchist", and denounced as a traitor to his country. Hence the true Christian, who preaches that none of these man-made schemes will accomplish any thing in the way of blessing, and urges the people to look forward to the kingdom of Christ as their only hope of deliverance from poverty, high cost of living, profiteering and oppression, not only is ridiculed, but is reviled and persecuted.

The true Christian gives heed to the words of the prophet, which say: "Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man that bringeth wicked devices to pass." "Fret not thyself because of evil doers." (Ps. 37:7, 1) Overcoming the world, then, means to overcome the satanic idea that we can bring in the Millennium and its blessings by reform movements; by legislation; by militarism; by new forms of government or any other man-made scheme. Those who are not true Christians cannot endure the reproach and persecution incident to taking their stand against that which is popular and orthodox; and that is why the Lord says to them, "I never knew you: depart from me, ye that work iniquity." (Matt. 7:23) Only the overcomers are the true Christians.

PROOFS THAT WE ARE LIVING IN THE LAST DAYS

[Thirty-minute radio lecture]

EVERYONE who loves Jehovah God, and who believes that the Bible is the Word of God, should be interested in the subject of "the last days". These words occur in many Scripture texts, and refer to the same period of time that the Bible calls "the end of the world" and "the judgment day".

Other texts indicate that "the last days" will be a time of intense trouble on the earth, because of which the hearts of those who do not understand the situation will be filled with doubts, perplexity and forebodings. These texts which refer to "the last days" clearly show that the world will not be converted at that time, but that wickedness, violence, crime, oppression and lawlessness will specially prevail, and that the Lord will use those who understand the situation to explain to others just what the trouble means, and thus to comfort and help them and enable them to get into harmony with God and have his blessing and approval.

The Apostle Paul, in his letter to Timothy (2 Tim. 3:1-5) says: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truecbreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Had Paul lived in our day he could not have better described the conditions now existing.

These facts make the subject of "the last days" a most important one, and hence no apology is necessary for discussing it. What is said in this and following lectures is intended to be helpful, constructive, uplifting and comforting. It is not propaganda. No attempt will be made, either directly or indirectly, to get your money or to get you to join anything. Watch Tower programs are not intended to stir up acrimonious debate, but to provoke study, thought and investigation. Neither can they be called a "new religion". The word "religion" carries with it the thought of rites, ceremonies, forms, and a set creed, as well as the thought of joining some organization. The only purpose of these programs is to plant a hope of better things to come in the minds and hearts of the people; to make the Bible the most interesting and best-loved book on earth; and to exalt the name of Jehovah God so that the people can properly reverence and worship him.

In our day it is customary to avoid any discussion of doctrines, lest someone who disagrees with the thoughts presented should become offended. It is considered polite and proper to discuss only the moral precepts set forth in the Bible, and to urge people to "be good", to "live right", and to tell them that it does not make any difference what they believe if they only live right. This is a great mistake. It sacrifices the truth for the sake of being polite. To be sure, moral precepts are good, as far as they go; but be it noticed that Jesus had much to say about doctrines and very little to say about moralities. He continually emphasized doctrines, and so did the apostles. They always talked about "the kingdom", "judgment," "resurrection," "end of the world," "second coming of the Lord," "second death," and "the last days". They emphasized doctrines, for the reason that God's purposes toward the race are found in doctrines, and not in moral precepts; his messages of comfort and hope are hidden in doctrines, and a man's salvation depends on believing and teaching certain doctrines.

When God created the earth, he had a definite purpose in connection with it; and that purpose is stated in Isaiah 45:18: "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Again, in

Psalm 115:16 we read: "The earth hath he given to the children of men." If God created the earth to be inhabited by men, it is entirely unreasonable to think that he would destroy it; and in Ecclesiastes 1:4 we read as follows: "One generation passeth away, and another generation cometh: but the earth abideth for ever." These three texts briefly outline God's purpose respecting the earth itself; namely, it "abides for ever", and it is to be inhabited by man.

Our Lord Jesus taught his people to pray for the time to come when God's will would "be done in earth, as it is in heaven"; and if this prayer is ever answered, then the earth will never be destroyed. The Bible tells us of a time when every knee shall bow, both of things on earth and of things in heaven; of a time when the nations shall learn war no more, but, on the contrary, will beat their swords into plowshares and their spears into pruning hooks. (See Isaiah 2:2-4.) Therefore let us once and for ever get the thought out of our minds that the earth is to be destroyed. On the contrary, it is to be the everlasting dwelling-place of a happy, sinless and perfect race of human beings, enjoying God's blessing and favor for ever.

When God created Adam, he commissioned him to fill the earth with his posterity. That commission is found in Genesis 1:28, and reads: "And God . . . said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." God said not one word to Adam about going to heaven. His home, and the home of his children, was to be the earth.

The record is that God placed a beautiful and wise spirit being, called Lucifer, over Adam and Eve as their guardian and protector. In Ezekiel 28:14 Lucifer is called the "anointed cherub that covereth". His mission was to cover and protect Adam and Eve and guard them against any unseen dangers. Lucifer became ambitious to have a kingdom of his own and to have the worship and reverence of other creatures. With treason in his heart he sought to alienate Adam and Eve from the service of God and to make them his servants and get them to do his will, knowing that if he could lead the parents into sin he would also have control of the children through the law of heredity. Thus he would have a kingdom of his own, and his subjects and servants would be fallen, sinful humanity. (See Isaiah 14:12-15.)

God had told Adam that he would surely die if he ate of a certain fruit. Lucifer wilfully and premeditatedly lied to Eve, by saying, 'God doth know that ye shall not surely die.' He further poisoned her mind against God by telling her that the fruit not only was pleasant to the eye and good for food, but was much to be desired to make one wise. (Gen. 3:6) Eve believed Lucifer, ate of the fruit, and thus turned against God, her Creator and Benefactor, and tempted Adam to do the same. God cast them off as undeserving of further favor, drove them out of Eden, and enforced the death penalty against them by leaving them alone to die. The record is that 'Adam lived 930 years, and he died'.

At this time God changed the name of Lucifer to Satan, and Devil, and ever after he has been the enemy of both God and man. Having obtained control of the race, he began the work of organizing mankind against God and against his work. He did this by appealing to human selfishness. God is love; Satan is selfish; and the followers of each have the spirit of their master. The children of God have the loving, generous, merciful and helpful spirit of God. Satan's children have the cruel, selfish, merciless, oppressive and wicked spirit of their master.

Many times does the Bible speak of "the end of the world", and always has reference to the end of the rule of Satan; the end of all oppressive, selfish institutions of earth, the end of graft and corruption, the end of hypocrisy and sham; in fact, the end of all those things which good men hate and would be delighted to see come to an end.

When Satan secured control of mankind, and seduced them into selfish ways, God purposed not to hinder or restrain Satan in his work of deception for approximately 6,000 years. However, he determined not to let Satan interfere in the least with his original purpose of filling the earth with a happy and sinless race. On the contrary, he determined that there should be a 'second Adam', who would do the work that the first Adam failed to do; namely, 'fill the earth.' This second Adam is the resurrected Lord Jesus Christ. (1 Cor. 15:45-47) God has set apart a thousand years for Jesus to accomplish this work. Men call this thousand years the Millennium. The Bible calls it the "day of Christ", the "judgment day", and the "day of salvation". It is the time when the race will be delivered from the wicked reign and power of Satan.

It is clearly manifest that when Jesus takes his power, and that thousand-year reign of righteousness begins, the first work he must do is to destroy Satan's evil organization; and since Satan's organization is composed of all the evil man-made organizations of earth, it is also clearly manifest that the destruction of these will mean trouble in the earth, for the reason that Satan will not yield without a fight, neither will selfish men yield without a struggle. The end of the world will mean the end of Satan's wicked reign, and does not at all refer to the destruction of the earth.

Now we are prepared to examine the words, "the last days." What do they mean? The answer is that they refer to the last days of Satan's reign, the last days of graft, fraud, corruption, hypocrisy, autocracy, profiteering, wars, and selfishness of all kinds. The last days of Satan's reign are also the first days

of Christ's reign. Satan is not to be ousted until Christ takes his power and begins his work. Thus does the Bible emphasize the thought that the beginning of Christ's kingdom will be a 'time of trouble such as was not since the beginning of the world'.—Dan. 12:1; Rev. 11:17, 18.

According to Bible chronology, "signs of the times," and the physical facts, "the last days" began in 1914 and will end in the very near future in what the Bible calls "the battle of that great day of God Almighty", otherwise called "the battle of Armageddon". This battle will accomplish the complete destruction of the Devil's empire. It will also result in the binding of Satan for a thousand years. (Rev. 20:1-7) This will be God's first restraint of Satan; and it will be a complete restraint. Hundreds of texts in both the Old and the New Testament refer to this battle and the destruction of Satan's organization and power.

Thus seen, the first work that Jehovah God will do during "the last days" will be a work of ridding the earth of the Devil's organization, also of the Devil and his agents. This explains why a time of trouble is necessary.

Thus all those texts which refer to "the end of the world", "the judgment day," and "the last days", picture a great time of trouble on the earth, including great destruction. With this thought in mind let us examine some of these texts.

Isaiah 13:4-9 reads: "A tumultuous noise . . . of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. . . . Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." The "day of the Lord" here mentioned is the first part of the thousand-year day of Christ. The "sinners" who will be destroyed are those people who reject the word of the Lord and oppose the establishment of Christ's kingdom. Only those who love unrighteousness will take a stand of opposition.

Again, Isaiah 34:2, 8, 9 reads: "For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." "It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Thus the Lord in highly symbolic language pictures to our minds a fire so hot that it utterly destroys the Devil's organization; not a literal fire, but a time of destruction. That this is not a literal fire is amply proven by a reading of the next five verses, which tell us that the cormorant, the bittern, the owl, wild beasts and satyrs shall dwell in the very midst of that fire, and that the great owl shall make her nest in the fire and lay her eggs and hatch her young. Manifestly, then, it is not a literal fire.

Again, in Malachi 4:1 we read: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." If the proud and wicked are so completely destroyed that there is neither root nor branch left, then it is manifest that they are not in eternal torment. This is only one of the many proofs that eternal torment is not taught in the Bible.

Since "the last days" refer to the last days of the reign of Satan and to the time of the destruction of his organization, and not to the destruction of the earth itself, an interesting question arises; namely, What is God's work *after* Satan is bound and his empire has ended? The Bible answer is as follows:

Jesus Christ will be King over all the earth in that day. There will be no power opposing him and the work of righteousness which he will begin. His work will be to "bless all the families of the earth". As God's representative in the earth, clothed with "all power in heaven and in earth", he will do the work which all the prophets have foretold. In Jeremiah 31:33, 34 we read of that work, as follows: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more."

Thus we see it is the purpose of Jehovah to educate all the people so that they will know the truth, the whole truth and nothing but the truth. This is a stupendous work, and Jehovah God has given his Son a thousand years to accomplish it. In his letter to Timothy, Paul says (1 Tim. 2:3, 4): "God . . . will have all men to be saved and to come unto the knowledge of the truth." That will be a great school, which will last a thousand years. Jesus will be the great Teacher, and there will be approximately twenty billion pupils in the school. All the people who died before Jesus came to earth nineteen hundred years ago, all the infants, all the heathen, and all who know nothing about the doctrines of Christ, will come forth from the tomb and, together with those who will be living at that time, learn for the first time of the 'only name given under heaven and among men, whereby they can be saved'.—Acts 4:12.

In order to be saved it is necessary to believe on

the Lord Jesus Christ; and it is evident that those who died before Jesus was born, and those who died in infancy, as well as all heathen, cannot believe on Jesus, for they have never heard of him. God has purposed that they shall hear of him, hear of his great ransom work, and have an opportunity to accept him as their Savior and win eternal life on the earth.

This is why a resurrection is necessary. This is why Satan is to be bound for the thousand years. God purposes that there shall be nothing to hinder his grand work of education, reconstruction, uplift and blessing. Other texts reveal the fact that there will be some who will have all the opportunities and blessings of that day, and yet will remain wilful, stubborn and perverse. The Bible tells us plainly that for these there will remain nothing but "the second death", which is only another way of saying "everlasting destruction". All who come fully into harmony with the Lord, and accept his proffered grace will get the gift of God, which is everlasting life, through Jesus Christ our Lord.

The Scriptures give us some vivid descriptions of the conditions that will prevail beyond the thousand years, and after all the wicked and wilful are destroyed in the second death. In Psalm 37:29 we read: "The righteous shall inherit the land and dwell therein for ever." Isaiah 60:21 says: 'All thy people shall be righteous; they shall inherit the land and dwell therein for ever.' In Isaiah 33:24 we read: "The inhabitant shall not say, I am sick." Revelation 21:4 says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Other prophets tell us that wars shall cease; that men shall sit under their own vine and fig tree; that the knowledge of the Lord shall fill the earth as the waters cover the sea, and that every knee shall bow and every tongue shall confess to Jehovah God.

Most surely no man or woman who loves righteousness can or will object to having Satan's evil organization exposed; and no one who loves his fellow men or loves righteousness, justice and peace will object to having a new government (Christ's kingdom) take control of earth's affairs.

But what are the proofs that we are now living in the last days of Satan's reign? One of the principal proofs is Bible chronology, which shows that Christ took his power and began his reign in the year 1914. This proof is too extensive to be considered at this time. With the date 1914 in mind, however, other proofs, called "signs of the times" will be considered. The term "signs of the times" simply means the fulfilments of those prophecies which relate to a certain time or event. Many prophecies describe conditions which will prevail in "the last days", that is, from 1914 on. The word sign means evidence or proof. When fulfilled, these prophecies will be the evidence or proof of the fact that we are in "the last days".

In Matthew 24:3 it is recorded that the disciples asked Jesus the question: "What shall be the sign of thy coming, and of the end of the world?" In his answer Jesus used these words (verse 7): "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes, in divers places." The great World War began in 1914, and was followed by the worst famines, pestilences and earthquakes in earth's history. Jesus foretold that these would be "signs" or evidences of the fact that we are living in the last days. In verses 37-39 of the same chapter Jesus tells us that the people would be unaware of the fact that we would be in the last days, just as the people were unaware of the approaching flood in Noah's day, even though Noah had been warning them for many years. The people were so busily engaged in marrying, building, eating, drinking and planting that they refused to listen to Noah or to believe his message, and Jesus said the same conditions would prevail in the last days.

James 5:3-6 mentions another sign, namely, the stupendous accumulation of wealth in "the last days" and the misuse of the same. He says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . ye have heaped treasure together for the last days." Another "sign" is the foretold fact that there would be some who would be warning the people of the situation, just as Noah did in his day.

In 1 Thessalonians 5:4 we read: 'Ye, brethren, are not in darkness, that *that day* should come upon you unawares.' Daniel, speaking of the time of the end, says: "None of the wicked shall understand; but the wise shall understand." Again, in Revelation 11:17, 18 we read: "We give thee thanks, O Lord . . . because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." The nations became angry in 1914, just when Jesus took his power and began his reign. Daniel 12:1 confirms these words, saying: 'Michael shall stand up, and there shall be a time of trouble such as was not since there was a nation.'

Thus seen, the destruction of Satan's wicked organization began in 1914, and will soon be completed. The battle of the great day of God Almighty lies just ahead, and Jehovah will be the victor. The refuge of lies will be swept away, and all the people will be delivered from Satan and his agents. Then will follow the indescribable blessings of Christ's kingdom: blessings of health, liberty, peace, happiness, justice and everlasting life for all who will obey the laws of the new kingdom, and a merciful destruction in the second death for all who will not obey. Thank God for the proofs that we are living in "the last days", and that earth's dark night of sin, death, suffering, tears, injustice and oppression will soon be for ever ended.

LETTERS

SATISFIED

DEAR BROTHER RUTHERFORD:

I am writing to tell you that I have been reading your books, *The Harp of God, Government*, and many more. The Scriptural evidence is given in such abundance that all doubt is for ever removed from my mind.

Your books have been the means of giving me a knowledge of the arrangement of Jehovah for the benefit of mankind, and of the presence of our Lord Jesus Christ, which was "meat in due season" for me.

I am satisfied that I have found the real truth, and can tell it to others.

God bless you and keep you in his most kind and loving care.

With warm Christian love, I am, by permission,

Your brother in Christ,

STANLEY HUXTABLE, *Transvaal.*

UNITED IN SPIRIT

DEAR BROTHER RUTHERFORD:

When reading and studying the *Towers* in the meetings, we always remember you and your dear coworkers, the Watch Tower Committee, for the fullness of light on so many Biblical statements, as well as the clearly expressed thoughts which are greatly helping us to march on in the progressive light.

The contents of the new books and booklets always give us the assurance that this can be written only through God's spirit, and, when by misled brethren our enemy is drawing near to us, we at once discern through the Bible and the Watch Tower literature from which side the influence is coming. The spirit and the firmness which speak to us through the *Tower*, the books, etc., inspire us to admiration and emulation. Like Moses and Joshua, you are not standing behind the battle array, as the leaders of this world and their god are doing, but facing the greatest and strongest bulwarks of Satan's organization, you sing forth the honor of Jehovah's name and of his King, without fear, fully relying upon the protection of Almighty God.

Therefore, dear brother, it is our heart's desire to tell you that we feel united with you in the spirit, and by this letter we want to assure you of our joy in proclaiming the glad message of the kingdom of God; and when you, dear Brother Rutherford, come to Europe next time, we would invite you heartily, if the time allows you to do so, to come here to the Sarre Basin and give a public talk in order to uncover the enemy's organization.

May the Lord give you strength in spirit and body that you may be a leader with his people in the battle against Satan until the 'cities are laid waste', when the Lord will say to his people: "Well done, thou good and faithful servant."

In the name of the ecclesia of Saarbrucken.

(Signed) HUBERT SCHMUTZLER, *Secretary.*

PRIVILEGE TO MANIFEST LOVE AND LOYALTY

DEAR BROTHER RUTHERFORD:

On recommendation of the elders, and unanimously endorsed by the ecclesia, I have been requested to express to you our appreciation of the wonderful truths that are continually coming to us through *The Watch Tower*. We rejoice that our heavenly Father, Jehovah, is so richly blessing us with the meat in due season through his appointed channel, and that these lightning flashes of truth enable us to clearly understand and appreciate his will concerning us at this time.

We desire also to make known to you that you have our love, confidence, and daily prayers. We realize that war has been declared upon Satan and his organization, and that all who truly love the Lord will be found wholly devoted to his cause. Now is the time when we are privileged to manifest our love and loyalty to him who has 'called us out of darkness into his marvelous light'; and it is our earnest prayer that we may be found among those who will be called faithful and true.

May the heavenly Father continue to richly bless you and those closely associated with you, that you may be endowed with grace, wisdom, and strength to fulfil his will at this time.

Your brethren by his grace,

WINNIPEG ECCLESIA.

SIDNEY G. EMERY, *Secretary.*

SINGING THE NEW SONG

OUR BELOVED BROTHER RUTHERFORD:

May the Lord further bless your efforts to serve his holy cause.

Every *Watch Tower* article that comes to us is an acknowledged receipt sent from the Lord for our earnest prayers in your behalf and your colaborers; and being unable by words of mouth to thoroughly express our thanks and our appreciation to you brethren for your loving and faithful services, we, the four Greek classes in this vicinity (Monessen, Canonsburg, McKeesport, and Pittsburgh), having had a convention, on the 25th day of December, at Homestead, Pa., and being served at the time by a Greek pilgrim brother sent from the Society, unanimously adopted a resolution to send to you our devoted love and zeal toward the interests of the kingdom, and our determination to continue upholding your hands in this blessed service, until our great High Priest would say, Well done!

We also assure you of our prayers without ceasing.

Your brethren by his grace,

GREEK ECCLESIA of Pittsburgh.

Per WM. ANAGNOSTOU, *Secretary.*

PRAISE AND THANKS TO JEHOVAH

DEAR BROTHER RUTHERFORD:

I read the article on "His Name", in the November 15 *Watch Tower*, when it first came; but since I studied it these last two weeks, it has brought me more joy than anything else I have ever read, I do believe. It seems it was written for me. That part on the permission of evil is so reasonable and helpful. This other sentence, "The word of God and his name, and the vindication thereof, are more important than all the lessons that creatures might learn by experience," just thrills me through and through. There are so many things that have blessed me in this article. The *Towers* have all been a wonderful blessing to me lately.

We praise and thank the dear Lord for all these wonderful truths, and thank him that we are in tune with his arrangement.

ETHEL THAYER, *Missouri.*

JOY IN SERVICE

DEAR BRETHREN:

I desire to express my thanks and appreciation to you for the 1930 *Year Book*, just received. I am indeed very grateful to you for your labor of love and words of encouragement during the past year, which mean so much to us as we press on in this great work which the Lord has commissioned us to do. I can truly say there is no joy to me except while in his service; and while I feel I have had so small a part compared with others, after reading last year's report, it made me feel very thankful that I could be one included with the others who shared in giving such a witness to all nations in the earth. This indeed should give us all cause to rejoice and should stimulate our hearts with a burning zeal to 'press the battle to the gate'.

If the people in this vicinity were able to get the lectures over WBBR, as in other places, I am sure we should all be able to place more literature. But we are waiting patiently upon the Lord, knowing that in his own time and way it will be opened up for us. I should like to say that when lectures, and especially the dramas given over WGY, have been heard by the people, we can see a difference, and find we meet with better success. So it gives us cause to rejoice with the brethren who are in territory where the people have more of the truth through means of the radio, especially WBBR; for we see how much more successful they are in being able to place the literature.

Since the Lord has committed the interests of his kingdom to us in this vicinity, it is indeed my desire to obey his command and to faithfully represent his name by giving a good witness, that by this means the literature might be placed in as many homes as possible. To this end I do ask your prayers; again thanking you for the *Year Book* that is so precious to us. May the dear Lord continue to bless you in your further efforts to serve and praise his dear name. Remembering you daily at the throne of grace, I remain, with Christian love,

Yours in his service,

LILLIAN J. C. WHITE, *Colporteur.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Brooklyn, N. Y.	Apr.	29, 30	Baltimore, Md.	May	16, 17
New York, N. Y.	May	1-5	Washington, D. C.	"	18-21
Newark, N. J.	"	6, 7	Richmond, Va.	"	23, 24
Montclair, N. J.	"	9, 10	Norfolk, Va.	"	25, 26
Philadelphia, Pa.	"	11, 12	Enfield, N. C.	"	27, 28
Atlantic City, N. J.	"	13, 14	Lynchburg, Va.	"	30, 31

T. E. BARKER

Wilmington, Del.	May	2-4	Pittsfield, Mass.	May	6, 7
Stottville, N. Y.	"	4, 5	Worcester, Mass.	"	9, 10

C. W. CUTFORTH

Margaretsville, N. S.	May	1	Kingston, Ont.	May	15, 16
St. Johns, N. B.	"	2-4	Belleville, Ont.	"	17, 18
Woodstock, N. B.	"	5-7	Trenton, Ont.	"	19, 20
Montreal, Que.	"	9-11	Ottawa, Ont.	"	23-25
Brockville, Ont.	"	12, 13	Pembroke, Ont.	"	26, 27
Gananoque, Ont.	"	14	Chiswick, Ont.	"	29, 30

G. H. DRAPER

Indianapolis, Ind.	May	2-4	Waukegan, Ill.	May	16, 17
Aurora, Ill.	"	5, 6	Zion, Ill.	"	18, 19
Montgomery, Ill.	"	7, 8	Belvidere, Ill.	"	20, 21
Geneva, Ill.	"	9, 10	Rockford, Ill.	"	23, 24
Elgin, Ill.	"	11, 12	Freeport, Ill.	"	25, 26
Marengo, Ill.	"	13, 14	Moline, Ill.	"	27, 28

M. L. HERR

Leominster, Mass.	May	2, 3	Lewiston, Me.	May	16, 17
Nashua, N. H.	"	4, 5	Hallowell, Me.	"	18, 19
Manchester, N. H.	"	6-10	Haverhill, Mass.	"	21
Dover, N. H.	"	11	Lawrence, Mass.	"	23-26
Portland, Me.	"	12-14	Lowell, Mass.	May	27-June 2

W. M. HERSEE

Lindsay, Ont.	Apr.	29-May 1	Stirling, Ont.	May	16-18
Cameron, Ont.	May	2-4	Smith's Falls, Ont.	"	19-22
Peterboro, Ont.	"	5-8	Ottawa, Ont.	"	23-26
Indian River, Ont.	"	9-11	Pembroke, Ont.	"	27-29
Trenton, Ont.	"	12-15	Carleton, Ont.	May	30-June 1

A. H. MACMILLAN

Indianapolis, Ind.	May	2-4	Cincinnati, Ohio	May	23-25
Muncie, Ind.	"	6	Springfield, Ohio	"	27
Dayton, Ohio	"	7, 8	Marion, Ohio	"	28, 29
Columbus, Ohio	"	9-12	Cleveland, Ohio	May	30-June 1

G. Y. M'CORMICK

St. Louis, Mo.	Apr.	23-30	Michigan City, Ind.	May	18-20
Chicago, Ill.	May	2-7	La Porte, Ind.	"	21
South Bend, Ind.	"	9-12	Gary, Ind.	"	23-26
Elkhart, Ind.	"	13, 14	Hammond, Ind.	"	27, 28
Goshen, Ind.	"	16, 17	Warsaw, Ind.	"	30, 31

H. S. MURRAY

Waycross, Ga.	May	2, 3	Orlando, Fla.	May	18, 19
Fitzgerald, Ga.	"	4, 5	Avon Park, Fla.	"	20, 21
Jacksonville, Fla.	"	6-11	Miami, Fla.	"	23-26
Sanford, Fla.	"	13, 14	Fort Myers, Fla.	"	27, 28
Apopka, Fla.	"	16, 17	Arcadia, Fla.	"	30, 31

E. D. ORRELL

Lisbon, Ohio	Apr.	29, 30	Warren, Ohio	May	13-20
Youngstown, Ohio	May	2-5	Painesville, Ohio	"	21
Niles, Ohio	"	6, 7	Ashtabula, Ohio	"	23, 24
Columbus, Ohio	"	9-12	Cleveland, Ohio	May	30-June 1

J. C. RAINBOW

Cleburne, Tex.	May	2, 3	Houston, Tex.	May	11-19
Palestine, Tex.	"	4, 5	Dickinson, Tex.	"	20, 21
Waller, Tex.	"	6, 7	Galveston, Tex.	"	23-26
Sealey, Tex.	"	9, 10	Beaumont, Tex.	May	27-June 2

E. B. SHEFFIELD

Marianna, Fla.	May	2, 3	Vosburg, Miss.	May	16, 17
Opp, Ala.	"	4, 5	Hattiesburg, Miss.	"	18, 19
Pensacola, Fla.	"	6, 7	Jackson, Miss.	"	20, 21
Bay Minette, Ala.	"	9, 10	Memphis, Tenn.	"	23-25
Mobile, Ala.	"	11, 12	Nashville, Tenn.	"	26-28
Waynesboro, Miss.	"	13, 14	Decatur, Ala.	"	30, 31

H. L. STEWART

Chiswick, Ont.	Apr.	30	Collingwood, Ont.	May	15-18
Bracebridge, Ont.	May	1-4	Meaford, Ont.	"	19-21
Orillia, Ont.	"	5-7	Owen Sound, Ont.	"	23-25
Barrie, Ont.	"	8-11	Allenford, Ont.	"	26-28
Singhampton, Ont.	"	12-14	Hanover, Ont.	May	29-June 1

W. J. THORN

Springfield, Ohio	May	4, 5	Piqua, Ohio	May	13, 14
Lima, Ohio	"	6, 7	Tippecanoe City, Ohio	"	16, 17
Wapakoneta, Ohio	"	9, 10	Dayton, Ohio	"	18-21
Sidney, Ohio	"	11, 12	Cincinnati, Ohio	"	22-31

S. H. TOUTJIAN

Duluth, Minn.	May	2-7	Boy River, Minn.	May	18-21
Proctor, Minn.	"	9-11	Duluth, Minn.	"	23-26
Two Harbors, Minn.	"	12-14	Vulcan, Minn.	"	27, 28
Hibbing, Minn.	"	16, 17	Bay City, Mich.	"	30, 31

J. C. WATT

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Fullerton, Calif.	"	6, 7	Riverside, Calif.	"	16, 17
Santa Ana, Calif.	"	9, 10	Redlands, Calif.	"	18, 19
La Modena, Calif.	"	11	Oceanside, Calif.	"	20, 21
Ontario, Calif.	"	12	San Diego, Calif.	May	23-June 1

GEORGE YOUNG

Litchfield, Nebr.	May	2, 3	Jasper, Minn.	May	15
Sioux City, Iowa	"	4, 5	Fargo, N. D.	"	17-21
Alton, Iowa	"	6, 7	Argyle, Minn.	"	23, 24
Hawarden, Iowa	"	9, 10	Enderlin, N. D.	"	25, 26
Menno, S. D.	"	11, 12	Berlin, N. D.	"	27, 28
Chancellor, S. D.	"	13, 14	Froid, Mont.	May	30-June 1

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Fort Wayne, Ind. — June 6-8
Bert E. Lyon, 3801 S. Barr St.

Detroit, Mich. — June 13-15
Fred MacGregor, 5262 Maplewood
German: Martin Flaton, 2786 Lawton Ave.
Greek: Krist Petropoulos, 1256 Holcomb Ave.
Hungarian: Alex. Hegedus, 1912 Liddesdale Ave.
Italian: V. Ciccolone, 1234 Concord Ave.
Lithuanian: U. Tulutis, 2412 Sharon
Polish: I. Wisniewski, P. O. Box 101
Roumanian: Nick Branick, 13916 Trumbull Ave. Highland Park, Mich.
Russian: Mike Docinetz, 4447 Bingham St., Fordson, Mich.
Slovak: John Buynak, 17821 Charest Ave.
Ukrainian: Alex Telischak, 4447 Bingham Ave. East Dearborn, Mich.

Worcester, Mass. — June 13-15
Arthur Howell, 1 Sprague Lane

Milwaukee, Wis. — June 20-22
H. H. Fink, 4905 Meinecke Ave.
Greek: Gust Poulos, 950 - 53rd St.
Polish: J. Ciesielski, 999 - 27th Ave.

Elwood, Ind. — June 20-22
Neville Foland, 2501 North C. St.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"The Son of Man"
Issue of April 1, 1930

Week beginning June 1 . . . . . ¶ 1-15
Week beginning June 8 . . . . . ¶ 16-32

"God's Servant Preserved"
Issue of April 15, 1930

Week beginning June 15 . . . . . ¶ 1-10
Week beginning June 22 . . . . . ¶ 11-20
Week beginning June 29 . . . . . ¶ 21-30



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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MAY 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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There is much uncertainty in banking conditions today, as evidenced by the experiences of many. For your own protection we suggest that in making remittances you use postal or express money orders, as far as possible. The cost may be a trifle more, but the increased safety, and convenience with which refunds may be obtained in case of loss or theft, more than offsets. Be sure to keep the receipts for reference.

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Greek: Geo. Gangas, 117 Adams St., Brooklyn, N. Y.
Hungarian: S. Weiss, 124 Columbia Hts., Brooklyn, N. Y.
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Lithuanian: J. Waicekons, 124 Columbia Hts., Brooklyn, N. Y.
Polish: A. Osysko, 10710 Inwood St., Jamaica, L. I., N. Y.
Ukrainian: John Kulik, 2651 - 91st St., Jackson Hts., L. I., N. Y.

Saginaw, Mich. — May 30-June 1

Alvin A. Thompson, 312 N. 19th St.
Polish: J. Liss, 441 So. 17th St.

San Diego, Calif. — May 30-June 1

A. J. Mingo, 4808 Hawley Blvd.

Portsmouth, Ohio — June 6-8

John Mauntell, 1715 - 7th St.

Fort Wayne, Ind. — June 6-8

Bert E. Lyon, 3801 S. Barr St.

Detroit, Mich. — June 13-15

Fred MacGregor, 5262 Maplewood
German: Martin Flaton, 2786 Lawton Ave.
Greek: Krist Petropoulos, 1256 Holcomb Ave.
Hungarian: Alex. Hegedus, 1912 Liddesdale Ave.
Italian: V. Ciccolone, 1234 Concord Ave.
Lithuanian: U. Tubutis, 2412 Sharon
Polish: I. Wisniewski, P. O. Box 101
Roumanian: Nick Branick, 13916 Trumbull Ave., Highland Park, Mich.
Russian: Mike Docinetz, 4447 Bingham St., Fordson, Mich.
Slovak: John Buynak, 17821 Charest Ave.
Ukrainian: Alex Telischak, 4447 Bingham Ave., East Dearborn, Mich.

Worcester, Mass. — June 13-15

Arthur Howell, 1 Sprague Lane

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI MAY 15, 1930 No. 10

PEACE AND EVIL

"I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."
—Isa. 45:7.

PART 2

JEHOVAH has made provision for the reconciliation of the human race to himself. When this is done the proof will be conclusive that he can put men on the earth who will maintain their integrity with him. He appointed Christ Jesus his beloved Son as his Minister of reconciliation. The redemptive price was first provided by the death and resurrection of Christ Jesus. Then God proceeds to take out from amongst men a people for his name and upon which people he puts his name and which people must stand for his name as his witnesses to show forth his praises. That is the work preparatory for his kingdom.

2 Long before the ransom sacrifice was given, and since the death and resurrection of Christ Jesus, and during the period of time the kingdom is in preparation, crimes, calamities, gross wickedness, malice and injustice have held sway. It has been a long dark period of suffering and distress. Many have asked the question, Why has God permitted all this trouble and distress? The answer given and held as true by the followers of Christ Jesus for many years is in substance this: 'God has permitted man to have a long experience of sin, sickness, sorrow and death that he might for ever learn and know the exceeding sinfulness of sin; that man has thus gained by practical experience a knowledge of the exceeding sinfulness of sin and also furnished an illustration to the angels; and that there is no better way for teaching the needed lessons than by experience.' Such conclusion could not be true because entirely out of harmony with God and his Word. Sickness, sorrow and death came upon Adam as a just punishment for his deliberate violation of God's law, and all mankind have suffered by and through inheritance the result of that wrongdoing on the part of Adam. The evil that therefore befell Adam was right and just and did not teach Adam any lesson whatsoever.

3 Because Satan has defied Jehovah God, reproached his name and put at issue his Word, God has not restrained Satan in his wicked course but has permitted him to go the limit and until God's own due time to demonstrate to all creation that he is the only true God, that his Word is true, that his name is worthy of praise, and that by and through him is the only way to obtain life and attending blessings. He could not have permitted the reign of wickedness for the purpose of teaching man by experience the exceeding sinfulness of sin and to furnish an illustration to other creatures. To do so would make God a party to the great wickedness, which is impossible. The question is therefore pertinent: Have the peoples of the world learned any valuable lessons by reason of the practice of wickedness or evil or of suffering, sickness, sorrow and death?

THE WORLD

4 The proper answer to that question must be in the negative. From Abel to the flood wickedness reigned, and out of all the people that lived in that time only two men were approved by Jehovah, and they learned nothing by reason of evil. Of them it is written in God's Word that both Enoch and Noah were counted righteous because of their knowledge and faith in God.—Heb. 11:5-7.

5 Following the flood men organized themselves into forms of government and Satan the wicked one became their god. He exercised controlling power over them. From the flood to the coming of God's beloved Son the people had learned nothing by experience with evil. The greatest crime of history was committed by the religionists of that time by the murder of the Prince of Peace. The Jews suffered a terrible drubbing at the hands of Jehovah as a just punishment for their wrongdoing and they have learned nothing by reason of their experience with evil. The entire Christian era to the present hour has been one of the practice of malicious crime and gross wickedness, and the only ones that have learned any valuable lessons in that time have been those who have obtained some knowledge of God and who have been diligent to obey his Word.

6 Standing at the very end of the world we see the earth drenched with the greatest amount of human blood unrighteously shed that ever flowed and the earth cries out for vengeance for the shedding of such blood. With it has come the reign of wickedness in the land that has long boasted of its freedom and liberty. So greatly has crime increased in this land that the president of the United States has truly said: "Life and property are relatively more unsafe in the United States than in any other civilized country in the world." Let any one who contends that the world is growing better, and that the human race has learned anything by experience with sin, come forth with the proof or for ever hold his peace. Not one scintilla of proof can be produced that even tends to establish as fact that the human race has learned a single valuable lesson by experience with sin or the practice of evil or wrongdoing. There is no reason to conclude that during the reign of Christ the race will profit by the long reign of wickedness; because then the people will want to forget such wickedness, and those who have the Lord's blessings will put such things out of their minds and fill the mind with that which is proper and right.

CHRISTIANS

7 Have Christians ever learned any valuable lessons by reason of experience with evildoing? In the period of time known as the Christian era, and during which time God has called and gathered his church, wickedness and wrongdoing have reached the superlative degree. Those who have been taken into the covenant with Christ Jesus have suffered indignities at the hands of others, particularly at the hands of the religionists and fanatics and those who claim to be followers of Christ but who in fact are the servants of Satan. The greatest indignities imaginable were heaped upon Jesus Christ and he suffered much evil, all of which was wrong. Likewise the disciples suffered at the hands of the same class of persons that persecuted the Master. Every true follower of Christ Jesus has been the target for cruel and wicked darts of the enemy and has suffered much persecution. This is exactly as the Scriptures foretold conditions would be. And who has been the instigator of all such evil wrongfully inflicted upon the followers of Christ Jesus? Surely not Jehovah. Satan is the one, because he has hated and hates every one who serves God and honors his name.

8 It was Satan, the god of this world, who attempted to kill the babe Jesus and who continued his wicked persecution of Christ Jesus throughout all the days he was upon the earth. Jesus told his followers that they would suffer evil through the same agency, and all his followers have thus suffered. By coming in contact with evil, have the Christians learned any valuable lessons therefrom concerning the exceeding sinfulness of sin? Most emphatically, No. In spite of the evil and in resisting the influence of the wicked one they have learned to be faithful to God and to maintain their integrity. It was not the experience with evil, however, that taught them.

9 Why then has God permitted Christ and his body members to suffer evil at the hands of Satan and his agents? For the same reason that he permitted Satan to beset Job with so much persecution. Satan had defied God and ridiculed his name and word and declared that God could not produce a creature that would endure suffering and still maintain his faithful devotion to Jehovah. God has permitted Satan to afflict those who had declared their devotion to him in order to prove that Jehovah is right and righteous and that man can be faithful to God and hold fast his integrity under the most adverse conditions.

10 The Scriptural account of and concerning Job is conclusive proof of the truthfulness of this statement. Referring to the list of faithful men mentioned in the Scriptures from Abel to John the Baptist the record is that every one of those so named suffered indignities at the hands of Satan and his agents. The reason therefor was because those men had declared themselves on the side of Jehovah, and Satan beset them in an attempt to turn them away from God. They learned no valuable lessons by reason of evil, but they did learn in spite of that evil and against evil to be faithful and true to Jehovah God.

11 But is it not written: "We [followers of Christ] are made a spectacle [theater or public show] unto the world, and to angels, and to men"? (1 Cor. 4:9) And does not that scripture prove that man has passed through events of evil and suffered evil as an object lesson to the world and to angels and to men that they too might learn the exceeding sinfulness of sin? Is this not proof that man has experienced evil as an object lesson to others? The answer must be in the negative. It is no proof thereof whatsoever.

12 Clearly the argument of Paul is this: that he and others, as followers of Christ by reason of the covenant of sacrifice, are appointed unto death; that life everlasting of such depends upon faithfulness unto God and the holding stedfast of their integrity; that Satan and his agents continually assault such followers of Christ Jesus in an attempt to turn them away from God and cause their destruction and to ridicule Jehovah; that to the world, which is under Satan's rule, these followers of Christ are foolish fanatics and the very offscouring of men; that to the evil angels and men they are fools. As further proof of this, Paul then adds: "We are fools for Christ's sake"; that is to say, Because we hold fast to Christ as our Redeemer, Lord and Master, we are fools in the sight of the world and evil angels and of men who do not believe God.

13 These faithful followers of Christ stand out in bold relief as a company of fools and are the gazing-

stock of the unbelievers. This conclusion is further supported by Paul's statement: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and affliction; and partly, whilst ye became companions of them that were so used."—Heb. 10:32, 33.

14 Instead of the world and evil angels and men learning any valuable lessons, they have brought increased reproaches upon the name of Jehovah. The world is Satan's organization; and that organization continues to persecute the faithful ones, and the evil angels assault and attempt to debauch Christians, and men who are not of the worldly organization, and ridicule and reproach them. By the practice and carrying on of evil, therefore, no one has learned any valuable lessson concerning the sinfulness of sin, and only the Christian, in spite of sin and the practice of evil, has proven his devotion to God. Therefore the Christian, by the things that he suffers, learns obedience even as Jesus learned. (Heb. 5:8) Surely Jesus learned nothing from the practice of evil, yet he learned obedience by the things that he suffered. From God's Word the Christian knows that sin is the transgression of God's law, and therefore wrong, and when he suffers wrong at the hands of others such suffering is not for the purpose of teaching him the exceeding sinfulness of sin but does afford an opportunity for him to prove his loyalty, faithfulness and devotion to God amidst persecution. Through this he learns to be joyfully obedient to God's will under test.

CHASTISEMENT

15 Is it not true that the Lord chastens his sons whom he loves and that he gives them this experience for the purpose of teaching them the exceeding sinfulness of sin? The apostle answers: "And have you forgotten the exhortation which reasons with you as with sons? My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves, he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline?" —Heb. 12:5-7, *Diaglott*.

16 The Lord brought evil by way of punishment upon Israel, so he brings chastisements upon his sons in Christ who are negligent and forget the terms of their covenant. God is not responsible for their negligence. As he saw Israel going wrong and chastised them, so he permits chastisements upon his sons that they might learn to be obedient to him and the value of being faithful to him. The lesson he is teaching them is not the sinfulness of sin, but the value of faithfulness. Hence the apostle says: "The just shall live by his faithfulness."—Heb. 10:38.

EXPERIENCE

17 The statement, "Experience is the best teacher," has become a proverb and has generally been held to be true. The statement is not true. Experience is not the best teacher. The best teacher is that which enables the student to learn the most valuable lessons. The English word "experience" is defined thus: "To actually live through an event or events; personal contact or acquaintance with a reality." The peoples of earth have for six thousand years been actually living the events of sin and have had a personal acquaintance with sin or wrongdoing, and the greatest of all of those sins has been the turning away from, misrepresenting and reproaching Jehovah God. From such experiences the world has learned nothing that is good. At the end of the nineteen hundred years of the operation of governments and nations called Christian we find the leaders of organized Christianity, so called, repudiating God's name and his Word and his beloved Son. These so-called Christian nations bring forth and stand sponsor for a devilish thing that is in opposition to God's kingdom. There is more reproach brought upon the name of Jehovah today in so-called Christian nations than in any other part of the earth. The practice of evil has not caused men to shun wrongdoing. It is impossible to fill the mind with wrongful things and thereby learn that which is good.

18 As a point of illustration: The peoples of the so-called Christian land of America have had ten years' actual experience with the so-called prohibition law, and amidst it all wickedness has increased and the desire amongst men to be lawless has increased. Those who are the most ardent advocates of prohibition, instead of learning something good, have learned to approve the murder of men, women and children under the pretext of enforcing the law.

19 But does not the Apostle Paul say with authority that the Christian learns by experience? He does not, as that word is generally understood. According to the *Authorized Version* of the Bible, Paul says: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy spirit, which is given unto us."—Rom. 5:3-5.

20 The word rendered "experience" in this text does not mean "the actual living through an event or events", as that word is defined by worldly lexicographers and generally used. As used in the Scriptures it means approved or approval. A better rendering of the text reads: "And not only so, but we triumph also in affliction, knowing that affliction works out endurance; and endurance approval; and approval, hope; and this hope is not put to shame, because the love of God has been diffused in our

hearts, through that holy spirit which has been given to us."—Rom. 5:3-5, *Diaglott*.

[21] Clearly, the meaning of the scripture is this: That Christians, when persecuted or afflicted, triumph through such wrongdoing by reason of being in Christ and remaining stedfast and true to Jehovah God and to the terms of their covenant; knowing that such affliction works out patience (which means constancy in the performance of duty and continuing in so doing with an inherent joy, knowing that one is right and pleasing God), and such patience is evidence or proof of "experience", that is to say, approval by the Lord; and such approval increases the hope of complete victory; and that hope makes the Christian not ashamed, but bold for the Lord and the proclamation of his Word and Name.

[22] The mere fact that one passes through an actual event or events that cause suffering would not increase his hope. If, however, he suffers affliction for righteousness' sake, and while so doing continues faithful to God and to his covenant, such constancy and faithfulness brings an inward joy, all of which is an evidence that he has God's approval, and this increases his hope of overcoming and receiving the crown of life.

THE BEST TEACHER

[23] By what means, then, has the Christian been taught, and what is his best teacher? The Christian has learned valuable lessons by his knowledge of God and his Word and by the manner of God's dealing with him. He might actually live through many events and by them learn nothing; but by the knowledge which he gains from the Word of God and God's approval of his course of action, he is taught. The best teacher is Jehovah God; and those who are desirous of learning he teaches by his Word and by the manifestation of his loving approval of those who serve him. The knowledge of God, and loving obedience, is that which brings real profit.

[24] There are those who have made a covenant with God to do his will and who have a smattering of what God's Word says. They content themselves by believing that Jesus Christ is the Son of God and the Redeemer of man and that God intends to save mankind by and through him. Their chief objective is to get to heaven that they might have a place of ease and honor. They are greatly deficient in a knowledge of God's Word, and negligent in obeying what they do know. They have had experience with things evil by coming in contact with evil and evildoers, but they have learned nothing thereby that has brought them profit. To such the words of the apostle seem to be addressed when he says: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."—1 Cor. 15:33, 34.

[25] It is impossible to know the will of God without studying his Word. Therefore it is written: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) All those today who have renewed or built up the mind by a careful study of God's Word and a joyful obedience thereto now know that the will of God concerning them at this time is that they must be his witnesses and sing forth the praises of his name and do so boldly. Those without a knowledge of God's Word are conforming themselves to the world by pursuing a course similar to that which nominal Christians have always pursued. Neither their own experiences nor the experiences of those who have gone before them have taught them anything. Many of such have tried to develop what they call a sweet and beautiful character, expecting that such will get them to heaven. The Lord never so instructed. Obedience to his Word prompted by unselfish devotion is the principal thing. A man may be rude in his speech and be excused for that because of his imperfection. But there is no excuse for a real Christian to be deficient in the knowledge of God's Word in this day.

[26] The Apostle Paul was diligent in acquiring a knowledge of the Word of God and his will and then doing it. He wrote: "Though I be rude [simple] in speech, yet not in knowledge." (2 Cor. 11:6) Some must have accused him of being rude in speech; otherwise he would have had no occasion to use these words. For outward show many have insisted that a Christian should be diplomatic; but let it be remembered that diplomacy was invented and is carried on by the Devil, and not by the Lord. To his brethren Paul wrote with authority: "And this I pray, that your love may yet abound more and more in knowledge, and in all perception, in order that you may examine the differences of things; and that you may be sincere and inoffensive in the day of Christ."—Phil. 1:9, 10, *Diaglott*.

[27] Diplomacy is not sincere. The truth spoken unselfishly in kindness and sincerity and with boldness is approved by the Lord. Paul further emphasized the importance of knowledge when he wrote: "Because of this also, we, from the day we heard it, do not cease praying on your behalf, that you may be filled, as to the exact knowledge of his will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing him in all things; bringing forth fruit by every good work, and increasing in the exact knowledge of God." (Col. 1:9, 10, *Diaglott*) Paul sought the approval of God, and not the approval of men; and he emphasized the importance of being taught by a knowledge of God and his Word.

[28] As proof that it is not God's purpose to teach men and angels by the experience with or observation

of sin, wickedness or evil, it is plainly written: "This is good and acceptable before God, our Savior, who desires all men to be saved, and to come to an accurate knowledge of the truth." (1 Tim. 2:3, 4, *Diaglott*) All creatures that ever learn any lessons of value will learn them by reason of a knowledge of God and his Word, which Word is the truth. When Jesus prayed to his Father to sanctify his disciples he made no reference to their experience, but he did say: "Sanctify them through thy truth: thy word is truth." (John 17:17) That the truth of God's Word is the teacher is further emphasized by what Jesus said to the Jews: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32) The Jews had come in contact with sin time and again and had learned no valuable lessons. They had been drawn away from their covenant by the influence of Satan and his organization and were therefore in bondage to the enemy.

29 It is so in this day, that many who profess to be the children of God are in bondage to Satan and his organization. All the experience they might have would teach them nothing of value, but a knowledge of the truth of God's Word and obedience thereto would teach them much.

30 "The last days" are now here, as the Scriptures and the facts prove. There are those who have for a long while claimed to be in the covenant with God through Christ and yet fail to seek for a better knowledge of God's Word. (Heb. 5:12) They continue to meditate only upon what is given first for the babes in Christ, although they claim to be learning, and are going over and over again that which they should have known years ago, "ever learning, and never able to come to the knowledge of the truth."—2 Tim. 3:7.

31 Their experiences have taught them nothing. But they might learn by acquiring a better knowledge of God's Word and by unselfish obedience thereto. The importance of a knowledge of God as the chief teacher was emphasized by the apostle when he wrote: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1:2, 3) That it is not experience that is important, but that the knowledge of God is important for all who would live, is conclusively proven by the words of Jesus: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

32 There are only two other texts in the Bible where the word "experience" occurs, and these are here briefly considered. "And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." (Gen. 30:27) Laban was dishonest and had been defrauding his son-in-law Jacob, who declared his purpose to leave, and Laban diplomatically used the words in the above text. The word there rendered "experience" means divination or enchantment. In other words, Laban said: 'I have had a divine vision that when you are here the Lord blesses me.' That language was used to enable Laban to further carry on his fraud.

33 Solomon said: "I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge." (Eccl. 1:16) Here the word "experience", according to the Bible, means a vision or view, being an evidence of God's approval. Otherwise stated, Solomon said that he had a view or a vision of God's approval by the wisdom God had bestowed upon him. It should be remembered that that is exactly what Solomon prayed that he might have.

CHRISTIANS' EMPLOYING EVIL

34 Is the Christian ever justified in employing evil in his action toward another? Having a proper understanding of the meaning of evil, to wit, that which brings adversity, affliction, distress or sorrow, and is hurtful, the answer to the question must be in the negative. Under no circumstance is the Christian justified in employing evil against another. "Recompense to no man evil for evil." (Rom. 12:17) "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—1 Pet. 3:8, 9.

35 It is not the prerogative of the Christian to punish the wrongdoer. Evil is properly administered against wrongdoers by the Lord or by any one whom the Lord delegates to act in his behalf, but it would be wrong for any one to assume to act without authority. "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) God has not delegated power and authority to the followers of Christ to administer punishment to others even though they are wrongdoers. God will attend to them in his own good time and way.

36 There are those who claim to be God's children who indulge in speech against their brethren that tends to do their brethren much injury and bring upon them adversity and sorrow. The evil-speakers justify themselves in their evil speech by claiming that their brethren have done wrong and therefore should be properly held forth to scorn. Such is contrary to the Scriptures. God has made his organiza-

tion of which there is a part on earth to which is delegated certain work to be done. All who are of God's organization are responsible and answerable to him. Therefore the follower of Christ is instructed to "speak evil of no man". (Titus 3:2) Under no circumstances is an individual justified in bringing sorrow, affliction, or suffering upon another by his speech or act. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Rom. 14:4.

37 The apostle gave wholesome advice to his brethren when he wrote: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"—Jas. 4:11, 12.

38 Jehovah has prescribed his rules of action for the government of his people. He has not delegated this authority to men. If a man attempts to render judgment or decision concerning another and his standing with God he therefore makes himself a judge of God's law, which he is not authorized to do. He assumes to fill a place that is not his, and therefore his course could not be pleasing to the Lord. If convinced in his own mind that his brother is pursuing a wrongful course and is reprehensible before God it is his duty to avoid such a one, but never to punish him or attempt to punish him.—Rom. 16:17, 18.

THE CHURCH

39 Has not God delegated to the ecclesia or congregation of Christians the authority to render judgment and inflict punishment upon certain offenders and thereby bring evil upon them? The answer according to the Scriptures is No. God has not authorized an ecclesia to render a judgment for the purpose of inflicting punishment upon any one. Differences and misunderstandings do arise amongst imperfect creatures. Jesus Christ announced the proper code of procedure, and the only one that either an individual or an ecclesia is authorized to pursue under such circumstances. One becoming offended against his brother in the Lord may be approached according to the rule laid down. That does not mean that the injured one may do injury to the wrongdoer. But he may do this: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

40 What would be the purpose of bringing the matter of differences before the ecclesia? Manifestly that the ecclesia might hear the facts and determine who is wrong and then so advise the parties involved. It is not the prerogative of the ecclesia to render a judgment and enforce it against either one of the parties and thereby bring evil or punishment upon the wrongdoer. The purpose should be to aid the erring one, to recover him if possible, and to do so by taking a firm and unequivocal stand for the side of right. The ecclesia, by manifesting its disapproval or condemnation of the conduct of the wrongdoer, would be acting properly and might thereby awaken the wrongdoer to his improper course and enable him to recover himself; and if he does so, and expresses his sorrow and strives to do right, then he should be helped.

PEACE

41 On some occasions the elders of the ecclesia assume more authority than the Scriptures give them. It should always be remembered that the elders are servants of the ecclesia, and are never authorized to lord it over the congregation. Jehovah is the God of peace, and all who have his spirit should seek the peace and well-being of their brethren. The spirit of the Lord will direct those possessing the spirit of the Lord to deal justly with their brethren, to love mercy, and to walk humbly or obediently with God. That will mean that selfishness will be put aside and the best interest of the brethren will be had.

42 An ecclesia may delegate to a committee of its elders authority to assign leaders and speakers of meetings. In the exercise of such authority the committee should see to it that the best interests of the ecclesia, which means the interests of the Lord's kingdom, are conserved. There should be no favorites, nor should any one be pushed aside merely because there is some personal dislike. The determining point should be, Who can serve to the best interests of the ecclesia? And when an unselfish course is thus followed, then all the others of the ecclesia should gladly comply with the arrangement made. If it appears to the ecclesia that the committee has exceeded its authority or acted improperly it is the prerogative of the ecclesia to undo the work of the committee or even to dissolve the committee. The final authority rests with the ecclesia. But whatever action is taken, let it be done with all selfishness absent.

43 The Lord is now in his temple. He has gathered together those of Zion now on earth and anointed them to do his work. These anointed ones will see eye to eye; that is to say, they will understand the great fundamental truths and the will of God concerning his people and will act harmoniously. The Scriptures refer to Zion, or the house of God, also under the term Jerusalem. It is written in the Lord's Word, and which applies at the present time to his anointed: "I was glad when they said unto me, Let

us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together." (Ps. 122:1-3) The feet members of God's organization must, and now will, stand together, having and manifesting the unity or oneness in Christ, and each one will seek the welfare of God's organization. This can be done only when there is peace and harmony. Hence the Lord instructs his people: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122:6-9.

44 Summing up the whole matter then: Jehovah is the God of Peace and makes peace for those who love him. He has created evil, and administers it against those who are wrongdoers. He alone possesses that authority; and he delegates it to whomsoever he will, and none other have authority thus to use such power. Let all of God's anointed then eschew evil, fear God, deal justly, love mercy, walk uprightly with God, and unselfishly devote themselves to his service. His kingdom is here, and all who have his spirit will thus unitedly sing unto Jehovah the new song.

QUESTIONS FOR BEREAN STUDY

¶ 1. What preparation has Jehovah thus far made for the reconciliation of the human race to himself?

¶ 2, 3. Describe the condition prevailing in the world prior to and during the time of this preparation. Account for Jehovah's permitting this long period of sin and evil.

¶ 4-6. Show whether the people have learned valuable lessons by reason of their experience with evil and wrongdoing.

¶ 7-9. Relate the experience of Christians with regard to their contact with wrongdoing and evil. Why has Satan been permitted to afflict those who have declared their devotion to God?

¶ 10. Cite the experience of faithful ones other than those of the Christian era, as further identifying the author and instigator of all the indignities and persecutions suffered by those who would remain loyal to God.

¶ 11-13. "We are made a spectacle unto the world, and to angels, and to men." In what sense, by whom, and for what purpose?

¶ 14. Just how do the faithful 'learn obedience by the things they suffer'?

¶ 15, 16. How and why does God permit chastisement to come upon his sons?

¶ 17, 18. By illustration show whether experience with evil is the best teacher of righteousness and obedience.

¶ 19-22. Explain Paul's statement in Romans 5:3, 5, with particular reference to the word "experience". Illustrate the application of this text.

¶ 23. What is the true source of knowledge for the Christian? What purpose is served by his contact with evil and wrongdoing?

¶ 24. What situation seems to call for the apostle's admonition given in 1 Corinthians 15:33, 34?

¶ 25. By what procedure only can one follow Paul's instruction recorded in Romans 12:2? Point out conditions that prove this conclusion.

¶ 26, 27. Explain and illustrate the meaning of the apostle's words in Philippians 1:9, 10.

¶ 28-31. With scriptures, make clear the importance of a correct knowledge of the truth.

¶ 32, 33. Cite other occurrences of the word "experience", and give the meaning in each instance.

¶ 34, 35. What are the instructions to the Christian in regard to employing evil against another, as set forth in the Scriptures?

¶ 36-38. Describe the situation to which Romans 14:4 applies. How does James set forth this matter? What is the proper conduct toward those who cause division and offenses contrary to the doctrines taught by Jesus and the apostles?

¶ 39, 40. Point out the proper procedure in case of offense by one of the brethren against another in the Lord. What would be the purpose in bringing such matter before the ecclesia? What is the prerogative of the ecclesia in this regard?

¶ 41, 42. Compare the prerogative of a committee or of elders with that of the ecclesia as a whole. According to Micah 6:8, what does God require of all who would have his approval? What should be the determining point in the assignment of service to different members or servants of the ecclesia?

¶ 43. Point out what is meant by 'seeing eye to eye and standing together'. Why is a condition of peace, harmony, and cooperation particularly important at this time?

¶ 44. Sum up the whole matter here presented.

TRUE AND FALSE PROPHETS

[Thirty-minute radio lecture]

A PROPHET is a person who professes to proclaim a message from Jehovah God. The Bible reveals the fact that there are both true and false prophets. The true prophet is one who always speaks as God's mouthpiece. His message is the truth, and is designed to be a blessing to his hearers. He is never boastful, and always gives God the credit for the message which he proclaims, and therefore always has the divine approval. A false prophet is a person who claims to be a representative of Jehovah and to speak in his name and to proclaim his message but is in fact the mouthpiece of Satan. A false prophet never has Jehovah's approval, and his message is always intended to deceive the people and to draw them away from God and a study of his Word.

A false prophet speaks that which is contrary to God's will; he sneers at, contradicts and denies the message of God's true prophets. It matters not whether he proclaims his message with deliberate, wilful and malicious intent to deceive, or whether he is the blinded and deluded dupe of Satan and hence unwittingly used of him. In either case he is a false prophet, and hence the agent of Satan. False prophets are usually afflicted with a large bump of self-esteem. This is manifested in both their written and their spoken words, which always exalt themselves, their theories, their methods, and ridicule and contradict the methods and Word of Jehovah God. On the contrary, God's prophets are always humble men. They never exalt themselves, yet they speak forth their

God-given message with boldness and fearlessness at all times.

God used holy men to write the Bible, and gave them an understanding of what he wished them to write, by giving them special visions and revelations of his will and purpose. This special revelation of his will and purpose is called "inspiration", and is mentioned by Peter as follows: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy spirit." —2 Pet. 1:21.

These holy prophets were used by God to foretell his purpose and his work, as well as certain events that pertained to God's people who lived in the days when the prophecies were made, and also to his people who would live in the future. They foretold many things that had fulfilment at the first advent of the Lord, and many other things that are now in process of fulfilment and will be fulfilled in the near future. The many fulfilments of these prophecies at the first advent, which are now facts recorded in history, prove beyond any question that the men who uttered these prophecies were God's holy prophets and had the divine approval. Yet there are men in our day who dare to sneer at and criticize these prophets.

In addition to the Old Testament prophets, Jesus and the apostles were likewise prophets, because they gave to us a message from Jehovah God and foretold many events to occur at the second advent of the Lord. Since the Bible was completed, this *special* "inspiration" from God through visions and revelations has ceased, for the reason that it is no longer necessary. To one who has a proper faith in God and his Word, the Bible is sufficient. He does not need special revelation to bolster up his faith. Anyone who lacks faith in God's Word, and needs some special demonstration or evidence that God is true, cannot be pleasing to God. God is testing the faith of his own people now, their faith in his Word and the promises recorded therein.

Many professed people of God lack a proper faith, and are constantly seeking some outward signs or evidences of divine approval and acceptance. The apostle mentions these as follows: "The god of this world hath blinded the minds of them which *believe not,* lest the light of the glorious gospel of Christ . . . should shine unto them." (2 Cor. 4:4) Jesus rebuked his disciples for their lack of faith, saying: "O fools, and slow of heart to believe all that the prophets have spoken!" (Luke 24:25) God is dealing with his people now "according to their faith"; and a person who must depend upon his emotions or upon spiritistic, hypnotic or mesmeric revelations in order to know what the will of God is has no proper or acceptable faith in the revealed Word of God; and so Satan uses spiritism, mesmerism and other occult deceptions to blind his mind to the truth. Those agents of Satan who use these methods of deception to blind the minds of the Lord's people are called false prophets.

The Bible is sufficient and needs no outside support or signs to demonstrate its truthfulness. Paul says: 'The holy scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus.' 'All scripture inspired by God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work.' If this text is true, then any man who denies any portion of the inspired Word is a false prophet.

Some parts of the Bible are not inspired, however. Satan's words to mother Eve, of course, are not inspired. The words of the hypocritical scribes and Pharisees are not inspired. The words of the three men who accused Job are not inspired, neither are the words of the prophets of Baal, the enemies of Israel, nor of Pilate, Herod, or those men and women who were possessed of demons. The text just quoted says: 'All scripture *inspired of God* is profitable.' It is the *inspired* scriptures that were written by holy men. It is these scriptures that honor and magnify the name of Jehovah God; they harmoniously proclaim his attributes; they contain no contradictions; they correctly state God's law or rule of action; and every prophetic utterance found in these *inspired* scriptures is sure of fulfilment.

Since the Bible was completed, and "inspiration" is no longer necessary, a true prophet is one who is faithfully proclaiming what *is written* in the Bible. Such a one is declaring that the Bible is the Word of God, and that it is true and contains no contradictions. He is constantly telling the people of a coming kingdom of righteousness which will bless all the families of earth, both living and dead.

Since the Bible was completed, and special "inspiration" is no longer necessary, a false prophet is one who denies that the Bible is the Word of God; denies that it is inspired; denies the virgin birth of Jesus; denies the necessity for the death of Jesus; denies the story of creation, sin, and the fall. These false prophets seize upon some new-found fossil remains, some old bones recently dug up, and try their best to undermine faith in the Bible and to give the lie to the same by proclaiming some wild theory or guess of their own, and then call these guesses by the high-sounding name of "science".

But it may be asked, How are we to know whether one is a true or a false prophet? There are at least three ways by which we can positively decide: (1) If he is a true prophet, his message will come to pass exactly as prophesied. If he is a false prophet, his prophecy will fail to come to pass. This rule is laid down by God himself, through Moses, as follows: "If thou say in thine heart, How shall we know the word

which the Lord hath *not* spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."—Deut. 18:21, 22.

(2) Any prophet whose message tends to turn people against God and his Word or to plant doubts in their hearts, or who denies or contradicts the Word of God, is a false prophet. In Deuteronomy 13:5 are these words: "That prophet . . . shall be put to death; because he hath spoken to turn you away from the LORD your God."

(3) All God's holy prophets have been, and still are, persecuted for their faithfulness in telling the message God has given them to tell, while the false prophets have never yet been persecuted. The reason for this is obvious. God's holy prophets foretell the destruction of all false prophets, the destruction of all wickedness and of all wicked people. Of course, this arouses the anger of the false prophets' father, the Devil; and he instigates all manner of persecution against God's prophets, and uses his dupes to do the persecuting. God's prophets never persecute anybody, not even their enemies. All persecution is of Satan.

Judged by these three tests, Moses, Samuel, Job, Isaiah, Jeremiah, Ezekiel, and all the minor prophets of the Old Testament, as well as Jesus and the apostles, were true prophets. Every one of these uttered prophecies which have already come true, and others which are to be fulfilled in the near future. Every one of them magnified the name of Jehovah God; every one of them believed in the Bible as the Word of God and honored and reverenced the same, and taught others to do likewise. They stood like adamant against the heathen gods and the doctrines and theories of men; and without exception they were persecuted for giving out their message.

The conclusion, therefore, is irresistible that they were God's holy prophets. The difference between a true and a false prophet is that the one is speaking the word of the Lord and the other is speaking his own dreams and guesses. This is most emphatically stated in Jeremiah 23:25-32, which reads: "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. . . . yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams . . . . The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. . . . Behold, I am against them that prophesy false dreams, saith the Lord, . . . and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them."

The true prophet of God *today* will be telling forth what the Bible teaches, and those things that the Bible tells us are soon to come to pass. He will not be sounding forth man-made theories or guesses, either his own or those of others. He will be telling forth the good news of the coming kingdom of Christ, which will bless all the families of the earth. Why will he be telling of this kingdom? The answer is, Because all God's holy prophets spoke of it, including Jesus and his apostles.

In the New Testament, and in our day, the word "prophet" has a thought similar to that of our word "teacher", in the sense of a public expounder. Hence when the term "false prophet" is used, we shall get the correct thought if we think of a false teacher. The false prophets or teachers of our day are referred to in the New Testament as "antichrists", for the reason that the word "antichrist" means "against Christ". Every person who denies the statements of Jesus or of the holy prophets is against Christ, because he is teaching that which is against the truth, against Christ and against Jehovah God.

The false prophets of our day are the financial, political and clerical prognosticators. They assume to foretell future events; but their dreams or guesses never come true, and are always contrary to the teachings of God's holy prophets. Let us note some examples of false teachings which are contrary to the teachings of Jesus and his apostles and which are put forth by the three classes just mentioned; namely, politicians, clerics and financiers.

With united voice they declare that the world is getting better and will continue to get better until Christ comes. Now note what God's holy teachers or prophets say on this subject. These declare that the world will get worse and worse, and that Christ will come for the purpose of converting the world. In 1 John 2:18 we read: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." This text tells us that in "the last time" the world will be filled with antichrists. This being true, of course it will not be converted, as the false teachers claim.

Again, in 1 Timothy 4:1, 2 we read: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared [as] with a hot iron." Again, in 2 Timothy 3:1-5 is the following statement: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers"; and then follows a long list of other sins which will prevail in the last days. This text proves again that those men who foretell things out of harmony with the Bible statements are false prophets.

In 1914-1918 these same three classes told the whole

world that the great World War would end all wars and make the world safe for democracy; and that the young men who died on the field of battle would die sacrificial deaths as did Jesus and would go to heaven. Their prophecies did not come true. Therefore they are false prophets; and the people should no longer trust them as safe guides, but should look to the Lord through his revealed Word for their instructions as to what is to occur on the earth in the future.

The Apostle Peter warns us of these false prophets in the last days, saying: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." (2 Pet. 2:1) There are many thousands of prominent religious leaders in our day who deny that the blood of Jesus bought the race; they claim that it was not necessary for Jesus to die; they go even further and claim that he did not die, but was really more alive than ever, when he was buried in Joseph's tomb. These are false prophets, because they contradict the Bible and the words of the holy prophets, and thus cast reproach on the Bible and lead people to doubt its truthfulness, and thus turn people away from God.

The words of God's true prophets on this subject are as follows: "Without shedding of blood is no remission." (Heb. 9:22) "Christ died for our sins according to the scriptures." (1 Cor. 15:3) "Ye are bought with a price." (1 Cor. 6:20) "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18, 19.

Several texts tell us that Jesus was dead, and was raised on the third day. (1 Cor. 15:4) The false teachers claim that Jesus was not dead, and hence did not need a resurrection. These false prophets claim that it is the body that will be resurrected. But Paul, one of God's holy prophets, speaking of the resurrection of the dead, says: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool! . . . that which thou sowest, thou sowest not that body that shall be . . . ; but God giveth it a body as it hath pleased him."—1 Cor. 15:35-38.

The false prophets claim that the earth is to be burned up at some future time; but God's holy prophets emphatically state to the contrary. In Ecclesiastes 1:4 we read: "The earth abideth for ever." Again, in Isaiah 45:18 we read: "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

These false prophets tell the people that God has provided a lake of fire and brimstone in which to torture for ever those who do not accept their teachings; others tell the people that many are in purgatory, and that it is possible to pray them out. They teach the people the doctrine of the trinity; namely, that 'God the Father, God the Son, and God the holy ghost are three persons in one, and all three equal in substance, in power and in eternity'. They tell the people that they need not study the Bible, 'because they cannot understand it'; and that if the people will follow the instructions of these false prophets they will not need to study the Bible. Without exception, these things are unscriptural and untrue, and tend to turn the people away from God and from Bible study.

These false prophets claim that the governments of earth, even though very wicked and corrupt, constitute God's kingdom on earth. They claim that all the saved will be in heaven, in face of hundreds of texts which say that the righteous shall inherit the land and dwell therein for ever. (Isa. 60:21) They discourage Bible study by telling the people that the "Bible is an old fiddle on which one can play any tune", that it is a book of mystery, and that God did not intend it to be understood. Such remarks turn people away from God and from the Bible, and brand the authors of such statements as being false prophets.

Why is it that the words of God's holy prophets are discredited, denied and sneered at, while the words of these false prophets are given the widest possible publicity, and approved by all great men of earth? The records of God's holy prophets, found in the Bible, show that Adam was the first man, and that he lived about 6,056 years ago. Quite recently a man found some bones in Nebraska, and broadcast to the world that they were the bones of a man who had lived in Nebraska over 5,000,000 years ago. His statement was wild, unreasonable and foolish; yet it could be published in the best magazines and newspapers, and retailed from the best pulpits and platforms in the world.

On the contrary, if any one should try to defend the accuracy of the Bible and prove that its authors were holy men sent of God, his copy would be refused by the best newspapers and magazines, and he would be denied the use of halls or pulpits to put forth his message. Should some paper be liberal enough to publish his defense, it would be so garbled as to discredit the author and hold him up to ridicule. Why is this true? The answer is that the false prophets, financial, political and religious, control the pulpit and the press; and that they desire to hold on to their positions of trust, influence and power. They do not want the truth, namely, that they are false prophets, to get out to the people; and so they use their power over the pulpit and press to keep the message from the people.

Anyone who will stand up to defend Jehovah God

or the Bible today will find himself disapproved, denied the proper publicity of his message, and made the subject of ridicule, ostracism and reproach, while the false prophets can preach the blasphemous doctrine of eternal torment, deny the inspiration of the Bible and the virgin birth of Jesus, deny the fall of man, the atonement work of Jesus, and substitute for these the doctrine of evolution, which is not found in the Bible and which is a contradiction of its teachings. Not only can these false teachings be promulgated, but complete and accurate reports of the same will be found in the columns of all the best papers and magazines. Why is this so? and will it always be thus?

The answer is that Satan is the god of this world, and is the personification of selfishness. He controls men by appealing to their selfishness. It is selfish men who desire to exercise power over their fellow men; who desire positions of ease, comfort, and popularity and to make themselves appear as great ones, worthy of distinction and honor; and who will resort to deception, fraud and oppression in order to gain their ends. It is selfishness that seeks to put forth one's own ideas and teachings and denies this same privilege to another, and so far as possible hinders another from so doing. These selfish people are used of Satan to propagate his lies, and this is why they are false prophets.

In the New Testament these false prophets are spoken of collectively, as *one* false prophet; and the information is given that this false prophet is to be utterly destroyed during "the battle of that great day of God Almighty", sometimes called 'the battle of Armageddon', which lies just ahead of us. This battle is one waged by Jehovah God against Satan and all his agents, composed of wicked men and wicked institutions of earth. Satan has a wicked, corrupt empire on earth, supported by wicked, selfish men. In the battle against Satan and his empire, Jesus Christ will act as Jehovah's great general; and so the fight is called a war between the "Lamb" and the "beast".

In Revelation 17:14 we read of this battle as follows: "These shall make war with the Lamb, and the Lamb shall overcome them." Again, in Revelation 19:19, 20 we read: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone." The lake of fire is a symbol of complete destruction, and this statement simply means that the beast and the false prophet will be completely destroyed.

This destruction of the beast (the Devil's organization) and the false prophet (*all* agencies that have lied to the people and misrepresented God) occurs at the *beginning* of Christ's reign, and is now soon to be accomplished. Satan himself is to be bound for a thousand years, as we are told in Revelation 20:1-3; and at the end of the thousand years he is to be loosed out of his prison. Verse 10 says: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." This means the utter end of Satan. During the thousand years no false prophets are to be permitted to deceive the people; hence they are destroyed at the beginning of Christ's reign. Thus will end the beast, the false prophet and Satan himself, as well as all those who lie about God and deceive the people. Thank God this deliverance is just at the door! The battle of Armageddon is even now impending. It will be a blessing in disguise; for immediately following it will come showers of blessings to all the people, a full and complete deliverance from sin, evil, and death, from wars, oppression, deception and all other enemies of mankind.

LETTERS

TRULY GOD HAS BLESSED

DEAR BROTHER RUTHERFORD:

After reading all your books, I must write a few words of thanks and tell you how much I appreciate them; in fact, I am sure we all do, and one simply hungers for *The Watch Tower*, our spiritual food at the present day.

Next to the Bible, surely there has never been a more wonderful book published than *Life*. The flashes of light concerning the prophecy of the Jews and the return of God's favor to them are so clear and interesting. We can not read *Life* without getting a clear understanding of God's purpose for all mankind at the present day.

Truly God has blessed you and us in having you as our leader in these last days. May he continue to increase his blessings on you, dear brother, and all those who are working with you; and may he give you and all who are working in his service strength to continue to the very end. With much Christian love from a humble little worker in the Tabernacle district,

Your sister in his service,

————, *London.*

REJOICING IN THE CLEAR LIGHT

DEAR BROTHER RUTHERFORD:

Our little pioneer trio was gladdened by the receipt of the new *Year Book* and the wonderful message it contained, and so encouraged by the new prices at which we may offer the books to the people.

In joyful gratitude to Jehovah, the Giver of all our good gifts, we wish to express our sincere thanks to you also, as his instrument in supplying the same.

The Seventh Volume of *Scripture Studies* came to the church in a time of perplexity and trouble; but this Seventh Volume (of jr) has come in a time of clear light and rejoicing.

How it strengthens the faith of the anointed, in seeing the enemy's great preparation for the battle just ahead, to know that in Jehovah's sight it is only like the croaking of frogs.—Rev. 16:13, 14.

We desire to continue our little part in this great witness with earnestness and zeal.

Yours for the honor of his name,

MARY C. JEWELL, ELLA HOGAN, MABEL BARTON, *Colporteurs.*

JEHOVAH'S WILL EXPRESSED

DEAR BROTHER RUTHERFORD:

I have just finished reading the new book, *Prophecy*. I think it is the best book that has ever yet been written, because it magnifies the name of Jehovah God in such a manner that we can not help but love him more than ever and devote all our being to the doing of his will, which is clearly expressed in this book.

I am anxious to place this book in the hands of the people as a witness, and also that it may awaken the great multitude, the prisoners, and that the meek of the earth may see Jehovah's great provision for them and that they also may *see* the hideousness of Satan's organization and flee therefrom.

I am rejoicing with you in that bold stand which you are taking in your lectures over the radio and in all your writings, especially in your latest book, *Prophecy*. This bold stand is strengthening all the "remnant" class at the present time to strike the last blow at Satan's organization.

May the Lord continue to give you this boldness, and all who are engaged in this greatest privilege ever bestowed on any of Jehovah's intelligent creatures.

Yours in the kingdom joys,
J. G. KURZEN, *Ohio*.

'INFIDELS TREAT US BETTER'

DEAR BROTHER RUTHERFORD:

I am late in sending my thanks to you for the book *Life*, which is wonderful; for it seems that each one is better than the last. Surely the Lord is dealing with you in dispensing this meat to us in due season.

It thrills my heart with joy when you get up before your great radio audience and denounce Satan's organization and the hypocritical bull-frog clergy class.

No one knows what the clergy class are any better than the colporteurs, who go forth from door to door and have the door slammed in our faces by the laymen of this devilish system.

Those outside of Satan's organization are courteous. We find infidels who treat us better than these so-called Christian people whose god is Satan.

I know you are busy, but I want you to know I love you and remember you in my prayers. "To bind their kings with chains, and their nobles with fetters of iron . . . ; this honour have all his saints." May the Lord bless you.

Your sister by his grace,
JENNIE B. ROBERTSON, *Michigan*.

DEFINITELY COOPERATING

DEAR BRETHREN:

During the past year or two the Piqua class has contributed varying amounts to the support of the radio work, but since this branch of the work has increased so wonderfully the friends here desire to pledge a definite sum. At the last regular business meeting it was decided, by unanimous vote, to contribute the sum of one hundred dollars ($100) during the year 1930, by the Lord's grace. We shall remit quarterly.

In our canvass we find a number of people who are hearing the chain programs and appreciating them very much. We find that station WOWO is heard best in this community. We felt that we wanted to have a share in this phase of the witness work, and we pray that the Lord may bless it to his glory.

May the Lord continue to strengthen and keep you as you sing forth his praises at this time.

Your brethren in Christ,
PIQUA (Ohio) ECCLESIA,
(Miss) ANNA L. KELLER, *Secretary*.

BY LOYAL COOPERATION

DEAR BROTHER RUTHERFORD:

After careful and prayerful consideration I am writing you this letter, and assure you I am not prompted by any desire to either justify or defend myself, but simply to explain.

When I resigned as elder in the Los Angeles class I had not the remotest idea of separating myself from the Society or the work thereof. Inconsistent! I agree, but I felt the conditions were such that I had better take a back seat, and, strange as it may seem, I tried to do the impossible; for even when I started to attend another meeting, which, by the way, had already been formed, I still had in mind to keep in sympathy and action with the service work. I quickly began to see my mistake, and now see more clearly what a terrible mistake it was; and I am eagerly retracing my steps before the gulf should become wider.

I am sure that I am now fully awake to my condition, and realize that, in the first place, it was due largely to my half-hearted activities in the service work.

I love the Truth, and I love the Lord, and will try to show that by a whole-hearted support of the work and by loyal cooperation with you and all engaged therein, hoping and praying that the Lord will accept and grant me his favor therein.

Yours sincerely,
ERNEST D. SEXTON, *Calif*.

EXALTING JEHOVAH'S NAME

DEAR BROTHER RUTHERFORD:

Greetings in the service of our King!

At the election of the Portland (Maine) ecclesia a motion was made and passed unanimously that we all send our love and appreciation of your service for our heavenly Father's truth; and we all pledge our loyal cooperation to Jehovah and his channel. We decided to obey and cooperate with you in serving Jehovah and in exalting his glorious name.

Please accept our earnest Christian love.

PORTLAND ECCLESIA,
(Mrs.) WILMA H. SMITH, *Sec'y*.

APPRECIATION

DEAR BRETHREN:

The writer desires to express his appreciation of the wonderful messages of truth being broadcast each Sunday from the WATCHTOWER. For several Sundays I have enjoyed hearing Brother Rutherford, and also Brother Franz, whom I know personally. How glad I am to sit in our parlor, tune in the radio, and listen to God's blessed truth, which the world should heed. It takes courage to speak by air to such a great radio audience, denouncing the present evil order and upholding instead God's truth and his purpose with reference to the redemption of mankind.

Since 1916 the writer has been reading the truth and attending meetings. Oh, how the world needs the truth and appreciation of God's way! But the world speeds on, politics, profiteers and clergy hand in hand with the evil powers, to destruction.

May God give you courage to withstand all the powers of the evil one, and lead you safely to the journey's end. Loving greetings.

GEO. H. ALFORD, *Indiana*.

'WAITING FOR THE KINGDOM'

DEAR FRIENDS:

I have received my first copies of *The Watch Tower* and *The Golden Age*, and am more than pleased to get them. I have read them all and enjoyed them very much. I wish to thank you for putting me on your subscription list.

The lectures in the latest *Watch Tower* touched me deeply. I am one of the "poor of the land". I have gone through the depths of despair resulting from poverty. My husband is a veteran of the Great Massacre from 1914 to 1918, who helped to line the pockets of Big Business, and has of course received the usual reward of nothing. We have five children alive, whom we are trying to rear decently, and who are also suffering in consequence of our poverty.

There have been quite a number of workless winters. Unemployment is increasing. Instead of being helped to get on their feet, the veterans have been reduced to accept charity. It is a hard life, this struggling for existence. At one time, I am afraid, I was bitter enough to become a Communist; for when one's children die because of lack of care which a good job with good wages would give them, while others amass fortunes and oppress us, it puts these thoughts into our hearts. But at the right time I came to some understanding of the Truth. I am not consecrated, just merely

truth-hungry. I will try to wait patiently for the kingdom of Christ.

Here is one who wishes you success. May God bless you in your work. There are thousands of us who are becoming reconciled to our lot, knowing that a day of judgment will bring us our reward.

Sincerely,
M. BURTON, *Manitoba.*

SERVICE LEADERS AND REGIONAL SERVICE DIRECTORS

IN MAY of each year the classes of the International Bible Students in the United States have been asked to renew their requests for service leaders for the ensuing year.

The Society is no longer sending out the service leaders, except in a very limited way and at irregular intervals. Regional service directors, however, serve all the classes in the United States that are organized for service, at least once a year.

All being members of one body, anointed to serve the Lord, it is the desire of the Society to keep in touch with all classes. To this end we request that the class secretary bring this matter to the attention of the class, and furnish us with the following information, answering all questions if possible, and send the answers to the Service Department.

Number each answer to correspond with the number of the question. Write plainly, and give the street address where possible, as telegrams can not be delivered to a post office box.

(a) State the number in your class who are in harmony with the Society and the work it is doing.
(b) Are weekly meetings held?
(c) At what hours are Sunday meetings held?
(d) Are conditions such that your class can entertain a service leader or regional service director?
(e) Is your class organized for service?
(f) If not, would you like the assistance of a regional service director to help you organize?
(g) Give full name and street address of the class secretary.
(h) Give name and address of another to whom we could send notice.
(i) Give the name of your railway station.
(j) If in the country, state distance from station and if the brother will be met.
(k) What station (or stations) broadcasting WATCH-TOWER chain (or local) programs can be heard satisfactorily in your vicinity?

GOOD HOPES FOR 1930-1931

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some who are doing as much house-to-house witness work as their conditions allow are also blessed with some money which they desire to use in the Lord's service, to the end that hungry souls which they cannot personally reach might be fed upon the precious kingdom-gospel.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watch Tower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me.
(Signature) .....

Kindly address this card to the
WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun pm 8.15-10
Newcastle 2HD
Sun pm 7-8.30

CANADA

Vancouver, B. C. ..... CJOR
Sun am 10-11
Brandon, Man. ..... CKX
Sun am 10-11 (second, monthly)
Winnipeg, Man. ..... CKY
Sun am 10-11 (first, monthly)
Sydney, N. S. ..... CJCB
Sun pm 9-10
*Hamilton, Ont. ..... CKOC
London, Ont. ..... CJGC
Sun pm 1-2 (every other week)
Fleming, Sask. ..... CJRW
(Short-wave station VE9CL generally included)
Sun am 10-11 (fourth, monthly)
Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's ..... VOSA
Mon pm 8-9

ALABAMA

Birmingham ..... WBRC
Sun pm 5-5.45

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KFWM
Sun am 9.45-11; pm 1-2.30, 6-7, 9.15-10
Tue Thu Sat pm 8-9
San Diego ..... KGB
Sun am 10-11

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DELAWARE

Wilmington ..... WDEL
Sun pm 7-7.30 (first and third, monthly)

DISTRICT OF COLUMBIA

*Washington ..... WMAL

FLORIDA

Jacksonville ..... WJAX
Sun (May 18) pm 7.45-9
Sun (June 29) am 11-12
Tampa ..... WDAE
Mon pm 7.10-7.30

GEORGIA

Columbus ..... WRBL
Sun pm 12.30-1

IDAHO

Boise ..... KIDO
Sun pm 4.30-5

ILLINOIS

*Chicago ..... WCFL
*Chicago ..... WORD

INDIANA

*Evansville ..... WGBF
*Fort Wayne ..... WOWO
*Indianapolis ..... WKBF

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* WATCHTOWER chain program.
** Northwest network program.

*WATCHTOWER CHAIN PROGRAM
EVERY SUNDAY

Time	*AM*
Eastern Daylight Saving	10-11
Eastern Standard	9-10
Central Daylight Saving	9-10
Central Standard	8-9
Mountain Standard	7-8

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun am 10-10.30 or pm 5-5.30 (alternately)
*Muscatine ..... KTNT
Sun pm 1-1.30

KANSAS

Milford ..... KFKB
Fri pm 4-4.30
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
Sun am 9.15-10

KENTUCKY

*Hopkinsville ..... WFIW

LOUISIANA

New Orleans ..... WJBO
Thu pm 8-8.30
Shreveport ..... KTSL
Thu pm 8.30-9.30

MAINE

*Bangor ..... WLBZ

MARYLAND

Baltimore ..... WCBM
Sun pm 6.30-7.30
Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

*Boston ..... WLOE
Sun am 11-12.30; pm 8-9
Sun pm 12.30-1 (foreign)
Thu pm 8-9
Lexington ..... WLEX
Sun pm 1-2
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Detroit ..... WGHP
Sun pm 2.30- (Hungarian, third, monthly) 5-5.30
Flint ..... WFDF
Fri pm 9.30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.30-10.30

MISSISSIPPI

Hattiesburg ..... WRBJ
Mon pm 8.30-9
Meridian ..... WCOC
Sun am 10-11

MISSOURI

*St. Joseph ..... KFEQ
*St. Louis ..... KMOX

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30
Butte ..... KGIR
Sun pm 2.30-3
Great Falls ..... KFBB
Sun am 9.30-10.30

NEBRASKA

*Lincoln ..... KFAB
York ..... KGBZ
Sun am 10-11

NEW JERSEY

*Paterson ..... WODA

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 3-4 (Polish, second and fourth, monthly)
Jamestown ..... WOCL
Fri pm 7-
*New York ..... WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8
*New York ..... WMCA
*Poughkeepsie ..... WOKO
Saranac Lake ..... WNBZ
Sun am 10-10.30
*Syracuse ..... WFBL
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

*Charlotte ..... WBT
Greensboro ..... WNRC
Fri pm 6.15-6.45
*Raleigh ..... WPTF

NORTH DAKOTA

Fargo ..... WDAY
Sun pm 2-3
Minot ..... KLPM
Sun pm 4.30-5 (first, monthly)
Sun pm 4-5 (third, monthly)

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
*Cleveland ..... WHK
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Mansfield ..... WJW
Sun pm 9-10
*Youngstown ..... WKBN

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Sun pm 6.30-7
Oklahoma City ..... KFJF
Sun pm 3-3.30
Thu pm 8.30 9.15

OREGON

Portland ..... KGW
Sun am 10-11**

PENNSYLVANIA

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Erie ..... WEDH
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(Slovak, second and fourth, monthly)
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Sun pm 6.30-7.15
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*Providence ..... WLSI

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*Sioux Falls ..... KSOO
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Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun pm 1.30-2.30
Galveston ..... KFLX
Sun am 8.45-9.30
Houston ..... KPRC
Sun am 9.30-10
San Antonio ..... KTSA
Sun pm 1-2
Waco ..... WACO
Sun pm 6.45-7.30

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Salt Lake City ..... KDYL
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*Norfolk ..... WTAR
*Petersburg ..... WLEE
Sun pm 3-4, 7-8

WASHINGTON

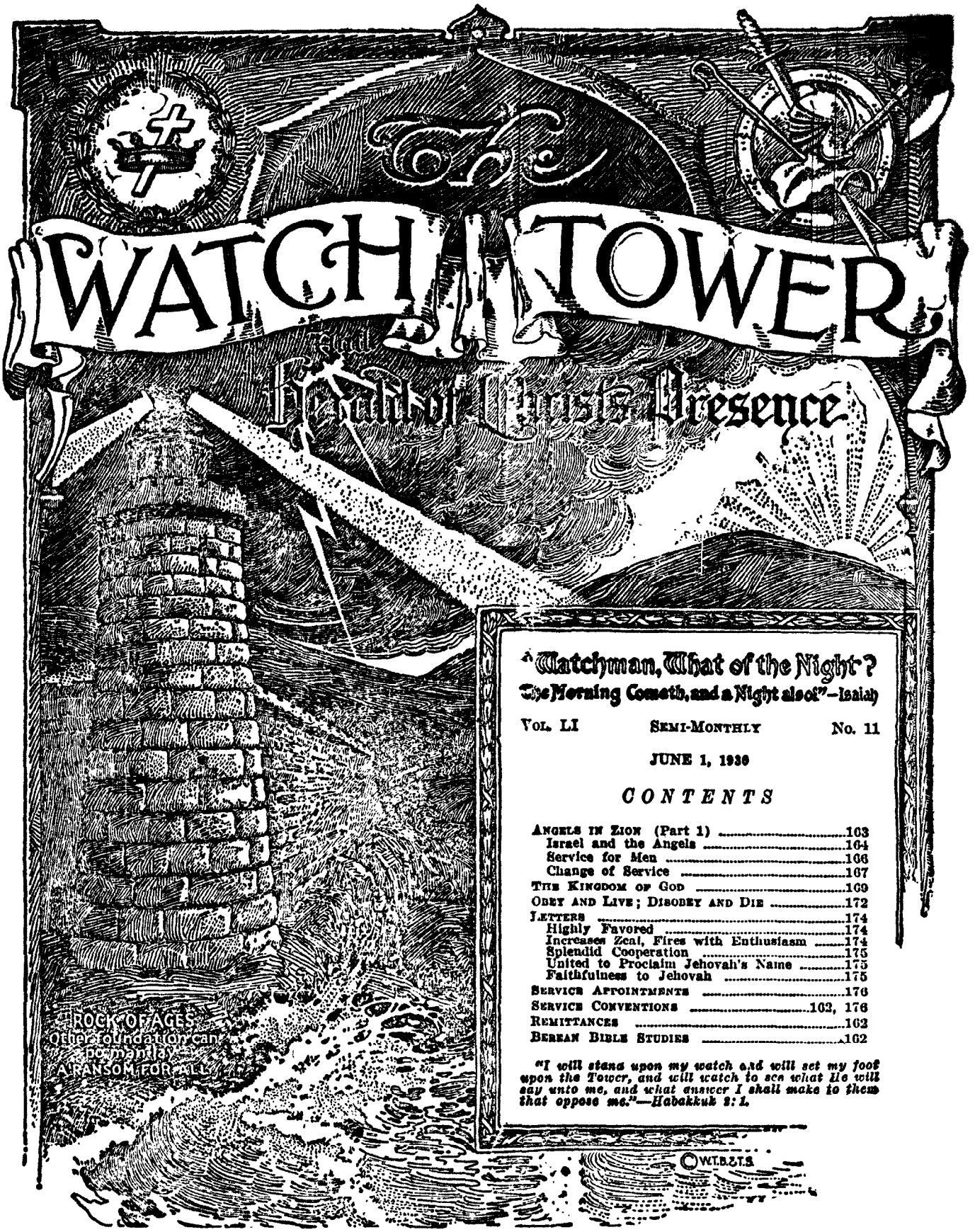
Aberdeen ..... KXRO
Sun pm 6-7.30
Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Seattle ..... KNX
Daily (except Sun) am 8.45-9
Spokane ..... KHQ
Sun am 10-11**
Daily (except Sun) am 6.45-7

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WISCONSIN

Milwaukee ..... WISN
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Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 11

JUNE 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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There is much uncertainty in banking conditions today, as evidenced by the experiences of many. For your own protection we suggest that in making remittances you use postal or express money orders, as far as possible. The cost may be a trifle more, but the increased safety, and convenience with which refunds may be obtained in case of loss or theft, more than offsets. Be sure to keep the receipts for reference.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Peace and Evil" (Part 1)
Issue of May 1, 1930

Week beginning July 6 . . . . . ¶ 1-17
Week beginning July 13 . . . . . ¶ 18-37

"Peace and Evil" (Part 2)
Issue of May 15, 1930

Week beginning July 20 . . . . . ¶ 1-22
Week beginning July 27 . . . . . ¶ 23-44

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI JUNE 1, 1930 No. 11

ANGELS IN ZION

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Heb. 12: 22, 23.

PART 1

JEHOVAH'S organization is of paramount importance to the followers of Christ. As the anointed ones yet on earth approach the general assembly of those composing the organization, with eagerness their eyes run to and fro to learn more of and concerning that marvelous organization of the Most High. Centuries ago Paul had a vision thereof, but, as he said, it was not lawful for him to tell about it, because it was not then God's time. The 'day of the Lord' is here, and it is a day of revelation; therefore it is lawful for the anointed to diligently seek to know the meaning of many scriptures heretofore unknown to men.

2 The Scriptures have much to say about the holy angels; and since the Word of God was written for the aid, comfort and encouragement of those of his anointed ones who are privileged to be upon earth at the end of the world, it is right and proper that they should seek more information concerning the angels that form a part of that general assembly of those upon whom God has bestowed his favor. We may be sure that every member of that organization has some function to perform that is of importance. The Scriptural proof in the light of well known facts is clear that the Lord Jesus Christ has come to his temple and has begun judgment. God has assembled Zion, of which Christ Jesus is the Head. What function in that organization is assigned to the angels? Are the angels merely messengers of the Lord? or do they have some other office to perform?

3 Addressing his disciples Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) In commenting upon this text it has been said (*Studies in the Scriptures*, Vol. 3, p. 302) that this scripture has reference to the body members of Christ, including those faithful ones who have been raised out of death and also those who are yet on the earth and who constitute "the feet of him". Is that the meaning of this scripture? Or do the Scriptures show that God has given to the angels a distinctive work in relation to his people and to the world?

4 The Scriptures seem to abundantly support the latter conclusion; hence it may be of profit to here examine some of these texts relating thereto, in order that a better view of God's organization may be had and that the church yet on earth may have a better appreciation of its privileges.

5 That the angels performed some specific duties long before human creatures came into existence is clearly proved by the Scriptures. The only way a just and proper conclusion can be reached with reference to them is to consider the scriptures relating to them at different periods of time as revealed in God's Word. The holy angels are properly designated sons of God, because they received their life from Jehovah. Addressing Job, Jehovah said: "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 6, 7.

6 The "stars" referred to here must have been the Logos and Lucifer, while the other sons of God are thus distinguished from the two principal ones. It seems that at stated intervals God's sons appear before him to make report of their actions, and it was on such an occasion that Satan also appeared before the Lord. (Job 1:6) According to his statement Satan had been looking after the affairs of the earth. Other scriptures will here be examined for the purpose of aiding in determining whether or not Jesus referred to his body members when he spoke of coming to judgment with all his angels.

7 Paul, writing to the church relative to those of God's organization, said: "For unto the angels hath he not put in subjection the world to come, whereof we speak." (Heb. 2:5) In commenting upon this text it is said (*SS*, Vol. 1, p. 220):

> The thought suggested by these [scriptures] is that the first "world", or the dispensation before the flood, was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it . . . . That angels were the permitted though unsuccessful rulers of that first epoch is not only indicated by all references to that period, but it may reasonably be inferred from the apostle's remark when, contrasting the present

dispensation with the past and the future, he says (Heb. 2:5), "Unto the angels hath he not put in subjection the world to come."

[8] The paragraph above quoted is understood to mean that after the expulsion of man from Eden, and until the destruction of the world by the great flood or deluge, the angels of heaven performed the office of supervisors of man; that God permitted this in order to furnish to the angels an opportunity to show what they might do to recover man and bring him back to his original condition.

[9] The Scriptures do not appear to support such a conclusion, for the reason that man was put under the supervision of Lucifer at the beginning. (Ezek. 28:13-15) There is nothing in the Scriptures to indicate that when Lucifer became a traitor to God and defied the Most High his supervision of man was taken away and there ended. If God put the human race under the supervision of angels until the flood, then the lordship must have been taken away from Satan from Eden to the flood. The record appearing in the book of Job throws light upon this question. Satan was then going to and fro supervising the earth, which indicates that he had held on to that office after he became the enemy of God. Other scriptures show that the time of the account of Job was long after the flood. When Jesus was on the earth Satan was still holding such office even though he was misusing it, because Jesus referred to him as the "prince of this world".

[10] The only reasonable conclusion, in the light of the Scriptures, and particularly that set forth in the book of Job, is that Jehovah permitted Satan to take his own wicked course and that he continued to exercise his power over man, God abiding his own good time to destroy his works; that during all that period of time from man's expulsion from Eden until the destruction of Satan's organization Satan continues to be the invisible ruler of the ungodly on earth. Without doubt a portion of the angels followed the wicked Satan into wickedness; and whatever authority such wicked ones have exercised, it has been done under Satan as the chief of devils. This relates more particularly to Satan's organization, which will be considered later.

[11] When the Apostle Peter mentioned "the world that then was, being overflowed with water" (2 Pet. 3:6) it does not follow that the world was then under the supervision of angels. Both the visible and the invisible part of the world was Satan's organization; and the angels working with him were disobedient or rebellious ones, having chosen to follow Satan rather than to obey God, which is also corroborated by the apostle's words. (1 Pet. 3:19, 20) With the coming of the great deluge that wicked organization was disrupted and all the visible part thereof destroyed. The great disaster upon Satan's organization at that time was a manifestation of God's power and foreshadowed the complete destruction of Satan and his organization in God's due time. It appears from Peter's words that some of Satan's angels were at that time in prison; but of what that prison consists is not here considered.

[12] It is hardly reasonable to infer that God would put angels in charge of the world in order to afford them an opportunity to see what they could do to recover the fallen race and thereafter, when they failed, to permit Satan to take hold of the ruling power again. The Scriptures plainly show that the angels could not by any possible means have succeeded in recovering the fallen race. Man had deliberately violated God's law and was sentenced to death, and death came upon all men by reason thereof, and there is no possible way for the recovery of man except God's appointed way, by and through the ransom sacrifice.—Acts 4:12.

[13] There is no text in the Scriptures to prove that the angels were ever put in charge of the human race under the direction of Jehovah, and it is hardly reasonable to draw such an inference from the words of Paul. The action of God is never inconsistent. The fact that Jesus was made a little lower than the angels, that as a perfect man he might die to provide the ransom sacrifice, is proof conclusive that the angels could not have recovered the fallen race; and it would have been inconsistent for Jehovah to put them in charge of the race merely to let them try their hand at doing an impossible thing. The wicked angels worked with Satan the wicked one, and the entire organization was disrupted at the flood. Doubtless all that the good angels had to do with that flood was their service under Jehovah's direction in connection with the overthrow of the wicked world. It is reasonable to conclude that Jehovah used them to fight against Satan there, in view of what is later stated in the Scriptures.—Rev. 12:7.

ISRAEL AND THE ANGELS

[14] What, then, is the meaning of Paul's words, "For unto the angels hath he not put in subjection the world to come, whereof we speak"? (Heb. 2:5) His words in the context throw light upon this question. He was addressing himself to the Hebrew people, of which he was one, and who, like himself, had become followers of Christ. He was stressing the importance of the great salvation that had come to light by and through the death and resurrection of Christ Jesus.—2 Tim. 1:10.

[15] Jehovah had selected Israel as a peculiar people for himself and had made a covenant with that people. By the terms of that covenant God would give them life if they would keep the law of the covenant. The inability of the Israelites to keep the covenant was known by Jehovah when it was made; but it was

not inconsistent at all for him to make it, for the reason that their failure to keep it was conclusive proof to them and to all others of the need of the great ransom sacrifice. Clearly the law of God is that all righteous creatures shall live, and any one who could keep the law would prove his righteousness; and the attempt to keep it, and failure on the part of any people, would demonstrate man's utter inability to lift himself out of degradation. This is a further emphasis of the fact that only through the blood of Christ could salvation come. Such is the point that Paul is stressing in his epistle to the Hebrews. He shows that a great obligation rested upon the Israelites to heed the words of their covenant but that upon those who had accepted Christ there now rested even a greater obligation. The latter must give earnest heed to the requirements of the covenant by sacrifice. By way of comparison and emphasizing his argument he said: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"—Heb. 2:2, 3.

[16] When God selected Israel for himself he made a covenant with that people, and he thereby took them out from under the lordship of Satan. They became God's people. For this reason he gave them the law and commandment that they should have no other god before him, nor make any graven image to bow down to, and that they must love him exclusively and worship him. (Ex. 20:3-5) It seems quite plain from the Scriptures that God gave the holy and obedient angels a distinctive service in connection with Israel. The words used by Paul as quoted above show that God's word of authority to the Israelites was spoken to them by the angels and was stedfast and firm and that their disobedience thereto received a just recompense. This showed that the angels had something to do with it and that God confirmed it.

[17] Stephen gives corroborative proof when he says concerning the law given to the Israelites: "Who have received the law by the disposition of angels, and have not kept it." (Acts 7:53) These words written under inspiration by Paul and Stephen show that the angels had much more to do than merely to act as messengers or mediums of conveyance in transmitting an order to Israel.

[18] In the text last above cited Stephen uses the word "disposition". That word is from the root word translated "ordinance" in the following text: "Whosoever therefore resisteth the power, resisteth the ordinance of God." (Rom. 13:2) It corroborates the thought that those who act under God's direction are supported by him. In Galatians 3:19 it is stated that the law to Israel was ordained by angels at the hands of a mediator (Moses); and there the word "ordained" is from the same root word translated "disposition" in Acts 7:53. Jesus used the same root word, which is translated 'command' in the following text: "And it came to pass, when Jesus had made an end of commanding his twelve disciples. . . ." (Matt. 11:1) This proves that the word means much more than merely the bearing of a message or a message carrier. Again, the same root word is translated "ordained" (or "ordain") in the following text: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Cor. 9:14) The same root word is translated "appointed" in Titus 1:5.

[19] In referring to the law or word given by the angels and to that given by the Lord Jesus Christ the word "spoken" is used in both instances. (Heb. 2:2, 3) We know that Jesus spoke with authority; and since the same word is used with reference to the angels it is reasonable to conclude that the angels also spoke with authority in connection with Israel's law covenant. That would prove that the angels did not act merely as messengers to Israel, but that the angels ordained or instituted the covenant authoritatively by and under the direction and commandment of Jehovah God because God had committed to them the work of so doing.

[20] Reverting to Paul's argument in Hebrews 2:2-5, clearly this is it, in substance, to wit: That Jehovah had delegated power to his angels to care for Israel, which people were under their visible prince or leader, and that now, since the coming of the Lord Jesus and the beginning of the selection of the church, such work of the angels had ended; that the Lord Jesus is now the Head or Ruler of the church and that the world to come will be his kingdom and will not be subject to angels, but will be subject to Christ; that then all creatures in heaven and earth must bow to his authority and rule. Otherwise stated: Israel was in subjection to angels; but neither the kingdom nor the world to come would be subject to angels, but subject to Christ Jesus.

[21] There seems to be no attempt on the part of Paul to show that the angels had tried their hand at recovering the race and had failed. On the contrary, his argument shows that Israel, God's typical kingdom, was under the supervision of angels and that the real kingdom will be under Christ. He then proceeds to show how it was necessary for Jesus to be lower than the angels in order that he might redeem mankind before setting up his kingdom. It would follow, then, that with the ending of the typical kingdom of Israel the rule by the angels ceased and thereafter some other office is to be filled by them. This would preclude the thought that the angels had anything to do with the human race prior to the flood except that the wicked angels worked in conjunction with Satan and to control fallen man and turn man away from Jehovah.

SERVICE FOR MEN

22 The angels that followed Satan the wicked one would necessarily lose all opportunity of serving man if they ever had it. Such service would be granted to the faithful angels of God. The Scriptural record is that God gave his faithful angels such service; and it is well to have these facts in mind when we come to consider the general assembly of God's great organization at which the holy angels are present. The holy angels of Jehovah God rendered service to Abraham, Lot, and Jacob, and others. At an appointed time Abraham sent his servant to find a wife for his son Isaac. Directing his servant to return to his native land to select Isaac's wife, Abraham said to him: "The Lord God . . . shall send his angel before thee." It is quite certain that the angel of the Lord caused the selection of Rebecca.—Gen. 24:7-27.

23 Jacob left his father's house and was journeying into Padan-aram. While he was at Bethel he had a vision of the angels. (Gen. 28:12) In due time he returned to Canaan, and on his approaching that land again the angels of God served him. (Gen. 31:11-13) The angels came forth and met him, as it is written: "And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. (Gen. 32:2) The marginal rendering of the word *mahanaim* is "two hosts". Jacob had a host of his own marching to the promised land, and evidently by this word he refers to his own host and to the host of angels whom God had sent, and this he did by giving this name to the place where he was met. He knew that dangers were ahead of him; and evidently to assure him, God's angels appeared to Jacob and gave him courage and assurance that his family and his property would be protected by this invisible host. Since Jacob foreshadowed God's anointed people now on the earth, much comfort may be taken from this picture that God's holy angels will give special protection and care to the anointed at this time.

24 On certain occasions God causes or permits his angels to serve those who love him. At Mount Sinai the angels had spoken the law to Israel at God's direction, and it is reasonable that the host had a particular care over that people while they were on their journey through the wilderness. It is written that just preceding the death of Moses he pronounced a blessing upon Israel. "And he said, The Lord came from Sinai, and rose from Seir unto them; he shined forth from mount Paran, and he came with the ten thousands of holy ones; at his right hand was a fiery law unto them."—Deut. 33:2, *R.V.*

25 God's "holy ones" here mentioned surely refer to his holy angels rendering service in behalf of the Israelites. As God's chosen people approached the land of promise Moses spoke to them and said: "There is none like unto God, O Jeshurun, who rideth upon the heaven for thy help, and in his excellency on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms: and he thrust out the enemy from before thee, and said, Destroy." (Deut. 33:26, 27, *R.V.*) This is undoubtedly another reference to the service God's holy angels at stated times rendered to his people.

26 The nations that inhabited Canaan were far greater in natural strength than the Israelites, but the Israelites must and did depend on Jehovah God to fight their battles for them. Without doubt Jehovah directed his host of angels to thus fight for his people. Joshua was in command of the Israelites. He was taking observation about the city of Jericho preparatory for the attack. There appeared a man standing near Joshua with his sword drawn. Joshua made bold to immediately ask the question: "Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" (Josh. 5:13, 14) This manifestation to Joshua was doubtless given to advise him that the commander of the invisible army of God was present and that the invisible army was ready for action in behalf of Israel.

27 When the time came for the assault Joshua showed that he depended upon God and his invisible army. He commanded the priests to carry the ark of the covenant and, marching between the armed forces of Israel, to go around the city of Jericho blowing their trumpets. This they did for seven days. On the seventh day, after encompassing the city seven times, the Israelites, at the command of Joshua, shouted, and the walls of Jericho fell down; and not one blow had been struck by the visible army. The invisible hosts of God did the real fighting while the visible host only made a joyful noise.—Josh. 6:2-21.

28 Another great battle took place at Gibeon, where the combined adversaries massed against the Israelites while the Israelites were under the leadership of Joshua. Without a question of doubt there was an invisible army there also. The record is that as the enemy fled before the Israelites 'the Lord cast down great hailstones [pieces of ice], which fell upon the enemy, killing more than had fallen by the sword'. It is not at all stretching the record to conclude that the angels of Jehovah, forming the invisible army, did the real work against God's enemies there and cast down the pieces of ice and slew the enemy.—Josh. 10:11-16.

29 It should be kept in mind that the Prophet Elisha was used to foreshadow things relating to God's anointed people on the earth. Elisha was at Dothan and the enemy sent a great host to take him captive. After Elisha's servant saw that great army around about the city where Elisha was he was very much frightened, and in despair appealed to Elisha. Then Elisha gave full assurance to his servant saying:

"Fear not; for *they* that be with us are more than they that be with them." This shows that there were many in the invisible host and that they were there at the direction of Jehovah to protect his servant. While the record does not say that the angels were there, no other conclusion is possible. "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Ki. 6:17) Some one was in charge of the horses and chariots of fire, and Elisha knew that according to God's arrangement the angelic host was present and would exercise greater power than that which could be exercised by the enemy.

[30] Those now engaged in the Elisha work may take this to themselves as a promise of complete protection and that Jehovah God is furnishing such protection, even though it is invisible to human eyes, and that this protection is to his anointed.

[31] When the Assyrians came up against Jerusalem and defied Almighty God and his people 185,000 of them fell dead before the walls of the city in one night. Without a doubt God's invisible host did that work. The record is that the king of Israel said to the people: "Be strong and of a good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."—2 Chron. 32:7, 8, *R.V.*

[32] The record is: 'Then the angel of the Lord went forth, and smote the camp of the Assyrians.' Manifestly this means that 'the angel of the Lord' means the one in charge of the army, that is to say, the captain of the host leading the fight. It is reasonable to conclude that God committed the work of protecting his people to his holy angels and that they carried it out in an orderly way.

[33] Jesus was the chiefest amongst all the Israelites. He gave testimony that God's holy angels are ministering spirits sent to minister unto the heirs of salvation, particularly to the Captain of that great salvation. A mob, armed and directed by the Devil through his agents, the clergy, sought Jesus to put him to death. On that occasion he said to Peter: "Put up again thy sword into his place . . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52, 53) Jesus was not in command of the angels, but he declared that upon his petition his Father would send them to serve him. Jesus was in the garden of Gethsemane undergoing great agony and suffering, and an angel ministered unto him: "And there appeared an angel unto him from heaven, strengthening him."—Luke 22:43.

[34] These scriptures prove that while Jesus was in the flesh God delegated authority to his holy angels to protect and comfort Jesus. When he was born the angels brought the glad news to the peoples of earth. When he suffered and died they were there to render service. When he was raised from the dead the angel of the Lord was at the sepulcher. All these scriptures show that God's holy angels act in a capacity other than merely messengers.

CHANGE OF SERVICE

[35] After Jesus had been raised out of death he said to his disciples: "All power is given unto me in heaven and in earth." (Matt. 28:18) No longer would there be need for the angels to serve him for protection. From that time forward the powers of heaven and earth must be subject to the Lord Jesus Christ and the angels would have a different function to perform from what they had previously done concerning him. In support of this conclusion it is written: "Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:21, 22) Paul's argument is that Jesus Christ has been exalted to the highest honor and glory and is at the right hand of Jehovah, and then adds: "And when again he shall introduce the first born into the habitable, he says, And let all God's angels worship him."—Heb. 1:6, *Diaglott.*

[36] Jehovah's holy angels have been honored with much service in the name of the Most High. But never have any of them received the honor that he has conferred upon his beloved Son. "But to which of the angels did he ever say, Sit thou at my right hand, till I put thine enemies underneath thy feet?" —Heb. 1:13, *Diaglott.*

[37] Although complete power and authority was in the hand of Christ Jesus when he ascended into heaven he must wait until Jehovah's due time to exercise that power and authority. (Ps. 110:1, 2) That full authority and power could not be exercised until Christ Jesus was placed upon the holy hill of Zion by his Father. (Ps. 2:6) The Scriptures and the facts show that this enthronement took place in 1914, at the end of the world. Doubtless all the holy angels of heaven have been at the command of Christ from and after his ascension into heaven and that these are they that fought with him against the enemy.—Rev. 12:7.

[38] Just how much Jesus knew when on earth as to the time of his return we may not even guess, but it does seem that he did not definitely know of the exact time. It is certain that the angels did not know, because Jesus said so. (Matt. 24:36) That the holy angels had had a great and keen interest in the second coming of the Lord Jesus Christ, and the setting up of the kingdom, seems to be well supported by the Scriptures. There is strong reason to believe that

from the beginning of the utterance of divine prophecy the holy angels have known that they would have some part in the work of restoring mankind. The faithful ones have shown their devotion and obedience in working wherever they have been put. It is written that the prophets of God prophesied concerning the suffering of Christ and the glories of his kingdom to follow; that they searched diligently that they might know of the time and manner of its coming glory, and then the writer adds that 'such things the angels desire to look into'.—1 Pet. 1:11, 12.

[39] It is manifest that the angels have known much and have had a keen desire to know more, that they might have more opportunities of service to the glory of Jehovah God. The waiting on the part of the angels for the establishment of the kingdom may have been a test upon them, and particularly when they saw that members of the kingdom were being selected from amongst the fallen human race. Without a doubt their faithfulness will be rewarded. In the invisible realm of Jehovah there has been and is an unfaithful and a faithful class of creatures, and it is even so amongst those on earth who have been favored by the Lord God. It is faithful service on the part of the angels that has brought God's approval. It is likewise faithful service on the part of his anointed on earth that will bring his approval.

[40] The consideration of the foregoing scriptures seems to establish beyond a doubt that the angels mentioned by Christ Jesus in Matthew 25:31 are not the members of the body of Christ resurrected to glory and including those faithful ones of the anointed yet on the earth. This conclusion is abundantly supported by the words of the apostle, which one of the translators emphasizes, to wit: "But you have approached to Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels."—Heb. 12:22, *Diaglott*.

[41] The Scriptures definitely limit the number of the members of the body of Christ, whereas the words of the above text describe the angels as an unnumbered company, without definite number, or myriads. The conclusion is further supported by the words of the text which describe Mount Zion and the holy city. Mount Zion symbolically stands for the kingdom, while the city named is the heavenly Jerusalem, which symbolizes or represents the entire organization of God and distinctly mentions the company of angels. Since Zion refers to the official part of God's organization, or the kingdom, and since all the body members must be of that official body, it follows that they could not be that and at the same time be members of this angelic host.

[42] The Lord Jesus has already returned. He has come to his temple and judgment has begun. (1 Pet. 4:17) Jesus said to his disciples concerning this time: "Now when the Son of man shall come in his glory, and all the angels with him, then will he sit upon his glorious throne." (Matt. 25:31, *Diaglott*) This text shows that upon coming to his temple for judgment all his angels accompany him; and since some of the members of the body are surely yet on the earth they could not possibly be included in that company. It must appear that the angels of Jesus Christ have some function to perform in Zion in connection with the work of the judgment now begun and in progress. Likewise they must have something to do with the harvest. What do the Scriptures have to say upon these points?

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Why is Jehovah's organization a subject of so great interest at this time?

¶ 2. Account for the remarkable unfolding of the divine purposes in this day.

¶ 3, 4. What benefit accrues from a study of the scriptures pertaining to the angels and their work?

¶ 5, 6. What information regarding the angels is found in the record of Job?

¶ 7-9. What light does Ezekiel's prophecy shed on this subject? What information regarding the supervision of man is found in the account of Job? Jesus gives what testimony on this point?

¶ 10. Then what conclusion is to be drawn as to God's dealing with Satan since the days of Eden and as to Satan's influence among the angels?

¶ 11-13. How did the great deluge affect Satan's organization? What did that event foreshadow?

¶ 14, 15. Explain whether it was consistent for God to make a covenant with Israel, offering life for obedience, while knowing that not one of them would be able to keep that covenant.

¶ 16, 17. How does the giving of the law and commandment to Israel come into consideration here?

¶ 18, 19. By comparison with other scriptures, explain the meaning of Stephen's words recorded in Acts 7:53. What bearing has Hebrews 2:2, 3, upon this point?

¶ 20, 21. Then what is Paul's argument in Hebrews 2:2-5?

¶ 22-32. As evidence of the office and ministry or service of angels, relate what took place in each of the following circumstances or events recorded in the Scriptures:
(a) Direction of Abraham's servant in selecting a bride for Isaac.
(b) Guidance and protection of Jacob.
(c) Israel at Sinai and during the journey through the wilderness.
(d) The destruction of Jericho.
(e) The battle at Gibeon.
(f) Assurance of Elisha's servant at Dothan.
(g) The Assyrian army before Jerusalem.
What was the primary purpose of these records?

¶ 33, 34. What testimony does Jesus give as to the ministry of angels? What evidence is given as to their service to or concerning Jesus?

¶ 35. What change in service on the part of angels necessarily took place when Jesus was raised from the dead and exalted to his high position of authority and power?

¶ 36, 37. Explain the limitation expressed in the word "until" in Psalm 110:1.

¶ 38, 39. What knowledge have the angels had of Jehovah's purpose regarding the kingdom which he would establish for the restoration of humankind? What has been the attitude of the angels in regard to it?

¶ 40, 41. In view of the scriptures here considered, identify the "angels" referred to in Matthew 25:31 and in Hebrews 12:22.

¶ 42. What seems to be indicated by the fact of special reference to the angels as accompanying the Son of man when he comes in his glory and sits upon his throne?

THE KINGDOM OF GOD

[Twenty-five minute radio lecture]

WHEN the Bible mentions "the kingdom of God" it has reference to the kingdom of Jehovah God. Jehovah is the one great, supreme, almighty God. He is higher and grander than all other gods. Speaking of him the prophet says: "Jehovah is a great God, and a great King above all gods." Thus the Bible calls our attention to the fact that there are other gods than Jehovah. The word "god" is an indefinite term, and is applied not only to Jehovah, but also to Satan, who is said to be "the god of this world". It is applied also to images of wood and stone, worshiped by the heathen peoples of earth, as well as to the heathen gods of ancient times, such as Baal, Molech and others.

In Psalm 96:5 we read: "All the gods of the nations are idols: but Jehovah made the heavens." Since the word "god" applies to many different creatures, it is necessary that the great supreme, allwise, almighty and eternal God have some name in order to distinguish him from other gods. Hence the Almighty God has given himself a name, and that name is JEHOVAH. In Psalm 83:17, 18 we read: "Let [thine enemies] . . . be put to shame, and perish; that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."

The name Jehovah is never applied to Jesus. It is never applied to angels, men, Satan, or to heathen gods. This name Jehovah is used many times in the Old Testament, but is nearly always incorrectly translated "the LORD" and thus the casual reader is not aware of the fact that it refers exclusively to Jehovah God. It should never have been translated, but simply used as a name applying to the supreme God.

This great Being called Jehovah has a kingdom, which is invisible to men; nevertheless, its power and authority are apparent to all intelligent beings. The center of this kingdom, from which all power radiates, is in heaven. Its sphere of operation is the entire universe. This fact is stated in Psalm 103:19, which reads: "Jehovah hath prepared his throne in the heavens; and his kingdom ruleth over all."

The Scriptures indicate that God has, in the past, been engaged in the work of creating what men call planets. Science agrees with the Scriptures, and reveals the fact that there are millions of such planets. Without doubt the Creator had a purpose in forming these planets, which he will reveal to man in due time. Our earth is one of these planets. The prophet tells us that the divine purpose is that the earth shall be inhabited by men.—Isa. 45:18; Ps. 115:16.

When God created the earth, his thought was to enlarge his kingdom. He desired to have the earth filled with an intelligent race of human beings who would serve and praise him throughout eternity. He already had a host of angels, cherubim and seraphim, all of whom were intelligent creatures, worshiping, praising and serving him. These were invisible spirit beings, however; and now he wished to create a race of fleshly, visible beings in his kingdom.

Jehovah started this new race in Eden, when he created Adam, with an unborn race in his loins, and commanded him to multiply and increase and fill the earth with his posterity. (Gen. 1:28) He supplied Adam with everything necessary for health and comfort, in the way of a variety of foods, a beautiful home, and a pleasant environment, and promised to continue to supply these as long as Adam remained obedient to his law. That law was love, love toward God and toward his fellow men. As long as Adam remained in harmony with God and obedient to his law there would be nothing to fear and no cause for worry. God had arranged every condition necessary for perfect happiness, perfect rest of mind and heart, an eternity of unalloyed bliss.

Over this beautiful earthly kingdom God placed Lucifer, one of the invisible, spiritual sons of God, as a guardian and protector. A record of this fact is found in Ezekiel 28:13-16. Lucifer was given great power and authority, and the apostle tells us that he had the power of death (Heb. 2:14); that is, he had the power to destroy Adam or any of his children, in case they should violate the divine law. In exercising this power Lucifer would be acting as the agent of Jehovah God.

As Lucifer beheld the beauty and grandeur of God's kingdom, and saw the possibilities of an earth full of happy and obedient subjects of God, the spirit of selfishness took possession of him. He became envious of God, and selfishly desired to get possession of the visible kingdom for himself. He became possessed of an insatiable ambition to be *like* God, in the sense that he desired a kingdom, a dominion, and subjects who would acknowledge his sway and bow to his authority. He meditated upon the matter until his meditations crystallized into a determination to have such a kingdom at all costs.

The kingdom belonged to Jehovah God. Lucifer was a trusted and honored agent of God. With disloyalty and treason in his heart, he now determined to steal the kingdom, by alienating the hearts of the people from the love and service of God and from loyalty to their Creator and Benefactor, and turning them to the service of and loyalty to himself. This selfish ambition of Lucifer is clearly stated in Isaiah 14:12-14, which reads: "O Lucifer, son of the morning! . . . thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds: I will be like the Most High."

In order to alienate the people from Jehovah Lucifer determined to misrepresent God to his subjects. To do this it was necessary to lie about God, to

slander him, and thus to create a distrust of him in the minds of his servants. When Lucifer conceived this dastardly plot and set about to accomplish his design, he became unfaithful to his trust, and became God's as well as man's adversary. It was at this time that God changed his name from Lucifer to Satan, Dragon, Devil and Serpent, which names, respectively, mean adversary, devourer, slanderer and deceiver. In all of these four ways Satan has been operating against God and men ever since.

Satan has been an adversary in the sense that he has been opposing God and his work, as well as opposing the people of God, who are trying to serve him in the earth. He has been a devourer in the sense that he has tried to destroy the people of God in the earth. He has been a slanderer in the sense that he has deliberately lied about God and misrepresented the people of God. And he has been a deceiver in that he has tried to fill men's minds with false doctrines and with false conceptions of the work and purpose of God.

Satan's first act of treason was to lie to mother Eve in order to get her to be disloyal to her Creator. God had said, "In the day that thou eatest thereof, thou shalt surely die." Satan poisoned Eve's mind against God, by making her believe that God had lied to her. He said: "Ye shall not surely die: for God doth know that in the day ye eat thereof . . . ye shall be as gods, knowing good and evil." Satan's lie, which is summarized in these words, "Ye shall not surely die," has been successfully foisted on the entire race until both heathen and civilized believe it; the one believing that after death the deceased is reincarnated in a beast or a snake, and the other believing that at death the individual becomes more alive than ever. Thus both the heathen and the so-called Christian have believed Satan's lie, "Ye shall not surely die." Satan still further poisoned Eve's mind against God by telling her that the forbidden fruit was to be desired to make one wise.—Gen. 3:6.

Having succeeded in getting everybody to believe the lie that the dead are not dead, but are more alive than ever, Satan's next scheme was to formulate the doctrine of eternal torment. It was easy to do this. God had declared that the punishment for sin was an everlasting one; and if the people did not die, then it logically followed that the punishment must be torment or suffering in some conscious state.

God's punishment is eternal death, eternal destruction, which is a loving punishment; but the Devil's substitute is a cruel, fiendish and diabolical one. The result was just what Satan designed; namely, everybody came to fear Jehovah God, and millions of people came to hate him; and thus they came to be more and more alienated from him, and came more and more under Satan's control and deceptions. God is love, but Satan succeeded in getting the people to believe that God is vengeful and cruel. Thus the whole world came to believe the doctrines of devils and came to worship the Devil instead of the God of the Bible.

Thus Satan, the enemy of God and man, by fraud, lies, and by preying on the superstitions and fears of men, disrupted and overthrew the beautiful and happy kingdom of God on earth. For sixty centuries Satan has had a kingdom on the earth, wicked, cruel and oppressive. By Paul he is called "the god of this world" (2 Cor. 4:4); and John says: "The whole world lieth in wickedness [the wicked one]."—1 John 5:19.

God has not restrained Satan in the past; neither has he tried to reestablish his own government on earth. But in most explicit language the Bible tells us that it is the divine purpose to restore to mankind the beautiful earthly home and environment and to bring man back into harmony with God. This work is to be done by and through his Son, our Lord Jesus Christ, who has already been man's redeemer, and who will yet be his savior and deliverer. To this end God has arranged that Jesus shall have a kingdom a thousand years long, and that during that thousand years he will act as the agent of Jehovah God in the great work of reestablishing God's kingdom on the earth.

The first feature of this great work has already been done; namely, the work of ransoming the human race from the power of the grave. (Ps. 49:15) Jesus did this work 1900 years ago. After doing this work Jesus ascended into heaven and sat down at the right hand of God, where he has been waiting until God's due time to place his enemies under his feet. That waiting time is now at an end, and soon everybody will realize that fact. The record is that when Jesus ascended into heaven, 1900 years ago, God gave him "all power in heaven and in earth". But he has not used that power in the past. Now he is taking up his power and beginning to exercise it. Bible chronology teaches that he began to use his power in 1914.

Other texts confirm this date. In Matthew 24:3, the disciples asked Jesus for some sign or evidence that would indicate his presence and the end of the present evil world. In answering their question Jesus pointed to the year 1914, saying, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." The years 1914 to 1918 witnessed the fulfilment of every item of this prophecy.

Another prophecy pointing to the date 1914 is found in Revelation 11:15-18. It reads: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come."

It was in 1914 that the nations became angry; and

this text tells us that it was an evidence that the Lord had taken his power and begun his reign. This was the first exercise of that "all power in heaven and in earth" which God gave to Jesus 1900 years ago. There he began to use this power in the destruction of the wicked, corrupt government of Satan. Just a little farther along Satan's government will be completely destroyed in what is called "the battle of Armageddon".

The destruction of Satan's government has already begun, and several texts refer to it. Satan's organization on earth consists of man-made governments. These will resist their destruction by the Lord.

In Psalm 2:2-9 we read of the efforts of these earthly rulers in resisting the establishment of God's kingdom, as follows: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In verse six Jehovah God says to these nations: "Yet have I set my king [Jesus] upon my holy hill of Zion." After saying, in verse 8, that he would give the "uttermost parts of the earth" to his Son for a possession, Jehovah adds: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Satan is now making frantic efforts to league all the nations of earth together, hoping thereby to perpetuate their existence; but the decree has gone forth that the Lord "shall dash them in pieces as a potter's vessel". In Daniel 2:44 we read of this divine decree again: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Thus we can see that no league of nations nor any other puny effort of man can hinder the establishment of the kingdom of God. In fact, the Lord foresaw that the Devil would try to league the nations together in order to resist the establishment of the divine kingdom; and through his prophet Jehovah foretold this resistance and its utter failure. This prophecy is recorded in Isaiah 8:9, 10, which reads: "Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." Thus seen, Satan's kingdom is doomed to a complete destruction in the near future.

The destruction of Satan's empire on earth is not a calamity; for it is to be followed by the Lord's kingdom, which will bless all the peoples of earth. It will be a time of rejoicing for everybody, a time of deliverance from Satan and his power, and from all tyranny and oppression; a time of deliverance from sin and death, from disease, poverty and unhappiness, into the glorious liberty of the sons of God.

While the first work of Jesus, as God's representative, is to destroy Satan's organization, his second work, which will immediately follow this destruction, is to bind the Devil for a thousand years, so that he will deceive the nations no more during the thousand years, as stated in Revelation 20:3. Then will follow the reconstruction work, which will result in reestablishing the kingdom of God on earth.

Jesus Christ, as God's representative, clothed with "all power in heaven and in earth", will do all this work of reconstruction. He will give to all the human family, including the dead, an accurate knowledge of the great KING OF GLORY, Jehovah God himself. Nearly 1900 years ago Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." What a revelation it will be when the human family for the first time get a vision of the King of Glory in all his beauty! In Psalm 24:7-10, we read: "Lift up your heads, O ye gates; . . . and the King of glory shall come in. Who is this King of glory? Jehovah of hosts, he is the King of glory."

This work of reconstruction, education, uplift and deliverance is called a judgment work. The thousand-year period during which it will be done is called "the judgment day", and is likewise called "the kingdom of Christ". This is the kingdom which Jesus mentioned so many times, and for which he taught his disciples to pray, saying, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This great judgment day is a time of blessing; it is the time when the majority of the human family will hear of the love of God and the grace of God for the first time.

The Prophet Isaiah, chapter 26, verse 9, tells us that the judgment day is a time of blessing. The text reads: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Paul tells us that the judgment work will be done by Christ when his kingdom is established. He says: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom." (2 Tim. 4:1) That all the dead are coming forth from the tomb to be blessed by the judgment work during the kingdom is again implied by Paul in Romans 14:9, which reads: "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

Judgment work consists in giving everybody an accurate knowledge of Jehovah God; of his attributes of wisdom, justice, love and power; of his purposes toward the race, and of the requirements which are necessary to win everlasting life. Armed with this

knowledge, every member of the race must decide whether he will come into full harmony with God and have everlasting life, or will remain a rebel and be destroyed in the second death, which is eternal destruction, and which will be the portion of all rebels. When all rebels, including Satan, the instigator of all rebellion, are destroyed, then Jesus will turn the kingdom over to God again, that God may be all and in all. This is clearly stated in 1 Corinthians 15:24-28.

God has decreed that 144,000 other spirit beings will assist Jesus in this thousand-year work of reconstruction. These will have been once men and women on the earth. They are the overcomers of this Christian era. The selection of this class began on the day of Pentecost, fifty days after Jesus' resurrection. These are the ones who have followed in Jesus' footsteps; they have suffered with Christ; they have been persecuted for righteousness' sake, and have counted it all joy that they might be with Christ during that thousand years and share with him in this work of blessing and uplift. This is clearly stated in Revelation 20:6.

Jesus and the church will do this work of reconstruction. When it is completed, God's kingdom will be fully reestablished in the earth. He will reign as the great KING OF GLORY throughout all eternity. Satan, the great rebel, and all other rebels, will be for ever destroyed. There will never be any more rebellion in God's kingdom, either in heaven or in earth. In Isaiah 11:9 we read: "They shall not hurt nor destroy in all my holy kingdom; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Again, in Ephesians 1:10 we read: "In the dispensation of the fulness of times, he might gather together [reunite] in one all things in Christ, both which are in heaven, and which are on earth."

Describing that time, the apostle says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4) It will be a time of great joy; for the people will realize that Jehovah is God, and that he has delivered them from the great enemy Satan, and given them marvelous blessings. The psalmist describes the joy of the people in the words of Psalm 98: "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. Jehovah hath made known his salvation: . . . all the ends of the earth have seen the salvation of our God. Make a joyful noise unto Jehovah, all the earth; make a loud noise, and rejoice, and sing praise."

All the people will join in this song of deliverance and praise, as stated in Psalm 150, verse 6, which reads: "Let every thing that hath breath praise the Lord. Praise ye the Lord."

OBEY AND LIVE; DISOBEY AND DIE

[Fifteen-minute radio lecture]

EVERY intelligent being is responsible to Jehovah God. With a benevolent, loving purpose, God created his intelligent creatures, intending that they should enjoy everlasting life, together with all the blessings that make life enjoyable, including perfect health, perfect peace, and perfect happiness. His wisdom and justice combined with his love to so order the affairs of his creatures that no complaint could ever be made against the great Creator that his arrangement for their blessing was either unwise or unjust. He further purposed that they should have for a home an environment and a realm where no confusion, disorder, anarchy or rebellion would exist. This privilege and blessing, however, was to be theirs only on condition that they would be perfectly obedient to the divine requirements.

Since God was their Creator, and since all his arrangements were for their blessing and comfort, and since no charge of injustice or lack of wisdom or love could be laid against him, he had a right to demand obedience to his requirements. More than that, he had a right to deprive of the gift of life and its blessings anyone who would disobey his law and thus introduce confusion, anarchy and rebellion into his kingdom. This right he claims, and has exercised it, and will continue to exercise it throughout all eternity. No right-minded person will attempt to deny him that right. If human governments make laws fixing the death penalty for certain crimes, then with far greater justice can God enforce the death penalty against those who wreck a world and send countless millions into death. The divine law for such criminals is plainly stated as follows: "The wages of sin is death." (Rom. 6:23) "All the wicked will he destroy."—Ps. 145:20.

With this benevolent purpose in mind, God created Adam and Eve, gave them a perfect environment for a home; provided every needed thing for their comfort, convenience and necessity, and told them that it was theirs for ever, on condition that they obey his requirements. To test their loyalty and obedience, and thus to prove them worthy of continued enjoyment of the blessings and bounties bestowed upon them, God forbade them to eat of a certain fruit. This requirement was neither unjust nor severe, for the reason that they had permission to eat of a great variety of other fruits, nuts, and vegetables, which grew in great abundance in the garden of Eden.

Adam and Eve were free moral agents and, as such, had a right to choose to obey and live or to disobey and die. Under this test they allowed selfishness to come into their hearts, thus proving that they did not have a proper reverence and appreciation for their Creator. They became disobedient, rebellious and anarchistic, and hence criminals, and proved themselves unworthy of further blessing and favor. Exercising his just right, God pronounced the penalty of death upon them and drove them out of their beautiful home and left them alone to die. The powers of resistance in Adam's perfect organism enabled him to stave off the death penalty for 930 years, and then he died.

When he had breathed his last, he had reaped the full reward of his disobedience. He had lost the divine favor, lost his beautiful home, and was dead. The privilege of living, and the power to live, had returned to God who gave it; and shortly his body had returned to the dust again. Speaking of death, the wise man says: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Eccl. 12:7) The word "spirit" means the power to live, and refers to the life principle which animates the being. This means that if Adam ever has the privilege of living again, God is the One who has the right and power to reanimate him.

God is not in duty bound to restore Adam to life, and if he ever lives again, his life will be a *gift* from God. Such a restoration would be purely an act of pity, mercy and love on the part of God and not because Adam deserved it.

The entire human family inherited Adam's condemnation, and, like Adam, all die and return to the dust again. Likewise, they inherited Adam's propensity to selfishness, lawlessness and rebellion. In our day this tendency to rebellion and anarchy stalks everywhere. People not only defy all human laws, but defy Jehovah's laws as well. All the confusion, rebellion, crime and lawlessness on earth is the direct result of the disobedience of Adam. Thus seen, Adam's crime was a most terrible one and worthy of death.

In his love and pity Jehovah God purposes to deliver the race from this Adamic condemnation. To set aside his own verdict against Adam would be an acknowledgment that it was an unjust verdict. However, if another person could be found who would be acceptable to God as a ransom and who would voluntarily take Adam's place in death, it would enable God to release Adam's race without setting aside his original verdict. In other words, the penalty would be borne by another man. God's wisdom and love made such an arrangement, and he found a willing substitute in the person of his Son. Jesus 'laid aside the glory he had with the Father before the world began', came to earth, was born of a woman, and grew to manhood's estate. At thirty years of age he was a man, the exact equivalent of Adam, and a perfect, sinless being.

At that time he offered himself as a ransom for mankind, and Jehovah accepted him as such. When Jesus died, Jehovah "laid on him the iniquity of us all". Jesus "tasted death for every man". It is the death of Jesus on the cross that entitles every man to a resurrection, and an opportunity to win life again on the same conditions that existed in Eden; namely, obey, and live; sin, and die. This opportunity will be given to the race during the thousand-year reign of Christ, which is now near at hand.

Even Jesus had to be tested as to his loyalty and obedience, and under every test he proved faithful. It was his perfect obedience that won for him the right to a resurrection, and also the privilege of restoring to Adam's race the opportunity to win life on the earth again. We read of Jesus, in Hebrews 5:8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that *obey* him." Thus we can see that Jesus had to obey to win life. Obedience is not only a reasonable, but a loving and a sensible requirement.

God also placed the reward of life before the nation of Israel, on condition that they obey and keep the covenant which they promised to keep. In Leviticus 18:5, we read: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." Again, he said to them: "Behold, I have set before you this day a blessing and a curse: a blessing, if you *obey* the commandments of the Lord your God . . . ; and a curse, if ye will *not* obey." (Deut. 11:26-28) In Deuteronomy 30:19, Jehovah is still more emphatic. It reads: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

The children of Israel disobeyed the commandments of God, and hence did not win the life which was offered to them. They went into idolatry, and served heathen gods; they married heathen wives, and in various ways broke the commandments of God. Their disobedience brought the promised curse upon them. That curse was that they would be scattered among the gentile nations, where they would be a byword and a hissing. Both the curse and the blessing are recorded in the 26th chapter of Leviticus. Speaking of the disobedience of Israel, Isaiah says: "I have spread out my hands all the day unto a rebellious people, which walketh . . . after their own thoughts; a people that provoketh me to anger continually to my face."—Isa. 65:2, 3.

In the 11th chapter of Hebrews is given a long list of faithful ones, from Abel to John, in statement including all God's prophets, who were loyal and obedient to Jehovah God, and who were approved by him, and died in the faith; but we are explicitly told that they did not get their reward. No, these must wait in the grave until Jesus had died for them, and until he should take his power and begin his reign, when he would give them the promised reward. In verse 35 of this chapter we are told that they endured great trials, that they might obtain a *better* resurrection. Very soon now Jesus will bring these obedient ones forth from the tomb, as perfect human beings, right here on earth, where they will be "princes in all the earth" during the thousand-year reign of Christ.

After these get their better resurrection, then the rest of the human family will come forth from the tomb and, for a thousand years, will be blessed with a knowledge of the truth and be helped up out of sin and degradation, and will be required to be obedient to the divine requirements then instituted. If obedient during that period of testing, they will be given everlasting life on the earth, with all its blessings of peace, health, prosperity and happiness. All who prove to be disobedient under those tests, and who persist in being anarchistic, rebellious and selfish, will be destroyed in the second death. In Isaiah 1:19 we read: "If ye be *willing* and *obedient*, ye shall eat the good of the land."

The Scriptures reveal the fact that Jehovah God has purposed to offer life on the spirit plane to 144,000 persons. This offer was opened up by Jesus at his first advent, and extended to all who would follow faithfully in his footsteps, of suffering and sacrifice. The divine arrangement was that these must learn obedience through suffering even as Jesus did. The reward offered to them, on condition of obedience even unto death, was that they would come up in the first resurrection; that they would be like Jesus and reign with him a thousand years. (Rev. 20:6; 1 John 3:2) Speaking of them Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29, 30) Those who get this reward will have the divine nature, which, we are told, is far above angels, principalities and powers.—Eph. 1:19-21.

This reward is for only a limited number, one hundred and forty-four thousand (Rev. 14:1), and it is the reward of their *obedience*. But, we ask, What does it mean to obey the gospel of our Lord Jesus Christ? The answer is that we must obey the instructions given us by Jesus, in the Word of Truth. But what are those instructions? The answer is: First, we must "search the scriptures" as Jesus commanded, in order that we may know what his will is. Second, having ascertained what the will of the Lord is, we must preach his will to others. That is, we must tell to others the same gospel that we have learned. We must tell them about the privilege of life on the spirit plane to which God has called us.

Preaching the gospel to others is what Jesus meant when he said, 'Let your light shine,' and again, when the apostle said, "Preach the word; be instant in season, out of season." This is what Jesus meant when he told us not to hide our light under a bushel. It is customary in our day to let clergymen do the preaching, but to do this after one has learned the truth is positive *disobedience*. The Lord did not command us to hire someone else to do the preaching. If we wish to be faithful and obedient, and to win the reward of obedience, we must preach the good tidings of the kingdom to others. The Scriptures assure us that all who are "disobedient to the heavenly vision" will suffer the second death for the same. In 2 Thessalonians 1:8, 9 we read that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power".

LETTERS

HIGHLY FAVORED

DEAR BRETHREN:

By unanimous vote of the Abilene ecclesia the secretary was instructed to extend to the coworkers at Bethel and Brother Rutherford their love. We are all glad of the privilege of fighting shoulder to shoulder in the present attack on the Devil's organization. Truly it can be said that no creatures were ever more highly favored.

We all want to assure you again of our continued loyalty, and it is our desire to be found in the front ranks to the last.

We appreciate the instruments given us to use, the last seven books, the radio service, and the service of the faithful brethren in the factory.

May it be that *The Watch Tower* will speak louder and louder until the enemy retreats and is destroyed and the prisoners are all freed.

Yours in the King's service,

ABILENE (*Kans.*) ECCLESIA.

INCREASES ZEAL, FIRES WITH ENTHUSIASM

OUR BELOVED BROTHER RUTHERFORD:

Greeting in the name of our glorious King!

I feel constrained to take up a few moments of your valuable time to thank you for your letter to the consecrated and for your letter in the new book *Prophecy*, and to try to express my deep appreciation of the wonderful loving-kindness of Jehovah in using you to give us such an array of fulfilled prophecies. The book *Prophecy* increases my zeal in the service of the King of kings and 'fires' me with enthusiasm to show forth the praises of him who called me out of darkness into his marvelous light.

My heart overflows with gratitude to the Giver of every good and perfect gift, and I pray that he may continue to use you to his honor and glory and to the upbuilding of his people.

With earnest Christian love,

Your colaborer in the King's service,

C. W. STIVER, *Illinois.*

SPLENDID COOPERATION

DEAR BROTHER RUTHERFORD:

Greetings in the name of earth's new King!

We, Bible Students assembled in convention at Passaic April 6, 1930, realizing that Satan, the Devil, would desire to hinder the work of the Lord and discourage those engaged in the service, and recognizing the importance and necessity of the remnant's standing shoulder to shoulder at this time, desire to send you a vote of confidence and assure you of our loyalty and whole-hearted support and cooperation in your effort to exalt and honor the name of Jehovah.

Since this convention is the beginning of the third series of conventions held by nine classes of northern New Jersey, you will no doubt be interested in the results of the first two series, nine conventions each, a total of eighteen conventions, the first held September 2, 1928.

	1928	*1929*	*Total*
Workers	995	1,418	2,413
Hours	2,488	5,219	7,707
Calls	21,381	36,627	58,008
Homes supplied	5,345	8,941	14,286
Books	2,994	5,025	8,019
Booklets	4,031	10,631	14,662
Total Books and Booklets	7,025	15,656	22,681

You will notice how the work has increased during the second series. This we believe is proof that the Lord has richly blessed the splendid spirit of cooperation that has been so manifest, not only among the classes but also among all the workers engaged at these conventions, as they have endeavored to carry the message of the kingdom from house to house despite the repeated efforts upon the part of the adversary to stop it.

We appreciate, dear brother, the many duties and responsibilities that rest upon you; however, we know you will pardon us for extending to you a cordial invitation to address the workers sometime during the Paterson convention July 4-6. We make this request because we know that your presence will greatly encourage and stimulate us all.

Again we assure you of our loyalty and support; and may the Lord continue to bless you in your effort to faithfully serve him.

Your brethren and servants in the Lord.
By SERVICE DIRECTORS FOR
BAYONNE, BLOOMFIELD, DOVER,
ELIZABETH, NEWARK, NEW BRUNSWICK,
PASSAIC, PATERSON, PLAINFIELD.

UNITED TO PROCLAIM JEHOVAH'S NAME

DEAR BROTHER RUTHERFORD:

Through the *Golden Age* article "Say We Not Well", in Number 274, March 19, I became acquainted with some of your burdens and afflictions to which you are exposed in the service of the kingdom and in your efforts to serve the Lord and his people. With all my heart I feel constrained to send you this message of sympathy in all your troubles. I wholly share your feelings in such hard experiences, in seeing matters entirely misrepresented, because those doing it either do not know the real situation or else are acting with evil intent in order to wrong the Lord's work by an effort to discredit the names of brethren who are pushing on that work with all their strength, with all their life and being. I can feel for you the better, dear Brother Rutherford, as the Lord let me undergo experiences by which I learned the hardness of such trials. How much ashamed will they at some time be who are now acting in such manner, if only they come to see what they are doing! Their efforts will not give a check to the Lord's work anyway; the only result of all that will be that those exposed to such attacks and slanders will get more fully free from everything on earth and will have more deeply engraved upon their hearts the determination to stand wholly for the name of Jehovah, for his holy Word, and for his glorious kingdom.

From the bottom of my heart I express my indignation at the actions of those men who are the source of the slander. I must be disgusted with the actions of your slanderers, because my position as manager of the German work very often gave me opportunity to see your standing for the exalted name of Jehovah and for the interests of his work and his people by what you have done during the past years in behalf of the work in Germany. I often had opportunity to witness how you gave proof of your conviction that the work of the Lord throughout the earth is really *one*, in that you never hesitated to contribute large sums of money for building up the work in Germany; and I have always seen that the Lord's blessing was upon all that for which you gave the money. To be sure, everybody will be put on trial for the things within his heart. It must be revealed whether they are filled with distrust and suspicion or are able to trust. Anybody who is always harboring or fostering suspicion of his brethren could not be otherwise in his attitude toward Jehovah. (1 John 4:20) Therefore it will surely go on in such manner, that anyone not understanding that or the other will sometime have the opportunity to prove whether his heart is clean or unclean. If, because of something which he does not understand, he would permit evil thoughts regarding the actions of his brethren to enter his heart, and only because he does not understand, and perhaps would even spread such distrust and infect others, then he would only prove that he has an unclean heart and is not fit for the kingdom. Of how much importance for all consecrated ones is the admonition of the Scriptures: "Keep thy heart with all diligence"!

Dear Brother Rutherford, it is with much gladness that I give you the assurance on that occasion: "I am fully convinced that the Lord's approval is upon your work and your actions!" I learned to understand that the Lord does not look upon us as we are, as men, with regard to our peculiarities, but that he is considering only the attitude of our heart toward him and our desire to proclaim his exalted and holy name and Word and represent him. Because I came to know that, dear Brother Rutherford, I know also that the Lord loves you, because I know that with you there is nothing above the glorious name of Jehovah. I am able to know and realize this for the reason that even in my heart there is no other desire more deep and burning than that, to magnify the name of our great King, the name of Jehovah.

May the Lord give you strength and bless you, dear Brother Rutherford. I am convinced that all these trials are only the proof of Jehovah's love for you, because they are testing your willingness to firmly pursue the discerned way. By Jehovah's gracious guidance all these trials will, like all the other matters which befell you, be only the means to make you further and further fit for his service.

I can give you the assurance, dear Brother Rutherford, that the hearts of all those who here in the Magdeburg Bible House, as well as in all Germany, are zealously engaged in the service are filled with the same feelings for you, united in that which is necessary, namely, to proclaim Jehovah's name and his kingdom.

Firmly and faithfully joined with you and with all who stand shoulder to shoulder with you, I am

Your brother and coworker by God's grace,
P. BALZEREIT, *Germany.*

FAITHFULNESS TO JEHOVAH

DEAR BROTHER RUTHERFORD AND COWORKERS:

Greetings in the name of our dear Lord and Savior.

At a general assembly of the undersigned ecclesia January 1, 1930, a motion was made and passed unanimously that the secretary convey to you their appreciation of your loving and faithful ministry, and of the multiplied blessings and favors received from the Bible House during the past year; and also to pledge their loyal cooperation and continuous faithfulness to Jehovah and his channel in the future.

The year passed and the class for the first time failed to make their quota; but this will not deter, as we realize the great kingdom work to be done in the immediate future, and we express with much joy our gratitude to the Lord for the privilege we have to be members of "God's Organization" and to fight shoulder to shoulder against the organization of Satan: and, as stated by Paul, "This one thing [we] do."—Phil. 3:13.

We are indeed thankful to our heavenly Father that he has given us such faithful leaders in the managers of the Society, and we continue to pray that your hands may be upheld by the whole-hearted cooperation of the consecrated as you day by day continue the proclamation of Jehovah's message.

Your brethren in his service,
PARSONS (Kans.) ECCLESIA,
F. L. MOLOHAN, *Secretary.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Roanoke, Va.	June	1, 2	Stroud, Ala.	June	17, 18
Salisbury, N. C.	"	3, 4	Atlanta, Ga.	"	20, 21
Asheville, N. C.	"	6, 7	Monticello, Ga.	"	22, 23
Chattanooga, Tenn.	"	8, 9	Cope, S. C.	"	24, 25
Decatur, Ala.	"	10, 11	Jacksonville, Fla.	"	27, 28
Birmingham, Ala.	"	13, 14	Orlando, Fla.	"	29, 30
Auburn, Ala.	"	15, 16	Pensacola, Fla.	July	1, 2

C. W. CUTFORTH

Flower Station, Ont.	June	2-4	Chiswick, Ont.	June	21
Kingston, Ont.	"	5-8	North Bay, Ont.	"	22
Belleville, Ont.	"	9-11	Warren, Ont.	"	23
Lindsay, Ont.	"	13	Sudbury, Ont.	"	24
Orillia, Ont.	"	14, 15	Bruce, Ont.	"	25
Midland, Ont.	"	16, 17	Bar River, Ont.	"	26
Bracebridge, Ont.	"	19	S. Ste. Marie, Ont.	June 28-July	1
North Bay, Ont.	"	20	Fort William, Ont.	July	3-6

G. H. DRAPER

Knoxville, Ill.	June	1, 2	Spring Valley, Ill.	June	19
Kewanee, Ill.	"	3, 4	Elwood, Ind.	"	20-22
Princeton, Ill.	"	6, 7	Danville, Ill.	"	23
Rock Falls, Ill.	"	8, 9	Mattoon, Ill.	"	24
Ashton, Ill.	"	10, 11	Decatur, Ill.	"	25
Champaign, Ill.	"	13-16	Jacksonville, Ill.	"	27, 28
Peru, Ill.	"	17	Gillespie, Ill.	"	29, 30
La Salle, Ill.	"	18	East St. Louis, Ill.	July	1, 2

M. L. HERR

Beverly, Mass.	June	3, 4	Quincy, Mass.	June	20, 21
Lynn, Mass.	"	6, 7	Brockton, Mass.	"	22, 23
Boston, Mass.	"	8-11	Plymouth, Mass.	"	24, 25
Worcester, Mass.	"	13-16	New Bedford, Mass.	"	27, 28
Waltham, Mass.	"	17, 18	Fall River, Mass.	"	29, 30

G. Y. M'CORMICK

Auburn, Ind.	June	1, 2	Chicago, Ill.	June 9-July	9
Fort Wayne, Ind.	"	3-8	Roseland, Ill.	June	11-14

H. S. MURRAY

Bradenton, Fla.	June	1, 2	Bay Minette, Ala.	June	17, 18
St. Petersburg, Fla.	"	3, 4	Mobile, Ala.	"	20-23
Tampa, Fla.	"	6-10	Waynesboro, Miss.	"	24, 25
Thomasville, Ga.	"	12-14	Vosburg, Miss.	"	27, 28
Marianna, Fla.	"	15, 16	Hattiesburg, Miss.	"	29, 30

E. D. ORRELL

Erie, Pa.	June	2-8	Sharon, Pa.	June	15, 16
Westfield, N. Y.	"	9	Farrell, Pa.	"	17, 18
Jamestown, N. Y.	"	10	New Castle, Pa.	"	21, 22
Cambridge Sp'gs, Pa.	"	11, 12	Ellwood City, Pa.	"	23, 24
Meadville, Pa.	"	13, 14	Pittsburgh, Pa.	June 25-July	7

J. C. RAINBOW

Devers, Tex.	June	3, 4	New Orleans, La.	June	15-18
Port Arthur, Tex.	"	6, 7	Shreveport, La.	"	20-22
Baton Rouge, La.	"	10, 11	Little Rock, Ark.	"	24, 25
Harelson, La.	"	12	Fort Smith, Ark.	"	27, 28
Folsom, La.	"	14	Muskogee, Okla.	"	29, 30

E. B. SHEFFIELD

Birmingham, Ala.	June	1-4	Stroud, Ala.	June	22, 23
Piedmont, Ala.	"	6, 7	Auburn, Ala.	"	24, 25
Rome, Ga.	"	8, 9	Montgomery, Ala.	"	27, 28
Chattanooga, Tenn.	"	10-14	Columbus, Ga.	"	29, 30
Atlanta, Ga.	"	15-21	Monticello, Ga.	July	1-2

H. L. STEWART

Markdale, Ont.	June	2-4	Milverton, Ont.	June	16-18
Camilla, Ont.	"	5-8	Guelph, Ont.	"	19-22
Harriston, Ont.	"	9-11	Kitchener, Ont.	"	23, 25
Goderich, Ont.	"	12-15	Stratford, Ont.	"	26, 29

W. J. THORN

Hamilton, Ohio	June	1, 2	Charleston, W. Va.	June	17, 18
Lexington, Ky.	"	3, 4	Mt. Lookout, W. Va.	"	20, 21
Portsmouth, Ohio	"	6-8	Clarksburg, W. Va.	"	22, 23
Chillicothe, Ohio	"	9	Uniontown, Pa.	"	24, 25
Ashland, Ky.	"	10, 11	Adah, Pa.	"	27
Catlettsburg, Ky.	"	13, 14	Rices Landing, Pa.	"	28
Huntington, W. Va.	"	15, 16	Brownsville, Pa.	"	29, 30

S. H. TOUTJIAN

Saginaw, Mich.	June	1, 2	Muskegon, Mich.	June	17, 18
Flint, Mich.	"	3, 4	Milwaukee, Wis.	"	20-23
Royal Oak, Mich.	"	6, 7	Madison, Wis.	"	24, 25
Detroit, Mich.	"	8-16	Dubuque, Iowa	"	27-30

J. C. WATT

El Centro, Calif.	June	2, 3	Santa Barbara, Calif.	June	20, 21
Yuma, Ariz.	"	5-7	Santa Maria, Calif.	"	22, 23
Phoenix, Ariz.	"	8-10	Paso Robles, Calif.	"	24, 25
Bakersfield, Calif.	"	13, 14	Porterville, Calif.	"	27, 28
Arvin, Calif.	"	15, 16	Tulare, Calif.	"	29, 30
Ventura, Calif.	"	17, 18	Reedley, Calif.	July	1, 2

GEORGE YOUNG

Outlook, Mont.	June	2, 4	Berthoud, Colo.	June	17, 18
Red Lodge, Mont.	"	6-8	Greeley, Colo.	"	20, 21
Casper, Wyo.	"	10, 11	Fort Morgan, Colo.	"	22, 23
Cheyenne, Wyo.	"	13, 14	Denver, Colo.	"	24-30
Laramie, Wyo.	"	15, 16	Boulder, Colo.	July	1, 2

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Chicago, Ill. — July 4-6

J. P. Holmes, c/o I.W.A.C., 111 East Pearson St.
Colored: Fred D. Rowens, 1444 W. 110th Pl.
German: Carl Foss, 2727 N. Troy St.
Greek: John D. Tsapelis, 1118 Ashland Blvd.
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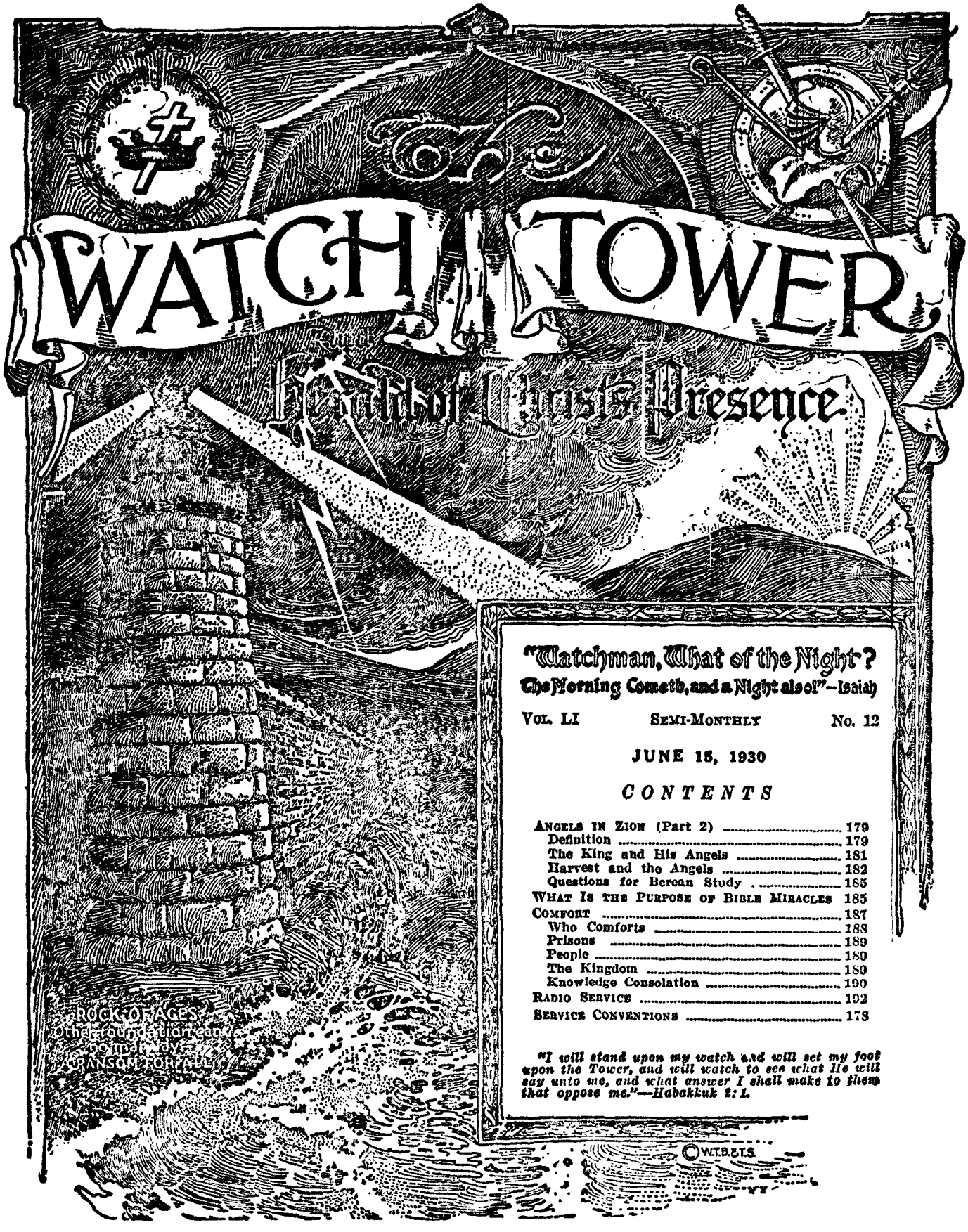
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"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI SEMI-MONTHLY No. 12

JUNE 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

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THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

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THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

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THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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ANGELS IN ZION

"But you have approached to Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels, a full assembly; and to a congregation of firstborns, having been enrolled in the heavens; and to a Judge who is God of all; and to spirits of the righteous made perfect."—Heb. 12: 22, 23, Diaglott.

PART 2

JEHOVAH magnified the importance of Zion when he directed his prophet to write: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Manifestly that is the time the greatness of Jehovah God begins to appear to his anointed creatures on the earth. (Ps. 99:2) Zion is dear to Jehovah, and he makes it his dwelling place, and out of it he shines.—Ps. 78:68; 132:13; 50:2.

[2] Having used his holy angels in his dealing with his typical organization, it is also his announced purpose to use them in connection with his real organization. Prominent mention is made of them in connection with the general assembly of all Jehovah's approved ones. Consideration is now given to the office performed by the holy angels in Zion, which is his organization.

DEFINITION

[3] The English word "angel" when used in the Old Testament is derived from the Hebrew word *mal-ak*, meaning a messenger, deputy, ambassador, or one who speaks for another. Appearing in the New Testament the word is derived from the Greek *angelos*, and is defined as meaning "messenger". The word "angel" as it appears in the Old Testament is often applied to men as well as to spirit or invisible creatures. There are occasions when the Lord Jesus Christ is spoken of as a mighty angel, because he is the mighty deputy or chief officer of Jehovah. The text and context must determine who is meant by the word used.

[4] The prophet sent messengers to perform certain functions, and the word used in the text to describe such messengers is the same word as that translated "angel". (2 Sam. 11:25; 2 Ki. 5:10; Judg. 7:24) Sometimes when God delegated certain work to be done by a man that man was called a messenger, and the same word was applied to spirit creatures also. For instance, the prophet wrote: "Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1) John the Baptist fulfilled this prophecy in miniature and he was a messenger. It was fulfilled later on a far greater scale and then the heavenly creature was the messenger.

[5] But it will not do to limit the office of an angel or messenger to the word used describing that angel or messenger. Nor will it do to apply the word to creatures on earth when clearly the texts show that the application is to a spirit or invisible creature. Jesus sent men to perform certain duties for him and they were called "messengers", or angels. (Luke 9:52) In like manner Paul spoke of his brethren as "messengers of the church". (2 Cor. 8:23) Jesus spoke of those who have to do with the harvest, and these he called "angels", using the same word that is translated "messengers".—Matt. 13:39.

[6] Based upon these texts, probably, and similar texts, it has been generally said that members of the church on earth, and who are engaged in the service of the Lord, are angels. In the light of all the scriptures bearing upon the matter, whatever place of service the angels of the Lord have and do exercise there is no good reason to conclude that the angels and the members of the church are one and the same or that they are to be considered as one and the same in applying the scriptures. On the contrary, the angels of the Lord are made the ministers to the church. They ministered to Jesus, the Head of the church, when he was in the flesh, which proof is set forth in the preceding issue of *The Watch Tower*.

[7] Paul, comparing the exalted position of Christ Jesus as the Head of the church with that of the angels, then adds concerning the angels these words: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) That and like scriptures definitely settle the matter that the angels of the Lord, and who of course are spirit creatures, are sent forth to perform certain functions for and in behalf of the members of the body of Christ while such members are in course of preparation for the kingdom.

[8] Concerning the relationship between the church in course of development and the angels Jesus said: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) It could not properly be held that these angels here described act only as message bearers to present the prayers of the begotten ones of the church. As God committed service of much importance to them in relation to the Israelites, his typical people, there is every reason to believe that he has done somewhat similarly in respect to his people whom he has selected for his name. Having in mind that the word "angel" also means deputy or representative, it must be true that the angels assigned by the Lord to look after the church are clothed with specific authority as God's deputies or officers. When the scriptures are thus used it precludes the application of such scriptures to any human creature.

[9] The prophet of God wrote concerning those who are brought into the secret place of the Most High and who abide there. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. 91:11, 12) It is also written: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) Beyond any question of doubt Psalm 91 above quoted applies to the invisible spirit creatures of Jehovah assigned to perform specific duties for the benefit of the church. The text next above quoted uses the word "angel" in the singular and therefore must apply to the deputy of the Lord who is in charge of the company of angels assigned to care for the interests of God's anointed ones on the earth. As the captain of the angelic host is the only one mentioned as appearing to Joshua, so in this last text "the angel of the Lord" refers to one occupying a position of similar importance.

[10] We know at this time Satan is making his desperate attempt to destroy those who keep the commandment of God and who have the testimony of Jesus Christ. (Rev. 12:17) It is certain that he would quickly succeed in his wicked work of destruction were it not for the protection which God has so graciously provided. These scriptures advise how he has made such provision, to wit, by assigning his angels to the performance of that duty.

[11] How then can we harmonize such application of these scriptures with the facts when we find fully devoted children of God meeting with injury or death by accident? It is true that instances are reported where a consecrated child of God was marvelously shielded from physical injury while other persons not consecrated to the Lord did not escape. Some have very unwisely concluded that because God has provided protection for them they need not give any consideration to their own care. One is not relieved of responsibility to do his best to care for himself even though he knows that the angel of the Lord is standing near. To be reckless or indifferent to danger under such circumstances would be worse than foolishness. The anointed one is presumed to use his faculties with which he is endowed; and when he has reached his extremity for his protection, then is the opportunity for other aid.

[12] The fact that Joshua saw the angel of the Lord and knew he was in command of a host of angels to lead the attack against Jericho did not at all relieve Joshua from the responsibility of doing and carrying out in every detail orders that he had received from the Lord. On the same principle the anointed child of God is called upon to do all he can for his own protection in the way of using care and the spirit of a sound mind. It would be presumption on the part of the anointed child of God to put himself in a position of danger and make no effort to protect himself and assume that the angel of the Lord would furnish all the protection. If, however, the performance of his duty throws him into a position of danger without his choosing, then he may be certain that the Lord will provide the needed protection. Every anointed one is a steward of everything committed to him, including his bodily care, his health and his strength. It becomes his duty to conserve his strength and use it to the best advantage.

[13] Some have held the foolish thought that because one has made a consecration he should hurry up and die as quickly as possible, even denying himself the necessary food and raiment. Such is the spirit of a very unsound mind. For this reason it is foolish to waste one's energy in doing something that will not further the interests of the Lord's kingdom. Why use up one's energy in shaking hands with many persons at the same time, when that same energy could be applied to something that might result to furthering the interests of God's kingdom?

[14] The conclusion was once reached and held by God's people that Jehovah will provide protection to afford opportunity for one to develop a perfect character. We have learned of our error. It does seem reasonable, however, that the Lord would provide complete protection to afford one of his anointed opportunity to prove his fidelity and demonstrate his integrity. This is supported by the record concerning Job.

[15] Where God has committed to his anointed ones certain work to do it is reasonable to conclude that he would afford all needed protection until such work is done. This is fully supported by the record concerning Jesus. Satan made repeated attempts to kill him and could not do it until the proper time arrived, and then it was that Jesus said: "I have finished the work which thou gavest me to do." (John 17:4) And when he died he said: "It is finished." (John 19:30)

Based upon these scriptures, then, the reasonable conclusion is that if one is faithfully performing his covenant unto the Lord and meets with sudden death he has finished the work that God committed unto him. If he receives some injury, then it would be but reasonable to conclude that such one was careless in placing himself in danger without taking the necessary precaution or that he received such injury while pursuing some other course than the performance of his duties as a servant of the Lord.

16 It might be well for those who busy themselves in speaking of and opposing others who are in the service of the Lord to learn a lesson from these scriptures. Why try to destroy one or his work or his influence when it is manifest that such a one is engaged in the work the Lord would have done at this time? It must be considered true that where one has been assigned to do certain work and he is faithful in the performance thereof he will be shielded from the enemy until his work is done. The anointed therefore need fear neither man nor devil as long as they are faithful to God and serving him. They should fear God, and him alone.—Isa. 8:13.

THE KING AND HIS ANGELS

17 There are those who are ashamed to take their stand wholly and unreservedly on the side of Jehovah and his King of glory although such claim to be followers of Christ. Of and concerning such Jesus said: "Of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." (Mark 8:38; Luke 9:26) Jesus could not here have reference to those people of the world who have never known the Lord, but must refer to those who have once been favored with knowing something of the Lord and who then become ashamed of him and who refuse or decline to serve him. His reference could not be to his millennial reign; because at that time he will not be dealing with those who had an opportunity to faithfully serve God during the development of the church. His language in these texts must therefore refer to the time of coming to his temple.

18 This conclusion is further supported by the statement of Jesus: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." (Luke 12:8, 9) Both this text and context show that Jesus referred therein to those who are enlightened during the period of the selection of the church. The time of such recognition by the Lord Jesus must be at the time of his coming to his temple for judgment, because that is the time when he comes in his glory and in the glory of his Father. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. 16:27) The time of coming means his time of judgment, and judgment must begin at the house of God. (1 Pet. 4:17; Mal. 3:2, 3) It is at this time that the Lord Jesus is accompanied by his angels.

19 Jude announced that Enoch prophesied of that day saying: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment." (Jude 14, 15) This text and the context plainly show that such adverse judgment begins upon those who were once enlightened and who turn away from God and against his anointed ones. It has been said that this prophecy refers to the members of the church coming with Jesus to do the judging because the word "saints" is used therein. The word "saints" there used means "pure or blameless ones" and would therefore not necessarily refer to God's anointed in Christ.

20 Another translator renders this text: "Behold, the Lord cometh with his holy myriads." (*Diaglott*) There is not one good reason to apply this text to the members of the body of Christ, whether in glory or on the earth, and to say that they are the angels, saints or pure ones mentioned by the prophet. Every reasonable conclusion is that the reference is to the holy angels or spirit creatures who have ever remained faithful to God.

21 In the light of the foregoing scriptures let consideration now be given to the words of Jesus: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) This text has repeatedly been interpreted to mean that the angels here mentioned are the members of the body of Christ and that all the body members of Christ must be in glory and come with the Lord Jesus and sit with him on his throne before this scripture could begin to have its fulfilment. Such conclusion is wholly unwarranted. The Lord does not say that the angels would come in their glory and sit upon their throne or that they would sit with the Lord upon his throne. The text plainly says that the Lord comes in *his* glory and sits upon *the* throne of *his* glory and that his angels are with him.

22 It is clear that since Jesus Christ ascended on high all the angels have been at his command, because Christ Jesus is Jehovah's chief officer. All power in heaven and in earth is committed to him. The great event made most prominent by the New Testament is the second coming of the Lord and his kingdom. Christ Jesus is the great Judge, and to him all judgment is committed. (John 5:22) He could begin his judgment without the necessity of having any one to assist him. It would not be at all necessary for all the members of his body to be glorified and sit with him in judgment.

23 The Scriptures show that the Lord Jesus comes as Jehovah's executive officer to build up Zion and take an account with those who are in the covenant.

He begins his judgment with God's covenant people; and it is to be expected that the myriads of angels would accompany him, not as judges, but as his retinue of servants or deputies to perform the duties assigned to them. This conclusion is abundantly supported by the work the angels did with reference to Israel, and particularly with Jesus when he was on earth. Upon the coming of the Lord for judgment his first work is to judge those who are of the new creation. (Mal. 3:2, 3) There seems to be no reason why any member of the body of Christ should have a part in this judgment. This judgment of his covenant people must take place before they could be admitted to Zion or brought into the temple. The faithful ones who have been resurrected as members of the body of Christ are doubtless performing some mission at this time, but there is no time that they are participating in judging their own brethren.

[24] Jesus on an occasion said to his disciples: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29, 30) Mark that he did not say that these should judge one another. The reasonable construction to be placed upon these words of the Master, and which is supported by other texts, is that the Lord Jesus comes for judgment; that he comes to his temple; that he is attended by his great myriads of angels who act as his deputies or representatives to carry out his orders; that he begins judgment at the house of God, and as these are approved they are brought into the temple and made members of Zion; that after his kingdom is in full sway, then the tribes of Israel will be judged and the members of his body will participate with him in such judgment. There is therefore no reason to conclude that the members of the church must all be in glory before judgment begins. If so, then we should be confronted with the indisputable condition that the church must judge itself. Such a conclusion is unreasonable, unscriptural and inconsistent.

[25] Paul, addressing the church, speaks of those who persecuted the faithful ones, and then adds: "And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7, 8) Surely this could not refer to those who never heard his gospel, but does refer to those who have heard and in spite thereof and contrary thereto have persecuted those who are faithfully endeavoring to serve God. While this judgment is in progress the Lord is accompanied by his mighty angels who act as his deputies to carry out his orders. The word "angels" in these texts could therefore not possibly be applied to creatures on earth with a human organism.

HARVEST AND THE ANGELS

[26] To his disciples Jesus spoke a parable in which he stated that "the wheat and the tares" would grow together until the time of the harvest, and then he adds: "And in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matt. 13:30) This scripture has been understood as meaning that the members of the new creation, that is to say, the church, those men and women who are begotten of the holy spirit, are the reapers who do the gathering. (F608) Do the Scriptures warrant that conclusion?

[27] From about 1878 forward the Lord began to make known much of the truth that had long been hid from those who sought to know it. When one would get a knowledge of the truth it was his privilege to carry it to others, and those who rejoiced in it did so. Those who are thus devoted to the Lord and to his truth formed and constitute the Watch Tower Bible & Tract Society, and those continuing faithful have continued to be the witnesses to the name and purposes of Jehovah. If it could properly be said that these followers of Christ are the reapers, then we must conclude that the church has reaped itself. A reaper is one who gathers the harvest; but it must be remembered that the wheat, that is to say, those harvested, are the children of the kingdom. This is one parable that Jesus explained and the terms of which he defined, and he did so in these words:

[28] "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." This scripture plainly says that the field where the work is done is the world; the good seed are the children of the kingdom who are in the world but are no part of it; the tares are the hypocrites and children of the Devil, who sowed the bad seed; the harvest takes place at the end of the world, and those who do the reaping are the angels. Surely these angels could not be creatures in human form.

[29] It is God's organization Zion that gives birth to the kingdom; first, to the kingdom as referring to Jesus the Head, and then to the children of the kingdom, who are members of his body. (Isa. 66:7, 8) The angels are not of the kingdom, but are ministers to those who compose the kingdom. (Heb. 1:14) The enemy Satan has a powerful organization that is bent on destroying the children of the kingdom. The truth alone would not be sufficient to protect these from his assaults. It is only reasonable to understand that Zion is more powerful than Satan's organization, and that Jehovah has delegated certain servants in Zion, to wit, his angels, to safeguard the interests of his people and that these are the ones who do the reaping, as Jesus stated. These act as the Lord's deputies to

gather the tares in bundles for destruction, and the facts show that that work is accomplished. They also act as the Lord's deputies to gather the faithful into the secret place of the Most High. When Christ Jesus, the Head of Zion, comes to set up his kingdom he is attended by his great retinue of angels; and it is reasonable that he would commit certain specific duties to them to perform, and one of these works or duties is to gather those who are approved of God and also to separate them from the wicked ones and shield and protect them from the assault of the enemy and his organization.

30 In support of this conclusion, Jesus further stated: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41, 42) Clearly these words refer to the judgment upon those who were once in line for a place in the kingdom, and because they have become lawless and offended at the Lord's manner of doing his work they are gathered out and their opportunity for the kingdom ends. This gathering out is done by the angels, as the Lord plainly states. This is in exact harmony with Paul's statement in Hebrews 12 in dealing with the text first above cited herein.

31 Paul says: "He [Jehovah] hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of the things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It surely could not be contended that the anointed on earth are shaking out others who are in line for the kingdom.

32 It is more reasonable to conclude that Jehovah does not busy himself with those who are obstreperous, become offended and lawless and go out of the way. If one does not appreciate Jehovah and delight to serve him it is his misfortune. Nor would it be the work of the great and mighty King, Christ Jesus, to do the direct work of shaking out. Those who are a hindrance to the Lord's work and his purpose are taken away, as the Scriptures show, and that work Jesus declares is committed to the angels who exercise their authority and power received from the Lord in so doing. No man can take another man away from the Lord and his work, but the angels clearly do have such mission of authority from Jehovah God by and through Christ Jesus.

33 The same deputies or officials of the Lord have work to do with the elect. Answering the question concerning the end of the world and his work in connection therewith, Jesus said, among other things: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) It would hardly do to say that these angels here mentioned, who are gathering together the elect of God, are in human form, begotten of the holy spirit and new creatures in Christ Jesus. (D601)

34 In the light of other scriptures hereinbefore examined it is more reasonable to understand that the angels mentioned are spirit creatures invisible to man and yet are doing a mighty work under the command of the King whom they attend when he comes to set up his kingdom.

35 The marginal reading of this text is "with a trumpet and a great voice". The trumpet is sounded for the encouragement of others and denotes confidence for victory. It is a public proclamation that events of great importance are being enacted and that righteousness must prevail. When the time came for Jericho to fall the trumpets were blown and the invisible angels did the work of throwing down the city. The angels now appear to do the gathering work. And what do the faithful followers of Christ on earth do? They sound the truth to each other as clearly as the trumpet call, announcing that the kingdom of God has begun. (Isa. 52:7) A voice symbolically represents a harmonious message. Since the coming of the Lord to his temple, and the assembling of the temple class, and bringing them into their position in Zion, there has gone forth and continues to go forth a great harmonious witness of the truth by those whom the Lord God has gathered and approved. The fact that the angels invisible to man are having a part in the gathering would not in the least relieve the anointed ones of God's children now on earth from their responsibility.

36 Joshua was fully aware of the presence of the invisible hosts, yet he went straight forward with his orders. He caused the sounding of the trumpet and the shouting. Even so now the faithful men know that the Lord and his myriads of angels are present and that the latter are acting as their body guard and doing a work under the direction of the King. Yet the members of Zion on the earth must do their part. They do this by encouraging one another, and together they lift up the voice and sing the praises of Jehovah God as his witnesses.—Isa. 51:16; 52:7, 8.

37 Manifestly the "elect" mentioned by the Lord are those whom the Lord approves when he comes to his temple and judges them, and these are then not only willing but eager to obey the Lord in doing his work. (Ps. 110:3) The angels are clothed with power and authority to mark those who are really on the Lord's side and separate them from those who pretend to be on the Lord's side but who are not. The approved ones they gather together, in this, that they are taken out from amongst those in the covenant who have become unfaithful to the Lord and who do

not carry out their part of the covenant. This gathering of the elect does not mean that such elect are physically gathered together, but that they are united fully, completely and harmoniously in their actions and service to the glory of God.

[38] Paul, addressing his brethren as they approach the general assembly of Zion, says: "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:24-27.

[39] Manifestly he did not mean physical assembling in some room or meeting place to hear a discourse by one. Such action could not meet the requirements. That would be like some deluded ones refraining from working on Saturday, believing that by so doing they are performing what God requires of them. Many might go to a meeting place and apparently listen, and even listen to every word that is there spoken, and even participate in it, and yet not be devoted to the Lord. Clearly what the apostle means is this: that we now see that the day draws near for the complete establishment of the kingdom; we have come to Zion, hence there must be complete unity amongst those who are the Lord's; they must take their stand unwaveringly on the side of the Lord and stand firm for him in this evil day; they must be his faithful and true witnesses, and, seeing eye to eye the great truths concerning the kingdom, will joyfully join together in witnessing thereto. Doubtless the holy angels are having something to do with this drawing of the elect into close relationship to each other as well as with separating the opposers.

[40] If we interpret these texts to mean that the members of the church, whether in heaven or on earth, are the angels mentioned, then we are confronted with the inference that the church must harvest itself: must gather together the elect ones, and must gather out the offenders and lawless ones and cast them into outer darkness. But we are confronted with the indisputable fact that the angels of Zion are a great and unnumbered company, whereas the members of the body of Christ are made up of a definite and stated number.

[41] The Scriptures more clearly support the following conclusion, to wit: That God has placed his beloved Son upon his throne in Zion; that Jesus is then and there accompanied and served by myriads of angels who are spirit creatures; that he then engaged in war against Satan and threw him out of heaven and in such fight the myriads of angels fought with the Lord Jesus and against Satan and his angels (Rev. 12:7, 8); that then the Lord assembles his church by resurrecting the faithful ones and bringing the approved ones on earth into Zion and in so doing his angels or deputies perform certain duties in connection therewith, which he has assigned to them, and that these angels are present at the general assembly of God's great organization.

[42] The marginal rendering of 2 Thessalonians 1:7 is that the Lord comes "with the angels of his power". Manifestly this must mean that the angels are the servants or deputies of the Lord to carry out his instructions. In the time of his weakness and humility the angels of God served him, and now in the time of his power and glory his angels serve him and carry out his orders.

[43] Coming to his temple and sitting upon his throne of judgment he is accompanied and served by a multitude of spiritual angelic creatures. (Isa. 6:1) He sits in judgment and rejects some and approves others. (Mal. 3:1-3) It therefore seems clear that it is before these holy angels who are his deputies that the Lord confesses or acknowledges the names of the approved ones because they have been faithful in representing the Lord and these are invited to enter into his joy. (Luke 12:8, 9; Matt. 25:21) Those thus approved the Lord sends forth to preach 'this gospel of the kingdom unto all the nations as a witness' before the final end. (Matt. 24:14) The physical facts are in full accord with this conclusion. In doing this work Jesus appears in his own glory and in the glory of his Father, and he is accompanied by a glorious company of angelic creatures.—Luke 9:26.

[44] The time approaches for the general assembly of Zion, and the apostle is given a vision of all who shall be in that great assembly. From the creation of man to the present time God has used his faithful angels to execute his commands. It is but reasonable that God would have them present at the general assembly. The last members of the church on earth see that the kingdom has come and that they are approaching the hour for the kingdom to be in full operation. They learn that the faithful and true angels are performing some functions in connection with that great assembly and that they will be there; that the members of the glorified Christ will be there under the leadership of their great Head, Christ Jesus; and, above all, Jehovah God will be present.

[45] Thus Jehovah God gradually opens his Word to his people and causes his lightnings to flash forth that a clear understanding thereof may be had. What is the purpose? The apostle answers, that all these things were written aforetime for the encouragement and comfort and hope of the anointed ones. Therefore these revelations of truth are given, and it encourages the Lord's anointed, and they assemble themselves and unitedly engage in singing unto the Lord the new song. The time has come to exalt the name of Jehovah, and the faithful on earth delight to have a part in so doing.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What is Jehovah's regard for Zion? Quote scriptures to show his purpose in Zion. How are the angels related to Zion?

¶ 3-5. As indicated by the derivation of the word "angel", how is the term applied? Show, with scriptures, how it may be determined who is meant by the word "angel" or "messenger".

¶ 6, 7. Prove whether the members of the church and the angels of the Lord are identical.

¶ 8, 9. Apply Matthew 18: 10, to show the relationship between the church and the angels. Point out other scriptures which show the identity and office of "angels" or "the angel".

¶ 10-12. What is clearly the service of angels in the situation described in Revelation 12: 17?

¶ 13. By what standard can the consecrated determine whether a course of action under consideration is right?

¶ 14-16. The Scriptures support what conclusion as to how far the Lord will provide protection for any member of the anointed? Point out the lesson to be drawn therefrom by one faithfully serving the Lord. Also the lesson which those who oppose should find therein.

¶ 17, 18. Apply Mark 8: 38. Show clearly the time of its application.

¶ 19, 20. In the light of the context and of other translation, who are the "saints" referred to in Jude 14, 15? Who are to be judged?

¶ 21. Show whether Matthew 25: 31 even suggests 'the church enthroned'.

¶ 22, 23. For what purpose does the Son of man 'come in his glory and sit upon the throne of his glory'? How does this fact serve also to identify the "holy angels with him"?

¶ 24. What reasonable construction is there for Jesus' words recorded in Luke 22: 29, 30?

¶ 25. Apply 2 Thessalonians 1: 7, 8, and identify the "mighty angels" there mentioned.

¶ 26-28. Show whether it is reasonable to conclude that the "reapers" mentioned in Matthew 13: 30 are the church. How does Jesus' explanation of his parable of the "sower" identify the "reapers" of the harvest?

¶ 29, 30. Referring to Paul's words in Hebrews 1: 14 and to those of Jesus recorded in Matthew 13: 41, 42, what is the nature of the work of the angels in connection with the harvest?

¶ 31, 32. What may we reasonably conclude from Hebrews 12: 26, 27, as to the service of the angels in the work of judgment?

¶ 33-35. The angels are given what work to do in regard to the "elect"? What is meant by their being sent "with a trumpet and a great voice"? Point out the cooperation of the angels and the faithful anointed children of God in the 'gathering' work now in progress.

¶ 36. To illustrate the responsibility of the anointed, compare the present situation with that of Israel under Joshua at Jericho.

¶ 37. How do the angels "gather the elect"?

¶ 38, 39. Point out clearly the meaning of Paul's instruction recorded in Hebrews 10: 25.

¶ 40. To what unreasonable conclusions should we necessarily be led by construing the term "angels", used in these scriptures, as meaning the members of the church?

¶ 41-43. The Scriptures, then, support what conclusion as to the identity, office, and work of the "angels" here mentioned?

¶ 44. In our text and related scriptures here considered we have found what encouraging lesson for the anointed yet on earth?

¶ 45. What is the purpose of Jehovah's now giving his people a clear understanding of his Word? What is their response as evidence that they appreciate Jehovah's favoring them with a knowledge of him, his organization, and his purposes?

WHAT IS THE PURPOSE OF BIBLE MIRACLES?

[Fifteen-minute radio lecture]

A MIRACLE is an unusual and wonderful act brought about by a power greater than man possesses. All real miracles are produced by the power of Jehovah God. However, Satan and the fallen angels produce some *seeming* miracles. Possessing knowledge and power superior to man, and using the occult sciences, such as magic, black art, astrology, necromancy, mesmerism and spiritism and by manipulating God's laws and resorting to fraud and trickery, Satan and his allies are able to deceive the minds of those who are ignorant of his devices; that is, those who are not aware of what the Bible says about the Devil and his angels.

Jehovah is the only true God, the only one worthy of worship and praise, the one who created and gave life to every living creature. He is the only benefactor and blesser of every creature. He is almighty, all-wise, all-loving and all-powerful, and also claims the right to the devotion and service of all his creatures, and promises that all who will whole-heartedly serve him will be rewarded with the blessings of everlasting life, peace, health and happiness.

The one great, ever-present, all-absorbing purpose of Satan has been, and is, to prove that Jehovah is not the one great supreme God; to deny that he is worthy of reverence and worship; to deny his claim to the attributes of wisdom, justice, power and love, and thus to make him appear as a liar, and his word as false and unreasonable, so that people will turn away from him in disgust.

To accomplish his wicked ends, he puts forth false and blasphemous doctrines, such as eternal torment; that the dead are not dead, but are more alive than ever; the trinity; that man has an immortal soul and that God is trying to communicate with man. Satan performs his *seeming* miracles to support these false doctrines. He produces tongues of fire, pillars of fire, table rappings and table tippings; he enables persons to utter incoherent and foolish language, produces apparent materializations and performs apparent healings. There have never been any real healings or materializations, and never any talking with the dead. Over and over the Bible tells us that the dead are as dead as are the beasts that die, and will remain so until God raises them from the sleep of death. The occult demonstrations of Satan and the fallen angels are accepted as proof only by those who do not know what the Bible teaches or else those who do not be-

lieve its teaching. To all who believe the Bible, these occult demonstrations prove but one thing; namely, that there are wicked, intelligent spirit beings, who are lying about God and are injuring man. On several occasions Jesus and the apostles mentioned these invisible beings, and called them "wicked spirits", "lying spirits," and "the devil and his angels".

In Exodus, chapters 6 and 7, it is recorded that these lying spirits, operating through Pharaoh's magicians, were able to turn wooden rods into serpents, to turn drinking water into blood, and to bring up hordes of frogs on the land, thus duplicating similar miracles performed by God through Moses and Aaron. They were unable, however, to duplicate the other seven miracles which God performed in the presence of Pharaoh. This fact proves that they do not possess all power. The further fact, repeatedly stated in the Bible, is that they have always operated through magicians, star-gazers, astrologers, necromancers, witches, and those who had familiar spirits, in *opposition* to God and the people of God. When Jesus was on earth he came in contact with these same evil, lying spirits, who had obsessed human beings to their injury; and Jesus rebuked them, and cast out the devils.

God placed Adam and Eve on the earth with the benevolent intention of giving them and their posterity everlasting life on the earth, which was eventually to become a paradise, like the garden of Eden. But Adam's life was given him on condition of obedience. He was plainly told that if he disobeyed he would die, and understood that if he obeyed he would live. God did not deceive Adam; and Adam understood the situation perfectly, as is stated in 1 Timothy 2:14, which reads: "Adam was not deceived."

The record is that Adam sinned wilfully, and that God drove him out of his beautiful garden home, and denied him access to the life-sustaining fruits, nuts, and vegetables which grew therein. Thus Adam became God's enemy; and, as such, God cast him off from divine favor. God had a right to slay him; for that was the penalty for sin, and Adam understood it thus. However, Jehovah did not execute the penalty instantaneously, but let Adam try to keep *himself* alive as long as he could. Not having God's favor and blessing, nor a supply of proper foods, the man died, at the age of 930 years. When his children were born they inherited Adam's condemnation and, like Adam, were enemies of God and not entitled to his favor, and, like Adam, must die. This terrible calamity came upon the race as a result of a deliberate, malicious lie which Satan told Eve. God's statement was, "Thou shalt surely die." But Satan said, 'God doth know that ye shall not surely die, but ye shall become like gods.' Every one of Satan's miracles is designed to confirm this lie.

When Adam and his children came under the condemnation, Jehovah promised a deliverance from the same, in the distant future. He had a perfect right to destroy the race and not deliver them from the condemnation. God had a right to destroy them instantly, or at any time he chose, because they had all come under the condemnation to death. This fact should be borne in mind; namely, that no human being was entitled to life after Adam had sinned. God's purpose to deliver the race from the Adamic condemnation was an act of mercy and love.

Satan has always denied, and is still denying, that God will deliver the race from death, by denying that there is any death. He claims that good people go to heaven at the moment of death, and that they are fully alive and conscious. He also claims that wicked people go to torment at death, and that they, too, are alive and conscious.

The great issue is, Who is God? Who is entitled to be believed and worshiped? Is God the loving, merciful being that he claims to be? Is he telling the truth about himself, or is Satan telling the truth?

That Jehovah is loving, merciful and benevolent is stated many times in the Bible. That he will resurrect and deliver the race from condemnation is likewise stated many times. It is also stated many times that only those who come into harmony with God, those who obey his law and love righteousness, will ever get life; and that all others will be destroyed in second death.

God's favor and blessing is offered only to those of the race who desire to come into harmony with him; and to them he has given many evidences or proofs of his power and love. In 2 Chronicles 16:9 we read: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." For the benefit of those whose hearts are perfect toward him God has performed many miracles, and caused them to be written in the Bible. His purpose was to *confirm* the promises he has made in the Bible; to prove that he has the wisdom, justice, power and love that Satan denies he possesses; to show his favor is for the righteous, and that the wicked, and his enemies, he will destroy.

Noah's *heart* was perfect toward God, while the rest of the race (except Noah's family) were extremely sinful and wicked. So God performed a miracle and sent a flood to destroy the wicked, but saved Noah and his family alive. God had a right to destroy the wicked, because they were under condemnation to death. In Genesis 6:9 we read: "Noah was a just man" and "Noah walked with God"; and verse 12 says that "all flesh had corrupted his way upon the earth". This miracle proves that God is "able to save and able to destroy". It proves also that his favor is with the righteous, and that "all the wicked will he destroy".

God delivered righteous Lot from Sodom, and destroyed the wicked Sodomites, thus proving again

that his power is superior to all others, and that those whose hearts are perfect toward him are given his favor and love, while all his enemies he will destroy. God had a right to destroy the Sodomites, because they were in no sense entitled to live.

In the presence of Pharaoh, God used Moses to perform most wonderful miracles; and because of the obstinacy of Pharaoh's heart, he brought ten plagues upon Egypt, all of which were most wonderful miracles. The object of these miracles is distinctly stated in the Bible. Romans 9:17 reads: "The scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." This act, demonstrating God's power, is known to everybody who has ever read the Bible.

After the Israelites had been delivered from the power of Pharaoh, God performed wonderful miracles in their behalf, while they wandered in the wilderness. He miraculously gave them "manna" and "quails" for food, and their clothes and shoes did not wear out for a period of forty years. Thus God demonstrates his power and love for those who are *his* people, and who are *trying* to do his will.

The miraculous deliverance of Daniel from the lions and of the three Hebrews from the fiery furnace, is another proof that God is able and willing to care for and protect his own people. It is another demonstration of the fact that the righteous are objects of God's favor and love. Those who caused Daniel to be put into the lions' den, and the Hebrew children into the furnace, were themselves destroyed by the lions and the fire; thus proving again that God's enemies are to be destroyed. Other miracles, like the slaying of 185,000 Assyrians in one night, the raising of the son of the Shunamite, and the increase of the widow's barrel of meal and cruse of oil, teach the same lessons of Jehovah's wisdom, justice, love and power.

According to the New Testament, Jesus performed many miracles, and always claimed that the power he exercised came from Jehovah. He tells us the purpose of his miracles. He healed the sick, cast out devils, fed a multitude of five thousand with five loaves and two fishes, stilled the storm, and raised the dead. In the record of his first miracle in Cana of Galilee, where he turned water into wine, it is distinctly stated that it was done to manifest forth his glory, which remark means that he had given an illustration of what he would do for everybody when the kingdom begins to operate.

When the kingdom assumes power it will raise all the dead, heal all the sick, cast out all literal devils from those poor creatures who are obsessed by the same, and cast out all devilish doctrines from the minds of the entire race. It will feed the entire human family with the bread of life, and still all the storms of rebellion, anarchy and human passion that now rage throughout the earth, and establish peace on earth and good will toward men.

Thus seen, the miracles of both the Old and New Testaments were intended to vindicate the name of Jehovah God, to confirm his promises, to prove the falsity of the claims of Satan and his minions, and to foreshadow the future deliverance of the race from the power and deception of Satan and of Satan's organization, which was pictured by the wicked hosts who were drowned in the flood, by Pharaoh and his army, who were destroyed in the Red Sea, and by the enemies of God's people during all ages. This deliverance will be accomplished in the battle of that great day of God Almighty, which lies just ahead.

COMFORT

[Thirty-minute radio lecture]

JEHOVAH'S Word, which is our Bible, was written and given to those of humankind that love righteousness. No man is righteous within himself, but there are millions who desire to know and do that which is right. The Bible instructs one in the right way, and for that reason an effort is made to teach the Bible to the people by means of radio and by the publication of books.

Reading the newspapers and magazines, talking with the people and observing conditions as they exist, one is quickly convinced that the people today are in need of comfort. There is much distress, and the burdens of many are very great. These burdens are both physical and mental, and all classes of people have some burdens to be borne. There are those who are Christians and who become discouraged and for a time are bowed down in sorrow. There are a great number of professed Christians in the church organizations who are suffering mental and spiritual depression. Many persons are in great need. Many are suffering because of the loss of property by fires or floods or from other calamities. Many are suffering because they have no health or bodily strength. Many others have lost loved ones by death, and great sorrow has come upon them because thereof. All of these need comfort, and few of them know where to look for it. When one is bowed down in sorrow he craves comfort. He longs for it as a parched throat in the desert desires refreshing water.

To be comforted means to be made glad. Comfort means consolation or good cheer, and light and peace to the mind and heart. When a person is sad, in woe, or in great distress his countenance is dark and his features often distorted. When he receives comfort

his countenance changes and radiates brightness. Comfort is therefore an embellishment of the mind with knowledge that brings good cheer. He who administers to another that which makes glad the heart is a comforter. He who is a comforter is therefore a real benefactor.

WHO COMFORTS

From whom may the millions of sorrowful ones obtain comfort in these days of distress? Can comfort be found in the newspapers or magazines? No; because their columns are filled with statements concerning crimes and wickedness in high places and other like matters that tend to bring sadness rather than comfort. If we admit that the papers do the best that they know, that does not alter or at all improve the situation. Recently one of the great metropolitan newspapers, with the expressed desire to comfort the sad, emphasized these four things that in the opinion of that publisher would bring comfort, to wit:

(1) That banks have reduced their interest rate;

(2) that large corporations were increasing their dividends;

(3) that the sales of the chain stores are increasing, and

(4) that a one-hundred-and-five-story building would soon be erected in New York city.

But I submit that these things can bring no consolation to the millions that are suffering and to whom the bankers would not loan money at any rate of interest. Millions have no stock from which they could receive dividends, and have no interest in the chain stores, and therefore could receive no personal benefit from these nor from the erection of any building. This merely illustrates the futility of man's attempt to comfort the sorrowing millions.

Do the people receive comfort from the law-making bodies of the land? They do not, because such can give no real consolation. The political wise men talk much, make laws, hold conferences, enter into peace treaties, and pose before the cameras and microphones and talk about peace and prosperity and health and happiness, but no real good results therefrom and no one receives any consolation. This is not said in the spirit of harsh criticism, but is said merely as a plain statement of fact well known to all.

Does suffering humankind receive consolation from the clergy? No, they do not; because these men tell their congregations only of and concerning the wisdom and attainments of imperfect men, and such things do not feed and comfort the minds of suffering men and women.

The great men of commerce, the astute statesmen, and the numerous clergymen form the visible part of the ruling powers of this world. Not only have these failed to bring comfort to the people, but they are unable to comfort even themselves. The ultrarich are fearful of the collapse of their wealth and the failure of their power. The statesmen are fearful that they may not be able to hold their positions of influence, and the clergymen are fearful that both Big Business and the politicians may cast them aside and then they will be without means of support and without influence. But all of these suffer mental depression, mental and physical sickness, and death robs them of their loved ones and great grief falls upon them. Attention is called to these things here in order to emphasize the futility of man and the fruitless results from the efforts put forth by him to bring consolation to suffering kind.

To whom, then, shall we look for comfort and consolation? We know that it is not within the power of man or any number of men to bring the comfort and consolation that is desired. Shall the people then give up in utter despair? No. The extremity of the creature is the opportunity to receive that which is provided by the gracious Creator. The great Jehovah God who created the heavens and the earth and whose treasures and riches know no bounds is also the Giver to man of every good and perfect gift. One of his inspired witnesses who had been the recipient of the comfort and blessings of Jehovah wrote of and concerning him, in 2 Corinthians 1:3, 4, these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Physical weakness, sickness and discomfort result from want of material food for the body. When proper food is had the body is refreshed and comforted. The weakness of the new creature in Christ Jesus results from want of food for the mind, because it is by the upbuilding of the mind that we ascertain the will of God and then receive his blessings. When that proper food is taken and assimilated the Christian is refreshed and comforted. The food for the Christian is the Word of God rightly understood and properly applied. The faithful prophet of the Lord wrote: "This is my comfort in my affliction: for thy word hath quickened me." (Ps. 119:50) No Christian can maintain his spiritual life without the proper food and proper exercise. His meat and drink is the understanding of the Word of God, and his exercise is the use of that Word in obedience to the commandments of Jehovah.

As stated in the text just quoted, Jehovah is "the Father of mercies, and the God of all comfort"; which means that he is the source of all real consolation. He comforts those who seek knowledge and wisdom at his hand. Why does God comfort the true followers of Jesus Christ? Do they receive such consolation merely for their own selfish benefit? The Scriptures answer in these words: "Who comforteth us in all our tribulation, that we may be able to comfort

them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:4.

That means, then, that the proper exercise of the Christian is to carry the message of truth and consolation to others, that they may receive consolation. Such was the mission of Jesus on earth, and the commission to his true followers is to the same effect, as it is written in Isaiah 61:1, 2: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

PRISONS

In the Catholic and Protestant congregations of the divers and numerous churches throughout the land there are numbers of good people who have a sincere desire to serve God. To their great sorrow they see that the pastors of their respective congregations have gotten away from the Bible and teach the wisdom of men. They observe that their pastors collect and distribute large sums of money to influence political elections for the selection of men to public office. They see that their pastors are given wholly to worldly things and not to the teaching of the Word of God, and by reason thereof these good people are in distress and sorrow. God foretold their condition when he caused his prophet to write: "O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. . . . Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." —Ps. 79:8, 9, 11.

The ministers in these churches tell members of the congregation that they must remain in the church in order to uphold society and that they must not hear anything from any other source. Having no knowledge of what to do, and being fearful to withdraw, these good people are thus held as prisoners and are in much distress. Their discomfort is chiefly because of lack of spiritual food or instruction for the mind. They lack a knowledge of God's gracious provision, and of and concerning them it is written in his Word: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High; therefore he brought down their heart with labour; they fell down, and there was none [no man] to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." —Ps. 107:10-14.

Not only has God's due time now come to hear the prayer of these prisoners who desire righteousness, but he has commanded and commissioned his faithful servants to carry his message of truth to these hungry souls that they may receive comfort. To his servant class he says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:6, 7.

In obedience to this commandment there is a little company of men and women going up and down the land and calling at the homes of the people in order to bring to them an understanding of the Word of God, which is spiritual food. They are not trying to get your money nor are they attempting to induce men to join anything. But their desire is to do good unto all as they have opportunity, and especially to those who love righteousness, that these might have the consolation that comes from a knowledge of the Word of God. It becomes the privilege of every one who receives consolation from the Lord to carry that message of comfort to others who are also desirous of consolation.

PEOPLE

There are millions of people who make no pretence of being even members of a church organization but who are order-loving and desire righteousness. They see a great amount of wickedness and wrong doing in the earth and they have a longing to see a better condition. They suffer much sorrow and grief and greatly desire comfort. They have no knowledge of how it is possible to better the conditions of humanity. They can see very clearly that the peace treaties can never bring lasting peace amongst the nations; that the selection of men to office can never cause the making and execution of righteous laws; that the building of churches and paying men to talk of man-made wisdom can never lead the people into the light; and that the oppressive hand of Big Business must necessarily continue to make conditions harder for the poor. These good people are in despair. They need and have desire for comfort. It is the privilege and duty of those who have that consolation to pass it on to others.

THE KINGDOM

How can the people receive the relief desired? I answer that question from the Scriptures, to wit, By and through the kingdom of God and his Christ. For many long centuries Satan the Devil has been the invisible ruler of this world and he has been the great oppressor of mankind. He has caused all the suffering and sorrow to come upon the people and then he falsely causes this to be charged up against Jehovah God. His purpose is to turn the people away from the true God and keep them in blindness. You ask, Why would a just God permit Satan thus to oppress the

people? The Scriptures answer that question, to wit, That God set righteousness before man in the beginning and told him that if he followed any other course it would lead to sickness, suffering and death. Satan induced man to believe that God is a liar and that man could maintain himself in peace, prosperity, life and happiness. Satan thus put in issue before man the supremacy of Jehovah.

God has permitted man to exercise his own free will and has let Satan go his full limit until God's due time to vindicate his own Word and name and to prove to all creation that he is the righteous One and that he is supreme in power. Every person who hears me well knows that the nations of earth have taken counsel together and in effect have said: 'We can establish peace and make the world a fit place to live in'. In doing this they have absolutely ignored God and his kingdom. Both the Scriptures and the facts show that these nations have made Satan their god. I do not mean by that that the politicians know that they are serving the Devil or that the Big Business men have knowledge that they are serving Satan. I do mean that they are ignorant of God's provisions. The clergy should have known better, because they have had access to God's Word. But instead of following that they have joined hands with the selfish interests and have made themselves a part of the rulers of this world, and it is these who now push God's kingdom aside and set up their own makeshifts instead; therefore God through his prophet says: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

The time has come to establish God's government of righteousness. For this reason Satan is putting forth his last desperate effort to blind the people and keep them in ignorance. But God's kingdom will be established notwithstanding, and will bring complete relief to the people.

In that kingdom of righteousness Satan will have no part. No selfish and cruel financiers will have any part therein. No politicians will have anything to do therewith, and no clergymen anything to say about that government. Christ Jesus is the great invisible Ruler thereof. Associated with him will be those who are wholly devoted to Jehovah God. On earth as his visible representatives will be faithful men who under the direction of the Lord will rule in righteousness. It is this kingdom that will bring full and complete relief and blessings to mankind.

KNOWLEDGE CONSOLATION

A man reaches the point of despair only when he is convinced that there is no means of relief available. If he has knowledge that relief is certain within a short time, that knowledge gives him courage and comfort of mind. For several months past there have been long bread lines in the cities. Men who are willing to work have waited in line to be fed by the hand of charity because they found no work. Some of these have children crying for bread. Having no knowledge of any possibility of relief some have reached the point of despair and committed suicide. Had these known that just around the corner was a good and true Friend that would shortly supply all their needs, that knowledge would have brought comfort and courage and prevented self-destruction.

This is the time in which Satan the invisible god of this world is causing great woe on the earth. Multitudes of people suffer from the hand of oppression, cruel acts of injustice, the results of a wicked war, and from affliction and sickness and the loss of loved ones in death. Ignorant of any possibility of relief many reach the border of despair and plunge themselves into death. If these had knowledge that they have a real and true Friend at hand who will shortly relieve them of all their sorrows and distresses, that knowledge would bring great comfort and give them courage and fortitude to wait for deliverance. Knowledge of the truth, therefore, is of greatest importance to the people. This is emphasized by the words of the Lord recorded in Proverbs 8:7-11: "For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

What suffering humanity needs is the truth. The expressed will of God is that all shall have an opportunity to know the truth. In God's providences that time has now come for knowledge to begin. To this end God has brought into operation the radio, which, notwithstanding opposition, he permits to be used to inform the people concerning his truth. At a real sacrifice to some the WATCHTOWER radio chain program is sent forth every Sunday morning at an annual cost of approximately $200,000, and the purpose of it is to help the people to get a knowledge of the truth, that they may receive comfort and encouragement. Those who have to do with the sending forth of this program have much joy in the knowledge of the fact that they are helping suffering humanity by bringing to them a knowledge of Jehovah. Those who fail or refuse to hear, of course, do not receive comfort. Those who make an effort to hear and to profit by what they hear receive much comfort. The people must cooperate in order to receive the help desired. They must listen, read, and improve the mind.

A man is starving for want of food. His friend brings him the needed food and puts it within his reach. He cannot make the starving man eat, however. In order for the starving man to receive benefit he must put forth an effort to eat the food. The peoples of the land are now starving for want of the knowledge of the Word of God. A few men and women who are really devoted to God bring within their reach the needed food. But in order for the hungry ones to profit they must hear and learn the Word of God. One hungry man cannot eat food for the benefit of another hungry person. The one desiring a knowledge that will bring comfort can acquire it only by applying himself to an understanding.

The most important use to which the radio is put is that of bringing to the people some knowledge of God's provision for their sure relief and blessing. Hence the broadcasting of the message of God's Word of truth is to the people of greatest importance, convenience, and necessity. Then this is followed up quickly by a company of men and women who love God and their fellow man. These visit the homes and bring to the attention of the people books that have been specially prepared and which enable the people to find in their own Bibles the great truths they have so long desired to know and which will bring to them such great consolation. Desiring comfort the people must now cooperate. They must read the books, together with their Bibles, and thereby acquire the needed knowledge. A small sum of money is taken to help defray the expense of the publication of the books. Times are now hard and some say: 'I cannot use money for books when I need it for bread.' Material food for the body brings temporary relief. Knowledge of the means of complete deliverance brings a real and lasting comfort to the mind and heart. It is well to deny oneself a small amount of temporary ease in order to have a permanent mental consolation.

Briefly summed up, the facts are these: For many years Satan the Devil has been the invisible ruler of this world and the oppressor of the people. The time has come when he shall be for ever ousted and his organization destroyed. Christ becomes the invisible Ruler of the world, and his government will be that of peace and righteousness, bringing lasting blessings of prosperity, health and comfort to mankind. Because we are in the transition period now Satan is making his last desperate effort to increase the burdens of mankind and to turn them away from Jehovah. Now let the people get a knowledge of the relief that must shortly come, and receiving this knowledge, take courage and comfort and rejoice.

What the people desire above all things is life in endless happiness. It is written in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Coming to know God one learns that God is perfect in wisdom, exact in justice, unlimited in power, and the very expression of love. Through his beloved Son he has provided redemption and deliverance for the people. He has now placed his Son Christ Jesus upon his throne and his kingdom is at hand. Under the righteous reign of Christ all who obey God and do right shall live, not only for a brief season, but shall be fully restored to perfection of body and mind and live on earth forever. God made the earth for man; and the time comes when he will make the earth a fit place on which man shall live, and to those who do obey him he will give life everlasting.

Your beloved dead are not in purgatory or in a hell of torment as you have been told by the faithless clergy. God's Word clearly proves that the dead are unconscious, out of existence, in the grave, the state of death, there awaiting the time of resurrection when they shall be awakened and come forth. It is written, in John 5:29, that all in their graves shall come forth and be given an opportunity for life, and then they that obey shall live and shall never die.

In his kingdom the people will no longer be deceived by false teachers or otherwise. There will be no more long lines of men and women waiting to be fed by the hand of charity. Then sickness and death shall pass away. Concerning these things it is written: "And in this kingdom shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this government the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9.

I submit that a knowledge of these truths is of greatest importance to the people. Let every one who loves God now tell his fellow man to hear the truth and come and partake thereof. Let all those who hear say to their neighbors: 'Come and feed upon these great truths.' A knowledge thereof will lift the burdens from suffering humanity, because they will learn that complete relief shall shortly come and this knowledge will bring them present comfort and consolation. Let every one who receives comfort from the Word of God carry that message of good news to others that they too may come to know that Jehovah is the Father of mercies and God of all comfort. Knowledge, wisdom, comfort and life proceed from Jehovah God. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—Prov. 3:13, 14.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun pm 8.45-9
Newcastle 2HD
Sun am 10-12; pm 7-8.30
Perth 6ML

CANADA

Brandon, Man. ..... CKX
Sun am 10-11 (second, monthly)
Winnipeg, Man. ..... CKY
Sun am 10-11 (first, monthly)
Sydney, N. S. ..... CJCB
Sun pm 9-10
London, Ont. ..... CJGC
Sun pm 1-2 (every other week)
Fleming, Sask. ..... CJRW
(Short-wave station CJRX generally included)
Sun am 10-11 (fourth, monthly)
Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's ..... VOSA
Mon pm 8-9

ALABAMA

Birmingham ..... WBRC
Sun pm 5-5.45
Mobile ..... WODX

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KROW
Sun am 10-11; pm 1-2.30, 6-7, 9-10
Tue pm 8-8.30; Thu pm 8-8.15
Wed Fri pm 2.30-2.45
San Diego ..... KGB
Sun am 10-11

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DELAWARE

Wilmington ..... WDEL
Sun pm 7-7.30 (first and third, monthly)

FLORIDA

Jacksonville ..... WJAX
Sun (June 29) am 11-12
Tampa ..... WDAE
Mon pm 7.10-7.30

GEORGIA

Atlanta ..... WGST
Sun pm 9-9.15
Columbus ..... WRBL
Thu pm 8.30-9

IDAHO

Boise ..... KIDO
Sun pm 4.30-5

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Davenport ..... WOC
Sun am 10-10.30 or pm 5.30-6 *(alternately)*
Muscatine ..... KTNT
Sun pm 1-1.30

KANSAS

Milford ..... KFKB
Fri pm 4-4.30
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
Sun am 9.15-10

the VOICE from

The WATCH TOWER

broadcast every Sunday morning

A NATIONAL CHAIN PROGRAM

Time	*AM*
Atlantic (Intercolonial) Standard	10-11
Eastern Daylight Saving	10-11
Eastern Standard	9-10
Central Daylight Saving	9-10
Central Standard	8-9
Mountain Standard	7-8

Bangor, Me.	WLBZ	Norfolk	WTAR
Boston	WLOE	Paterson	WODA
Charlotte	WBT	Petersburg	WLBG
Chicago	WCFL	Philadelphia	WIP
Chicago	WORD	Pittsburgh	KQV
Cleveland	WHK	Poughkeepsie	WOKO
Columbus	WCAH	Providence	WLSI
Evansville	WGBF	Raleigh	WPTF
Fort Wayne	WOWO	St. Joseph	KFEQ
Hamilton, Ont.	CKOC	St. Louis	KMOX
Harrisburg	WHP	Scranton	WGBI
Hopkinsville	WFIW	Sioux Falls	KSOO
Indianapolis	WKBF	Syracuse	WFBL
Lincoln	KFAB	Washington	WMAL
Muscatine	KTNT	Wheeling	WWVA
New York	WBBR	Youngstown	WKBN
New York	WMCA		

LOUISIANA

New Orleans ..... WJBO
Thu pm 8-8.30
Shreveport ..... KTSL
Thu pm 8.30-9.30

MARYLAND

Baltimore ..... WCBM
Sun pm 6-7
Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WLOE
Sun am 11-12.30; pm 8-9
Sun pm 12.30-1 (foreign)
Thu pm 8-9
Lexington ..... WLEX
Sun pm 2-3
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Detroit ..... WGHP
Sun pm 1.30- (Hungarian, third, monthly)
Flint ..... WFDF
Fri pm 9.30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.30-10.30

MISSISSIPPI

Hattiesburg ..... WRBJ
Mon pm 8.30-9
Meridian ..... WCOC
Sun am 10-11

MONTANA

Butte ..... KGIR
Sun pm 2-2.30
Great Falls ..... KFBB
Sun am 9.30-10.30

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW YORK

Binghamton ..... WNBF
Sun am 10-12; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 3-3.30 (Polish, second and fourth, monthly)
Jamestown ..... WOCL
Fri pm 7-7.15
New York ..... WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8
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Sun am 10-10.30
Tupper Lake ..... WIDL
Sun pm 3.30-4

NORTH CAROLINA

Greensboro ..... WNRC
Fri pm 6.15-6.45

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.50-11; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9-9.30; Thu pm 7.30-9
Mansfield ..... WJW
Sun pm 9-10

OKLAHOMA

Chickasha ..... KOCW
Sun pm 6.30-7
Oklahoma City ..... KFJF
Sun pm 3-3.30
Thu pm 8-8.30

OREGON

Portland ..... KGW
Sun am 10 -1*
Portland ..... KTBR
Sun pm 1-1.30 (German, every other week)

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12.30-1 (Polish first and third, monthly)
(Slovak, second and fourth, monthly)
(Ukrainian, fifth monthly)
Sun pm 9-9.30 (English)
Oil City ..... WLBW
Sun pm 5-5.30
Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun pm 1-2, 7-8; Fri pm 8-9
Reading ..... WRAW
Sun pm 6.30-7.15 (first, monthly)

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 10-11; pm 2-3

TENNESSEE

Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun am 9-10
Galveston ..... KFLX
Sun am 8.45-9.30
Houston ..... KPRC
Sun am 9.30-10
San Antonio ..... KTSA
Sun pm 1-2
Waco ..... WACO
Sun pm 6.45-7.30 (every other week)

UTAH

Salt Lake City ..... KDYL
Sun pm 3.15-3.30

VIRGINIA

Petersburg ..... WLBG
Sun pm 7-8
Roanoke ..... WDBJ
Sat (July 5) pm 7.30-8
Sun (July 6) pm 12.30-1

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11*
Seattle ..... KOMO
Sun am 10-11*
Spokane ..... KHQ
Sun am 10-11*
Daily (except Sun) am 6.45-7

WEST VIRGINIA

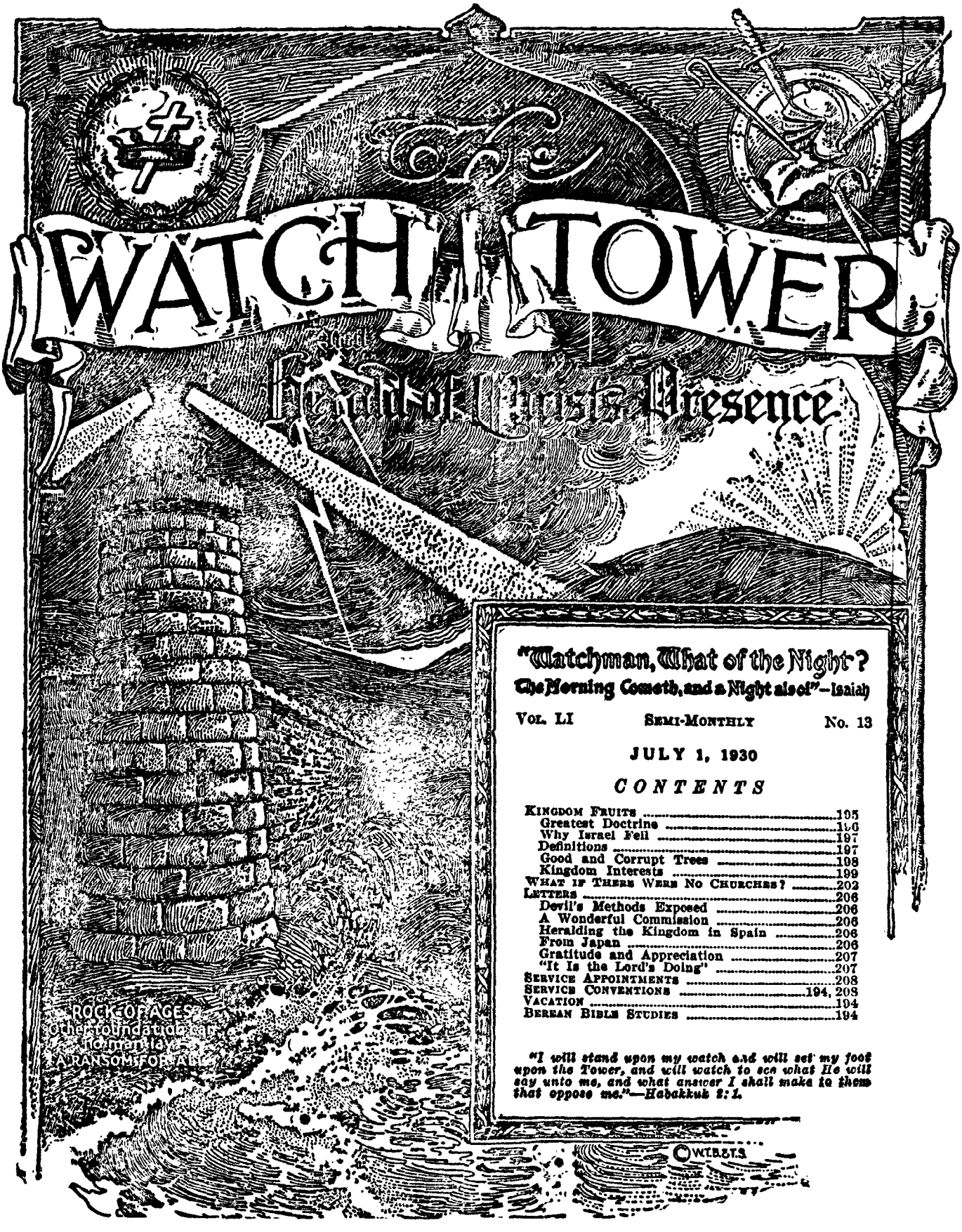
Charleston ..... WOBU
Sun pm 7-7.30
Huntington ..... WSAZ
Thu pm 4-4.30

WISCONSIN

Milwaukee ..... WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* *Northwest network program.*



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

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JULY 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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VACATION

The vacation date for the Bethel family office and factory force at Brooklyn is fixed for the two weeks beginning August 18 and ending September 1, 1930. This gives two full weeks. During that period of time there will be no general convention, and therefore all who take advantage of this period for vacation may arrange for special field service wherever they spend their vacation.

As to all other countries, it will be desirable to have the vacation in the same period if convenient. If not convenient, the local managers will fix the vacations in the countries respectively to best suit the convenience of the majority of the brethren.

The classes will please have these dates in mind and send in any orders two weeks in advance, so that they can be filled prior to August 18, as no orders to the office will be filled during the time above mentioned, the period of vacation. During the period of vacation the Bethel home will be closed.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Angels in Zion" (Part 1)

Issue of June 1, 1930

Week beginning August 3 . . . . . ¶ 1-21

Week beginning August 10 . . . . . ¶ 22-42

"Angels in Zion" (Part 2)

Issue of June 15, 1930

Week beginning August 17 . . . . . ¶ 1-16

Week beginning August 24 . . . . . ¶ 17-31

Week beginning August 31 . . . . . ¶ 32-45

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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KINGDOM FRUITS

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43.

JEHOVAH God is the King Eternal. The kingdom is his. These two great and fundamental truths have passed over the head of the majority of those who have claimed to follow Christ and to serve God. Any departure from fundamental truth necessarily leads one into dangerous paths and often results in disaster. Fundamental truths serve as guide stakes by which all other doctrines are to be measured. Everything good proceeds from Jehovah God; therefore the truth concerning him is of the greatest importance. God is the Creator of heaven and earth. His name "Jehovah" signifies his purposes toward his creatures which he has expressed in his Word. "The Almighty" signifies that nothing can successfully resist his power. His name "Most High" is equivalent to saying that he is above all and that all who are given everlasting life must conform to his will. The student should not pass lightly over these great truths. They should have his most profound consideration and meditation.

2 When one comes to a knowledge of Jehovah God and begins to appreciate him there is no longer a desire to give serious consideration to the opinion of any creature unless that opinion is in exact harmony with the expressed will of God. When the creature reaches a point of real appreciation of the Creator he refuses thereafter to be guided by what is called policy of expediency. It may seem expedient to take one course in order to obtain a desired result, but expediency is not always a safe course for the child of God. One who really loves God will ask himself: What is the expressed will of God concerning my course? He remembers that it is written for his benefit: "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

3 Every child of God should be moral, honest, just and proper, in thought, word and action; but that does not mean that he can properly join with others in every scheme for moral reform. He should love the good and do good, and then he should take the course that God has marked out. As an illustration: The excessive use of intoxicating wine and strong drink has greatly debauched mankind and brought upon the people much immorality, sorrow, distress and death. Men have formulated schemes or plans for the eradication of such evil and for the reformation of man and have entered into the prosecution of such schemes or plans with an honest desire to accomplish good. That does not mean, however, that they have taken the wise course that God has pointed out. The true child of God will first ask: Is this scheme or plan approved by the Word of God? If the answer is No, then he must and will hold himself aloof therefrom. He calls to mind the instruction in the Word of God: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:5, 6.

4 The conditions arising from the public reformation movement puts the Christian's faith to a test. He knows that God is moral, honest, just, pure and holy, and that it is right for all his children to be likewise holy. He also knows that any scheme of reformation that does not have God's approval as set forth in his Word is not the right one. Without a proper knowledge of God's Word, however, he would likely take the wrong course. If instructed, he knows that God has given his Word that he will in his own due time cleanse the world of all unrighteousness and that then the reformation will be complete and the people will learn righteousness. (Ps. 45:7; 94:23; Isa. 32:1; 26:9) It is his duty to trust in the Lord. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb."—Ps. 37:1, 2.

5 The child of God will then put forth his best efforts to be right and to do right and to wait upon the Lord to clear out the wicked and the wicked practices. He has before him the instruction of the Lord which he must follow, to wit: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait pa-

tiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."—Ps. 37: 4-7, 10.

6 Many good persons who desire to serve God have said: 'If I do not lend my influence and support to every movement of reformation what will the people think about me?' What the people think about you is not material. What God thinks of you is all important to you. One's approval by the Lord can be had only if he first earnestly and honestly puts forth his best endeavors to be obedient to God. He cannot be obedient to God unless he is guided by the Word of God. Men with good intentions organize and carry on schemes or plans of reformation but Satan soon gets control thereof. That wicked one poses as a messenger of light, especially at the present time, and puts his chief representatives in the front ranks, and they, claiming to be messengers of light, take the lead in the reformation movements; and by reason of the fraudulent practices and the action of these false prophets, who preach with great vehemence about the duty of every one to join such reformation scheme, many good people are drawn into it. Concerning such the Lord instructs his people: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11: 13-15.

7 It is the duty of the Christian to keep away from such schemes. If any man, however, would seize upon these facts as an excuse for himself to lead a loose and dissolute course of action, he not only would be foolish, but would prove that he does not possess the spirit of the Lord. The proper course for the Christian is this: He must diligently strive to be pure in word and action and hold himself aloof from man-made schemes and at all times diligently bear witness to the name and purpose of Jehovah God and point out to the people who will hear him that God in his due time will bring about their desire and the proper results for mankind.

8 The Christian, therefore, must tell the truth. It is not his truth, and he is not responsible for its existence; but it is his great privilege to tell others about it, because it is God's truth. For this reason the true Christian cannot be an advocate of prohibition, as that word is understood in America, because God has nothing to do with the scheme. Nor can the Christian take the side of those who are against prohibition and advocate the repeal of that law, because that is none of his business. His work and business is to be a witness to the name and purpose of God. He is commanded to give attention to his own business, and not to others'. (1 Thess. 4: 11) God has promised to take a certain number into his kingdom, and each one of those thus taken in must be guided exclusively by God's Word, which is his counsel, as it is written: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73: 24) For this reason those who are servants of God must be blind to everything except that which the Word of God commands to be done. He who is of the faithful elect "servant" class must have a singleness of purpose and pursue that purpose. "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."—Isa. 42: 19, 20.

GREATEST DOCTRINE

9 To be sure, the name and word of God stand above all things; but aside therefrom the greatest doctrine that is in the Bible is of and concerning the kingdom of God. For many years it has been thought that the paramount doctrine of the Bible is the great ransom sacrifice; but now we see otherwise because we are learning more about Jehovah. Without the ransom sacrifice there would be no possibility of everlasting life for man; and for that reason the ransom sacrifice is of greatest importance to man. Above this doctrine, however, stands the greater one, concerning the kingdom of God. It is greatest because by and through his kingdom God will completely vindicate his word and his name and show to all creation that he is the only true God; that his word is true and that his name is worthy of all praise. When this truth becomes thoroughly entrenched in the mind of the Christian he begins to realize what a marvelous privilege is his to be a witness to the word and name of Jehovah God and to make known his kingdom.

10 Jesus Christ as a man was the greatest creature ever on earth. He is the greatest of all creatures. At the Jordan God brought him forth as a spirit creature and accepted and acknowledged him as his beloved Son. Thereafter God made a covenant with Jesus that he would make him the Head of the new and distinct organization, to wit, the holy Jerusalem which should rule the world. God promised Jesus Christ the kingdom and commissioned him to be the Chief Executive Officer of God's kingdom to carry out his purposes. Jesus made prominent the doctrine that he must die in order to ransom mankind; but above everything else he emphasized the great truth of and concerning the kingdom of God. He made it clear that by and through the kingdom of God the Eternal One would have his will fully executed in the earth as well as in heaven. He taught his disciples always to pray for the coming of that kingdom. For this reason he emphasized the importance of the name of Jehovah, which shows that it is the kingdom that

will vindicate God's name. He said: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6: 9, 10.

[11] In times past we have prayed for the kingdom having in mind the blessings to be received by the individuals in that kingdom; but now the Christian more clearly sees that the kingdom will vindicate God's holy name, and he delights to have in mind the great name of Jehovah when he prays. With intelligence, therefore, he says, "Hallowed be thy name." Throughout the entire period of the earthly ministry of Jesus he constantly kept before his hearers the truth concerning the kingdom of God. His enemies seized upon this fact to charge him with treason to their own government. He was in time confronted with this charge, and then he declared that he was the king but that at that time his mission on earth was to bear witness to the truth concerning the kingdom. (John 18:36, 37) Thus he emphasized the fact that every one who will be of the kingdom must first be a witness to the truth of and concerning the kingdom. With these facts well in mind we are enabled to have a clearer understanding of the fruits of the kingdom, as mentioned in the first text above set forth.

WHY ISRAEL FELL

[12] The nation of Israel was chosen and used by Jehovah to foreshadow his real kingdom. We speak of Israel as being a typical people because the things that came to pass with them were intended for the benefit of those who should be of the kingdom and to be more clearly understood by those who would be on the earth at the end of the world.—1 Cor. 10:11.

[13] At the time God led the Israelites out of Egypt he made a covenant with them, which covenant he confirmed at Mount Sinai. Through Moses he stated to the Israelites the promise of the covenant. In that covenant appeared these words: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19:5, 6) Had Israel been faithful and kept inviolate the terms of that covenant God would have constituted that people his kingdom and used them as instruments or servants to carry out his purposes. They were unfaithful and did not keep the covenant, and hence lost the privilege.

[14] Jesus was born a Jew and under the terms of the law covenant. After his consecration at the Jordan and after he was brought forth as God's Son a covenant was made by Jehovah with him for the kingdom. Had the nation of Israel been faithful to God and their covenant they would have accepted Jesus as the Messiah, and when he offered himself to them as King they would have received him and would have been taken into the covenant for the kingdom and would have constituted the instrument of Jehovah in the fulfilment of his purposes. Because of their unfaithfulness they were cast away, only a few of the nation of Israel proving their faithfulness, and these were accepted by the Lord. In pronouncing the decree of God in putting aside the Israelites as a nation Jesus said to their leaders: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Without a question of doubt Jesus here laid down the rule that no one will be of that new nation, constituting the royal house or kingdom of God, except he bring forth the fruits of the kingdom. The importance of the question at once appears: What is meant by the fruits of the kingdom?

[15] Briefly, the answer is this: The life-giving and sustaining message of truth of and concerning the kingdom of God. It is deemed best to here give the answer in brief and then to submit the proof in support thereof.

[16] For a long while it has been held that the fruits of the kingdom mentioned in the text are equivalent to the development of "individual character" by those who will constitute the kingdom; that such individuals began to "develop character" at the time begotten, and thus to bear fruit; and if there is a continuation of the development process until the fruit is ripened, then the character of the individual is ripened and he is taken into the kingdom. That conclusion is not supported by the Scriptures, and is therefore wrong.

DEFINITIONS

[17] Natural fruits grow upon a tree or vine. A tree denotes or symbolically stands for a living creature. A vine symbolizes the same thing. If that tree or vine is good, then it symbolizes one that delights to obey God's law. (Ps. 1:2, 3) God's people are likened unto a green fir tree. (Hos. 14:8) The saints of God begotten and anointed by him are symbolized by a tree of righteousness. Of these it is written: "Called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61:3) The fruitful trees are those that praise the Lord.—Ps. 148:9.

[18] Of itself a tree can produce no fruit. Light, sunshine, air, soil and water are required, as well as cultivation. God has made provision for all such; therefore it is in fact the Creator who produces the fruit on the natural tree. The tree is really an instrument or servant in the hand of Jehovah to hold forth the fruit that he produces. Neither can the creature by himself produce any fruit. Without the aid of Jehovah his fruits would be entirely a failure. Concerning this it is written: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that water-

eth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." (1 Cor. 3:6-8) This proves that the fruit is God's fruit, and not the creatures'.

19 Fruit is a life-sustaining substance produced and supplied for the benefit of creatures in need thereof. It is utterly impossible for any creature by his own efforts, and unaided by divine power, to produce fruit. The fruit of the kingdom, therefore, is God's fruit, and not that of man. This of itself is proof conclusive that the fruit of the kingdom is not what many have termed "the development of character". Furthermore, no amount of "character development" that anyone could possibly have would furnish a life-sustaining substance for the benefit of man. God alone is the source of life, and his arrangement is that he will dispense life by and through his chosen elect servant. (Isa. 42:1, 6; Rom. 6:23) The fruit is the result of the effort put forth by the husbandman. Jehovah God is the husbandman, and he is therefore the one that produces the fruit. The kingdom is God's, and the fruit of the kingdom is the life-sustaining substance or truths that God produces that will result beneficially to the people who hear and obey him. As the tree is an instrument employed by the Creator to hold forth fruit, so are God's servants instruments employed by him to hold forth or serve his fruit, which is the message of truth.

GOOD AND CORRUPT TREES

20 The priests, Pharisees and scribes and doctors of the law, constituted the leaders of Israel and might well be termed the clergy of that time. They claimed to represent God and to speak in his name. They were exceedingly strict in observing the letter of the law, but the spirit or life of the law they disregarded. They drew near to the Lord with their mouths, but their hearts were far removed from him. They were particularly careful to let the people observe that 'they were good and pious men'. They would stand on the street corners and pray, that the people might see them and mark how "devout" they were. They bore themselves with pomp and heavy dignity and assumed much piety. Doubtless many of the people looked upon those men and remarked to each other: 'What good and great men they are!'

21 God had laid upon those leaders in Israel the obligation to instruct the people concerning his Word, and particularly to tell them the message he had sent them by and through his holy prophets. He had foretold the coming of the Mighty One of whom Moses was a type, and directed that the people should be instructed to be prepared to receive him at his coming. The leaders did not tell the people such truths. They were chiefly concerned about their own appearance in the presence of others; about their well chosen words and about how they could take advantage of the people and enrich and benefit themselves. They were diligent in making what they called converts and getting more into their synagogues, that the needs of the clergymen might be contributed to. It is certain that Jesus knew from the beginning that they were hypocrites and false teachers; hence he warned his disciples against them and against their methods. Early in his ministry Jesus began to instruct his disciples in the way leading to the kingdom, and, among other things, he said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. 7:15, 16.

22 God had planted his typical organization Israel as a good tree or vine; but now they had degenerated into a corrupt tree or vine and the message which they brought to the people was not for their good, but was that which resulted in evil to the people. (Jer. 2:21, 23) In harmony with this, Jesus stated to his disciples: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:17-20) These men were to be known by what they offered and ministered to the people. These professed representatives of Jehovah were not bearing to the people his message concerning his gracious provision for life for them, but were feeding the people upon that which corrupted them and turned them away from God. Therefore they were corrupt trees.

23 When Jesus came and began preaching concerning the kingdom it was the duty as well as the great privilege of the leaders, namely, the clergy in Israel, to hasten to the people with this message of good news and to tell them that God had sent into the earth his beloved Son the Messiah and that they should make haste to accept Jesus as their long-promised deliverer. Had they taken this course, however, it would have meant that these clergymen would be compelled to change their own course of action and that they would lose the personal advantage that they thought they had gained over the people. At that time they had fallen to Satan, and his bidding they did; and this Jesus plainly told them.—John 8:44.

24 When Jesus came to them and told them of their wrongdoing they were angry and sought to kill him. Then Jesus reminded these men of the prophecy written of and concerning the coming of the Messiah; that this Mighty One would be likened unto the corner stone in the building of God; and that those to whom the kingdom interests had been committed would reject that Stone and that the Pharisees and other leaders of Israel, having rejected him, the Stone, it had become the Head of the kingdom. Then Jesus said to

these men: 'Because you have done this, and because you have not told the people concerning God and his kingdom and the blessings it will bring to them, and because instead you have brought forth to them your own selfish message, therefore the kingdom of God shall be taken from you'; and it was taken from them, and never will they have any part therein.

25 The counterpart of the Pharisaical leaders of Israel is found in the modern clergymen and religionists. These claim to represent God, and they are in fact the representatives of the Devil. It is probably true that the majority of the clergymen of the present time are what are termed chaste and moral men and women of "good character" as the world uses that term. They give the outward appearance of being good men. They mark themselves by their peculiar dress and they love to pray publicly to be seen of men. They talk much about moral reform and about safeguarding the moral interests of their fellow man. They take the lead in the reformation movements, such as prohibition, the League of Nations, the outlawing of war, and the like, and they call upon all persons who want to do good to their fellow man to support them in carrying forward their so-called reformation movements. Many good people do follow their lead because feeling duty-bound so to do.

26 These clergymen bring forth their own message instead of the message of God's kingdom. They are not bringing forth a good fruit. On the contrary, they are bringing forth a corrupt fruit. Their organization is corrupt and they are corrupt because they are acting under the leadership of Satan the Devil and contrary to God's way. They even lay claim to their ability to prepare the world and make it fit as the kingdom of God for Christ to come to. Probably they deceive themselves, and certainly they deceive many people. The Lord knows that the fruit that they serve is corrupt. Clearly Jesus had this in mind when he said: "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." —Matt. 7:20-23.

27 The worker of iniquity is one who proceeds in an unlawful manner to do work in the name of the Lord. God never provided in his law or rule of action that each one who would be of the kingdom should develop "a character" to such a degree that the creature would then have made himself fit for the kingdom. Regardless of how kind, pure, gentle, meek and loving and pious one might be, that would not be doing the work in the way God has commanded it. One not begotten of the holy spirit might have and manifest all of these good qualities. In fact there are many outside of the professed followers of Christ that are well said to be noble, from the world's standpoint. The new creature in Christ must go much further than that. He should strive to be a good and noble man, pure and righteous; but in addition thereto he must devote himself to the Lord and bring forth the fruit of the kingdom if he would be of the kingdom ultimately. This bringing forth fruit is not for his own personal development, but is that others might profit by knowing of God's purposes. The servant also profits in this, that he is obedient to the Lord and he himself feeds upon the fruit of the kingdom.

KINGDOM INTERESTS

28 A few of the Israelites gladly believed on the Lord Jesus Christ as the only Son of God and readily placed themselves at his disposal. It was from these that he selected his immediate disciples. To the eleven thereof that remained faithful to Jesus he said in substance: 'My Father has made a covenant with me for the kingdom and I invite you into the covenant and make a covenant with you that you shall share with me in the kingdom, and if you are faithful you shall sit with me in my throne performing the duties that Jehovah has laid upon the kingdom.'—Luke 22:29, 30.

29 Without a question of doubt one of the conditions to be performed by his disciples who would remain in that covenant for the kingdom was that they should bring forth the fruits of the kingdom. That would mean that the kingdom interests were committed to the disciples of Jesus and that during his absence they were to look well to those interests. He did not send them forth and instruct them to develop a "character", as that term is used by many in modern times. He did command them to 'go and teach all nations and baptize them [that believe] in the name of the Father, and of the Son, and of the holy spirit, and teach them to observe the things that he had commanded them to do'. (Matt. 28:19, 20) Thus he defined to them what was meant by bringing forth the fruits of the kingdom. At Pentecost these disciples began to perform what Jesus had commanded them to do, and they faithfully continued to do so as long as they were on the earth.

30 Jesus devoted himself to the preaching of the gospel of the kingdom of God because God had commissioned him to do that very thing. To his disciples he said: "I must preach the kingdom of God . . . for therefor am I sent." (Luke 4:43) It was not merely a whim of his to preach the gospel, but was an obligation laid upon him by reason of the covenant God had made with him for the kingdom. All his disciples or followers are called to follow in his footsteps. (1 Pet. 2:21) Jesus therefore sent his disciples forth to do the same thing that he did, and all who are pleasing to God must do likewise.

[31] It seems certain that it is an inherited weakness of man to desire to justify himself before other men. This desire has led many to take a compromising course in order that they might be well esteemed amongst men. If one could hear others say of him, 'What a sweet and beautiful character that man has!' that would tickle his ears. This improper desire has led many to give more heed to the manner of uttering speech and to their dress or personal appearance and to their dignified carriage and apparent goodness and sweetness than to the preaching of the gospel of the kingdom. Undoubtedly such selfish desire has led the clergy to garb themselves in much gold, loose and long gowns and gorgeous headdress, that they might be highly esteemed amongst men. A like selfish desire has led many consecrated ones to say in substance: 'I must give much attention to just how I look and to utter my speech with precision that all will know that I am an unusual man and therefore like the Lord.' In this they have misrepresented the Lord to themselves and to others.

[32] There was no hypocrisy about Christ Jesus. Many a consecrated person has said to himself: 'Is it not my duty to develop gentleness and kindness and to be very pious in the presence of others, that the people may say, That is a model man? Is it not my duty to be very careful to say nothing that might offend the great financial men or the great statesmen or the distinguished clergymen of the land? I represent the Lord and I must be very careful that I cause offense to none.' Such convince themselves that they must take a moderate course even in the proclamation of the truth, because by so doing they expect to be esteemed of men. That improper desire for self-justification has led many to refrain from boldness in declaring the truth concerning God's kingdom.

[33] A reformation movement is started and the influential of the community rush into it. Many of the consecrated conclude that they had better support the movement of reformation, otherwise they might be regarded by the people as a heathen or a sinner. Many not desiring to be reproached if they do not openly join the reformation movement are careful to say nothing against it. It may safely be said that, with one exception, every reformation movement started and carried on during the Christian era has been overshadowed and manipulated by Satan the Devil, the chief purpose being to turn the people away from God and the true means of blessing mankind. The one exception is the Elijah work of the church, to wit, the restoration to the church of the great fundamental truths of the Bible.

[34] Unless a movement is approved by the Lord and in full harmony with the expressed commandments of his Word, then no Christian can afford to have anything to do with it. This identical question was before Jesus, and this is what he said about it: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:13-16.

[35] Again he emphasized the importance of bringing forth the fruits of the kingdom. The rule that Jesus there announced continues to apply even to this day. He who attempts to justify himself at the expense of performing his full duty to his covenant is an abomination in the sight of God. Everyone in the covenant for the kingdom is commissioned to give attention to the interests of the kingdom, and this he must do without compromise. He must speak the truth, even though by so doing he brings reproach upon himself. The approval of man and much riches of silver and gold may give a temporary pleasure, ease and influence, but a good name with the Lord is to be preferred above all such. (Prov. 22:1) The follower of Christ must see to it that his course of conduct is right, pure and just and honest before God and man, and then without fear he must tell the truth as it is set forth in the Word of God. In so doing he knows that he will have God's approval. The approval of man is not to be desired. By so doing he is giving the proper attention to the kingdom interests, proclaiming the message of the kingdom, and bringing forth the fruits of the kingdom.

[36] From the days of the apostles until A. D. 1875 much of the truth was obscured. Following that date the real reformation work began and went forward, to wit, the work of the church foreshadowed by Elijah the prophet, and during that period the fundamental truths were restored to the church. Many heard the truth and fled from Satan's organization and gladly embraced the message of truth. But even many of these came from Babylon with bedraggled garments. (Zech. 3:1-3) Many of the formalities and errors adopted and practiced by the ecclesiastics of Babylon were brought along with those who came away. Many who were given the privilege of preaching the gospel of the kingdom laid even greater stress on the necessity for what they called "character development" and endeavored to make themselves appear "more holy" than their brethren. But they were negligent in making known God's gracious message. At the same time there were others among them who keenly realized their own imperfections and weaknesses and fully realized how necessary it was to fight against these weaknesses. They fought bravely with themselves to keep down the flesh and that they might serve God. They realized that within themselves they

had no perfect thing and that their righteousness was not of themselves, but from God. Their great desire was to serve God and to please him. Uppermost with them was the kingdom of God and the faithful service thereof. They were "instructed unto the kingdom" because of their unselfish devotion to God, and they were endeavoring to 'bring forth out of the treasure house things new and old' and to serve these things to other hungry souls. (Matt. 13:52) By their best endeavors they preached the truth unselfishly.

37 Jesus, in his great prophecy, foretold both of these classes that would arise in the church at the time of the end. One of these classes preached concerning the kingdom, but looked for it to come for a selfish reason, that they might gratify a selfish desire and receive personal gain. These claimed to be "developing a perfect character"; but they developed into the "evil servant" class, and are so designated by the Lord. It was their selfishness that led them to this disastrous result. The members of the other class preached the gospel of the kingdom because they loved God and their brethren, and they diligently sought to bring forth to their brethren meat in due season. They did not prepare the meat or fruits, but gladly served what God had provided. These faithful servants are, by the Lord in his prophecy, designated that "faithful and wise servant" class. Therefore he said: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24:45-47.

38 Both the "goods" of the Lord and the "fruits of the kingdom" mean the same thing, and both belong to Jehovah God. Upon coming to the temple the Lord Jesus identified the "faithful servant" class and committed to that class all his goods, which constitute the goods or fruits of the kingdom which God had committed to him. This "faithful" class, to continue as such, must now bring forth the fruits of the kingdom. In no other way can they be faithful to their covenant and receive the approval of the Lord and in due time enter into the glory of the kingdom.

39 Jesus' having declared to the Pharisees that "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" is equivalent to saying that no one shall enter into the kingdom who fails to bring forth the fruits thereof. But does not Jesus tell his disciples that he is the vine and they are the branches and that they must bring forth much fruit to the glory of God? and does not that mean that all his followers must develop a "character" for themselves from the time they are spirit-begotten until they have a full ripe "character" and are made ready for the kingdom of glory?

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Which of the fundamental truths are of first importance to the people of God? Fundamental truths serve what special purpose? In this connection what is the significance of the names by which God has revealed himself?

¶ 2, 3. A knowledge of Jehovah God and an appreciation of him will have what effect as to one's principles of action?

¶ 4-6. How do reformation movements put the Christian's faith to a test?

¶ 7, 8. Point out the duty of the Christian (a) with respect to personal conduct; (b) in regard to man-made schemes however well intended.

¶ 9-11. Show the relative importance of the name and word of Jehovah, the ransom, and the kingdom of God, as set forth in the Scriptures.

¶ 12-14. Why do we speak of Israel as being a typical people? What were they promised in the covenant? Had Israel been faithful, how would God have fulfilled that promise to them?

¶ 15, 16. Briefly, what is meant by "the fruits of the kingdom"?

¶ 17-19. Explain the symbology of the "tree" or "vine". How does Paul illustrate the function of the tree or vine? Then how do God's servants 'bring forth the fruits of the kingdom'?

¶ 20-22. Show that the leaders of Israel had full opportunity to know and to perform their obligation as instructors of the people, and how they misused their office.

¶ 23, 24. What was the message which Jesus brought to these leaders? How was the message received, and why? Describe their attitude when Jesus pointed out their wrongdoing. What was the result of their rejecting him?

¶ 25-27. Describe the counterpart of the Pharisaical leaders of Israel. Show whether all who say, "Lord, Lord," shall enter into the kingdom, and why.

¶ 28, 29. From whom did Jesus select his disciples? What opportunity was opened up to them? On what condition would they continue in the covenant for the kingdom?

¶ 30, 31. Quote scriptures to show the commission given to Jesus and to all his followers. Failure to discern or refusal to accept the real responsibility of the disciple of Christ has led to what serious errors of judgment and action?

¶ 32, 33. Describe circumstances under which many of the consecrated take a course of self-justification or compromise.

¶ 34, 35. How may the Christian safely decide whether he can properly support any given plan or movement? How only can he perform his full duty to his covenant? How great is the importance of God's approval, compared with that of man's?

¶ 36, 37. Account for the development of two classes during the "Elijah" period of the church.

¶ 38, 39. Then what are the "goods" of the Lord and the "fruits of the kingdom"? To whom are they committed? What responsibility attends them?

Zion's King shall reign victorious;
All the earth shall own his sway;
He will make his kingdom glorious,
He shall reign in endless day.
Nations now from God estranged
Then shall see a glorious light;
Night to day shall then be changed,
Heav'n shall triumph in the sight.

Then shall Israel, long dispersed,
Mourning seek Jehovah God;
Look to him who once was pierced,
Own and kiss God's chast'ning rod.
Mighty King, thine arm revealing,
Now thy righteous cause maintain,
Bring the nations help and healing,
Make them subject to thy reign.

WHAT IF THERE WERE NO CHURCHES?

[Thirty-minute radio lecture]

IT IS now freely admitted that for years past the church statistics have been stuffed. People are carried on two or more church rolls years after they have ceased to go to church at all. When they move from one place to another, they may get on new church rolls but not off the old ones. They do not even get off the rolls when they die. Even their children are carried on the rolls; and cradle rolls have been instituted, so that no chance to make a good show in the flesh may be overlooked.

Nevertheless a journey about the country reveals the fact that there are thousands of abandoned churches; and a little inquiry shows that in thousands of other places where the church doors are opened for services occasionally, it will be found that but a few families, sometimes as few as four, are trying to keep the institution from collapse. The Men's Christian Church League has discovered that 60,000 of the 200,000 Protestant churches in the United States have failed during the past few years to gain a single new membership; so declares Frederick L. Collins, social observer.

Under the circumstances it seems proper to inquire, What would happen if there were no churches at all? The general answer might be that this would be the darkest day in human history, a day of general abandonment to crime and every evil thing; but such would not necessarily be true.

In the first place, a church is not a building. It is a company of people. The building in which they meet has nothing to do with their standing with God. "The Most High dwelleth not in temples made with hands."—Acts 7:48.

These words of the martyred Stephen are buttressed by those of the Apostle Paul at Athens, when he said: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."—Acts 17:24.

When Jesus said to Peter that "upon this rock [this fundamental truth, that 'he is the Christ, the Son of the living God'] I will build my church" (Matt. 16:18), he had no reference to buildings of any kind. He was thinking wholly of people. He was pointing out that the members of his church would all believe that one great truth; and they all do believe it. No one can be a member of Christ's church and not believe that he is the Christ, the Son of the living God. It will be noticed in this connection that Jesus did not say that it would be required of his followers that they must believe that he is the heavenly Father himself. Nor did he intimate, as some have misunderstood, that it was Peter, and not Peter's utterance, Peter's declaration, the great truth that he is the Son of the living God, that constitutes the foundation of Christ's church.

Again, when Jesus said that under certain circumstances one might tell the misdeeds of another to the church, it is obvious that he did not have in mind whispering these matters to a pile of stone or wood or brick, but to a company of Christians.

In thinking and speaking about this matter of the church some have quite overlooked the fact that Jesus was not an ordained minister, in the accepted sense of the term; never built a church, nor asked anybody else to do so; never preached from a pulpit; never rang a church bell, nor had one rung in order to get people to hear him; never wore any priestly vestments, nor asked anybody else to do so; never applied to himself the title father, reverend, right reverend, doctor of divinity, bishop, archbishop or the like, nor asked anybody else to do so; never sprinkled holy water on anybody, nor asked anybody else to do so; never sold any holy candles or other holy trinkets, nor asked anybody else to do so; never gave any holy indulgences, nor asked anybody else to do so; never used for himself or his followers the title Roman Catholic, Greek Catholic, Anglican, Presbyterian, Methodist, Baptist or any other of the one hundred and sixty-three curious names for Christians now in use, nor asked anybody else to do so; never exhorted his followers to be the mainstay of the Roman government or its successors, to act as recruiting agents for the same in time of war, and never did any of that kind of work himself.

In Romans 16:3-5 the Apostle Paul says: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house."

This gets down to the root of the matter. Here was a church, a company of God's people, meeting in a private home, a perfectly legitimate and praiseworthy thing for any company of Christians to do. The time will come when every home in the world will be just such a home.

Will there be anything wrong with a situation like that, a situation in which God is "all in all", that is, everything to everybody? Why, that is what everybody wants. That is what everybody is praying for when he prays, 'Thy kingdom come; thy will be done on earth as it is done in heaven.'

How is God's will done in heaven? No doubt some honestly believe that it is one long avenue of churches and nothing else, unless perhaps a few fine residences set apart for those who have given their lives to what is sometimes called "church work".

Let us get the right thought. It is not God's wish nor his purpose to transform this earth into a place where everybody will be living in monasteries and convents and where the only buildings will be churches and church institutions. What God desires is not

buildings, but hearts. The Father seeketh such to worship him as worship him in spirit and in truth. (John 4:23) "I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33, 34) Of what use will all the cathedrals and church buildings be then? You can answer it. Go ahead and do it. Never be afraid to tell the truth. God is for truth.

Well, what will the people build then, if not churches? Hear the word of the Lord: "And they shall build *houses*, and *inhabit* them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear." (Isa. 65:21-24) That will be the Millennium, God's kingdom; and it is even now upon us.

There are many communities in the United States today that have had an opportunity to see from actual experience and observation what happens when church buildings cease to be used; for the church statistics show that there are from seven to ten thousand such buildings scattered here and there all over the country.

We do not know that any survey has been made to determine the moral condition of the people in places where they can not get to church. It would be hard to make such a survey. People are not going to reveal their moral defects to persons who come to the door to inquire about them. It would be easy to say that such people are less moral than those that go to church, but it would be hard to prove.

As a matter of fact, it is generally conceded that the centers of crime and immorality are in the great centers of population, where there are churches of all kinds, though it may be doubted if on the average they are filled to one-fourth of their capacity.

When we get out in the country, where the decay of the churches is so manifest to every passing traveler, we find the backbone of the citizenry of the nation. The honesty and morality of the country districts is high. For the most part, the farmers, even if they cannot get to church, and even if they do milk the cows on Sunday morning, revere the name of God, and are willing to give a hearing ear to anyone who comes along with a message that will help them to better understand their Creator.

Those who have had experience say that it often happens that towns having the most churches seem to have the most godless citizens. A godly citizen is one who wishes to know about God, and would like to be as much like Him as he can be, and, above all, wishes to see God's name honored. This means that such a one will have a hearing ear and a heart that desires a knowledge of the things God is pleased to reveal.

Workers in the Master's vineyard do not meet with many rebuffs in the unchurched country districts. The general admission of those that have had the widest experience is that their most numerous and most savage rebuffs come in communities where there are the most church buildings of all kinds. One wonders at this.

Nor does it follow that membership in some one of the associations designated by the general name of churches is a guarantee of saintliness. If such were the result, then all could be turned into saints by merely taking them in one door, putting them through certain forms and ceremonies, and letting them go out the other as soon as their names had been duly entered on the church rolls.

Something like this was done during the sterner ages which preceded the one in which we now live. The heathen were forced into the churches willy-nilly, but it did not seem to have any special soothing effect upon them. True, there is record of their drinking large draughts of communion wine out of the skulls of their enemies; but it is to be feared that at heart they were heathen still.

Suppose a law could suddenly be passed that everybody must become church members on a set date or off would go our heads, all of us. When the performance was all over, and we had all obeyed the law, would we be any different because of having gone through with the program?

We might be worse off, for this reason: Before the law was passed, we might at least have been honest. We might have said, "I do not know the Lord; I do not understand him; I do not know what he requires of me; and I will not be a hypocrite. I will not say that I am on his side when I know nothing about him, and know no reason why things in the world should be as they are."

And so the passing of such a law, if most of us are now outside of the churches, as is now admitted to be the fact, would make the most of us hypocrites; for we should be pretending to be something that we were not, a thing very displeasing to both God and man.

There are those who would be willing to say that the social pressure and the business pressure brought upon persons of means to get them into the church has resulted in "church membership" of many persons who, if left to themselves, would never have been willing to speak of themselves or to think of themselves as having given their hearts to God.

Such persons have been injured by becoming church members. Not only have they been personally injured by being persuaded that they are children of God while, as a matter of fact, they are still children of the wicked one, but the influence on the community has been bad; because a truly honest person, considering the life of such a one, is likely to conclude that God has no true followers in the earth, but that the whole thing is a sham. This, of course, is a mistake.

There is such a thing as true worship of God. The Lord himself tells us one good place to find it and to exercise it. We can not do better than quote some of his wise counsel on this point. He does not encourage his followers to gather in some central place to pray and then have some peculiarly dressed person do their praying for them. Hear him:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." —Matt. 6:5, 6.

Let us think about this a little. Here we are told that the individual himself should do his own praying, and not entrust it to another. The reason is stated. Jesus would not have his followers hypocrites, doing things publicly so that others may observe their piety. The synagogues of his time correspond to the churches of today; and Jesus seems to specially call in question those that offered prayers in the synagogues, especially if they did it while in a standing position. Who is it now that offers prayers in the churches and does it publicly and while occupying a standing position? The question answers itself.

Again, Jesus admonished against public prayers. Who is it that today is called upon to grace every public occasion with prayer offered in public, whether it be the invoking of God's blessing upon a session of Congress, or a battleship, or an airplane, or a pack of dogs, or a fishing fleet, or a string of automobiles, or presenting other petition? Again the question answers itself.

Jesus seems to suggest that those who pray standing in the synagogues and in the places of public concourse might do it from selfish motives. They might want to be specially looked up to in the community because of their piety and of their ability to make eloquent prayers.

There is nothing in the Scriptures to indicate that eloquent prayers make any special hit in the place where prayers count, and that is in heaven. It will be remembered that Jesus gave a very striking sermon on this subject. It is found in Luke 18:9-14, and reads as follows:

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

While it is true that in this instance both of these men were praying publicly, or where others could hear them, yet the interesting and significant point reveals itself that the one who felt surest of himself, and who took it for granted that his standing was all right with God, was really in the worse shape of the two. Thus we have the inference that one might be a church member, or the most prominent one in the church, its pastor, and still have no standing at all with God. "The Pharisee stood and prayed thus with himself." This is surely delightful irony. His prayer was with himself. It was not with God, but God was listening to the lowly one, the self-confessed sinner and unworthy publican.

We remember now that it is written: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 51:17; 34:18) One does not have to stand up in a synagogue to have a broken spirit; nor do religious vestments of any kind necessarily indicate a broken and a contrite heart.

Let us return now for a moment to the text already mentioned: "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This tells us two important things. First, that we may pray direct to the Father. Elsewhere we are told that this must be in Christ's name; but this does not change the stupendous fact that human beings, when they have complied with the conditions, may pray directly to the Creator and Sustainer of the universe.

Christ makes no mention in this passage of praying to him or to his mother, or to the saints, or to anybody but the Father himself; and he makes not the slightest mention of the necessity of asking any human being to do the praying for us. We may do it ourselves.

The second point is that the place of prayer which the Master mentions is to be found in every home. Christ did not say, 'When thou prayest, thou shalt

go to the temple, or to the synagogue, or to the church, or to some shrine or other holy place'; but he did say, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." The lesson in this seems to be that God is more easily found in the quiet sanctuary of the home than in the palatial temples which have been erected in his name and which are supposedly houses of prayer.

In the prophecy of Isaiah, chapter 66, verses 1 to 3, we have a statement by our heavenly Father respecting temples and houses of worship and ceremonials in those temples, which should make us all stop and think what is the real value of all this exterior formality and these imposing buildings. It says:

"Thus saith Jehovah, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."

This is the strongest and most pointed kind of language. It tells the Jews, and it tells the Gentiles and everybody on earth, that ecclesiastical structures mean nothing to the great God of the universe, who made all the materials out of which these structures are erected. And it also tells us all that neither do the Jewish ceremonies any longer have any weight or teach any lesson nor do any other ceremonies. And then we come right back to the fundamentals, that the thing that the great Jehovah God is looking for is the person who has a poor and a contrite spirit and trembles at his Word.

Where do we have to go to find those that tremble at God's Word? Do we have to go to those who make a business of religion? Do we find that they have any great reverence for God's Word? Do they hold the Bible up and say, Follow this; or do they hold themselves up and say, Follow me? The fact of the business is that if they did hold the Bible up the people would follow them; but because they hold themselves up and speak lightly of the Bible the people are turning away from them, and that is why there are so many country churches today that are being used as barns or residences or are not being used at all.

In the tenth chapter of his prophecy, and the twenty-first verse, the Prophet Jeremiah was caused to write the following about somebody; and it is for those that listen and for those that read the prophecy to judge who or what are meant by these words:

"For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered."

We look about us and see that many flocks are scattered and that more are going the same way. We see that many pastors are not prospering, and here is the reason why. It is because they have not sought the Lord. In what way have the pastors become brutish? Read some of their sermons and see what they have to say about the origin of man, and it will all be clear. How can anybody expect to receive the blessing of God upon his work if he ridicules the Word of God and thus dishonors the hand that wrote the very message he is paid to uphold?

The Prophet Jeremiah continues this theme in chapter twelve, verse ten. He is made to say: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

The inference is plain that somewhere in the earth, at some time, there would be pastors that instead of cultivating the Lord's vineyard and seeking to help the branches in the true vine to bring forth fruit, would really be engaged in an opposite work, trying to wreck something they are not big enough to wreck, and trying to prevent what the Lord is determined shall not be prevented.

If you wish to know who these pastors are and who it is that they have trodden under foot, or what it is that they have trodden under foot, it is a lesson that is easily learned. You could take any kind of book under your arm, even a dictionary, go from door to door telling the people that you have something here that will help them understand the Bible; and it will not be very long before you will learn that you are one of those that are not wanted on the scene and that what you have, no matter how good it is, is only worthy of reproach.

But when the Lord invented the radio, he started something that is calculated to cause great anxiety to such pastors as have made his pleasant portion a desolate wilderness; and some of them now admit as much. Nevertheless the radio is here, and nothing can prevent the truth from going out by that means and penetrating where otherwise it could never reach.

Nothing can prevent the radio from telling to the ends of the earth that the Lord has returned and has set up his kingdom in the earth, unseen by the natural eyes, and is even now, and especially since 1918, ruling in the midst of his enemies. Eventually every eye shall see this great truth; and not only will every knee bow of those that are living, but the dead shall hear the voice of the Son of God; and those that obey shall live. The Millennium is upon us. None but a fool could ponder the rapid extension of these wonderful concrete highways into every nook and cranny of the land and even question it. The only wonder is that the pastors who have tried to hinder it do not all turn in and hail Messiah's kingdom as the prayer of all nations.

LETTERS

DEVIL'S METHODS EXPOSED

DEAR BROTHER RUTHERFORD:

The Niagara Falls ecclesia, assembled, by unanimous vote wish me to express their love and appreciation of your loyalty and your faithful stand to vindicate the name of Jehovah.

The articles in *The Watch Tower* are wonderful. We are sure it is meat in due season, enabling us to realize to the full extent the unscrupulous methods of the adversary, and at the same time encouraging the workers to go forth from door to door with the message of truth.

We rejoice with you, and want you to know we accept the *Watch Tower* articles as present truth from the Lord's table, sent to us through his channel. The lectures over the radio on Sunday mornings are certainly directed by the Lord. We are sure the Lord's guiding hand has so arranged the WATCH-TOWER network of stations to broadcast the message from one central point, so that the people across the continent can hear the message, and from one whom, we believe, the Lord is well pleased to use, being fearless and fully devoted to his cause, and clearly showing up the Devil's organization and his shrewd methods to thwart the kingdom of Christ.

We pray that the Lord will continue to bless your efforts to give out the blessed message of the kingdom and its blessings for mankind.

With much Christian love to you,

Yours by his grace,

NIAGARA FALLS (Ont.) ECCLESIA.
ERNEST LEE, *Secretary.*

A WONDERFUL COMMISSION

DEAR BROTHER RUTHERFORD:

The Wichita ecclesia extends to you its Christian love and pledges to you its continued cooperation in the great work in which the church is engaged at the present time.

We greatly appreciate the flashes of lightning as revealed in *The Watch Tower,* especially the last ones on "Jehovah's Royal House", which has given more light on the pathway of the righteous as they joyfully go forth from house to house seeking to bring some honor to Jehovah's name. Truly we have a wonderful commission.

We are very thankful for the recent visit of Brother George Young, which has been a great help to us, both as to ways and means of giving a better witness and as an encouragement to press on in this most wonderful work that Jehovah God has entrusted to the anointed at this time.

Praying that your hands may be upheld by the whole-hearted cooperation of the anointed in your untiring zeal and faithfulness in the Lord's service,

Yours in his service,

WICHITA (Kans.) ECCLESIA.

CHOICE PORTIONS AT LAST

DEAR BROTHER RUTHERFORD:

Greetings to you in the service of Jehovah.

At a general assembly of this ecclesia a motion was made, and passed unanimously, that we send you our Christian love and our appreciation of your strenuous efforts in the service of Jehovah.

We want to assure you that you have our love, esteem, and best wishes and that we are with you 100-percent in Jehovah's work in the earth at this time, and that we are completely against Satan and his organization. We also pledge our loyalty and continuous faithfulness to Jehovah's channel.

The lightnings of Jehovah flashing from the temple are indeed most wonderful, illuminating the pathway of his people and preparing them for the greatest campaign since the coming of the Lord to his temple. Truly the heavenly Father has reserved the choice portions of his word and work until last, and in his own good time and way reveals them to his people. Praised be Jehovah's name!

In conclusion, we thank the heavenly Father for so fearless a worker as you are; and may his divine blessings continue upon you and all at the Bethel home and everywhere.

With Christian love, we remain,

Your brethren in Christ,

NEW YORK ECCLESIA (Colored).

THANKSGIVING

DEAR BROTHER RUTHERFORD:

Many times I have been going to write thanking you for the beautiful books sent from time to time. Words and language fail me as I try to express my gratitude and joy.

I thank God for all his blessings as I take the message of the kingdom from door to door.

The Watch Tower thrills our souls with joy and rejoicing as we study it. Oh, the blessings I receive from the precious *Watch Tower* and the books, also the letters!

May the God of all comfort keep and bless you forever in his great love. This is my prayer.

EMMA A. GILKES, *Colporteur.*

HERALDING THE KINGDOM IN SPAIN

DEAR BROTHER RUTHERFORD:

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

I am pleased to submit to you a short account of our journeys from February 25 to March 25.

We have visited fourteen different villages and the three cities of Seville, Cordoba and Malaga, looking up on the way the interested in this region.

Seville is most fanatical, and given over to pleasure; our distribution of books was very poor there. In Cordoba it was better, and the people more attentive and interested. The country is unsettled and there is a general feeling of expectancy. With the fall of the government there has been an almost complete paralyzation of business and industry; the rich are afraid to run any risk of financial loss, and among the working class the unemployed are daily more in number and suffering greater hunger and misery.

In the city of Granada, where a Bible Student has recently been visiting, we were able to see cheering results of his witness. About fifty meet there weekly. These all send their love to you, and a message of gratitude for the literature that has shed the light of Truth and hope in their hearts.

We were able to give a good public conference there. These need to be visited from time to time.

On the whole the distribution of literature would be discouraging if we did not take into account the poverty and illiteracy of the people. But if you could witness the joy of the many who gather in the streets and inns to listen to the message of the kingdom; their tears of sorrow at not being able to read for themselves; the squalor and ignorance that surrounds them, and their longing for deliverance, you would feel recompensed, dear brother, for the sacrifice of maintaining the work in this dark country.

It is a labor of love, indeed, and a message of hope to the hopeless.

We expect to be away yet all the month of April, till our *kilometrico* gives out. It has been a joy to be on the tramp since the beginning of January.

Much love and kingdom greetings from Brother Juan and me united, praying always for a divine blessing upon you as you administer to the household of faith meat in due season.

Your brethren and servants in Christ.

By FRANCISCO CORZO, *Madrid.*

FROM JAPAN

DEAR BROTHER RUTHERFORD:

We had been waiting for Japanese books. And they came at last. All colporteurs began their activities all over in Japan. It is spring, and this is the best season to work in Japan.

We are so glad to have Japanese *Creation* books.

A colporteur brother who went through China, mostly among Japanese there with Japanese books, just returned to Japan. He distributed 813 books and 1400 booklets in six months.

There is a nominal church in Hikatamachi, a small town in the middle part of Japan. Four members (all men) of the church were leading the church work very earnestly during the last several years. One of our colporteurs visited this town last December and distributed some of the Truth books among them. They have found THE TRUTH at last. These four men withdrew from the church membership two weeks ago. Now they have symbolized their consecration and they are very active in the service in the holy name of the Lord. The pastor of the church got awfully mad at them, but he is entirely help-

less. A class was organized there and also the service director was appointed.

Besides these four men there were two men and three women who also symbolized their consecration. Two of these women entered the colporteur service.

We are rejoicing more with the new light coming through the *Towers*. Surely it is a wonderful gift from the Lord to his remnant.

With my best Christian love, I remain

Your brother by his grace,

J. AKASHI.

GRATITUDE AND APPRECIATION

DEAR BROTHER RUTHERFORD:

At their last service meeting, it was the unanimous desire of the Orlando ecclesia to convey to you their gratitude and appreciation for the inspiration and benefit they have been receiving from the *Watch Tower* articles and from your recent books, *Life* and *Prophecy*. As each work has come to us it has seemed that surely it was the culmination of all, which a later work could scarce equal, let alone surpass; and yet successive articles have all revealed to us truths and light of which we had no previous conception, proving that truly—

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

We wish also to express our appreciation for the service rendered by Brother Sheffield on his recent visit to our ecclesia. We believe his example and instruction were of greater actual help and practical benefit than anything else we have experienced for some time. His visit among us will long be remembered, since we all felt that he not only talked service but actually LIVED it.

Assuring you of our recognition and appreciation of the wonderful way in which the Lord is using you at this time, and pledging you our continued loyalty and love, we are

Yours in the service of our King,

ORLANDO (Fla.) ECCLESIA

"IT IS THE LORD'S DOING"

DEAR BROTHER RUTHERFORD:

I dislike to encroach on your valuable time, but feel impelled to tell you that upon my finishing the careful perusal of the book *Creation* I thought you had perhaps better stop further book-writing because you could not hope to improve on that masterful volume. Then in due course of time there came *Government*, a close runner-up on *Creation*, and I thought now surely you will have to lay down your book-writing pen. Then when *Life* appeared on the scene and was read I felt you must quit, for nothing further could surpass it. And now here comes *Prophecy*, which I am reading with the greatest of joy, and must confess I am silent with admiration of its enlightening flashes of truth; and so far as I have read therein, instead of thinking of your stopping on the book production, I feel disposed to sing out to you most lustily, Brother, go on! There is no limit to your possibilities, so just forge ahead; next will be perhaps the best of all. How bright the path of the just as we journey along! Praise to Jehovah, and blessing to the faithful remnant. 'It is the Lord's doing and is marvelous in our eyes.' The Lord is using *The Watch Tower* wonderfully, and you as his mouthpiece.

Brother Russell in his time could not understand what has appeared in *The Watch Tower* since 1918, and particularly since 1922; for the time of understanding these things was then not yet due, though he zealously and earnestly strove to comprehend or understand these precious truths. Being hard pressed by some of the brethren to unfold to them more sacred things he sometimes allowed himself a little speculation, so to speak, but always made the presentation as a mere guess and which he frankly admitted was only supposition. He was used of the Lord to show forth four important fundamental truths: (1) The second coming of Christ; (2) the philosophy of the ransom sacrifice; (3) the mystery of God—Christ and the body members; and (4) the restoration of humankind during the Millennium. He could not possibly know the truth respecting Christ coming to his temple in 1918, two years after his demise; nor could he know the facts about God's organization and the Devil's organization, nor the antitypical phases of Elijah and Elisha as we know them today, because the time was not ripe for any man or set of men to know them ahead of God's appointed time for revealment. Nor could he know about the service work of our day and time, nor the declaration of Jesus (Matt. 24:14) and "Ye are my witnesses", all of which was preserved in the mind and keeping of Jehovah, who since 1918 has opened the floodgates of his sacred Word and dispersed the thick clouds of heaven and permitted his light to shine forth through his appointed channel to his anointed church in flashings of lightning and reverberations of thunder most startling and soul-satisfying to us all. We see clearly the mantle of Elijah fallen upon Elisha. And this the slumbering "Russellites" do not see. They are still looking about for their Elijah; misguided sons of the prophets; foolish virgins.

Meanwhile the Lord's own have quit chewing their cud and are in the green pastures and beside the still waters, praising Jehovah for the rich blessings set forth in *The Watch Tower*, particularly since 1922.

At present we do not know when the battle of Armageddon will begin. But when the great event shall have come to pass undoubtedly the Scripture will be found to have foreshown the date, but unknowable until God's due time of revealment. What a wonderful Bible!

While I am not situated now to engage in the regional director service, much to my regret, I can spare the time and the use of my car to drive sisters to distant towns and villages on regularly appointed days to place books in the service work at my individual expense of gas and oil, and thus herald the glad tidings of Messiah's kingdom to those who have a hearing ear and an open mind.

With much love to all at Bethel,

Faithfully yours in Christ,

J. A. BOHNET, *Michigan*.

RESOLUTION

DEAR BROTHER RUTHERFORD:

At a meeting of the Port Townsend ecclesia, held Sunday, March 23, 1930, the following resolution was presented and carried by a unanimous vote, and the secretary was instructed to mail you a copy:

Resolved, That we assure our beloved Brother Rutherford, whom the enemy at this time so bitterly assails, of our high esteem for his labors in the service of our King, and also of our full acceptance of the teachings of *The Watch Tower*, which we believe to be the channel that Jehovah our God is using to communicate present truth to the members of his household now on earth; and of our entire loyalty thereto.

That we thankfully appreciate the flashes of light coming through the *Tower* from the temple, now opened in heaven, as further unfoldings of God's Word of Truth spoken and recorded by his prophets of old, and by our Lord Jesus and his faithful disciples expressly for the admonition and encouragement of his children at this crucial time.

And further be it resolved: that we assure Brother Rutherford that our prayers will ascend that the Lord may be pleased to continue to use him in His service, and that he may be found of Him steadfast, unmovable and always abounding in the work of the Lord even to the end.

PORT TOWNSEND (Wash.) ECCLESIA.

WHOLE-HEARTEDLY IN THE LORD'S WORK

DEAR BROTHER RUTHERFORD:

All the friends here send their Christian love, assuring you that you are constantly remembered in our prayers. We sincerely appreciate your unselfish devotion to the church, and your patient endeavors to teach the brethren how best to serve the King.

We fully endorse your method of preparing the literature for the people, including the securing of necessary buildings, machinery, houses and other equipment.

We rejoice greatly in cooperating with you and the Society in preaching the gospel of the kingdom of God to the groaning creation.

Praying the Lord's blessing on you, and assuring you that we are with you whole-heartedly in the Lord's work, we are

Your brethren in the Lord,

BELVIDERE (Ill.) ECCLESIA.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

New Orleans, La.	July	4, 5	Galveston, Tex.	July	13-16
Harelson, La.	"	6, 7	Houston, Tex.	"	18-21
Port Arthur, Tex.	"	8, 9	San Antonio, Tex.	"	23-26
Beaumont, Tex.	"	11, 12	Tulsa, Okla.	"	27-30

T. E. BARKER

Albany, N. Y.	June	29, 30	Syracuse, N. Y.	July	15, 16
Troy, N. Y.	July	1, 2	Auburn, N. Y.	"	18, 19
Mechanicsville, N. Y.	"	4, 5	Rochester, N. Y.	"	20, 21
Schenectady, N. Y.	"	6, 7	Batavia, N. Y.	"	22, 23
Johnstown, N. Y.	"	8, 9	Buffalo, N. Y.	"	25, 26
Utica, N. Y.	"	11, 12	Niagara Falls, N. Y.	"	27, 28
Rome, N. Y.	"	13, 14	Lockport, N. Y.	"	29, 30

C. W. CUTFORTH

Fort William, Ont.	July	3-6	Winnipeg, Man.	July	20
Dryden, Ont.	"	7, 8	Neveton, Man.	"	21-23
Kenora, Ont.	"	10-14	Camper, Man.	"	25-27
Altona, Man.	"	16, 17	Eriksdale, Man.	"	28, 29
Morden, Man.	"	18	Ashern, Man.	"	30

G. H. DRAPER

E. St. Louis, Ill.	July	1, 2	Thayer, Mo.	July	22, 23
St. Louis, Mo.	"	3 16	Springfield, Mo.	"	25, 26
Flat River, Mo.	"	18, 19	Joplin, Mo.	"	27, 28
Dexter, Mo.	"	20, 21	Pittsburg, Kans.	"	29, 30

M. L. HERR

Newport, R. I.	July	1, 2	Pawtucket, R. I.	July	18, 19
Boston, Mass.	"	3-9	Woonsocket, R. I.	"	20, 21
Charlton City, Mass.	"	11, 12	Attleboro, Mass.	"	22, 23
Providence, R. I.	"	13-16	Westerly, R. I.	"	25

A. H. MACMILLAN

Cedar Rapids, Iowa	July	1	Duluth, Minn.	July	18-20
Davenport, Iowa	"	2	Two Harbors, Minn.	"	21
Chicago, Ill.	"	4-6	Fort Francis, Ont.	"	22, 23
Cumberland, Md.	"	13	St. Paul, Minn.	"	25-27
Milwaukee, Wis.	"	15	Argyle, Minn.	"	28
Wausau, Wis.	"	16	Winnipeg, Man.	"	29, 30

G. Y. M'CORMICK

Roseland, Ill.	July	11-14	Geneva, Ill.	July	22, 23
Joliet, Ill.	"	15	Elgin, Ill.	"	25, 26
Aurora, Ill.	"	16-19	Ashton, Ill.	"	27, 28
Montgomery, Ill.	"	20, 21	Rock Falls, Ill.	"	29, 30

H. S. MURRAY

Jackson, Miss.	July	1, 2	Montgomery, Ala.	July	22, 23
Memphis, Tenn.	"	4-9	Auburn, Ala.	"	25, 26
Nashville, Tenn.	"	11-14	Columbus, Ga.	"	27, 28
Decatur, Ala.	"	15, 16	Stroud, Ala.	"	29, 30
Birmingham, Ala.	"	18-21	Atlanta, Ga.	Aug.	1-6

E. D. ORRELL

McKees Rocks, Pa.	July	8	Titusville, Pa.	July	18-21
Beaver Falls, Pa.	"	9-11	Bradford, Pa.	"	22, 23
New Brighton, Pa.	"	12	Warren, Pa.	"	25, 26
Butler, Pa.	"	13, 14	McGees Mills, Pa.	"	27, 28
Oil City, Pa.	"	15, 16	Kittanning, Pa.	"	29, 30

J. C. RAINBOW

McAlester, Okla.	July	1-5	Chickasha, Okla.	July	18-21
Paoli, Okla.	"	6, 7	Wichita Falls, Tex.	"	22-26
Tecumseh, Okla.	"	8, 9	Abernathy, Tex.	"	27, 28
Oklahoma City, Okla.	"	11-16	Shattuck, Okla.	"	30, 31

E. B. SHEFFIELD

Roanoke, Va.	July	4-7	Hopewell, Va.	July	20, 21
Clifton Forge, Va.	"	8, 9	Petersburg, Va.	"	22, 23
Lynchburg, Va.	"	11-14	Norfolk, Va.	"	25-28
Keysville, Va.	"	15, 16	Newport News, Va.	"	29, 30
Richmond, Va.	"	18, 19	Suffolk, Va.	Aug.	1, 2

H. L. STEWART

London, Ont.	June	30-July 2	Windsor, Ont.	July	14-17
Sarnia, Ont.	July	3-6	Leamington, Ont.	"	18-20
Wallaceburg, Ont.	"	7-9	St. Thomas, Ont.	"	21-24
Chatham, Ont.	"	10-13	Simcoe, Ont.	"	25 27

W. J. THORN

Mansfield, Ohio	July	1-7	New Brighton, Pa.	July	19, 20
Pittsburgh, Pa.	"	8-14	Beaver Falls, Pa.	"	21-23
Homestead, Pa.	"	15	Ellwood City, Pa.	"	25, 26
Turtle Creek, Pa.	"	16	Butler, Pa.	"	27, 28
Donora, Pa.	"	17	New Castle, Pa.	"	29, 30

S. H. TOUTJIAN

Lake Mills, Wis.	July	1, 2	Marshfield, Wis.	July	15, 16
Grand Rapids, Mich.	"	4-7	Duluth, Minn.	"	18-21
Oshkosh, Wis.	"	8, 9	Centuria, Wis.	"	22, 23
Wausau, Wis.	"	11-14	Minneapolis, Minn.	"	25-31

J. C. WATT

Fresno, Calif.	July	4, 5	San Francisco, Calif.	July	17-21
Santa Cruz, Calif.	"	6, 7	Modesto, Calif.	"	22, 23
San Jose, Calif.	"	8, 9	Stockton, Calif.	"	25, 26
Oakland, Calif.	"	11-16	Sacramento, Calif.	"	27-30

GEORGE YOUNG

Colorado Sp'gs, Colo.	July	4-9	Topeka, Kans.	July	18-23
Pueblo, Colo.	"	10-14	Lincoln, Nebr.	"	25, 26
Trinidad, Colo.	"	15, 16	Sioux City, Iowa	"	27, 28

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Grand Rapids, Mich. — July 4-6
Cornelius Proos, 2054 Nelcy Ave., N. E.
Polish: J. Pieterka, 604 Harland Ave., N. E.

Paterson, N. J. — July 4-6
Chas. R. Hessler, 33 W. Broadway
Italian: Liberato Romeo, 175 Belmont Ave.

Passaic, N. J. — July 4-6
Russian: Mike Dumnicz, 393 Lanza Ave., Garfield, N. J.

Roanoke, Va. — July 4-6
O. W. Phillips, 877 Ferdinand Ave., S. W.
Colored: Robert H. Boland, 506 - 4th, N. E.

Boston, Mass. — July 4-6
J. B. Richardson, 15 Pemberton Sq., Room 115.
Albanian: Nicholas Christo, 17 Ashland St.
Colored: G. Angling, 78 Williams St., Roxbury, Boston.
Greek: James Gregory, 36 Freeman Ave., W. Roxbury, Mass.
Armenian: J. Giragosian, 1157 Tremont St., Roxbury 20, Boston
Polish: A. Richter, 119 Cottage St., Chelsea, Mass.
Ukrainian: S. Dragan, 38 Rochester St.

Duluth, Minn. — July 18-20
Gabriel Alveson, 1610 W. Superior St.
Polish: A. Jazinski, 3140 Restormel St.

Titusville, Pa. — July 18-20
J. A. Schneider, 508 Jones St.

Portland, Me. — July 18-20
Geo. N. Drew, 407 Cumberland Av.

St. Paul, Minn. — July 25-27
H. B. Morrison, 987 Laurel Av.

Fargo, N. Dak. — August 1-3
John T. Erickson, 333 15th Av. S.

Omaha, Nebr. — August 8-10
T. A. Overman, 3523 N. 28th St.

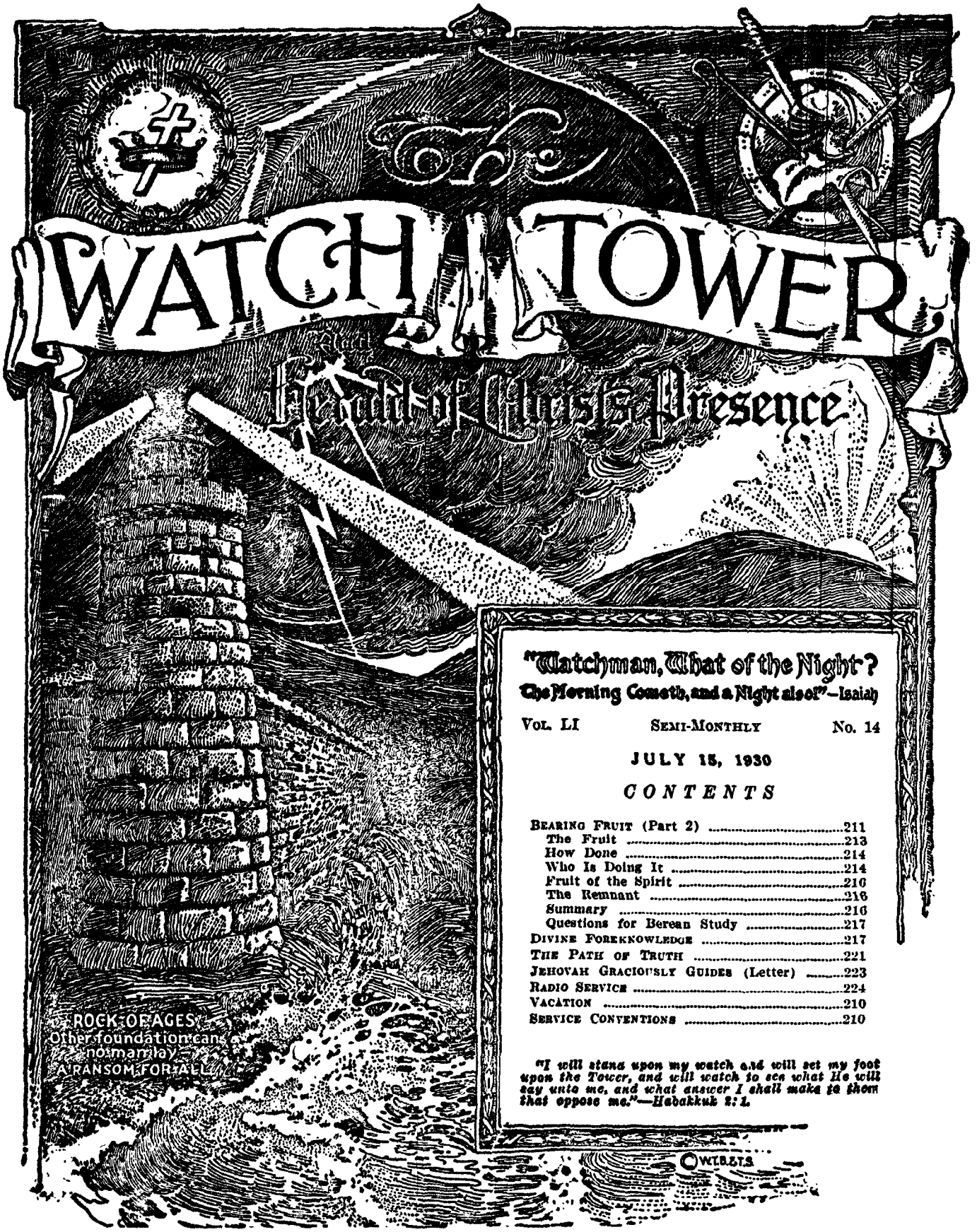
Manchester, N. H. — August 8-10
W. H. Cox, 660 Maple St.
Greek: N. Koyiades, P. O. Box 341

Pittsfield, Mass. — August 8-10
Jacob Keller, Weston St., Dalton, Mass.
Polish: S. Snajder, 23 Montgomery Av.

Kansas City, Mo. — August 15-17
F. T. Hoeck, 4510 Pennsylvania
Greek: Ivan Koletis, 802 Grand Av.

Wheeling, W. Va. — August 15-17
J. A. Knight, 313 Jacquett, Bridgeport, Ohio
Greek: N. Karnelis, 39 Eleventh St.
Polish: S. John Zielinski, Elmer Av. Box O, Hollidays Cove, W. Va.

Tulsa, Okla. — August 22-24
O. R. Covey, 317½ W. Third St.
Colored: James Creadington, 836 N. Kenosha



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI SEMI-MONTHLY No. 14

JULY 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 ADAMS STREET - - BROOKLYN, N. Y., U. S. A.

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W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

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Australasian . . . . . 7 Beresford Road, Strathfield, N. S. W., Australia

South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case

VACATION

The vacation date for the Bethel family office and factory force at Brooklyn is fixed for the two weeks beginning August 18 and ending September 1, 1930. This gives two full weeks. During that period of time there will be no general convention, and therefore all who take advantage of this period for vacation may arrange for special field service wherever they spend their vacation.

As to all other countries, it will be desirable to have the vacation in the same period if convenient. If not convenient, the local managers will fix the vacations in the countries respectively to best suit the convenience of the majority of the brethren.

The classes will please have these dates in mind and send in any orders two weeks in advance, so that they can be filled prior to August 18, as no orders to the office will be filled during the time above mentioned, the period of vacation. During the period of vacation the Bethel home will be closed.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Duluth, Minn. July 18-20
Gabriel Alveson, 1610 W. Superior St.
Polish: A. Jazinski, 3140 Restormel St.

Titusville, Pa. July 18-20
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Omaha, Nebr. August 8-10
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Greek: N. Karnelis, 39 Eleventh St.
Polish: S. John Zielinski, Elmer Av. Box O, Hollidays Cove, W. Va.

Tulsa, Okla. August 22-24
O. R. Covey, 317½ W. Third St.
Colored: James Creadington, 836 N. Kenosha

Dallas, Tex. August 29-September 1
Paul Telkamp, 3247 Culver St.

Springfield, Mass. August 29-September 1
A. E. Poor, 457 Riverdale St., W. Springfield
Polish: John Baltrueyk, 213 Cass St.

Newark, N. J. August 29-September 1
H. C. Schieman, 345 N. 12th St.
Colored: Jas. Crews, 165 Frelinghuysen Av.

*Instead of July 18-20 as announced in July 1 issue.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI JULY 15, 1930 No. 14

BEARING FRUIT

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.

JEHOVAH has expressed his purpose to bring honor to his word and name and to fully vindicate himself before all his creatures and that he will do so by employing the services of his beloved Son. The birth of the babe Jesus was announced amidst a song of praise to Jehovah God because he whom God would use to bring glory to his name had come. For many centuries the good angels of heaven had watched the wicked one lead his wicked host in bringing reproach upon the name of God. Now God, with the birth of Jesus, began to make known to the host of heaven in a tangible form that he would send forth his mighty One to bring honor to his name. Learning this the angelic host sang together: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

[2] In due time the man Jesus entered upon the performance of his covenant, and he faithfully performed it. God had made a covenant with Jesus for the kingdom. Because of his faithfulness and diligence in preaching the message of the kingdom the leaders of Israel not only rejected him, but sought his life. They attempted to suppress the truth, and, being unable to do that, killed the Lord of glory.

[3] At the time the words in the text above quoted were spoken by the Master his earthly ministry was done. He was about to take his departure from his disciples who for three years and more had sat at his feet and learned of God's purposes. On that same night he had partaken of the last passover, and was now about to fulfil the type. He had instituted the Memorial of his own death, and after this had told his disciples of the covenant that God had made with him for the kingdom; and then he invited the eleven faithful ones to enter into that covenant with him that they might share with him in the kingdom. They had signified their desire to do so. The time was opportune to give them some special instruction which not only would be beneficial to those eleven men, but likewise would be beneficial to all thereafter who believed on the Lord Jesus Christ and who would become his footstep followers.

[4] This is the proper setting of the text, and the true situation at the time Jesus spoke the wonderful words contained in John the fifteenth chapter, verses one to eleven. We may know that he would be keenly interested in telling his disciples what was necessary for them to fulfil their covenant for the kingdom. They had heard him tell the clergy of Israel that the kingdom should be taken from them because they had not brought forth the fruits thereof, and now Jesus was instructing his disciples of the necessity of bringing forth the fruits of the kingdom in order to perform the covenant concerning the kingdom. It is clearly seen therefore that the 'fruits of the kingdom' mentioned by him to the Pharisees, and the "fruit" mentioned that his disciples must bring forth, refer to one and the same thing.

[5] That which Jesus stressed on that occasion was the importance to the disciples of bringing forth fruit that the name of Jehovah might be glorified. He was not telling them of what they must do to glorify themselves. Satan had put the word and name of Jehovah at issue by his challenge to God to put a man on earth who would maintain his integrity with God. The determination of that issue in favor of Jehovah would bring honor and glory upon his word and upon his name. Jesus had been put to the test in this, that Satan had used every possible means to cause Jesus to be unfaithful to his covenant with God; but Satan had failed. Jesus had maintained his integrity under the test, and now he was about to be put to the final and crucial test. That test came, and he willingly went to death, and won. God then raised Jesus up out of death and 'gave him a name which is above every name' and commanded that all should worship him; that to him every knee shall bow and every tongue confess that he is the Christ, to the glory of God. (Phil. 2:7-11) In giving him the name above all other names the name of Jehovah, of course, is excepted. Jesus holds the highest name of any creature.

[6] How had Jesus brought honor and glory to the name of Jehovah God? Manifestly by his faithfulness and unswerving devotion to God under the greatest of all tests. Because of his faithfulness to Jehovah he had proven Jehovah's word and name to be right

and honorable. Therefore Jehovah gave to him the kingdom. In like manner must his body members, taken into the covenant for the kingdom, bring honor to the name of Jehovah. This they do by faithfully performing the terms of the covenant with Jehovah.

7 For many years the application of the words of Jesus concerning the vine and the branches has been substantially as follows: That when one is consecrated to the Lord he becomes a branch in the vine, Christ; that from that time forward he makes progress and must develop fruits; that he is first a small tendril, or feeler; that he then grows into a branch with leaves, representing his profession; that he then develops a bud and blossom and later hard green fruit and that this fruit continues to grow and increase until it is fully ripened and, when ripe, is ready for the kingdom and God plucks him and takes him into the kingdom; and that this development is what is generally understood as the "development of the character likeness of Jesus Christ" or "the development of character".—See *SS*, Vol. 5, p. 206; Vol. 6, p. 170; Z 1902, pp. 308-358.

8 In brief, the conclusion was that one in Christ himself develops fruit and produces it and brings his character to a point that he is ready to be a member of the glorious kingdom of Christ. Surely the Lord did not mean that individuals could by the developing of themselves bring themselves into such a condition that God would need them and would take them in and make them a part of his kingdom. That would be equivalent to saying that the individual could lift himself up to a point where God would need him. Such a result could in no wise affect the great issue of God's word and name, and surely could bring no glory to Jehovah God. The interpretation is therefore not supported by the Scriptures. Furthermore, Jesus was not speaking of the fruit of the spirit. It is necessary to get the proper setting of any text, and the circumstances surrounding it, in order to have a better understanding. Seeing the situation and the setting of the text, and the conditions under which Jesus spoke the words, we now come to a consideration of the real meaning thereof.

9 In that same conversation Jesus said to his disciples: 'I go away to prepare a place for you; and I will come again and receive you to myself, that where I am there ye may be also.' Undoubtedly that place mentioned by him meant God's organization which he has prepared and given to Jesus, and of which Jesus is the Head, and is, to wit, the kingdom. It is the new organization, and that which becomes the capital of God's universal organization. It is the holy Jerusalem. In order for his followers to be instructed as to what would be required of them, Jesus used the vine and the branches as an illustration. As heretofore stated in *The Watch Tower*, and supported by the Scriptures, both a tree and a vine represent a living creature, and, when good, represent an instrument in God's hands, used for his purposes.

10 He begins this discourse with the words: "I am the true vine, and my Father is the husbandman." (Vs. 1) By this he plainly says that Jehovah is the one who has planted the vine because he is the one that selected and appointed Jesus to the position of the great High Priest and chief Executive Officer and Head of the kingdom. It is Jehovah's vine or tree and Jehovah's fruit which he produces. Without the Father Jehovah, nothing could be accomplished; therefore Jesus was acting specifically upon the instruction from Jehovah and as his instrument. Those who would be associated with Jesus in his organization and kingdom are likened unto branches in that true vine, and every branch will be required to bear or bring forth fruit; and those who put forth an effort in obedience to the commandment to bear or bring forth fruit God would prove or disapprove, that they might be enabled to more efficiently perform their covenant. This is supported by verse two.

11 Then Jesus proceeds to tell his disciples how they became members or branches in the true vine. It is manifest from his words that one is not a branch in the true vine from the very moment he is begotten or brought forth as the son of God. The great company or those who will form that company are each brought forth as sons of God, yet at no time are any of them branches in the true vine. The disciples of Jesus were Jews and in the covenant with God which he made with the nation of Israel, with Moses as the chief one. Jesus had now told them the truth, to wit, that he is the Messiah whom Moses foreshadowed and that God had appointed him to be the King and Ruler and that through his kingdom God would accomplish his expressed purposes. Having believed upon the Lord Jesus Christ as the Messiah, God transferred them from the covenant with Moses to the covenant of sacrifice of Christ, that they might be a part of the seed of promise.

12 His disciples believed Christ Jesus, and so confessed him, and declared their purpose to follow in his footsteps. Therefore he said to them: "Now ye are clean through the word which I have spoken unto you." (Vs. 3) Having been transferred from Moses to Christ, these faithful men had been given to Jesus by Jehovah as his own. Jesus had manifested the name of Jehovah to these faithful men, told them of his purpose, and told them that if they would abide by the terms of the covenant for the kingdom they would be permitted to bring glory and honor to the name of Jehovah. This conclusion is clearly supported by the words of Jesus in John 17:6: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."

13 These men had not yet been anointed of the holy

spirit. That anointing they received at Pentecost. They were, however, in the covenant of Christ for the kingdom, and hence God confirmed and ratified that covenant at Pentecost by anointing them with his spirit.

[14] Since the days of the apostles others have been brought into Christ in this manner: By exercising faith in the shed blood of Jesus Christ as the Redeemer; by a full consecration or agreement to do the will of God; by being justified by Jehovah and then taken into the covenant by sacrifice and brought forth as the sons of God, or spirit creatures. To all such the call to the kingdom was given. Some responded to the call, but many did not; as Jesus stated: "Many are called but few chosen." Those who responded to the call and continued faithful and were chosen received the anointing as members of the body of Christ, some receiving it before the Lord came to his temple, and the more general outpouring of the holy spirit taking place at the time the Lord came to his temple.

[15] "Christ" means the "anointed" One, and no one is truly in Christ as a branch in the true vine until he is anointed. It is the chosen and anointed ones that must now prove faithful unto death if they would be made members in the kingdom of glory. It is to this class or company that the words of Jesus concerning the vine, the branches, and the fruit, are addressed. These must have been begotten of the spirit, manifested the fruit of the spirit, and been anointed of the spirit, before they are in the class which Jesus addresses in this fifteenth chapter of John. That of itself shows that the fruit of the spirit, and the bearing the fruits, or bringing forth the fruits of the kingdom, do not refer to the same thing.

[16] Jesus (the vine) and his body members (the branches) are one in this, that he is the Head, and directs the course of action of his body, and works under the direction of his head, the husbandman Jehovah, and the body members bear the fruit, or do work as directed by the Head; and this oneness he proves by his words: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—Vss. 4, 5.

[17] This further proves that those who are in the body of Christ, in order for them to abide there, must bring forth the fruits of the kingdom, and must bring them forth according to the commandments of the Lord. One in Christ and then failing or refusing to bring forth or bear the fruits of the kingdom is taken away and destroyed. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (Vs. 6) This does not mean that such fall back into the "great company" class. Being in the covenant for the kingdom, there is no alternative: they must prove faithful if permitted to abide in the vine and ultimately to be of the kingdom in glory. No greater emphasis could be laid upon the vital importance of bringing forth or bearing the fruit.

[18] The real purpose of bringing forth or bearing fruit is not to develop the individuals, but to bring honor or glory to Jehovah God's name. So long as one abides in Christ, and even though he meets with many difficulties in bearing the fruit, he may ask what he will, in harmony with God's way, with the assurance that all things shall be caused to work together for his good. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (Vss. 7, 8) This is further corroborated by Paul's statement in Romans 8:28.

[19] How could one of most sweet, beautiful and pious character, as these words are generally understood, bestow any glory or honor upon Jehovah God? Surely no creature by growing to perfection could thereby glorify Jehovah. It is what the creature does in obedience to God's commandment that brings honor and glory to God. Looking back over the history of Christendom, in brief this is what we find: A man of high moral standing in his community, strictly honest, chaste, virtuous, gentle and kind and diligent in striving to be just to his fellow men, regularly attends some church organization at least on Sunday, is called a real Christian, and he has been regarded as a model Christian and as one bearing real fruit. For many years he pursues this course apparently consistently. His head grows hoary with age and his locks hang down upon his shoulders and give him a pious appearance. His face is kind and sweet, and in this condition his days draw to a close. Many look upon him and say: What a beautiful character this man has! Surely God will give him a high place in his heavenly kingdom because he is fully ripe and ready to be plucked, and taken unto God for his purposes. The good man may never have brought forth any fruit of the kingdom whatsoever. He may never have even been taken into the covenant by sacrifice, but, having some faith in God, he lived what he considered to be a good life. Surely he was never taken into the covenant for the kingdom, and therefore could not bear any fruit of the kingdom. If fruit-bearing means the development of a good "character" it might be well said that the man here described met the requirements; but fruit-bearing does not mean "character development", by any means.

THE FRUIT

[20] What, then, is meant by "bearing fruit"? Again it is stated that Jehovah is the husbandman and the

fruit is God's fruit. The kingdom is God's; and the fruit of the kingdom, therefore, is that life-sustaining substance provided by Jehovah for the benefit of his creatures; to wit, the truth concerning God and his purposes. That the truth is Jehovah's there cannot be the slightest doubt. "Thy word is truth." (John 17:17) To know God and his purposes through Christ Jesus means life, and it is the fruit of the kingdom that brings life and sustains life. Christ Jesus and his body members, all one, are like one tree or vine. As a tree or vine holds forth or holds up the fruit upon which men feed and grow strong, even so Christ and those who abide in him hold forth the fruit of the kingdom, the vital, sustaining truth which is provided by Jehovah and given to sustain the life of creatures.

[21] The word "bear" used by Jesus concerning the fruit does not mean to produce or grow fruit. It means to carry, to uphold, to move, and to bring forth and serve. In verse two of the fifteenth chapter of John the word "bear" is used exactly as the words "bringeth forth" are used in verse five. Concerning the same fruit, the words of Jesus concerning the kingdom are these: "The kingdom of God shall be . . . given to a nation bringing forth the fruits thereof." Without a question of doubt Jesus referred to the same fruits mentioned by him in the fifteenth chapter of John, and again lays down the rule that those who will be of and possess the kingdom are the ones that bring forth the fruits thereof and that no one can be of the kingdom who does not bring forth or bear the fruits thereof.

HOW DONE

[22] How can a Christian bear or bring forth fruits of the kingdom? The Scriptural answer is, by obeying the commandments of God to preach the gospel of the kingdom. The commission that Jehovah bestows upon all who are brought into the body of Christ is to preach the gospel of the kingdom. (Isa. 61:1-3) These must (1) preach or bring forth the fruits of the kingdom to those who are of Zion and who are God's people. These need the life-sustaining substance, the fruit of the kingdom of God, and it is the privilege and duty of those anointed in Christ to carry this fruit to one another. Hence by love they are serving one another. (2) The anointed are commissioned to tell the good news of the kingdom to all who are teachable and who desire to be taught.

[23] Jehovah God is the King Eternal. How many know that fact? Not very many. To his anointed ones Jehovah says: "Ye are my witnesses, . . . that I am God," besides whom there is none other. (Isa. 43:10, 12) He sends forth his anointed to give testimony of this fact, and this is bearing the fruit of the kingdom by telling the people how the blessings will come to them.

[24] Many have made a covenant to do the will of God and all such are begotten of Jehovah and are called to the kingdom. The greater number have either failed or refused to respond to the call. They have said in substance: 'We will grow sweet and good and meet together and study and meditate upon God's Word, and thus we will develop the Christ-like character, and thus continue until we are ripe, and then God will take us into the kingdom.' They do not even respond to the call for the kingdom and present themselves a living sacrifice unto God. A small number do respond to and accept the call and go forth with a zeal peculiar to the Lord's house, showing their devotion to Jehovah.

[25] The days of pruning arrive and the separation begins and progresses. It is well known from the facts that from about 1875 to 1918 all the Lord's people walked together. In 1918 and 1919, at the coming of the Lord to his temple, all were subjected to a severe test. Why did the Lord do that? The answer is that this was a severe pruning experience, that the faithful might be made manifest and might bring forth more fruit. (Vs. 2) Shortly following the end of the World War, and the coming of the Lord to his temple, he gave the commandment to the pruned ones, or disciplined ones, and to these said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matt. 24:14.

[26] Those who had been faithful and diligent in obeying the commandments of the Lord and had thus shown their love for God and for Christ, upon them the Lord then bestowed even greater love. To these approved ones the invitation was given to 'enter into the joy of the Lord', and this is in harmony with the words of Jesus: "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (Vss. 9-11) God has taken Jesus and his body members into partnership with him for the kingdom. Those on earth have some work to do, and they are made members of the "faithful and wise servant". Their work is then to bring forth or bear the fruits of the kingdom, and this they do by diligently looking after the interests of the kingdom.

WHO IS DOING IT

[27] The nation of Israel fell because it did not bring forth the fruits of the kingdom. "Organized Christianity," or "Christendom", has failed because it has brought forth no fruits of the kingdom, but, on the contrary, has brought forth a death-dealing corrupt fruit of Satan's organization. All human schemes are contrary to God's kingdom; therefore corrupt. During the past fifty years many who have agreed to do

God's will have failed to bring forth any fruits of the kingdom, and because thereof have been turned aside and become members of the "evil servant". Who, then, on earth today is included in the class bringing forth or bearing the fruits of the kingdom?

28 There is but one organization; and that we call "the Society", which forms a part of God's organization. Those who are wholly devoted to God and who are diligent in proclaiming the message of his kingdom and testifying to his glory and his works are bringing forth the fruits of the kingdom. Every one of the kingdom class must preach the gospel. The majority of them preach the glad tidings by carrying the message of the kingdom in book form to the people. The "evil servant" class represent the great enemy, and under his influence insist that the Society is a book-selling arrangement operated for the benefit of man. This charge not only is false, but is a blasphemy against God because it brings reproach upon him and his work. Anyone who believes that charge should at once cease the work of placing books in the hands of the people.

29 If the books are simply the scheme of men, then the followers of Christ Jesus should have nothing to do with them. If the books contain the message of God's kingdom, that message is not man's, but Jehovah's message. It is his truth, and hence constitutes the fruits of his kingdom. If you believe such is true, then do not permit the enemy to beat down your courage or cause you to slack your hand in preaching the gospel. Go and put the message of truth in the hands of the people, that they may know who is the true and Almighty God. The more the gospel is preached by one, the more that one honors or glorifies the name of Jehovah. This undoubtedly is the meaning of the words that Jesus spoke in verse eight. Some have been earnestly and actively engaged in going from house to house, for a term of years, putting in their best efforts to spread the message of the kingdom and to speak for Jehovah. Such are bringing forth fruits to the glory of God. There is no organization under the sun aside from the Watch Tower Bible and Tract Society, which we commonly call "the Society", that is today engaged in thus honoring the word and name of Jehovah; and in thus doing these are bringing forth the fruits of the kingdom.

30 God has chosen and pruned his faithful remnant that they might bring forth much fruit to his honor and glory. These have learned wisdom by obeying God's commandments and have entered into the joy of the Lord. For their benefit it is written: "My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth: even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."—Prov. 3:11-18.

31 Happy is the anointed of God who bears the message of God's kingdom to others, that the Word and name of Jehovah might be made known. By this means, and this alone, can his creatures on earth now bestow glory and honor upon his name.

32 Prior to the coming of the Lord to his temple there were some of the Lord's sons on earth diligently engaged in preaching the gospel. After the coming of the Lord to his temple the faithful were brought into the temple and the holy spirit poured out upon all regardless of their former position or whether they were male or female, and then it became the privilege of all to do preaching. That explains why there have been more really zealous ones in the field work during the past few years than before, and also why many who claim to be in line for the kingdom have fallen away. Those having the opportunity to bear the fruits of the kingdom and failing to do so have been gathered out and turned aside. The Lord has sent forth his angels to gather them out because they became offended at his methods and work iniquity or take an unlawful course.—Matt. 13:41, 42.

33 No one who has the spirit of the Lord will be so foolish as to deceive himself, or be deceived, by saying that he can follow a loose, immoral and unchaste course of action and justify himself therein upon the ground that he does not have to "develop character". Each creature is a character. No creature develops a character separate and distinct from himself. Each creature or character should strive at all times to keep himself fully in harmony with the will of God. At the very beginning he should heed the admonition of the Lord's Word and cleanse himself from all filthiness of the flesh and the spirit, and perfect holiness in the Lord. To clean up and wholly devote oneself to the Lord is the way to obey this scripture. It is easy to see, therefore, that merely pursuing a course of virtue in thought, word and action is not sufficient. The son of God must do that and much more. He must perform his covenant. He does so by bearing the fruits of the kingdom to others. The more zealous and faithful he is in so doing, the more pleasing he is to God, and the more he honors his name. Blessed is the one who has the privilege now of bearing the fruits of the kingdom!

34 The rule that Jesus announced shows that no one can be of the kingdom who fails or refuses to avail himself of opportunities that come to him to bring

forth the fruits of the kingdom. Since the Lord has laid down this rule, why should he take any one into the kingdom who does not obey his commandments and do it joyfully?

FRUIT OF THE SPIRIT

[35] What, then, is the distinction between the fruits of the kingdom and the fruit of the spirit? It is written in Galatians 5:22, 23: "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Note that the scripture says, not *fruits*, but "fruit of the spirit", and that the "fruit of the spirit is love". The other things mentioned in the same text necessarily accompany love. Love means an unselfish devotion to God in obeying his commandments. Those who are begotten and anointed of the holy spirit, in order to be faithful, must be perfect in love, that is to say, must devote themselves wholly to Jehovah and support his cause and do his service and do it unselfishly. It is the holy spirit of God operating in the creature that develops love in him and therefore results in the fruit or outgrowth of the spirit. He who is unselfishly devoted to God is in the joy of the Lord, and he has the peace of God. He suffers long and yet maintains his confidence and his integrity to God; he is gentle and manifests goodness and much faith; he is meek or teachable, and he is temperate, or exercises self-control. But none of these things are the fruits of the kingdom.

[36] It is the life-sustaining substance of God's Word of truth which constitutes the fruits of the kingdom, which the child of God must bear or bring forth and serve to others. There is therefore a wide distinction between the fruits of the kingdom and the fruit of the spirit.

[37] But how is one perfected in love, which is the fruit of the spirit? Not by means of idleness and indifference concerning the witness work. He proves his love by keeping the commandments of God. This is the day of judgment, since the Lord has come to his temple; and concerning this and love it is written: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John 4:17, 18) He who fears to offend any part of Satan's organization or fears that some one will not think so well of him, and for that reason refrains from a bold proclamation of the message of the kingdom at this time, is not perfect in love. It is those who love the Lord that are bringing forth the fruits of the kingdom.

THE REMNANT

[38] There was a remnant of the nation of Israel that remained faithful to God. It was that remnant that came to a knowledge of the truth during the earthly ministry of Jesus and at Pentecost and shortly thereafter. That remnant of Israel foreshadowed the remnant of the consecrated who are on earth particularly at the end of the world. At the time Christ Jesus came to his temple there were a number of people on earth who had made a covenant to do the will of God, many of whom had not responded to the call for the kingdom. These not having responded to the call for the kingdom, to be sure, had not been taken into the covenant. Probably some who had responded to the call became unfaithful. The separating work began with the beginning of the judgment at the house of God. Then the faithful and approved ones Jesus put in one class and designated them that "faithful and wise servant". To these he committed all his goods. The "fruits of the kingdom", "his goods," the "talents" and the "pounds", all mean the same thing, and all mean the kingdom interests.

[39] God committed to Jesus Christ the great work of giving the testimony concerning his Word and name. To those who were approved at the judgment, and have been brought into the covenant for the kingdom, and who continue faithful, the Lord has committed the obligation of giving the testimony on earth. Hence these are spoken of as the remnant that keep the commandments of God and have the testimony of Jesus Christ. (Rev. 12:17) Those of the remnant have been anointed by the Lord; hence the words of the apostle apply to them: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6, 7.

[40] As the remnant of Israel was made manifest, so now the remnant of spiritual Israel is made manifest. This remnant has escaped or been brought out from and made separate from the less faithful ones who were of Jerusalem, the general organization of the Lord on earth. Hence it is written of and concerning the faithful remnant now on earth: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this." (Isa. 37:31, 32) Rooted and grounded in Christ, made separate and distinct from the world, these bear the fruit of the kingdom upward to the glory of Jehovah God, and continue to sing forth the praises of his name.

SUMMARY

[41] Summing up the matter, then, it is clear to be seen that of all those on earth who have agreed to do God's will, only a remnant thereof are approved and receive the anointing and show their faithfulness to the covenant. These are in the covenant for the kingdom and they are bearing the fruits of the kingdom

to the Lord's glory. They do this by carrying the message of the kingdom of God to others who are in need of this life-sustaining message of truth.

42 Those who will continue to diligently perform their covenant to the end will receive, according to God's promise, an abundant entrance into his everlasting kingdom. Continuing to bring forth faithfully the kingdom interests or kingdom fruits, these shall dwell in the house of Jehovah forever, beholding his beauty, and will continue to learn of him and give Jehovah God the devotion, honor and glory that is due his name. With joy these will see in the kingdom the full and complete vindication of the word and name of the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1. Show the appropriateness of the announcement by the angel of the Lord at the birth of Jesus, and of the song of the attending heavenly host.

¶ 2-4. Describe the situation at the time the words of our text and the context were spoken. Why would Jesus be keenly interested in instructing his disciples as here recorded?

¶ 5, 6. What is it that Jesus particularly stressed on that occasion? What is the test to which every Christian is brought? How only can that test be favorably met?

¶ 7, 8. Show whether the former application of Jesus' words concerning the vine and the branches was correct.

¶ 9, 10. Give the meaning of Jesus' words, 'I go away to prepare a place for you.' What was his purpose in speaking the parable of 'the vine and the branches'? Explain his opening statement, "I am the true vine, and my Father is the husbandman." Identify the "branches".

¶ 11-13. Describe how Jesus' disciples became "branches" in this "vine".

¶ 14, 15. Explain how others, since the days of the apostles, have come into that relationship. Account for the fact that "many are called". Why "but few chosen"?

¶ 16, 17. How only can one "abide in the vine"? Just how do these branches "bear fruit"? How do Jesus' words in verses four to six definitely settle the question of 'dropping back into the great company class'?

¶ 18, 19. What is the purpose of this fruit-bearing? Apply, "Ye shall ask what ye will, and it shall be done unto you." Show whether "character development", in whatever measure attained, could result in 'bringing forth the fruit of the kingdom'.

¶ 20, 21. What is the "fruit of the kingdom"? Define the word "bear", as here used.

¶ 22, 23. Then how can a Christian bear or bring forth the fruit of the kingdom? Show whether this harmonizes with Isaiah 61: 1-3 and 43: 10, 12.

¶ 24-26. Account for the severe test that came upon the Lord's people in 1918 and 1919. Describe the result of that test.

¶ 27-31. Prove that there is on earth today a class, and only one class, bringing forth or bearing the fruits of the kingdom. Identify that class.

¶ 32-34. Explain why during the past few years there have been more zealous workers in the field than formerly. Account also for the falling away of many. How only can one perform his covenant and honor Jehovah's name?

¶ 35, 36. Distinguish clearly between the fruits of the kingdom and the fruit of the spirit.

¶ 37. How is a Christian perfected in love?

¶ 38-40. In regard to a remnant, compare the situation at Jesus' first advent with that at his coming to his temple at the end of the world. How is the remnant made manifest?

¶ 41, 42. Sum up the matter here considered. What privilege awaits those who continue faithfully bringing forth the fruits of the kingdom?

DIVINE FOREKNOWLEDGE: PROOF THAT JEHOVAH IS GOD

[Thirty-minute radio lecture]

THE greatest study of man is Jehovah God. Such a study, honestly and persistently continued, not only will give the student a better and grander conception of the wisdom, justice, love and power of Jehovah God, but will increase his reverence for, and his gratitude to, the one who is the Author of his existence, and the Giver of every good and perfect gift that he possesses. Men have made a mistake in the past in claiming that the greatest study of mankind is man. Any study of man for the purpose of exalting man, invariably results in making the student arrogant, proud, boastful, stubborn and conceited. The reason for this is that such a student credits all the wealth, knowledge and inventions which men possess to the ability and prowess of men, and soon gets to the point where he denies that there is a God.

Any study of man from the standpoint of his being one of the fearful and wonderful creations of God, and for the purpose of getting a better knowledge of God, of course is entirely proper. Such a study of man will lead the student to have more humility, reverence, love and gratitude in his heart; and if persisted in, it will eventually lead him to become the faithful servant of the most high God. All the inventions, all the attainments, all the possessions and all the blessings that men have, are direct gifts from God. He gave to man his mind, with its inclination toward study, investigation and invention. He made all the laws and principles which govern and control everything in the universe, and created all the material upon which man works.

It is a well known fact that every great invention, every discovery of science, and every known fact, was stumbled upon, originally, by its discoverer. The great chemists experiment and experiment, for many years, and then, purely by accident, *discover* something; and having discovered the original principle, which was there all the time and was placed there by an all-wise and loving Creator, the chemist uses his inventive and investigative powers, which God gave him, and further elaborates on his discovery. Who, then, should be credited with the discovery? Certainly not the chemist. He did not make a single one of the laws, facts, or materials involved in the discovery. Just so the mining prospector does not know where the gold or diamonds are; but someone discove
purest accident, some *evidences* that there is

diamonds in that vicinity. Then, using the evidences that God has provided, he locates the lodes and, as a rule, proceeds to give himself credit for the discovery, and forgets the great Creator, who made the gold and placed it there for the blessing of mankind.

Thus, through long centuries, the name and the majesty of the great Jehovah have been overlooked; and gradually mankind have come to laud and reverence and honor the creature more than the Creator. They worship the created thing (mankind) more than the One who created it.

It would seem almost incredible that the great Jehovah must have proofs brought forward to show to his creatures that he is the one supreme God, and therefore the only One entitled to worship. Yet this is a fact, and the purpose of this lecture is to produce another proof that Jehovah is God. In this matter of vindicating his own name Jehovah is very patient and considerate, and has provided two most wonderful books, which are open to anybody who honestly desires to investigate. These two books are the Bible and the book of nature; and both testify to the very same thing, namely, that there is but one God, that he is the Creator of all things, that his wisdom, justice, love, and power far transcend those of men.

It is probably true that imperfect man cannot fully and properly comprehend the attributes of Jehovah; and in large measure this is due to the fact that all men are imperfect both in organism and in their reasoning faculties. But the studious, thoughtful and reverential man can approximate these attributes by a careful study of the two books divinely provided.

Jesus himself said: "Search the scriptures; for . . . they are they which testify of me." The psalmist declares that "the heavens declare the glory of God: and the firmament sheweth his handywork". Thus we have proof that God intended man to investigate these books.

There could be no greater or more convincing proof of the majesty of Jehovah God than the fulfilment of prophecy exactly on time and exactly as foretold. The chief reason for foretelling future events is to prove the majesty of Jehovah; and what is known as human history today is made up, in large measure at least, of prophecy fulfilled. These fulfilments are so marked that every sensible man should be able to convince himself that Jehovah is God, and worthy of his heart's best devotion and service. These fulfilments *will* convince the teachable and reverential. But the proud, the arrogant, the selfish, the wilful and the high-minded will not be convinced; and for their stubbornness and wilfulness they must die the second death.

God could not inspire one of his prophets to foretell future events unless he had accurate foreknowledge of that event. This fact alone places the great Jehovah on a plane far above any of his creatures; for no man, no, not even an angel, can foretell future events.

For many years God inspired Noah to warn the people of a coming flood. Thus God used Noah to utter a prophecy. Today the fact of the flood is found recorded in history over 4,000 years old, and this item of history is indisputable; for the *evidences* of the flood are found with us today, so that all scientists admit the fact. Before the flood the people scorned Noah's prophetic utterance, and later suffered death for their folly and arrogance.

In Leviticus 26: 14-39, God told the nation of Israel that if they failed to keep their covenant he would scatter them among the Gentile nations, where they would be a byword and a hissing for a long period called 'seven times'. This foretold period of punishment began when Nebuchadnezzar carried the Israelites to Babylon, in 606 B.C., and ended in 1914, exactly 2520 years later. In Jewish reckoning, a time is a Jewish year of 360 days. Seven times would be seven times 360 days, or 2520 days; and the Lord through his prophet tells us that, in prophecy, a day counts for a year.—Ezek. 4: 4-6; Num. 14: 34.

In Jeremiah 31 and Ezekiel 37, God foretold that he would bring the nation of Israel back into their own land again after the expiration of their punishment, and plant them again in their own land. This prophecy is now being fulfilled before our eyes. The people of Israel are now returning to Palestine, and slowly but surely establishing a government there. And this has occurred since the ending of their seven times of punishment.

Again, in Matthew 24: 7 is a prophecy uttered by Jesus, telling of a great world war followed by famines, pestilences and earthquakes in divers places. Jesus said that these events would be signs or proofs that the world had ended. The fulfilment of this prophecy began in the year 1914, with a great world war, which was followed by the foretold famines, pestilences and earthquakes, exactly as predicted. Most of the people now living have witnessed this fulfilment; but like the people in Noah's day, they are heedless of the warnings given by fulfilled prophecy, and are so busily engaged in accumulating money and in caring for all their earthly interests that they do not realize they are rushing headlong to the battle of Armageddon, which will soon burst on the earth in all its fury.

The first advent of our Lord was foretold, that he would be born of a virgin, and also that he would be born in Bethlehem of Judea. It was foretold that he would ride into the city on the colt, the foal of an ass; that his familiar friend would betray him; that he would be despised and rejected of men, and that he would be crucified. All of these prophecies have been fulfilled to the letter, and are now matters of history.

Yet there are people who deny that there is a God, and refuse to acknowledge his majesty and power.

God is very patient with members of the fallen race, and has made many other prophetic statements to convince man that he is the great, supreme God. He has foretold many important events that are to take place in the very near future. But a few are here mentioned. He foretold that the nations of earth are to be dashed to pieces as a potter's vessel (Dan. 2:44; Ps. 2:9; Rev. 11:15); that the nations shall beat their swords into plowshares and their spears into pruning hooks, and learn war no more (Isa. 2:2-4; Mic. 4:2-4; Ps. 46:9); that the desert shall blossom as the rose, and that the lion and the lamb shall lie down together and a little child shall lead them (Isa. 11:6-9; 35:1, 2); that there shall be a resurrection of the dead; that the Devil shall be bound for a thousand years (John 5:28, 29; Rev. 20:1-4); that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain (Rev. 21:4); that the knowledge of the Lord shall cover the earth as the waters cover the sea; and that the time is coming when every knee shall bow and every tongue shall confess that Jehovah is God and is worthy of all praise and worship.

Man is so perverse and wicked and stupid that he will require all these evidences to convince him of the goodness and love of God. On the other hand, God is so kind, so long-suffering and patient, that he has been willing to forbear with mankind for six thousand years and to furnish every needed evidence, that man might learn to love and honor him.

There are many prophecies of a coming battle that will completely destroy all the political and the financial as well as the religious organizations of earth. This battle is called in the Bible the "battle of that great day of God Almighty". Men call it "the battle of Armageddon". This battle will destroy every evil and oppressive institution of earth, and at its close Satan will be bound for a thousand years. This battle is a battle between Jesus Christ as the representative of Jehovah God on one side, and the wicked, cruel and relentless Satan on the other. The Scriptures assure us that Christ will win and that Satan will lose. The purpose of the battle is not only to destroy all evil institutions, but to liberate men from the power and tyranny of Satan's organization and its deceptions. It will free men from ignorance, superstition, autocracy, tyranny, oppression and every other bondage.

Another object which God has in view in instituting this battle is to prepare the earth for the new government, the reign of Jesus Christ. Manifestly Satan's empire could not exist at the same time that Christ would set up his kingdom; hence Satan's is to be destroyed.

For the past ten years God has been serving notice on Satan that Armageddon is approaching, and that his kingdom is to be destroyed. He is also warning the people that if they stay in Satan's organization and cooperate with Satan in this fight they, too, will be destroyed. This prophecy will soon be fulfilled. Jehovah will clear the earth of everything evil and corrupt and of every evil and selfish person, preparatory to establishing his kingdom of righteousness, peace, justice and love.

Satan is well aware of this fact; and for a number of years has been preparing for the battle. He is organizing his forces in the earth, bringing them together in a solid, compact body, because he recognizes the fact that in union there is strength. We can better comprehend what that battle will mean when we understand God's purpose in establishing his kingdom. God purposes to have just one government under the whole heaven, not fifty odd, as there are now. It was Satan that divided the nations and governments, and thus introduced jealousies and selfishness, and started wars. It was Satan that divided the people into about two hundred religious camps, and thus started religious bigotry and persecution, as well as the hundreds of false doctrines about God and the Bible. It was Satan that organized the great oppressive financial monopolies of earth, which profiteer at the expense of the people. These three elements of Satan's empire are to be destroyed in this great battle.

To keep his kingdom intact, Satan is trying to organize a league of nations, a federation of churches, and giant mergers of big business. His object in forming these unions is self-preservation and the preservation of his kingdom on earth. Of course, all these three elements hate those who are announcing their doom, and so are united in their opposition to the message that proclaims Armageddon near. The object of the league, federation and unions is to perpetuate these institutions which God has determined to destroy. Hence all their effort to unite is really opposition to the establishment of Christ's kingdom. Hence the psalmist says that the kings of the earth and their rulers and their great men take counsel together against the Lord and against his anointed.—Ps. 2:2.

The League of Nations is the last desperate effort of Satan to weld his kingdom into one cohesive whole, so as to preserve it from destruction by the great King of Glory, who is now setting up his kingdom on earth. The Scriptures foretell the League of Nations, its utter failure and its final destruction, as one of the useless things that cumber the earth. Let us examine some of these texts.

The second Psalm reads (verse 1, margin): "Why do the nations tumultuously assemble [league together], and the people imagine a vain thing [namely, that they can avert destruction]?" Verse 2: "The kings of the earth set themselves, and the rulers take counsel together [in peace conferences], against

Lord, and against his anointed [the Lord's anointed are his people on the earth]." Verse 3: "Saying, Let us break their bands asunder, and cast away their cords from us." (This text indicates that in some way the kings and rulers are being bound. It is the truth, which exposes their evil organization and its purpose, that is binding them.) Verse 4: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Verse 5: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Verse 6: Jehovah says, "Yet have I set my king upon my holy hill of Zion." Ah, yes; it was in the year 1914 that Jehovah set King Jesus on the throne. Now listen to verses 8 and 9. Jehovah speaks to his Son, saying, "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them . . . in pieces like a potter's vessel." In verses 10, 11, and 12, Jehovah utters a warning to the ruling classes of earth, as follows: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little."

This entire chapter is a warning from the Lord to those who are aiding Satan in the work of resisting the Lord in the establishment of his kingdom. Doubtless many of these are opposing unconsciously, and it is for this reason that attention is called to this warning at this time. The Lord is now serving notice on Satan and those who are members of Satan's organization on earth, that he intends to destroy the same. This notice will also serve to warn those who are ignorantly serving Satan, so that they can get out of his service and take their stand on the Lord's side in this great fight. All opposition will be a failure and will result in disaster to the opposers.

Attention is called to another text which indicates the divine foreknowledge. It is another prophecy that the rulers of earth, political, financial and religious, would league and federate together, to perpetuate Satan's kingdom on earth; and it points out the complete failure of such leagues and federations. This prophecy is recorded in Isaiah 8:9-13. Verses 9 and 10 read: "Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." In verses 11 to 13 the Lord addresses his consecrated saints on the earth at the time these leagues and federations are going on, saying, "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy [a league], to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Thus in most positive language the Lord warns his chosen people to have no part in these federation and league movements.

There are three reasons why the Lord's people should take no part in them: First, the Lord commands them to take no part; second, these leagues, federations and unions are in opposition to the Lord and his work; and third, we are specifically advised and warned that they will fail to accomplish the work which they seek to do.

Many are the warnings which God has placed in his Word, regarding the coming destruction of the Devil's organization. He placed these warnings there so that the honest-hearted and noble-minded people of earth might not be found fighting against the Lord. But we find few people who read the Bible and still fewer who believe it. Why is this so? The answer is, Satan has used the members of his organization to discredit the Bible so that the people will give no heed to the warnings when these are sounded out. The great religious leaders of earth have brought reproach on the Bible; they have taught the people to have no confidence in it. They tell the people that it consists of allegories, old wives' fables, folklore and child's stories. They tell the people that they will go crazy if they study it too much; that it is an old fiddle on which you can play any tune, and in many other ways bring the Book into reproach and contempt and undermine confidence in it.

In Jeremiah 6:10-14 is another warning, which reads: "To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in. . . . For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace." In 1 Thessalonians 5:3, the Apostle Paul adds his warning in these words: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

All the efforts put forth by men or devils cannot bring peace; neither can they hinder the establishment of Christ's kingdom. God's power to foreknow events has resulted in many warnings to the peoples of earth; and these warnings are now going out all over the earth, in many languages, by books and literature and over one hundred thirty radio stations.

Satan's kingdom is now falling. It is making its

last stand against the Lord. Jesus Christ has taken his power and begun ouster proceedings against Satan. The message is now going out, even the very words spoken by the prophet: "Associate yourselves, O ye people, and ye shall be broken in pieces." Even now the Lord is laughing in derision at the puny efforts of men and Satan to thwart his purposes.

In the coming great battle of Armageddon it will be demonstrated that Jehovah is the one supreme God; and his name will be completely vindicated. His divine foreknowledge has given us another warning of the fall of Satan's empire, in Daniel 2:44, which reads: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The foreknowledge of Jehovah God will be demonstrated again after the battle of that great day of God Almighty has finally and for ever destroyed Satan's wicked and oppressive organization from the earth. That demonstration will be a most wonderful one. God has foretold a resurrection of the dead, both of the *just and of the unjust.* (Acts 24:15; John 5:28, 29) Such a demonstration of the foreknowledge, as well as the wisdom, justice, love and power of God, ought to convince the most skeptical that Jehovah is God; and it ought to close for ever the mouths of boastful, bombastic, conceited men so that they will never again set themselves up as wiser than God and therefore more worthy of praise and honor than is Jehovah.

The great kingdom of Christ, a thousand years long, will establish a perfect and lasting peace on earth. This, too, was foreknown and foretold, in Isaiah 9:6, 7, which reads: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; . . . of the increase of his government and peace there shall be no end."

It was this foreknowledge of God, coupled with his absolute power, that caused him to utter by the prophet these words: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." (Isa. 45:22, 23) When this prophecy is fulfilled, it will be manifest to all that Jehovah is God, that he is supreme, that there is none other like him, and that he is worthy to be praised for ever and ever.

THE PATH OF TRUTH

[Fifteen-minute radio lecture]

WHAT is truth? A heathen ruler asked that question of Jesus. Jesus, accused of being a bolshevist or revolutionist who was trying to overturn the Roman government, answered the charge, saying: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." When the ruler asked: "Art thou a king then?" Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Did Jesus bear witness to the truth? His enemies had him arrested for committing no offense save that he taught the people, and they suborned witnesses to bear false testimony against him. Nevertheless, Jesus stood by all that he had taught, and went to a most disgraceful and painful death for it. If he had been a deceiver and seeking his own advantage, glory and gain, it would have been easy for him to avoid such sufferings. His very honesty and his unswerving faithfulness to what he preached should strengthen our faith that he had the real, all-important truth, and that he was not ashamed nor afraid to tell it out. His apostles, to whom he committed his word and teaching, were of the same manner of faithfulness and honesty, and refused to compromise God's Word.

It may be argued that many men have been honest in what they believed, and yet have been under a delusion; hence their honesty was no proof of having the truth. It cannot be shown, however, that Jesus was under any delusion. His miracles, duplicated by no one ever on this earth, prove that he was verily the Son of God come down to earth for the good of mankind. Nothing that has happened or been discovered from the time of his crucifixion down to our own day has disproved Jesus' teachings or made them out of date. He prophesied of the conditions to exist among the peoples and nations at the end of this wicked age, and his prophecies have been fulfilled before our eyes by the peculiar world events since the year 1914, and are still undergoing fulfilment. Thus Jesus, after nineteen long centuries and in this day of world-wide unbelief, is confirmed as a prophet of truth; his word is proven to be reliable, faithful to fact, and in accurate harmony with what has been and what now is and what shall yet be.

Jesus said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) It is most certain, therefore, that Jesus walked in the path of truth, and that there is no error in the path he trod. For selfish reasons and for the purpose of avoiding the hardships to be endured

the path of truth during this evil age, men have perverted Jesus' teachings or added their own supposed wisdom, and have thus made it to appear that the way Jesus walked was full of stumblingstones of error.

For instance, men who have claimed to be religious and to be Bible authorities have taught that Jesus declared himself to be equal with God in power and glory and one with God in person or body, in fact, the second person in a godhead of three coequal gods. Also, that Jesus taught that the unreformable sinners would be kept alive eternally in the torments of literal fire and brimstone or in a state of mental torment worse than physical suffering. Also, that at his second coming this wonderful earth and all the magnificent stars and planets of our visible heavens would be reduced to smoke and ashes. Also, that until that dread time the great contest between God and the Devil was to see whether God could save more people to heaven than the Devil could drag down to a place of endless torment, which place is claimed to be the Bible hell. Also, that God has all along been punishing the people on our earth with calamities, plagues, horrible accidents, famines, earthquakes, and unspeakable catastrophes, just because men have not been converted and been persuaded to become Christians according to the general notion of what a Christian is or what he must believe and do to be one. Also, that in course of time Jesus in heaven accepted the wicked Roman empire as his kingdom, and that all the kingdoms and governments which were once part of this Roman empire have become and are the kingdom which he promised and taught us to pray for.

Who can deny that such teachings as these have turned the multitudes away and have hindered them from walking the path of truth in Jesus' footsteps? One of Jesus' apostles, Peter, prophesied that this very condition would come, saying, "There were false prophets also among the people, even as there shall be false teachers among you [Christians], who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the *way of truth* shall be evil spoken of." The very fact that there has been such a nation-wide campaign against religion in what was once called "Holy Russia" testifies that false prophets or religious teachers have perverted true Christianity over there, and how now the real, genuine way or path of truth is not understood but is woefully evil spoken of. Undeniably, the increasing lack of interest in and turning away from organized religion in all so-called "Christian" lands bears witness to the same thing.

The International Bible Students Association, ever since its founding, has been awake to the root cause of the trouble, and is endeavoring to call people's attention to the only remedy. Let the people turn from man's teachings and go direct to the Bible itself as the guide in the path of sacred truth. In prayer to God, Jesus said: "Thy word is truth." (John 17:17) That Word in Jesus' day consisted of only the thirty-six books of the Old Testament, and Jesus used those books as textbooks of truth to teach the people. That Word today includes the writings of Jesus' followers who were inspired by God's spirit of truth to write the twenty-seven books of the New Testament.

Modern scientists may be ever so thorough and painstaking, but when they draw their own conclusions from their findings and discoveries and in so doing ignore and contradict the Holy Scriptures, we may at once be sure that they are off the truth. The scientists have not given nor can they give the people eternal life. The only science that will guarantee everlasting life to the people is the truth about God and his purposes. Whoever wants perfect and unending life must study God's Word and obey it, for Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Whoever desires to be free in heart and mind will gain true freedom, not by becoming an anarchist, nor even by studying all the so-called "science" contained in all the books in the world, but by going to the Word of the Lord, gaining its knowledge and wisdom, and living in harmony therewith. For the Savior said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is error that makes dupes and slaves and fools of men.

The world is in a labyrinth of confusion, doubtless more so now than ever before. Hundreds and hundreds of religions and scientific theories lay claim to the truth and claim to lead to the light and to the grander, higher life eternal, but the people know not what to choose. They continue in their mental darkness and die unsatisfied and in the misery of uncertainty. The Bible prophecy of long ago is surely come true today, which says: "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) The people are walking in hundreds of different paths. The Bible is scoffed at, disbelieved, and neglected, and instead the word of mere men claiming to be wise is accepted as authority and guide. The great need of the people is to seek the one and only path of divine truth. That they can do by forsaking the theories and systems of men, secular or religious, and seeking direct to the unperverted written Word of God. Back to the Bible! if you would walk in the path of truth that leads to light, life, and liberty.

Ever since Adam turned his back on God, men have groped in the path of darkness and death. Satan has led them there; as it is stated in 2 Corinthians, chapter four, verses three and four: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them." But during all

this period of human darkness and erring, those who have feared the only true and living God, Jehovah, and have served him, have walked in the path of truth. "A God of truth and without iniquity, just and right is he." (Deut. 32:4) "The secret of the Lord is with them that fear him; and he will shew them his covenant." Thus the faithful prophets, inspired by the God of truth to record the Old Testament, walked in the path of divine truth as far as God was pleased to reveal it to them.

During the Christian era those who have accepted only God's Word as the truth and who have stepped in Jesus' footsteps, have walked in the right path. Today the path of infallible truth is brighter than at any previous time. Why? Because the prophecies of God's Word are coming true and are proving that we have reached the "time of the end", that is, the end of the darksome, invisible rule of Satan, the great blinder and misleader of men and the perverter of truth. God's angel said to Daniel: "But thou, O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro [that is, through the pages of the Holy Scripture, God's Book], and knowledge shall be increased. . . . And none of the wicked shall understand; but the wise shall understand." The wise are they who turn to God's now unfolding Word of truth and become students of that Word, and obey the divine instruction. The promise is that they shall walk in the path of truth and be free and gain life abundant and eternal.

The path of truth leads us up to the great fact that the kingdom of God is begun since the year 1914. The invisible Christ has begun his reign. The great truth which Jesus told the Roman governor that he (Jesus Christ) came to bear witness unto, was that he was God's anointed King, and that his kingdom was not of the wicked world or organization that has controlled the earth till now, but that it was of the world to come, the new organization which God now proceeds to establish over mankind. That kingdom now prepares to restrain Satan and to free men from his powerful, oppressive organization, and to bring life and truth to our race. By that kingdom of his dear Son, Christ Jesus, Jehovah God will lead all the teachable ones of the human family, the living and the dead, who shall be restored from the grave, into the path of truth unto eternal salvation; as it is written: "God . . . will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:3-6.

JEHOVAH GRACIOUSLY GUIDES

DEAR BROTHER RUTHERFORD:

I must tell you how reading "The Days of Daniel" not only feasted my mind but flooded it with correlative thoughts suggested thereby. And to stop their incessant fluttering I must give them flight. So here goes.

The comprehensive view expressed in this *Watch Tower* article respecting the importance and significance of the 1260 days, the 1290 days, and the 1335 days, of Daniel's prophecy concerning the "time of the end" is cogent and indisputable.

However, that which I am trying to call to your attention, while in hearty accord with the article, has to do with some important events staging at and since the end of the 1335-day period and not mentioned in said article.

As clearly stated in that article, the Cedar Point Convention held in 1922 was a notable and important event in many ways and, not least, in point of its date, since it helped to mark the end of the 1290-day period and the beginning of the 1335-day period, which ended in May, 1926.

At that convention, so to speak, we were unwittingly camping on comparatively new premises and confronted with a comparatively new and untried campaign. We were somewhat like drowsy and suddenly aroused "virgins". How graciously Jehovah God appoints our "times and seasons" and guides us therein! At that convention the slogan "Advertise the King and the Kingdom" was representatively voiced, and the echo thereof still reverberates.

In the year 1921, a year prior to that convention, *The Harp of God* came out. Its advent was timely and significant, and its mission important. Its transit is phenomenal. It is significant that at that time many of the Lord's people thought that the book was intended for children. Since then many of us have been gradually and painfully learning how childishly immature and irresponsible we then were respecting future activities. How ten-virgin-like we then were with our low-burning, smoky, untrimmed lamps! How very much many of us then needed to learn in order to be fitted to assume the grave responsibilities of the incoming kingdom interests!

During the 1335-day period from 1922 to 1926, as half-awake and fretful children many of us began to feel gropingly for our neglected lamps and thereby study our primer, *The Harp of God*, preparatory to the intelligent reception of more advanced literature soon to follow. This universal study of *The Harp* helped many indeed; and many others would not study it, and were not helped.

While *The Harp of God* added little or no light, it took up and transferred the light which the *Studies in the Scriptures* had hitherto afforded us, and helped us to arise and begin a systematic trimming of our lamps. It is therefore proving a much needed help to us in our transition from the Elijah phase of our work to the Elisha phase thereof, and from our old literature to our new. Thus for four years we were being specially prepared for the "lightning flashes" from the Lord in his temple, which he began to show forth since 1926 through the illuminated pages of our incoming new literature.

As already noted, the 1335-day period ended in 1926. Hence in that year began the never-ending time of unprecedented blessings upon God's "holy people". In 1926, in the very beginning of this endless time of ecstatic kingdom joy and bliss, and augmentative thereto, the book called *Deliverance* came out as the precursor of more and increasing light and understanding, marking an epoch of unprecedented Bible literary production and distribution.

Deliverance was followed in 1927 by *Creation*, in 1928 by *Reconciliation* and *Government*, and in 1929 by *Life* and *Prophecy*. Never before in the history of man were such record-breaking books written; and their intelligent and systematic distribution is no less phenomenal. Nothing could be of more timely aid and benefit to the truth-hungry peoples of earth than the production and distribution of these instructive and helpful books; and the appreciation of them expressed in thousands of letters written and millions of copies thereof circulated is documentary evidence of a universal need for them and of their divine approval. Doubtless their mission helps to fulfil Luke 21:14, 15.

Your well-wisher,

J. P. MARTIN, *Ohio.*

International Bible Students Association

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The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio Department, 117 Adams St., Brooklyn, N. Y.

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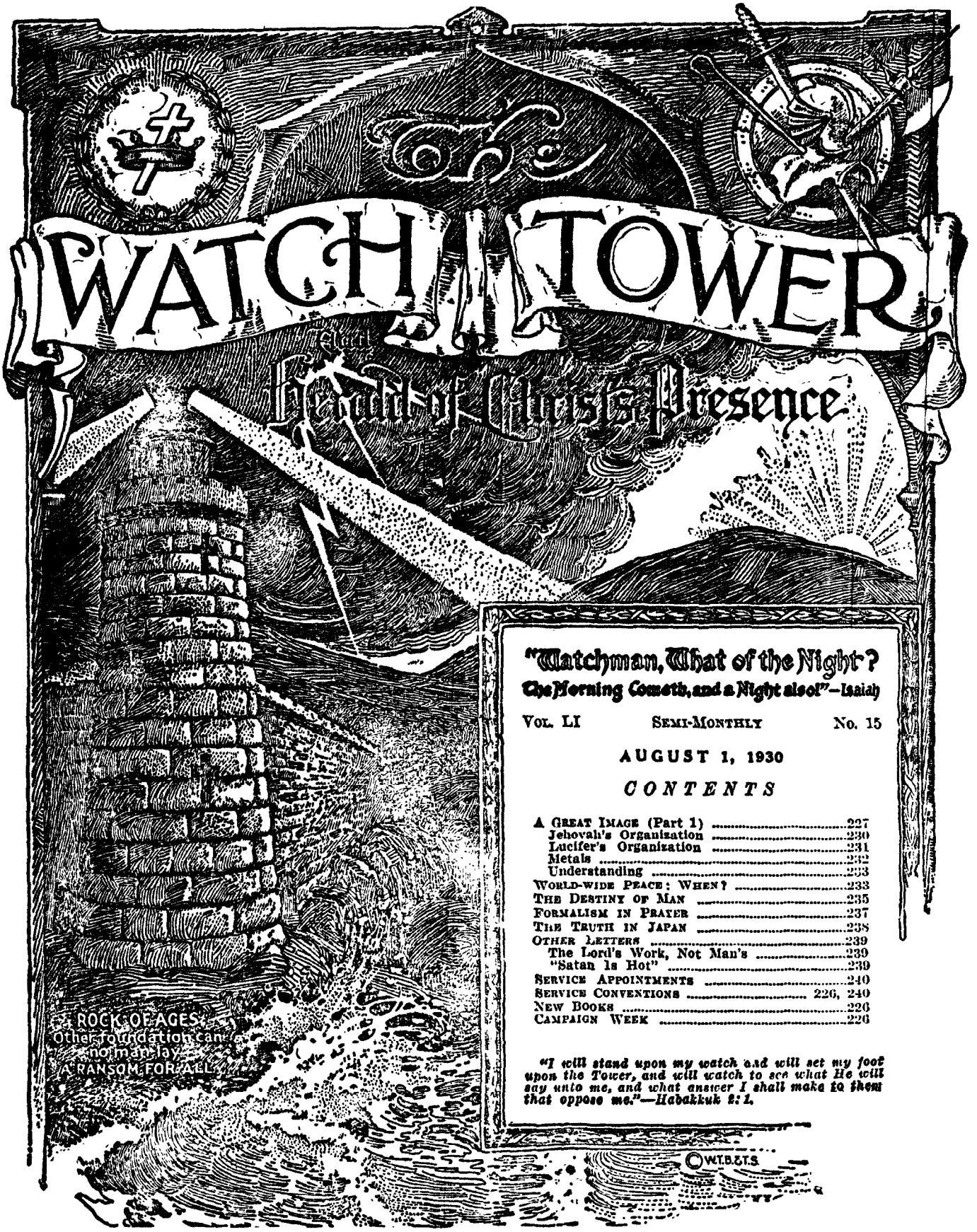
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* *Northwest network program.*



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI SEMI-MONTHLY No. 15

AUGUST 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21: 25-31; Matthew 24: 33; Mark 13: 29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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CAMPAIGN WEEK

The week of September 27 to October 5 is set aside for a special campaign to publicly distribute *LIGHT*. This will mark the opening of a vigorous campaign by the army of the Lord. Together they will sing the new song. It will be a time of increased joy in the Lord. In the meantime study the books, One and Two, that you may be equipped to give an intelligent testimony concerning the message therein. A great blessing is anticipated for all who engage in this campaign because of love for Jehovah.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

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John T. Erickson, 333 15th Av. S.

Omaha, Nebr. August 8-10
T. A. Overman, 3523 N. 28th St.

Manchester, N. H. August 8-10
W. H. Cox, 660 Maple St.
Greek: N. Koyiades, P. O. Box 341

Pittsfield, Mass. August 8-10
Jacob Keller, Weston St., Dalton, Mass.
Polish: S. Snajder, 23 Montgomery Av.

Wheeling, W. Va. August 15-17
J. A. Knight, 313 Jacquett, Bridgeport, Ohio
Greek: N. Karnelis, 39 Eleventh St.
Polish: S. John Zielinski, Elmer Av. Box O, Hollidays Cove, W. Va.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Kingdom Fruits"
Issue of July 1, 1930

Week beginning September 7 . . . . . ¶ 1-19
Week beginning September 14 . . . . . ¶ 20-39

"Bearing Fruit"
Issue of July 15, 1930

Week beginning September 21 . . . . . ¶ 1-21
Week beginning September 28 . . . . . ¶ 22-42

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI AUGUST 1, 1930 No. 15

A GREAT IMAGE

"Thou, O king, sawest, and behold a great image. This great image whose brightness was excellent, stood before thee; and the form thereof was terrible."—Dan. 2:31.

PART 1

JEHOVAH caused his prophet to make a record of and concerning a great image which appeared in a dream to Nebuchadnezzar, the king of Babylon. Not only that, but he caused his prophet to speak an interpretation of that dream concerning the image. This alone gives importance to the image and to an understanding thereof.

2 Image-making is anti-God. In his law which God gave to the Israelites he specifically prohibited the making of an image or the likeness of anything in heaven or on earth. (Ex. 20:4) Concerning those who indulge in image-making it is written: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place." —Deut. 27:15.

3 An image is something that represents or is regarded as representing another thing that exists. It is the likeness or imitation of a real thing made to resemble that real or more complete thing. It may well be said to mimic something greater. While Moses was in the mountain to receive the tables of the law at the hand of God the Israelites made a molten image before which they worshiped, which constituted a serious breach of God's law. (Deut. 9:12) The tendency of images and image worship is to turn the people away from God and turn them to God's enemy. The real reason, therefore, for God's forbidding the making of images was and is that the creature should give his entire devotion to his Creator, and not be led into the ways of error.

4 These fixed rules of God, together with the fact that he caused a record to be made in his Word concerning the image that appeared to Nebuchadnezzar, and that he calls it a 'great and terrible' image, is proof conclusive that the image could not represent God's purpose, but must have reference to God's enemy or something in connection with God's enemy. It is stated in his Word that "I the Lord thy God am a jealous God", and this statement is made in connection with image-making and image worship. This does not mean that God could be injured by what his creatures might do, but does mean that his creatures, by turning themselves to God's enemy and looking at images and not at Jehovah, do violence to their own interests and bring great injury to themselves. Image-making and image worship is therefore an abomination in the sight of God. Why then should God cause record to be made of the great image above mentioned? The expressed purpose of God of and concerning his enemies has direct bearing upon this question and upon the proper understanding of the prophecy uttered by Daniel relative to the image above mentioned.

5 Jehovah will triumph over his enemies so completely that never will a place be found for them again. The Bible contains an abundance of testimony concerning the enemies of Jehovah. That fact alone proves that it is the purpose of Jehovah to fully advise those who love him of the reason for the existence of these enemies, whence they came, why they have opposed him, why he has permitted them to continue so long, what provision he has made for their destruction, and when they will be destroyed. We know that the power of the Almighty God has no limitations and if he should will to do so he could snuff out all his enemies in an instant. The fact that he has not done so long ago shows that he has good reason for not doing it until a time certain. That it may be fully understood that he will destroy them completely in his own good time it is important to consider a few of the Bible texts upon this point: "But thou, Lord, art most high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish: all the workers of iniquity shall be scattered." (Ps. 92:8, 9) "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." (Mic. 5:9) "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee." (Ps. 21:8) "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. But the transgressors shall be destroyed together: the end of the wicked shall be cut off."—Ps. 37:20, 38.

[6] Jehovah's purpose to destroy his enemies has been expressed from the very beginning of man's sinful course. The seed of the woman shall bruise the serpent's head.—Gen. 3:15.

[7] That declaration was made more than six thousand years ago. The final bruising has not yet taken place. To Abraham Jehovah said: "Thy seed shall possess the gate of his enemies." (Gen. 22:17) Here Abraham represented Jehovah himself, while the "seed" promised stands for or represents the instrument Jehovah will use to destroy his enemies. Jehovah caused Jacob to prophesy concerning Judah in these words: "Judah, . . . thy hand shall be in the neck of thine enemies." (Gen. 49:8) "The Lion of the tribe of Juda" will be the One who thus performs the work here prophesied.

[8] God's chosen people in Canaan were led by Joshua. When he had captured the enemy kings and held them in custody he caused his men to draw near and put their feet on the necks of these kings, and then they killed them. "And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."—Josh. 10:25.

[9] God's prophet, concerning the enemies of Jehovah and the enemies of those who love him, wrote: "For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Behold, God is mine helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: cut them off in thy truth." (Ps. 54:3-5) "Through God we shall do valiantly; for he it is that shall tread down our enemies." (Ps. 60:12) The prayer of the righteous is: "Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses."—Ps. 68:1, 2, 21.

[10] Jehovah has made his beloved Son Christ Jesus his Chief Executive Officer for ever. By him he will accomplish his purposes. He is the right hand instrument of Jehovah. Christ Jesus is the "seed" that shall bruise the head of the enemy. Christ was not permitted even to begin this work of destruction until God's due time, but when that time arrived God sent him forth upon a mission, and the work is now in progress. (Ps. 110:1, 2) The beginning of his reign in 1914 marks the beginning of the great King's work and he must go forward from that time until it is completed: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the [nations], he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Ps. 110:5, 6) The great work God gives unto the hand of Christ, which includes the faithful members of his body. Concerning such it is written:

[11] "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." (Ps. 72:1, 2, 8, 9) "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. A fire goeth before him, and burneth up his enemies round about." (Ps. 97:1, 3) "Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. Let his posterity be cut off: and in the generation following let their name be blotted out."—Ps. 109:12, 13.

[12] The above are a few of the Scriptural texts proving God's purpose to completely destroy his enemies, and to do so by and through his beloved Son. We are now approaching that great battle of the day of God Almighty and it seems quite clear that God's due time has come for us to have a better understanding of the prophecies and that this includes an understanding of the great and terrible image mentioned in Daniel's prophecy.

'TERRIBLE IMAGE'

[13] In the second year of the reign of Nebuchadnezzar, king of Babylon, he had a dream that troubled him. He forgot the dream, and he being unable to remember it, his magicians and astrologers, of course, could not interpret it; and they used this fact as an excuse for their inability to interpret the dream. Daniel was then a captive in Babylon, where the Israelites had been taken. Together with some of his brethren he sought the face of the Lord in prayer and then asked permission to disclose to Nebuchadnezzar both his dream and the interpretation thereof. Daniel was then brought before Nebuchadnezzar the king, and told him his dream. Be it noted that Daniel laid no claim whatsoever to any personal ability or learning by which he could recall the dream or give the interpretation thereof; but when he was brought to tell Nebuchadnezzar he informed the king that his information came from the God of heaven. Daniel said to the king: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."—Dan. 2:30.

[14] Daniel was devoted to Jehovah and was much beloved by Jehovah and was used by the Most High to write down the prophecy, which would be fulfilled in God's due time. Daniel represented that class of people who would be on earth and who would be fully devoted to God at the end of the world when 'Michael

shall stand up'. Daniel therefore specifically represented the faithful remnant, those who are anointed of the Lord God to do his work. The record of the dream and the interpretation given by Daniel the prophet follows:

15 "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

16 "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh, all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

17 "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Dan. 2:31-45.

18 For many years those who have loved God have sought for an understanding of the prophecies, and particularly those written by Daniel and Ezekiel. God has never been displeased with this effort, as is indicated by the Scriptures; nor should it be expected that God will permit the true understanding of these prophecies to be had until his due time. The holy men of old who prophesied concerning God's purpose of the salvation of the human race sought diligently to understand the meaning of what they wrote down. Even the angels desired to look into the meaning thereof and have an understanding of it. God did not express his displeasure because of the efforts thus made to understand, but it was not his due time to make his secrets known. Nor would it be at all improper for anyone who is devoted to God to diligently seek to know the understanding of his Word at any or all times. This observation is here made to emphasize the fact that only in God's due time can a prophecy be understood by men.

19 More than fifty years ago some good, honest Christian people who were called Adventists published an interpretation of the foregoing prophecy of Daniel which in substance states that the terrible image that Daniel saw represented the successive world powers, to wit, Babylon, Medo-Persia, Greece and Rome; that the golden head of the image represented Babylon, the breast of silver represented or pictured the Medo-Persian empire; that the copper (mistranslated brass) pictured the Grecian world power; and the legs of iron pictured the Pagan Roman world power; and the feet composed of iron and clay pictured Papal Rome or what is otherwise called the "Holy Roman Empire". The *Watch Tower* publications, having no better explanation, practically adopted the foregoing interpretation. There are some good reasons why the above interpretation of the prophecy is not correct, and these are, to wit:

20 (1) That the true meaning of the terrible image could not be understood by any of those whom Daniel represented until after the coming of the Lord to his temple. The foregoing interpretation having been made long before the coming of the Lord to his temple, it is hardly likely that it would be correct. That would not mean that any criticism is leveled against any of those who thus interpreted it. Without doubt God was pleased with them because they sought the truth. Daniel's prophecy says: "This secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation." And furthermore that 'the God of heaven revealeth secrets of what shall be in the latter days'. (Dan. 2:28, 30) These "latter days" must refer to the "day of the Lord", which means the time beginning when God places his King upon his holy hill in Zion. (Ps. 2:6) That event occurred in 1914, and surely then the understanding could not be had until after that time. It was after the Lord

came to his temple in 1918 that his anointed people began to have a better understanding of the prophecies, because the temple in heaven was opened. (Rev. 11:19) Since Daniel says that the vision or prophecy is to make known what is to come to pass in the "latter days", then it must be that God purposed that his people, whom Daniel represented, would be given an understanding of the image in the "latter days", and not before.

[21] (2) That the prophecy shows that the terrible image would be broken in pieces all at one and the same time and it follows that unless the entire image is in existence at one and the same time this could not take place. The world powers of Babylon, Medo-Persia, Greece, and Pagan Rome, have ceased to exist and the image has not yet been broken in pieces. The "holy Roman empire" does not now exist as a world power.

[22] (3) It could not be literally true that Nebuchadnezzar at the time he was king of Babylon was ruler over all "the beasts of the field, and the fowls of the heaven", as the prophecy states. There is no proof that he had any more power or control over the wild beasts and the birds than any other imperfect man had.

[23] (4) There is no evidence whatsoever that Medo-Persia as a world power possessed anything peculiar that could be symbolized by the precious metal silver, or that the Grecian empire was in any particular way marked so that it could be symbolized by the less valuable metal brass or copper.

[24] (5) It is not true that Rome was the first world power to employ the iron military rule that 'bruises the peoples of the earth'. Egypt existed long before the day of Rome, and Egypt was the first great military power. The world power of Assyria was before Babylon or Rome, and Assyria boasted that her armies had conquered all the nations and none had been able to stand before her military onslaughts. Only Jehovah by his angel could and did deliver the Israelites from the Assyrian iron or military hand. (Isa. 36:17-20) Greece conquered and ruled the world by military force, and it is said of her mighty warrior general that "he wept because there were no more worlds to conquer". In much earlier days than that, even, the kings of Canaan had military equipment and nine hundred chariots made of iron. (Judg. 4:3) Other nations fought with military instruments of iron long before Rome existed. (1 Ki. 22:11) Other reasons appear why 'the terrible image' does not refer to world powers, and these will be considered as we progress.

[25] The image about which Nebuchadnezzar dreamed was a terrible one. What could it picture? In order to enable the student to follow the argument here set forth it is now here briefly stated that the terrible image represented Satan's organization, both visible and invisible. Before submitting the proof in support of that conclusion consideration is first given to some Scriptural evidence concerning the greater organization.

JEHOVAH'S ORGANIZATION

[26] Jehovah has a universal organization which is often mentioned in the Scriptures under the symbol of "mountain". "So he brought them into his own holy bounds, the mountain-range which his right hand acquired." (Ps. 78:54, *Rotherham*) "Great and highly to be praised in the city is our God, his holy mountain is beautiful for elevation, the joy of all the earth. Mount Zion on the northern ridge is the city of a king." (Ps. 48:1, 2, *Rotherham*) (See also Isaiah 2:2; 11:9; 56:7; Joel 3:17; Zechariah 8:3.)

[27] Ezekiel was caused to write down his vision of God's organization. (Ezek. 1:3-28) In that vision he describes four living creatures having the likeness of a man, and every one had four faces and four wings. "Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."—Ezek. 1:9-13.

[28] There appeared in the vision also one wheel upon the earth by each of the living creatures which had four faces. "And their appearance and their work was as it were a wheel in the middle of a wheel." Further describing what he saw, Ezekiel said: "When they went, they went upon their four sides; and they turned not when they went. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."—Ezek. 1:17, 19, 20.

[29] There appeared over the heads of the living creatures a great expanse like terrible crystal to look upon. Under the expanse were the wings of the living creatures each having four wings, two on each side of the body. When these creatures went the sound of the wings was like the sound of many waters. "And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of

the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings."—Ezek. 1:24, 25.

30 Above the expanse or firmament was the likeness of a great throne having the appearance of a sapphire stone, and upon the throne was one having the appearance of a man. There was the appearance of fire round about and within it, and the color was of amber. After describing the appearance of the one on the throne, then the prophecy adds: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." (Ezek. 1:28) Thus it is seen that the prophetic description is that fitly representing a mighty war chariot, therefore picturing a chariot-like organization extending high above the earth into heaven, and this mighty organization is presided over by Jehovah the Most High.

31 The Chief Executive Officer in that great organization is the beloved Son of God, whom he has made Ruler over the world. With him is his perfect organization "the holy city", which forms a part of the universal organization. In that organization are cherubim, seraphim and a host of angels, and the members of the body of Christ, these all possessing authority and power as granted by Jehovah. (Isa. 6:2, 3; Rev. 4:6; 1 Pet. 3:22; Heb. 12:22) Mention is here made of this mighty organization of Jehovah that the student may have in mind the mimic god who has attempted to make the organization in the likeness thereof.

LUCIFER'S ORGANIZATION

32 God created man in his own image and put him on the earth. He put man in the garden of Eden to dress and keep it. (Gen. 1:28; 2:15) God thereby made the perfect man a part of his great organization and commanded that man should remain always in harmony with his Creator and his fixed laws. The beginning of God's creation was his beloved Son the Logos, and thereafter all things created were created by the Logos as the deputy of Jehovah God. (John 1:1-3) That there are various divisions of God's universal organization is certain, as appears from the words which follow: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."

33 This establishes beyond a question of doubt that in God's organization there are thrones, dominions, principalities, angels and servants. One of the titles given to the mighty Chief Deputy of Jehovah is the "bright and morning star", which also means prince. There was another star in God's universal organization. It is recorded that when God laid the foundation of the earth as a home for man "the morning stars sang together, and all the sons of God shouted for joy". (Job 38:7) That other star or prince was Lucifer, and the proof concerning that is quite certain and clear.

34 Lucifer was appointed to a high office in God's organization. "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." (Ezek. 28:14) "Anointed" means that he was designated to fill a certain office. The word "covereth" used in this text means one who provides protection, defense or supervision as an overseer. Lucifer was in Eden, the garden of God, where Adam was put, and Lucifer being made an officer in Jehovah's organization, it seems clear that man was under the special supervision of Lucifer and the perfect man was therefore a part of Lucifer's organization and in the great organization of Jehovah. Since Ezekiel's prophecy shows that God's organization is like a wheel within a wheel, then it may well be said that Lucifer's part of the organization was one of the wheels in the greater wheel. This, of course, applies when he was in harmony with Jehovah.

35 Lucifer was made glorious and beautiful to look upon when he appeared in Eden. "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." (Ezek. 28:13) He was therefore a light-bearer and clothed with power and authority.

36 The tree is a symbol of a living creature, and when planted by the Lord Jehovah it is a tree of righteousness or creature of righteousness as long as remaining in harmony with Jehovah. (Isa. 61:3; Ps. 1:1-3; Prov. 11:30; Num. 24:6; Judg. 9:8; Ps. 104:16) It appears certain from the language used that God's prophet referred to Lucifer when he wrote these words: "Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches: nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." (Ezek. 31:7-9)

This shows that Lucifer had other spirit creatures in his organization, and over which he ranked as superior. As a superior officer in God's organization certain specific duties devolved upon him, and man was under Lucifer's direct supervision. Being above others of his organization he would be properly referred to as the head thereof.

37 God created the beasts of the field and the fowls of the air and brought them before Adam and caused him to give each one a name, and they were subject to Adam. (Gen. 1:28; 2:19,20) Since Lucifer was overlord of Adam it follows that all these beasts of the field and fowls of the air were under his superior supervision. The further description by the prophet concerning Lucifer's organization is this: "Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations." (Ezek. 31:5,6) Compare this language at this point with Daniel 2:38.

METALS

38 The image described by Daniel in the prophecy mentions three precious metals, to wit, gold and silver, and copper, which is mistranslated "brass". It mentions one base metal "iron". The meaning of these metals is significant, otherwise the Lord would not have them in his Word in connection with this image. Gold is first mentioned in the Bible as being in the land of Havilah, which land was watered by one of the heads of the rivers that flowed out of Eden. (Gen. 2:11,12) The Most Holy, both of the tabernacle and of the temple, was overlaid with fine gold. The cherubs in the Most Holy were made of gold. (Ex. 25:17-19; 1 Ki. 6:22-28) The tabernacle and temple pictured God's organization. Gold is symbolic of things divine. The saints of Zion are comparable to fine gold. (Lam. 4:2) Silver is a precious metal and was used in connection with the tabernacle and temple service. (Ex. 26:19) The platters, bowls and other utensils used in that service were made of silver. (Num. 7:13; 1 Chron. 28:17) Silver is next in order in value as compared with gold, but of course of less value than gold. It is mentioned as second in the terrible image.

39 Copper is another precious metal, but of less value than silver. Brass, as we know, is a combination of metals. The word "brass", appearing in the *Authorized Version*, is a mistranslation, and should be "copper". Copper was used in connection with the tabernacle and the temple. (Ex. 38:3) Gold, silver and copper are classed as "noble" metals and have their relative value as in the order named. The description of Lucifer when he was in Eden, as given by the prophet, shows that he was covered with gold and precious stones which God gave to him when he was created or when installed in office.

THE ENEMY

40 Lucifer was undoubtedly the most beautiful in appearance of all creatures in his immediate organization which God had provided for him. He had much; but he coveted more, and by reason thereof he became the great enemy of God. (Jer. 51:13) Being made perfect and beautiful and being given a commission of great authority he was duty-bound to be wholly loyal to God. "Iniquity" means lawlessness or that which is contrary to law, and the record shows that Lucifer became lawless, and from that time he was God's enemy. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:15) From that day until now he has been interfering with God's organization, and Jesus is authority for the statement that he is The Enemy.—Matt. 13:25-38,41.

41 When Lucifer rebelled against God and started on his course of lawlessness or wickedness God changed his name, or gave him different names, and one of these names is Satan, which means opposer or adversary. This signifies that he is the enemy of God and that he resists everything that God does. (Zech. 3:1,2) It was Satan that tried to turn Job against God. He induced Judas to betray Christ Jesus. (Job 1:6-12; Luke 22:3) He also got control of the clergy of Jesus' time and dragged them into his great conspiracy to murder the Holy One.

42 Serpent is another name that Lucifer has had since his rebellion and which signifies that he is the arch deceiver. He has deceived almost all the human race. His deceptions have been so complete that only God's 'elect servant' class amongst men are able to resist him, and these do so only by the grace of God. —Matt. 24:24; Ps. 91:2-11.

43 At the present time Satan has induced almost all people to believe that no such a thing as the Devil is existing but that all talk about the Devil is a myth. By reason of this deception he is able to use them more to his purposes. Even among the children of God fully consecrated to do his will, until recent years many thought that Satan the Devil had been bound and restrained for some time. Not until 1924 was it made clear from the Scriptural evidence that Satan is not bound, and it was after that date that Satan's mighty organization was first recognized by God's faithful people.

44 Today there are many people on earth who have made a consecration to do God's will who do not discern Satan's organization even now. Satan is the great enemy. His organization is made up of God's enemies, and the scriptures heretofore set forth show beyond any question of doubt that in God's due time the enemy shall be destroyed.

UNDERSTANDING

45 When the Lord came to his temple in 1918 greater light began to shine into the mind of each one of his devoted ones who have been brought into the temple. It was about 1925 that the faithful discerned the fact that the kingdom had begun and that Satan had been cast out of heaven and now must confine his operations to the earth. The two great signs or wonders in heaven appeared unto them and were then understood by God's people for the first time.

46 It therefore seems to be impossible that even the anointed of the Lord could have had a proper conception of the 'terrible image' of Daniel until after the coming of the Lord to his temple. Furthermore, the Scriptures positively state that greater light shines upon God's people at the end of the world and that these things in the Bible were written aforetime for the special benefit, comfort and encouragement of those continuing faithful upon the earth at the end of the world. (1 Cor. 10:11; Rom. 15:4) In the light of the foregoing indisputable truths let the examination be made of the text of Daniel's prophecy concerning the 'terrible image'.

47 At once it is apparent to the anointed of the Lord at this time that the 'great and terrible image' herein considered represents far more than merely earthly corporations or earthly governments.

(To be continued in next issue)

QUESTIONS FOR BEREAN STUDY

¶ 1. Why does special importance attach to the image here described?

¶ 2-4. What is an image? How does God regard image-making, and why?

¶ 5-8. Explain why Jehovah has so long permitted the existence and activities of his enemies. Quote scriptures to show his ultimate purpose concerning them.

¶ 9. What is the prayer of God's people respecting his and their enemies?

¶ 10-12. Identify the "seed" by which the enemy is to be destroyed. How and since when has that work of destruction been in progress?

¶ 13, 14. Describe the circumstances leading to Daniel's being brought before the king, and Daniel's attitude in the matter. Whom did Daniel represent, and how? How was he enabled to know and interpret the dream? For what purpose was it revealed to him?

¶ 15-17. Relate the dream, and the interpretation.

¶ 18, 19. What is the evidence that in times past there has been a deep interest in the things foretold by God through his prophets? Did they gain the understanding they sought, and why? Were their efforts approved by God?

¶ 20-24. Prove whether the former interpretation of Daniel's prophecy regarding the 'terrible image' was correct.

¶ 25. In brief, what did this image represent?

¶ 26-30. Quote scriptures in symbolic description of Jehovah's organization. What is the picture thereof presented through the Prophet Ezekiel?

¶ 31-33. What constitutes Jehovah's universal organization? How was it brought forth?

¶ 34, 35. The Scriptures set forth what facts regarding Lucifer prior to his deflection?

¶ 36, 37. Describe the organization of which Lucifer was given headship.

¶ 38, 39. Point out the significance of the metals mentioned in the description of the image here under consideration.

¶ 40. Describe how Lucifer became the enemy of God.

¶ 41-44. How do Lucifer's activities prove the appropriateness of the names by which he has been designated since his deflection?

¶ 45, 46. What is meant by 'the days of understanding'? Account for God's giving his people an understanding of his organization and of that of the enemy in "the latter days" and not before.

WORLD-WIDE PEACE: WHEN?

[Fifteen-minute radio lecture]

THE majority of people desire and love peace. If the question could be submitted to a vote of the people, there would never be a war. People with honest hearts, who love their fellow men, and who love righteousness and justice, abhor war. It is always the minority that forces war on the people. General W. T. Sherman, of the Civil War, said, "War is hell." That opinion has been confirmed a million times by those who participated in the recent World War. Besides the millions of dead and the other millions of cruelly maimed, the great World War taught people how to profiteer, lie, steal, swear and smoke; it filled the world with millions of people who have no regard for decency, law, or the rights and liberties of others; it filled the world with unmentionable crimes and diseases.

So terrible were the results of that war that almost superhuman efforts have been made ever since to bring about a condition of world peace. However, all these efforts have been made along wrong lines and by people who do not want peace. When conventions are held for the purpose of promoting peace, the delegates are always the militarists, whose business is war, or the great industrialists, who profit by the same. Peacefully inclined men and women, known as pacifists, are never chosen as delegates. The advice of the masses of the people, who furnish the soldiers and foot the bills, is never sought. Thus it is that those who attend peace conferences are controlled by selfish interests, and instead of peace being promoted, ill will, distrust, hatred, wrangling and further war preparations are the usual outcome. The people have lost all confidence in their leaders and have no hope from that quarter. The only hope held out to the poor, oppressed people is that peace lies only in preparedness, which means a competition among the nations as to which can build the most battleships and the most bombing planes and make the most poison gas and other weapons of destruction.

Thus the burden of taxes increases every year, as does also the number of boodlers and grafters. Into this great vortex of militarism the people are forced

to cast their billions of taxes, with no other result than that boodlers and grafters multiply, scandals in high places abound, and national fear and distrust increases. As a result a great cry of protest is going up from the people. This protest is in the form of labor organizations, socialism, communism, bolshevism and general anarchy, and these are looked upon with fear by the people, and in many quarters are regarded as an even worse menace than militarism.

Describing this same condition, which he foresaw would exist at this time, Jesus uttered these prophetic words: "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26.

The question arises, Will peace ever come? Is deliverance from the present almost intolerable conditions of suffering and fear a possibility? If so, how? and when? The answer to these questions is found nowhere except in the Bible. Not realizing this fact, the people are looking to their leaders for an answer. Some are hoping against hope that preparedness will bring about peace; others are likewise hoping that the peace conferences will lead to a gradual disarmament, and that deliverance will come in that way; others are hoping that the whole world will vote the socialists into power, or the communists, or the bolshevists, and that these will reform the body politic. These hopes are vain. Peace will never come from any of these sources. Men cannot bring about peace.

But peace is coming, and it lies in the very near future. The author and promoter of wars and confusion on the earth is Satan, and as long as he is unrestrained there will be no peace. Peace, justice, truth, righteousness and happiness belong to God's kingdom. Wars, confusion, unrighteousness, oppression and unhappiness pertain to Satan's kingdom. Few people realize that Satan is "the god of this world". This means that Satan rules the world. He controls the people by using selfish men as his tools. Through these selfish men he deceives the world into believing that the hope of deliverance is in "preparedness", "peace conferences," "church union," "leagues of nations," or else in "socialism" or communistic governments of some kind. These schemes are deceptions put forth by Satan to divert the minds of the people from the one and only hope of deliverance set forth in the Bible.

Satan began his deceptions in Eden, first with Eve and later with Adam. Having diverted them from the service of God, he set about to organize their posterity into selfish institutions, for the very purpose of using these selfish institutions to blind people to the purpose of Jehovah God. But what is God's purpose? It is this. When Satan led Adam and Eve into sin and brought the curse of sin and death on the race, God determined to deliver the race from this curse and also to deliver them from the power of Satan and his deceptions. He purposed to accomplish this deliverance by and through his Son, and he foreordained that the *time* of the deliverance would be at the second advent of Jesus, and during the thousand-year reign of Christ which *begins* at his second advent.

This thousand-year reign is called "the kingdom of God", and is what Jesus referred to when he taught his followers to pray, saying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Since God has ordained that Jesus shall bring peace into the earth, *he* is referred to as the "Prince of Peace" and the "Prince of life". In Isaiah 9:6, 7, we read of this wonderful Prince, as follows: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace there shall be no end."

Nearly nineteen hundred years ago, when Jesus was on earth, Satan's representatives, who were the religious leaders of that day, called him "Beelzebub the prince of the devils". Those Pharisees were the willing tools of Satan. By exposing their shams, hypocrisies and false teachings, Jesus was bringing a blessing to the people. No wonder Satan used them to call Jesus the prince of devils. Peter accused those hypocrites to their face and charged them with the murder of Jesus. His words are found in Acts 3:14, 15 and read: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." Again, in Acts 5:30, 31 this same Peter renewed his charge against those hypocritical religionists, saying: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Peace is coming to the world through this highly exalted Jesus, "the Prince of Peace," "the Prince of life," the "Saviour" of the world. His thousand-year kingdom will be the "desire of all nations". This kingdom is the *only* hope of the world. Over and over, the Scriptures exhort the Lord's people to "wait for his Son from heaven"; and to 'patient waiting for the kingdom'. We do well to note some of these texts. In Luke 23:51 we read of Joseph of Arimathæa as follows: "Who also himself waited for the kingdom of God." In 1 Corinthians 1:7 we read: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Again, in 1 Thessalonians 1:10 we are exhorted to "wait for his Son from heaven", and in 2 Thessalonians 3:5 are these words: "The Lord direct your hearts into the love

of God, and into the patient waiting for Christ." Speaking of this period of waiting, Daniel, in chapter 12, verse 12, says: "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days."

Yes, a blessing comes at the end of this waiting period. At that time Christ will be in power. As the great General of Jehovah, he will assume command of Jehovah's army and begin action against Satan. His forces will make an assault against the forces of Satan. That battle will be short and decisive, and Christ will be the victor.

That victory will mean the destruction of Satan's organization on earth, and will result in the binding of Satan for a thousand years so that he will deceive the nations no more till the thousand years are ended. (Rev. 20:1-3) That victory will mean the deliverance of the people from Satan and his oppressive and deceptive institutions; it will end all fraud, hypocrisy, injustice and unrighteousness; that victory will witness the establishment of a permanent and everlasting peace on earth, and good will toward men.

Peace can never be established by human effort. While men recognize its necessity and will put forth efforts to establish it, yet the Scriptures tell us that their efforts will be futile, and the reason is that selfishness governs their every effort and controls their every act. In Jeremiah 6:13, 14 we read of this selfishness as follows: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of my people slightly, saying, Peace, peace: when there is no peace."

The Scriptures assure us that when earth's wise men are talking about peace, and making efforts to that end, conditions will continue to go from bad to worse, and finally culminate in what men call "the battle of Armageddon". In 1 Thessalonians 5:3 Paul says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Thus the apostle tells us that man's efforts to establish peace in the earth are doomed to failure. The sudden destruction foretold in this text is about to overtake them. "The battle of that great day of God Almighty" will soon occur. Satan will soon be bound, and his power to blind and deceive be fully restrained for a thousand years.

"The Prince of Peace" is now on the throne, and the announcement of this fact is going out all over the earth. Multitudes of people have heard this announcement, and hope is springing up in their hearts. The time is near at hand when the words of the prophet will be fulfilled as recorded in Psalm 85:10, 11, which read: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."

THE DESTINY OF MAN

[Fifteen-minute radio lecture]

WHERE shall I spend eternity? Nearly every human creature has to face this question at some time in life. Those who die in infancy escape its consideration, and some who are suddenly swept out of existence by accident or calamity have never given it proper thought. In the excitement of youth, the young do not pause to consider; in the busy activities of manhood's and womanhood's estate the subject is pushed aside, because it is an unpleasant one, and the necessary daily duties are allowed to submerge it; but when life's span is measured by a few hours, or days, or weeks, or months, it becomes a subject for solemn consideration. Then there are some who have dragged out long years in almost daily expectation of death, who have had the subject forced upon their attention for all those weary years.

With the majority of people the plunge into eternity is taken without any very definite hope. At home and in Sunday school, they were taught that those who are reasonably good will somehow manage to get to heaven, while those who are vile and degraded will spend eternity in a place of torment. These teachings are accepted because they are taught in the creeds and by religious leaders. Notwithstanding these facts, when faced by death there is usually doubt, foreboding and dread, due to the fact that the dying one is not sure that the creeds and the religious leaders are right in their teachings. He realizes that these teachings have never been *proven* to be correct.

Thus it occurs that with the majority of people the exit from this life is accomplished with uncertainty as to whether they will spend eternity in heaven in indescribable bliss, or in hell in indescribable agony. The exceptions to this rule are a few people who have convinced themselves that they are so far above 'the common herd' that they are *sure* of a place in bliss. They have convinced themselves that they are *deserving* of God's best gift, and that heaven's portals will swing wide open to them and that they will be welcomed with glad acclaim.

The fact that persons are *sure* they are going to heaven does not prove a thing about the existence of such a place or about the existence of a hell of torment. The devout Buddhist, Confucianist and Indian

will die in all complacency, secure in their fanatical belief that they are to be changed into another form of life or go to their happy hunting ground at the moment of death. This serenity in death, however, does *not* prove that their beliefs are right, and all believers in the Bible *know* that those beliefs are wrong. Just so the fact that some one professing to be a Christian dies in calmness, serenity, and confidence that he is fit for heaven is no proof that he will go there.

The only place that satisfactory proof can be found is in the Bible. Any faith that is not founded on the Bible is unstable, unreliable and invariably untrue. If anyone wishes to know definitely what is the destiny of man he can go to the Bible with honest heart and reverent mind and get full information. It is not necessary to delve into science, nor to try to get in touch with the dead. Neither is it necessary to consult spirit mediums, nor the opinions of so-called great men who have lived and died in the past. All these sources of information are useless, and even worse than useless, because the information given is invariably false and misleading.

God is the Creator of all life, and the Giver of every blessing that men possess. More than that, he is the one who shall decide what man's destiny shall be. He inspired holy men to write the Bible, which contains the information; and for his creatures to disregard his Word and seek information from other sources manifests a disrespect and lack of reverence for him which cannot be otherwise than displeasing to him.

According to the Bible each member of the human race will spend eternity in one of three places; namely, in heaven, on the earth, or in everlasting destruction (called second death). According to the Bible no one will spend eternity in eternal torment; neither will all the saved be in heaven. Of course this statement will not be regarded as "orthodox", but we must bear in mind that "orthodox" beliefs are the teachings of men, and not of the Bible. If one believes the Bible he will invariably be considered "unorthodox". The wonder is that men can be found who possess so much self-esteem that they dare set up their opinions in opposition to the teachings of the Bible.

When God created Adam he told him to multiply and increase and replenish the earth, and have dominion over the earth and over the birds, beasts and fish. It should be noted that God did not tell Adam that he would ever go to heaven. His home was to be the earth, and he was told that if he disobeyed he would surely die. After his disobedience God told him that he would return to dust again, and he was driven out of the garden; but not one word was Adam told about his going to eternal torment. Eternal torment is one of the "orthodox" teachings of men, but is not taught in the Bible.

Adam's one sin brought the condemnation of death upon himself and all his posterity. God has purposed to deliver the race from this condemnation and to restore to them what Adam lost. To accomplish this purpose God sent Jesus into the earth to die for the race to redeem them from death, so that they could be restored to life again by a resurrection of the dead. Therefore it is written: "The Father sent the Son to be the Saviour of the world." (1 John 4:14) Jesus said: "The Son of man came . . . to give his life a ransom for many." Again he said: "The Son of man is come to seek and to save that which was lost." Since Adam lost only an earthly home and estate, not a heavenly one, it follows that that is what will be restored.

The work of resurrecting and restoring the race to perfect life right here on the earth will be accomplished by the resurrected and glorified Jesus during his thousand-year reign, which is just now beginning, and which will be in full operation as soon as the present evil world is destroyed in the battle of Armageddon, which is just ahead of us.

After this battle, which will destroy Satan's wicked empire which now cumbers the earth, and incidentally destroy all orthodox teachings of men, the resurrection of the dead will follow. All will then be *properly* instructed as to what God's will is; all will be required to obey that will or else be destroyed in the second death. The obedient ones will live on the earth forever. That will be *their destiny.*

In proof, the following texts are cited. In Psalm 37:29 we read: "The righteous shall inherit the land, and dwell therein for ever." In violent contrast with this text the clergy have taught that all the righteous will go to heaven. Again, in Isaiah 60:21 we read: "Thy people also shall be all righteous: they shall inherit the land for ever."

The clergy say the earth is to be destroyed; but in Ecclesiastes 1:4 we read that "the earth abideth for ever". Of course, if men are to live on the earth forever it will not be destroyed. In Jesus' prayer he taught us to pray for the time when God's will would be done on earth as it is done in heaven. And all the prophets and apostles tell us of a time when the knowledge of Jehovah will fill the earth as the waters cover the deep. They tell us of a time when every knee shall bow and every tongue shall confess to the glory of God, both of things in heaven and things in earth. Scores of texts tell us that men are destined to live on earth forever.

When Jesus was on earth, he began to preach a new message which was never heard before his time, and that message was, "The kingdom of heaven is at hand." He chose his disciples and sent them out to preach that same message. This message means that from that time on God has been selecting from the race a class composed of 144,000 persons, who must be faithful

unto death; they must follow in his steps. These must learn obedience through suffering, as Jesus did. To all of this class is promised the first resurrection, and that they will reign with Jesus during that thousand years. Their destiny will be a heavenly one. They will be like Jesus and see him as he is. Revelation 20:6 says of these: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

When the first resurrection shall bring them together in heaven as a divine, immortal, invisible company, *their destiny* will be to be with the Lord forever. They, together with Jesus as their Head, will be the kingdom, while the earth full of human creatures will be the subjects of the kingdom. This heavenly class is called "the church", also "the bride, the Lamb's wife". They are called "the elect", "the overcomers," and are referred to as "joint-heirs with Christ". Speaking to this class, Jesus said: 'I appoint unto you a kingdom even as my Father hath appointed unto me.' (Luke 22:29) Again, Jesus said to these: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Scriptures describe another class, who will be unfaithful, stubborn and rebellious; who will resist the mercy and favor of God, and who will continue this rebellion and resistance until God cuts them off from all life in the second death. That will be *their destiny.* The second death is called "everlasting destruction", in 2 Thessalonians 1:9, which reads: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This is the class to whom Jesus referred when he said: "These shall go away into everlasting punishment." He did not say that they would go away into everlasting torment, as the clergy have taught. He simply says that they will go into everlasting punishment, and the Scriptures show that the punishment is to be death, second death, or everlasting destruction.

Over and over we are told that all the wicked will God destroy; that they will perish like the beasts of the field, and that they will be as though they had not been, that is, as though they never had an existence. This class will be composed of all who have come to a knowledge of the *truth* and then take their stand against it.

Thus we see the destiny of the entire human family, according to the purpose of God as shown in his Word.

(1) A small portion of the race will attain to heavenly glory and be associated with Jesus in the kingdom and in the kingdom work.

(2) The vast majority of the race will come back on the earth again and be privileged to enjoy everlasting life here on earth if they obey the laws of the kingdom.

(3) A relatively small number will be destroyed for ever as rebels against God.

Thank God no human creature is destined to spend eternity is agonizing torment as the clergy have selfishly taught!

FORMALISM IN PRAYER

THE following extract from a letter received by *The Watch Tower* is the reason for writing these lines:

I have been wanting to write about a question that looks as though it were small but seems to be of growing importance. Some of the friends think that it is formalism to kneel in prayer at prayer meeting. At first I thought it was all right if they felt that way, but the idea is spreading; even E—— thought she would not kneel any longer. The one who started it I think refuses to close his eyes or fold his hands—also formalism. This family has children. I'm leading the children's class; the children acted as the parents; so I gave a little talk about it, saying that 'they did not act toward their teacher as toward each other, nor toward the principal as toward the teacher; so we should remember Jehovah is the very highest of all. Then I said we folded our hands as a sign of our helplessness without Him, and closed our eyes so that we have less to attract our attention and keep us from lifting up our hearts together to God'.

The policy of Satan invariably is to induce men to take an extreme course. The Pharisees were extremists in their formalism, and delighted to stand on the street corners and pray, that they might be seen of men. The motive inducing them thus to do was bad, and Jesus denounced them for that reason. Likewise, any formalism practiced for the purpose of attracting attention to the performer is wrong.

The other extreme is to be brazen and flippant in one's attitude, which shows an entire lack of reverence for God. It is written, "The fear of the Lord is the beginning of wisdom." The wise man continues in that proper attitude of fear before God. If any man comes to the point that he has no fear of displeasing God, then he is in a bad way and his prayers would avail little or nothing.

The deportment of a Christian should be in keeping with his proper relationship to God. He will realize that the creature is not as much as the small dust in the balance when compared with the great Creator. His helplessness and complete dependence upon the Lord God is ever before him. As his knowledge of the loving-kindness of God increases he has a greater desire to worship Jehovah, and a greater measure of devotion to him. He delights to put himself in the

proper physical attitude showing his dependence upon Jehovah. His motive then in so doing is entirely unselfish. He thus naturally assumes that attitude which best befits his relationship to God. If alone, he delights to bow down in silent prayer. If with his brethren, he will be glad to kneel with them in prayer, that all may show their dependence upon and devotion to God.

If the company is large and one leads in prayer, it may be found to be to the best interests of all for the company to stand, in order that each one may hear and follow what is expressed by the leader. It is the motive inducing the action that really counts.

If one takes the extreme position that he will not bow down in prayer, and that he will not close his eyes in prayer, the chances are that his motive is selfish; and if so, it is just as displeasing to the Lord as it is to follow the other extreme in formalism. If he is doing it for the purpose of attracting attention to himself, that he has put away all formalism, then his motive is selfish and is wrong.

That Jesus taught his disciples to pray, there cannot be the slightest doubt. It is also certain that they often prayed together. (Acts 1:14; 6:4; 12:5; Eph. 6:18) That kneeling in prayer is proper is shown by the words of God's prophet, "O come, let us worship and bow down: let us kneel before the Lord our Maker." (Ps. 95:6) Jesus kneeled down when he prayed, and it must have been done in the presence of his disciples, for them to know about it. (Luke 22:41) It is evident that the apostles followed the advice and teachings of Jesus, and deported themselves accordingly in prayer. They kneeled down in prayer. (Acts 9:40) Paul assembled with members of the church at Ephesus for instructing them in the way that they should go, and prayed with them, kneeling. "And when he had thus spoken, he kneeled down, and prayed with them all."—Acts 20:36.

On another occasion Paul was with a company of men, women and children and they all kneeled down and prayed together. (Acts 21:5) It was proper then for the children as well as all others to kneel. That kneeling in prayer was and is the proper attitude and one which the apostle followed, and which he taught the members of the church to follow, is further shown by his words, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. 3:14.

Let no one, therefore, be deceived or misled by the extremist. Follow the instruction of God's Word, and let your motive in so doing always be pure, and the result will be pleasing to the Lord.

IN THAT DAY *shall ye say, Praise Jehovah, proclaim his name, declare his doings among the people, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things: this make known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. . . . Ye that make mention of Jehovah, keep not silence.*—Isaiah.

THE TRUTH IN JAPAN

THE *Watch Tower* readers will rejoice with our Japanese brethren that the truth is getting a good foothold in that land, and that a number are entering fully into the service of the Lord to magnify his name. The following letter from the Society's representative will be read with interest.

DEAR BROTHER RUTHERFORD:

Just returned from China-Korean trip. On this trip I visited brothers and sisters at Port Arthur, Seoul, Heijo and Jinsen.

Mr. and Mrs. K. Tanno, of Port Arthur, got into the truth through *The Harp, Deliverance* and Japanese *Watch Tower*, also *Golden Age*. They symbolized their consecration on May 22, 1930. They have thirty acres of orchard. But they decided to sell the whole property to get into the colporteur service at once. They will work among Japanese in Manchuria.

Mr. T. Terai, an engineer of Kyoto Electric Co., and his wife symbolized their consecration last February. He quit the job and entered into the colporteur service since May 15. His wife also has such a great joy in the service. They have four children; the eldest of them is only nine years old.

Mr. and Mrs. K. Inouye, a blacksmith of Hikata, symbolized their consecration just a few months ago. On May 31 they quit the profession and gave away his factory to his employee. They are going to leave their native place for newly assigned territory to work as colporteurs. They have two small children.

Mrs. N. Nishikawa, of Kumamoto, and her two daughters got the truth, and were baptized just three weeks ago. The younger daughter quit her school and now they have left their native place for another city to work as colporteurs.

Miss Gokishuku, a Korean geisha girl (a slave), got the truth last year. She prayed the Lord to get into the colporteur service. The Lord answered her prayer and he miraculously rescued her from slave life when I was in Korea last month. Korean and Japanese friends gladly paid a part of her debt. The balance of the debt will be paid monthly. This is a quite unusual thing in Korean geisha life. But the Lord used the chief of police and another high official to make her free. Now she is very active in the service.

Miss Kinairaku and Miss Joheijin, both Korean and former geisha girls, are very active in the colporteur service. Lord bless them richly.

In Ina, a small town of Nagano-ken, six Japanese left their church and they are studying the truth earnestly.

This is the present condition here in Japan and Korea. You may see how "young men" get understanding of the Lord's "visions".

Both Catholic and Protestant systems are *entirely helpless* against the I.B.S.A. now. More new ones are coming into the truth quick. Also, the "evil servant" class do something against the Lord's anointed; but they are helpless too.

We shipped paper mats of *Government* to Brooklyn. Please print 10,000 of them.

Your fellow servant by his grace,
J. A. AKASHI.

OTHER LETTERS

THE LORD'S WORK, NOT MAN'S

DEAR BROTHER RUTHERFORD:

I feel that I must express my appreciation of the articles in *The Watch Tower*. I have just finished reading Part 2 of "Peace and Evil". It seems so clear that it is a wonder that it never struck us in this way before; but, of course, it was not "due time". We might ask, What benefit did the Israelites derive from their experiences in Egypt? The Bible tells us that they even wanted to return to the land of bondage. (Ex. 16: 3) They soon forgot what they had suffered there, but the "flesh pots" lingered lovingly in their minds. Human nature has not changed; even now we still remember the sweet and forget the bitter. It may be that at the beginning of the Millennial age many people will resent the strict laws that will then be in force, and inwardly, if not outwardly, rebel and long for some imaginary privilege that they had during this age. Although they will have to acknowledge Jehovah, yet it may take some time before they learn that these laws will be for their good. Under these circumstances what benefit would they receive by their past experiences? If experience counts, then we might say that a man now bad ought to have a better chance in the future than one who had tried to do good, as he will have had more experience with sin.

The Watch Tower, like wine, is improving with age. Every number is overflowing with beautiful explanations of the Bible. It is quite clear that it is the Lord's work, and not man's. When I look back I can compare *The Watch Tower* to an artist painting a portrait. At first only an outline is seen, a beautiful and true copy of the original, and one to which we were attracted, although only an outline, to its beauty and grandeur. But the artist does not stop there. He pencils out the high lights and shadows, the face is rounded out, color is added, and the picture, now more beautiful than ever, begins to show expression and detail, while the original outline has in no way been changed. So it is with *The Watch Tower:* the fundamental truths taught through its pages have always been the same, but God's lightnings are now opening out to us the beauty and harmony of the Scriptures as never before. My prayer is that the Lord will continue to use you and all associated with you at the Watch Tower in this glorious work.

Your brother in Christ,
C. M. U. CADY.

DENUNCIATIONS AND WORDS OF LIFE

DEAR BROTHER IN CHRIST:

Your lectures received each Sunday over WOWO, Fort Wayne, Ind.

I write this to add a bit of encouragement to your endeavors to put the message of Truth over to the people, as a faithful witness to the Lord, and as an example and encouragement to those whose hands may become slack at this time of triune oppression, namely, Clergy, Politics and Industry.

Your denunciations are clear and fearless, and your words of life timely and inspiring. Truly they must and do find lodging in the hearts of many people.

I pray for the Lord's grace upon you and all of like faith, to stand firm in these closing days of Satan's activities and persecution of the followers of Christ.

Yours in Christ's name,
C. R. HELPER, *Michigan.*

TRULY A GREAT PRIVILEGE

DEAR BRETHREN:

The friends at Decatur all heard Brother Rutherford's lecture yesterday; and truly it was a soul-inspiring message to the Lord's people at this time, and for their comfort and encouragement to continue on in the service of the Lord.

We all entered the field after the lecture, and all had an enjoyable time preaching this gospel of the kingdom until we were rained out. Truly it is a great privilege to serve in the cause of Jehovah God and have favor with him through Jesus Christ our Lord.

With Christian love,
A. A. GULDBERG, *Illinois.*

"SATAN IS HOT"

MY DEAR BROTHER RUTHERFORD,

SIR: Being very full and running over from the increased light, joy and encouragement, and the renewed zeal that I have received from reading your last and wonderful book, *Prophecy*, please bear with me and allow me to speak. It is the most wonderful, clearest, brightest of the Biblical studies. Why, no wonder that Satan is hot and ever getting still hotter, so to speak. The book *Prophecy* turns him and his crooked organization up. He is the father of crooks and crookedness. *Prophecy* has turned more light on him and his crooked organization; and the light gets brighter and brighter.

I've gone through the wonderful book, and do mean to review it daily, as much as possible, with the other studies, of course. From the strength and help I have received from this volume my mind was made to fall upon the hymn of which I send you herewith a copy.

Your brother by his grace,
CLAUDE WILSON, *Alabama.*

* * *

MORE GRACE GIVE ME

Maitland, C.M.

Each moment, Lord, more grace give me
To witness to thy name,
To keep my mind e'er stayed on thee,
To boldly speak thy fame.

Time is no more. The way seems hard.
Please be thou still my guide;
Ne'er doubting, help me press onward,
By thine help 'lone supplied.

While witnessing now here below
Satan, a roaring lion,
I see each day a deadly foe,
With all his sharp design.

Endure the test! Thus can be proved
My faithfulness to God;
If from his way I'll not be moved,
But strive each day more hard.

RESOLUTION

DEAR BROTHER RUTHERFORD:

At the business meeting of the Seattle ecclesia, held Monday evening, April 14, 1930, the following resolution was presented and unanimously adopted:

Resolved, That the Seattle ecclesia assure our beloved president, Brother Rutherford, that they deplore the bitter attack made upon him at the question meeting held in Los Angeles, Calif., on February 23, and fully sympathize with him in all his efforts to serve Jehovah, our God and our King; and that we, in view of the strong assaults of the enemy at this time and the falling away of many who for years in the past have walked with us, do by letter assure him of our firm belief that *The Watch Tower* is the channel which Jehovah, our God, is using at this time to instruct the faithful remnant who are keeping the commandments of God and have the testimony of Jesus Christ, and we, therefore, very thankfully accept the teachings of that journal and are earnestly endeavoring to carry on the Lord's work in full accord therewith.

And be it further resolved, That we assure Brother Rutherford we have full confidence in him as a loyal and diligent servant of our King, and an instrument used of Jehovah to dispense meat in due season to his household; and recognizing in our beloved brother one such as is spoken of in 1 Thessalonians 5: 12, 13 and Hebrews 13: 17, we esteem him very highly in love for his work's sake, and our prayers will still ascend that it may be the good pleasure of our God to keep and guide him to the end.

Resolved, That our class secretary forward a copy of this resolution to Brother Rutherford.

Your brother by his grace,
T. FORSYTH, *Secretary.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Topeka, Kans.	Aug. 1-4	Indianapolis, Ind.	Aug. 17-20
Des Moines, Iowa	" 5, 6	Louisville, Ky.	" 22-25
St. Louis, Mo.	" 8-11	Cincinnati, Ohio	" 27-30
Chicago, Ill.	" 12-16	Dayton, Ohio	Aug. 31-Sept. 3

T. E. BARKER

Tonawanda, N. Y.	Aug. 1, 2	Lisbon, Ohio	Aug. 17, 18
Erie, Pa.	" 3, 4	Alliance, Ohio	" 19, 20
Ashtabula, Ohio	" 5, 6	Ravenna, Ohio	" 22, 23
Warren, Ohio	" 8, 9	Kent, Ohio	" 24, 25
Niles, Ohio	" 10, 11	Akron, Ohio	" 26, 27
Youngstown, Ohio	" 12, 13	Wadsworth, Ohio	" 29, 30
East Liverpool, Ohio	" 15, 16	Canton, Ohio	Aug. 31, Sept. 1

C. W. CUTFORTH

Winnipeg, Man.	Aug. 1	Manyberries, Alta.	Aug. 15-17
Portage la Pr., Man.	" 2, 3	Nemiskam, Alta.	" 18-20
Brandon, Man.	" 4, 5	Medicine Hat, Alta.	" 21-24
Regina, Sask.	" 7, 8	Lethbridge, Alta.	" 25-27
Moose Jaw, Sask.	" 9, 10	Macleod, Alta.	" 28-31
Maple Creek, Sask.	" 12-14	Coleman, Alta.	Sept. 1-3

G. H. DRAPER

Kansas City, Mo.	Aug. 1-7	Macon, Mo.	Aug. 12, 13
Independence, Mo.	" 8, 9	Kirksville, Mo.	" 14
St. Joseph, Mo.	" 10, 11	Kansas City, Mo.	" 15-17

M. L. HERR

Springfield, Mass.	Aug. 1-4	Stottville, N. Y.	Aug. 19, 20
Orange, Mass.	" 5, 6	Kingston, N. Y.	" 22, 23
Manchester, N. H.	" 8-11	Poughkeepsie, N. Y.	" 24, 25
Greenfield, Mass.	" 12, 13	Newburgh, N. Y.	" 26, 27
Pittsfield, Mass.	" 15-18	Newark, N. J.	Aug. 29-Sept. 3

A. H. MACMILLAN

Fargo, N. Dak.	Aug. 1-3	Abilene, Kans.	Aug. 19
Alton, Iowa	" 5	Wichita, Kans.	" 20
Sioux City, Iowa	" 7	Tulsa, Okla.	" 22-24
Omaha, Nebr.	" 8-10	Chickasha, Okla.	" 26
Nebraska City, Nebr.	" 11	Wichita Falls, Tex.	" 28
St. Joseph, Mo.	" 13	Dallas, Tex.	Aug. 29-Sept. 1
Kansas City, Mo.	" 15-17	Waco, Tex.	Sept. 2

G. Y. M'CORMICK

Spring Valley, Ill.	Aug. 2	Quincy, Ill.	Aug. 10, 11
Peru, Ill.	" 3, 4	Kansas City, Mo.	" 12-18
Kewanee, Ill.	" 5, 6	Rock Island, Ill.	" 19, 20
Knoxville, Ill.	" 8, 9	Moline, Ill.	" 22, 23

H. S. MURRAY

Asheville, N. C.	Aug. 8, 9	Coeburn, Va.	Aug. 29, 30
Bristol, Tenn.	" 25-27	Knoxville, Tenn.	Aug. 31, Sept. 1

E. D. ORRELL

Titusville, Pa.	Aug. 1, 2	Yorkville, Ohio	Aug. 19
Bradford, Pa.	" 3, 4	Brave, Pa.	" 20
Warren, Pa.	" 5, 6	Waynesburg, Pa.	" 21, 22
McGees Mills, Pa.	" 8, 9	Rices Landing, Pa.	" 23
Kittanning, Pa.	" 10, 11	Adah, Pa.	" 24
Freeport, Pa.	" 12, 13	Uniontown, Pa.	" 26-30
Wheeling, W. Va.	" 15-18	Monessen, Pa.	Aug. 31-Sept. 3

J. C. RAINBOW

Albuquerque, N. M.	July 29-Aug. 3	Okemah, Okla.	Aug. 15, 16
Shattuck, Okla.	Aug. 5, 6	Dickinson, Tex.	" 17, 18
Chandler, Okla.	" 8, 9	Fort Worth, Tex.	" 19, 20
Drumright, Okla.	" 10, 11	Tulsa, Okla.	" 21-25
Blackburn, Okla.	" 12, 13	Dallas, Tex.	Aug. 27-Sept. 1

E. B. SHEFFIELD

Portsmouth, Va.	Aug. 3, 4	Hayne, N. C.	Aug. 17, 18
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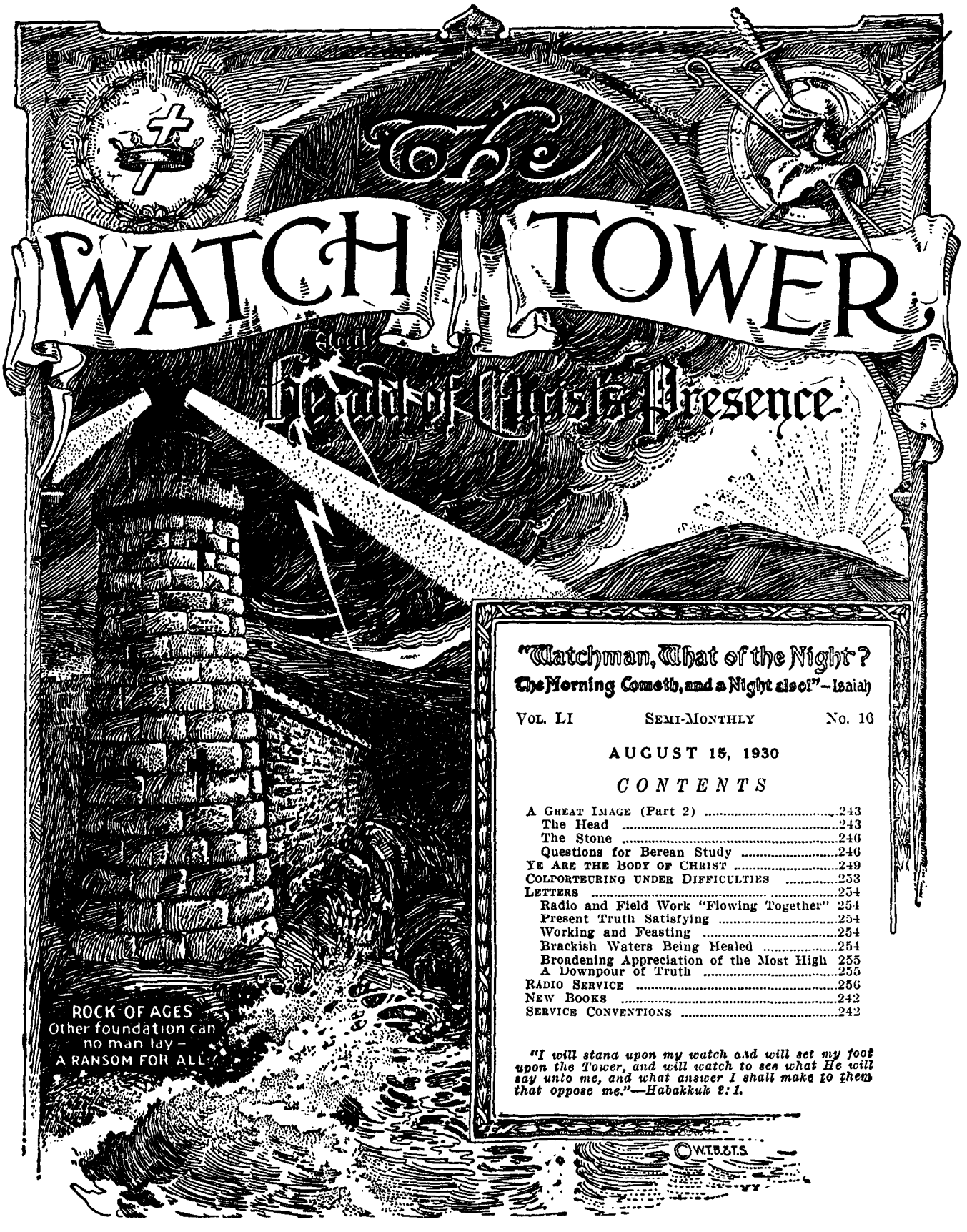
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THE WATCH TOWER

and

Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. LI SEMI-MONTHLY No. 16

AUGUST 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

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THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI AUGUST 15, 1930 No. 16

A GREAT IMAGE

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible."—Dan. 2: 31.

PART 2

JEHOVAH holds all of his secrets until his due time to make them known to his creatures. Without doubt he caused Nebuchadnezzar to have the dream and also that he had Daniel his beloved prophet at hand to make known the dream to the king. Daniel laid no claim whatsoever to superior knowledge or ability to discern and express the purpose of God. That there might be no undue credit given to the man Daniel he said to the king: "This secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation." Since Daniel represented the remnant of Christ on earth immediately preceding Armageddon, it is certain that the proper understanding of the image is to enlighten the remnant and to encourage the members thereof to press the battle now against the enemy. Until God's anointed had a clearer vision of the two great organizations it was impossible to see and appreciate the meaning of this prophecy. Thanks be to God, the due time has now come.

THE HEAD

[2] In Daniel 2: 31, 32, the statement is made that the image was of great brightness, excellent and terrible, and that the head was of fine gold, the breast and arms of silver, and the belly and thighs of copper (mistranslated "brass"). The image was great and terrible because it was in opposition to Jehovah and was the picture of complete wickedness. The image pictured Satan's organization, of which the wicked one is the head. Nebuchadnezzar the king of Babylon had the dream, and it was appropriate to use him and his dream to make this picture to be recorded in the Bible and which discloses Satan's organization and fully identifies it in God's due time. Gold is the only appropriate metal that could represent the head of that organization at the time it was created.

[3] Almighty God's universal organization bears the name of God's woman, "Zion." Jehovah is the "husband" and father, and Zion is the 'wife' and mother that produces God's seed. The way to Jehovah God is through his organization. Concerning Lucifer it is written: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High."—Isa. 14: 13, 14.

[4] That Satan carried out his covetous desire expressed in this prophecy is true beyond any question of doubt. Having an organization he determined to turn the entire thing against God, or in opposition to God, and to set up a throne in the mount (or organization) of the congregation (or assembly) of God's creation in the sides of the north (in the position occupied by Jehovah), and therefore said, "I will be like the Most High." God had given Lucifer an organization which he, as Satan, now proceeds to use and to make as nearly like Jehovah's organization as possible and yet use it for his own selfish and wicked purposes in opposing Jehovah. Jehovah God permitted him to take his own wicked course and bides his own good time when, as he states, Lucifer 'shall be brought down to hell, to the sides of the pit'.—Isa. 14: 15.

[5] Satan called his organization on earth Bab-il, meaning "the gate to god", and doubtless his purpose was to have it understood that through his organization is the way to come to him to worship, even as the way to God is through His organization. Without a question of doubt Satan is the "god of this world". (2 Cor. 4: 3, 4) Bab-il, or Babylon, is the name of Satan's woman symbolizing his organization. Jehovah named the wicked organization "Bab-el", which means confusion. (Gen. 11: 9) There is a striking similarity in the two names, but they have different meanings. God has truly named the organization Bab-el, because it has confused all the peoples and nations of the earth. Particularly has this been done by and through the Devil religion.

[6] The beginning of the earthly part of Satan's organization was under Nimrod, and to the city organized by him was given the name Babylon, which is the name of Satan's woman or his organization. Al-

though the first to be organized, Babylon was the third in order as a world power. Egypt and Assyria preceded Babylon as world powers. Nebuchadnezzar, being the king of Babylon at the time of his dream, pictured Satan, the real head of the organization. (For a more detailed description of Satan's organization, see the book *Prophecy*, chapter six.)

[7] Addressing Nebuchadnezzar the king of Babylon, Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." (Dan. 2:37) This scripture could not specifically apply to Nebuchadnezzar, except in a representative capacity. It is not true that the God of heaven had given Nebuchadnezzar the universal kingdom, because the Babylonish empire was Satan's organization, organized and operated in opposition to God. God had made Lucifer the golden head of the organization, given him before his deflection. Lucifer had now turned his organization to wickedness. Lucifer's organization being of divine origin is properly symbolized by gold as the head of that organization. The fact that it was afterward turned to wickedness would not at all change the original symbol. Nebuchadnezzar was holding the earthly position of king or ruler as the visible representative of Satan, the real head. Therefore the description of the head of the image fits Satan exactly as the "head of gold". The fact that Nebuchadnezzar immediately thereafter set up a golden image, contrary to God's law, and commanded God's chosen people to worship that image, is proof conclusive that Nebuchadnezzar was Satan's representative. (Dan. 3:1; Ex. 20:3, 4) Jehovah had withdrawn his favor from Israel because that people had yielded to the Devil, and now the Devil had become the universal ruler.

[8] Nebuchadnezzar was the visible representative of Satan, and therefore in the representative capacity it was said of him: "Thou art a king of kings." The Israelites had been unfaithful to their covenant and had fallen away from God to Satan and now came under his organization. God declared this condition should continue until the coming of him "whose right it is" to rule. Therefore the rule of Nebuchadnezzar was not by divine right. (Ezek. 21:27) Nebuchadnezzar was not the representative of Jehovah. The statement of Paul, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God," has been misapplied time and again. It has no reference whatsoever to any part of Satan's organization, and could not have. Paul's statement must apply and does apply exclusively to God's organization. The Gentile powers of this earth were never "ordained of God". Satan has been their god in defiance of Jehovah; and this is fully supported by the words of Jesus and the apostles.—2 Cor. 4:3, 4; John 12:31; 14:30.

[9] The beasts of the field and the fowls of the air were subject to the perfect man Adam. Since he was driven out from Eden the beasts of the field have been wild and vicious and manifest the spirit of the Devil. Manifestly it is Satan the Devil who turned them against man; and this explains why wild beasts and reptiles seek the destruction of man. Satan's first representative on earth was the man Nimrod, and he made him a "mighty hunter" of wild beasts and advanced him in the eyes of the people as above Jehovah. Satan would induce man to believe that God had made even the animals vicious against them, and thus cause the people to curse and reproach God; and by his putting Nimrod forward as the great defender of the people against the wild beasts, Nimrod was said to be above or superior to or better than Jehovah. (Gen. 10:9) Because the beasts of the field and the birds of the air were subject to Adam and he was under Lucifer, the description in Daniel 2:38 and in Ezekiel 31:6 exactly fits Lucifer as the ruler of the world.

[10] Lucifer was 'a golden cup in the hand of Jehovah' when first put in his office. This "cup" marked out the course Lucifer should take. He took an opposite course, and therefore the golden cup became an abominable thing. In harmony with this it is written: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. 51:7) Lucifer's organization as constituted by Jehovah was right, and is therefore pictured by gold the head. It became wicked; hence his organization, now called Babylon, is employed to make all the nations of the earth drink of the wine of his cup and go mad, which they have done.

[11] Continuing, Daniel says: "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass [copper], which shall bear rule over all the earth." (Vs. 39) The word "after" does not have reference to time, but rather to inferiority, or station below Satan in his organization. The "kingdom" has reference to rulership. A prince in a kingdom is a ruler under a superior power. It is certain that Satan would constitute his organization as nearly as possible like that of Jehovah; that is to say, Satan would take and did take the superior or supreme position, and in his organization and under him would be princes or rulers.

[12] Daniel's prophecy tells of the invisible rulers of Satan under the titles of "prince of Persia" and "prince of Grecia". (Dan. 10:13, 20) These princes were so powerful that Michael had to interfere in behalf of the angel that was sent to Daniel with a message. These invisible princes or rulers in Satan's organization are shown as a part of the terrible image; and as silver and copper are inferior or next in order to gold, therefore the image shows that, instead of these representing world powers, they represent lower orders than Lucifer in the great organization.

13 Until 1914 Satan was seated "in the sides of the north", where he had fixed a throne, with his deputy rulers with him. (Rev. 12:3-7) These latter, named and symbolized by silver, doubtless did not come directly in contact with the nations of the earth, but that duty was assigned and is assigned to the company of wicked angels pictured by copper. Evidently these princes of Grecia and Persia were exercising power superior to angels, and therefore successfully resisting an angel that was on the way to Daniel with a message.

14 Be it now noted that in the thirty-ninth verse, above quoted, it is stated that the third kingdom of brass "shall bear rule over all the earth". This statement is limited to the third order, or copper class, and therefore proves that the immediate rule of the earth has been under the control of the evil angels directed by Satan the head, and in this rule he has been assisted by his invisible princes. Jesus referred to Satan as the "prince [or chief] of this world", and hence chief of devils. (John 14:30; Matt. 9:34; 12:24) In his time men were possessed of demons, or devils, which he cast out. (Matt. 9:32, 33; 12:22) The testimony of Jesus is conclusive that these devils were not Satan himself, but were a host of wicked angels operating about the earth.

15 This conclusion upon Daniel's prophecy is supported by the words of Jesus and by the further inspired words, to wit: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of [that] world, against spiritual wickedness in high places." (Eph. 6:12) Here the apostle shows that Satan's invisible organization is made up of principalities (superior power); powers (officers of power in the organization); and rulers (wicked angels). The three "noble" metals of Daniel therefore describe the three invisible parts of Satan's organization.

16 As God's organization is sometimes pictured by a man, so here Satan's organization is pictured by a man in the form of this image. The legs support and bear up the man. The legs are beneath the head of the man and carry the man about. The legs of the image therefore represent the inferior and visible parts of Satan's organization under the head, but which support the head and act in obedience to the head. The terrible image described shows that the legs were of iron, "and as iron that breaketh, all these shall it break . . . and bruise." This part of the image pictures the world powers, every one of them, beginning with Egypt to the present day, all of which are of Satan's organization. From the time of Egypt until now these world powers have oppressed and bruised and broken in pieces the people. There is no exception whatsoever to this rule. The history of the nations of earth is written in human blood unrighteously shed, because the ruling factors have oppressed, bruised and broken to pieces the people by employing military power. To apply this picture of the legs to the Roman empire alone would be entirely foreign to the facts. It is by the facts well known to be true that at the proper time the prophecy must be understood.

17 The feet and toes of the image are shown to be part of iron and part of clay. The feet and toes are essentially a part of the legs and support this image which is Satan's organization. Clay has the appearance of stone. It is a camouflage. It is a means of practicing hypocrisy. The visible part of Satan's organization has at all times had three component parts, to wit, commercial, political, and religious. The commercial and political have formed and operated the military, which has bruised and broken the people; while the religious element has furnished the hypocritical screen to hide the real, wicked purpose of the ruling powers. It has been the camouflage and the prime instrument of hypocrisy. In every world power and every nation religion has been employed to induce the people to believe that the world powers are exercised by divine right.

18 Coming down to modern times we see that "organized Christianity", so called, is the religious element of the ruling powers of earth. Therein is found the greatest exhibition of hypocrisy that has ever been made. It claims that the nations exist and operate by divine right and that the League (or combination) of Nations represents God and his kingdom on the earth and is an exact expression thereof. Then the record reads: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided."—Vs. 41.

19 "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." (Vs. 43) The chief objective of the enemy Satan is to turn the people away from Jehovah and keep them under the wicked one's control. He uses the commercial and political elements that operate and control the military to coerce the people, and uses the religious element to hoodwink and deceive them. The three elements mingle themselves with the seed of men, and with high-sounding words claim to be the saviors of men, and insist that the people must support their organization if they would live. There are ten toes to the feet, and these symbolically represent all the nations of Christendom in the conspiracy under their father and head, Satan, to keep the people in subjection and under control.

20 The pious religious frauds are made prominent in the feet and toes by the miry clay that attempts to cover up the wickedness of their unholy allies. There is no real cleavage between iron and clay, and this shows that there is really nothing that sincerely binds the commercial and political elements to their religious frauds. They are carried like barnacles to support a devilish scheme. "They shall not cleave one to another," because God has decreed it so. Already

the peoples of Russia are beginning to break away, and the people of good will throughout all the nations are now seeing that the religious leaders are the greatest hypocrites that have ever walked the earth.

[21] Subsequently Daniel had a dream and a vision in which the visible part of Satan's organization is pictured under the symbol of wild beasts, whereas the terrible image of Nebuchadnezzar shows a picture of the entire satanic organization, both invisible and visible. It should hardly be expected that the Lord would disclose the real meaning of this image until the time of its destruction should arrive. God did not interrupt the rule and operations of this devilish organization until he set his King upon his throne.

[22] He anointed Lucifer to rule, as the Scriptures show, and there is no evidence in the Bible that God ever took that anointing away from Lucifer prior to 1914, if then. His time for ruling by sufferance of Jehovah has come to an end. He has been cast out of heaven. The decree is written against him, and soon that decree shall be enforced by the complete destruction of his organization, both visible and invisible. The instrument to be used for this great work Jehovah now discloses in this same prophecy.

THE STONE

[23] Jehovah uses "The Stone" to destroy the terrible image, which is Satan's organization. That at once identifies "The Stone" as God's Executive and Priest acting as the head of his organization. The Logos was the beginning of God's creation, and has since been the active agent in the creation of all things that were created. When Lucifer turned his organization to wickedness God expressed his purpose to bring forth a new thing which would be the "seed" or offspring of his "woman", or great universal organization. Satan had a seed, and since then others have become his offspring. (John 8:42-44) It is the "seed" of God's woman, Zion, that will destroy Satan and his "seed" of his woman, Babylon. Therefore it is written: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Vs. 45) If Satan understood the prophecy, then the utterance of it was serving notice upon him how God would accomplish the destruction of his wicked organization. No wonder he made every possible effort to destroy Jesus.

[24] What is meant by the statement, "The stone was cut out of the mountain without hands"? "The mountain" is God's universal organization. To "cut out" means to bring forth or produce something new. That would mean to bring out from his universal organization that which is pictured by "The Stone", and in doing so no hands are employed. It is all done by the will of God. Jehovah having purposed it, it must be done and the accomplishment of his purpose is absolutely certain. Satan not only reproached Jehovah, but defied him. He insisted that any and all creatures would forsake Jehovah under certain conditions and that therefore Jehovah could not put a man on the earth who would maintain his integrity and remain true and faithful to God. Satan claimed to be able to cause all men to curse God. The Bible account of Job is proof of this. (See the book of Job, and explanation in the book *Life*.)

[25] God accepted the challenge of Satan and purposed to completely vindicate his word and name before all creation, and he proceeded in his own good way to prepare to do so. He chose the people of Israel and organized them into a nation to foreshadow his purposes and the manner of accomplishment of the same. With a few exceptions the people of that nation fell away to Satan and came under his wicked control. When God removed his protecting hand and permitted the Israelites to fall under the control of Satan, the Devil there became the god of the entire world. At the same time God announced that in his own due time he would send the One whose right it is to rule and he would rule in righteousness.

[26] Jehovah then sent his beloved Son Jesus to the earth. Jesus left everything in heaven that he possessed, including all his power and glory. He took upon himself a bondman's form, that is to say, of a man in bondage. As a perfect man he denied himself everything that he could rightfully have had. He was subjected to the most severe test that could possibly be put upon him by Satan the enemy. Jesus had no rulership, surely, at the time that Satan offered to give the kingdoms of the world to him upon condition that he would worship Satan. Jesus refused every offer and resisted every temptation of Satan and maintained his integrity under the most severe of all tests. Because of his faithfulness even unto the most ignominious death God raised him up and made him to be above all, that in all things he should have the preeminence.—Col. 1:18, 19.

[27] God has now expressed his purpose to 'take away from him [Satan] that which he hath and give unto him [Christ] who had nothing'. Jesus announced this as the rule applying to all to whom is committed responsibility and who fail or refuse to perform the duties imposed upon them. (Matt. 25:29) Jesus went into death with nothing, not even a place to lay his head. Because of his faithfulness God raised him up out of death and then announced that all the angels of heaven should worship him and that every knee to him shall bow and every tongue shall confess that he is Jehovah's anointed One and the high officer of the Most High.—Phil. 2:11.

[28] "The Stone," therefore, is God's anointed King. He is the world's rightful Ruler. (Ezek. 21:27) He appears under other symbols, such as 'the man child,

who is to rule all nations'. (Rev. 12:5) The Stone is cut out of "the mountain", God's universal organization, in this, that it is 'the man child, born by Zion'. (Isa. 66:7, 8) He is the One to whom the prophet refers when he says: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:9.

29 Jehovah God carried out his expressed purpose and has prepared for his beloved Son a city, or organization, of which Christ Jesus is made the Head, and which new organization is the capital city, or chief part, of the universal organization of Jehovah. It is symbolized by the name "the holy Jerusalem". It is God's new creation. It is the very pinnacle of his creation. God made Lucifer the golden head of an organization, which organization Lucifer turned against Jehovah and made every part thereof to be the enemy of God. Jehovah would now have it known that he has made his beloved Son the Head of the new organization and clothed him with divine authority for ever, and this he symbolizes by the crown of pure gold.

30 This new organization shall destroy the enemies of God and be forever to his glory, therefore it is written: "For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. His glory is great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them."—Ps. 21:3, 5-9.

31 As a further vindication of his word and name Jehovah God has laid before men of the earth the opportunity of proving their faithfulness and devotion to him, and grants to the faithful overcomers the great honor and reward of being a part of "the holy city". To this end he justified and brought forth sons and then offered them a place in his kingdom. Those who responded to the call and have walked in the way of righteousness he has chosen and anointed. These have maintained their integrity with Jehovah and must continue to be stedfast in every way, and, so doing, will prove their complete loyalty and faithfulness unto God. These have been taken into the covenant for the kingdom. (Luke 22:28, 29) They are described as "living stones" built up according to the pattern of the perfect One, The Stone, the elect and precious One. If faithful unto death these sons of God will be born as children of God's woman Zion and be made a part of the kingdom or "holy nation". (1 Pet. 2:3-10; Isa. 66:8) These shall be made a part of "the holy city", the holy Jerusalem or organization prepared especially for the beloved One, Christ Jesus. Of these stones there will be 144,000; and they have been in course of development and preparation during the past nineteen hundred years, and the number is about complete.

32 By his prophet Jehovah said: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isa. 28:16, 17.

33 At the time of being laid The Stone must be "a tried stone". For three and a half years Jesus carried on his work in the earth and resisted every effort put forth by Satan to overcome him, and at the conclusion thereof Jesus rode into the typical city Jerusalem and offered himself as King. That was the laying of *The Stone* in miniature. (Matt. 21:1-11) The clergy in control of the religion of that people rejected Jesus as King and sought his death. They openly took the side of Satan the Devil. To them Christ Jesus was there "a stone of stumbling" and "a rock of offence". He denounced them as the very hotbed of hypocrisy, and said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." He quoted to them the prophecy concerning The Stone, that they might have full notice that they were rejecting God's Word. —Ps. 118:22; Matt. 21:42-44.

34 In 1914 Jesus, at Jehovah's direction, took his power and began his reign as King. After ousting Satan from heaven Jesus then, in 1918, came to his temple for judgment. He had then been "tried" twice, once when on earth, and the second time in his great fight against Satan, when he ousted him from heaven. (Rev. 12:1-7) In coming to his temple he offered himself as King and rightful Ruler of the earth to all who claim his name. That was the laying of the chief corner Stone in Zion and in completion. The religionists of the present time, particularly the clergy of Christendom and the counterpart of the Pharisees, rejected Christ Jesus as King. They joined with others of Satan's organization to set up the League of Nations and fully allied themselves openly with Satan's organization. In this the kings of earth are joined in a confederacy and shall fall. (Isa. 8:9-12) Christ is the great Judge in the temple. Now begins his judgment. Jehovah God through him puts forth a great witness to the truth which is likened unto hail which now uncovers the refuge of lies and hypocrisy that have long been practiced by the chief ones of Satan's earthly organization. Thus is The Stone definitely and completely identified.

35 Daniel then announces God's decree or judgment upon 'the terrible image'. At the time of the enforcement of the judgment this terrible image must be

completely in existence and must be completely destroyed. All the kingdoms of the earth, and particularly "Christendom", are pictured in the feet and toes of the image. The Stone strikes the image, first on the feet, and then breaks and grinds to pieces Satan's entire organization, and a great whirlwind carries it completely away. Satan's entire organization must be and will be destroyed at Armageddon. Satan's organization, represented by the terrible image, is "broken to pieces" and 'no place is found for it'. (Dan. 2:35) Thus Babylon, or Satan's organization, of which Nebuchadnezzar was a symbol and the visible ruler at the time of the dream, is shown to completely fall and never shall be again. Egypt and Assyria, which were world powers under Satan, shall be restored, in this, that the peoples thereof will have an opportunity for life; but Babylon will never be restored.

[36] Some commentators have said that after The Stone breaks the image it then grows into a great mountain that fills the earth. This is not the correct thought. The Stone is complete before the striking is done. After the destruction of Satan's organization the beneficial operations of the kingdom of the Lord will extend to every part of the earth and fill it with life and joy and happiness.

[37] Lucifer was appointed by Jehovah to the high office of overseer of the earth and of all the things therein, including the beasts of the field and the fowls of the air. He was unfaithful to God and turned the earthly creation into God's enemies. Christ now becomes earth's rightful Ruler by the appointment of Jehovah. His rule will bring blessings to all obedient ones, and righteousness shall be established everywhere. Peace will be with man and beast forever because the great Ruler is The Prince of Peace.—Isa. 9:6, 7.

[38] The beasts of the field and the fowls of the heavens will be given into the hand of the righteous Ruler, and thus all that Lucifer once had while he was perfect will be transferred to the One who rules by right and who is faithful to God. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." (Hos. 2:18) "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." (Ezek. 34:25, 26) This further supports the conclusion that the terrible image represents Satan's entire organization, visible and invisible, and that everything that continues to exist shall be put under the control of Christ.

[39] The great climax is at hand. The kings of earth now set themselves against God and against his anointed Stone. Arrogantly and in defiance of God the wicked rulers of the earth go on in their wrongful way. Jehovah now holds them in derision. His judgment against every part of Satan's organization, including the kings and nobles of earth, has been written, and that judgment is death, in which they shall all be bound by the chains and "fetters of iron". All the saints shall have a part in this honor, to the glory of God. (Ps. 149:5-9) The complete triumph of Jehovah over his enemies comes suddenly. The nations at this day are boasting of their ability to bring lasting peace to the earth, while at the same time they prepare more deadly instruments to engage in war. Continuing to cry, Peace, peace, when there is no peace, suddenly destruction shall come upon all. (1 Thess. 5:3) This is in full accord with Nebuchadnezzar's dream.

[40] As the kings thus continue to arrogantly rule and boast this prophecy of Daniel will be fulfilled, to wit: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Vs. 44) Thus in prophetic phrase Daniel describes the kingdom of God under Christ, the holy city. No selfish creature shall have any part therein nor any control over it. It is God's creation and he makes it the capital or chief city of his universal organization. It shall stand forever, and everything therein shall give praise and honor to the great Creator.

[41] God has expressed his purpose, and discloses the meaning thereof in advance to those who love him. There is nothing that can prevent the complete accomplishment thereof. The Lord Jehovah says: "I have purposed it, I will also do it." (Isa. 46:11) Having accomplished his announced purpose, thus he will have vindicated his word. He proves that he is equal and exact in justice, perfect in wisdom, unlimited in power, and entirely unselfish, and that only those in harmony with him shall have life everlasting. All will learn that he is the only true God, the Almighty God, Jehovah, the Most High. The paramount doctrine of his Word is his kingdom, through which his name is vindicated.

QUESTIONS FOR BEREAN STUDY

¶ 1. When does Jehovah reveal his secrets? To whom? What of divine providence is seen in the setting of our text? Daniel represented whom? What lesson for these is found in verse 30 of this chapter?

¶ 2. Show the fitness of Jehovah's using Nebuchadnezzar and his dream to make this prophetic picture.

¶ 3, 4. Quote scripture expressing Lucifer's covetous desire. Describe the situation which enabled him to proceed to carry out that desire.

¶ 5, 6. Point out how Lucifer's (Satan's) policy of confusion by mimicry and counterfeit was adopted from the time he began to misuse his commission.

¶ 7, 8. Show whether Daniel 2:37 applies specifically to Nebuchadnezzar.

¶ 9. Account for the prominence of Nimrod.
¶ 10. How could Babylon be 'a cup in the Lord's hand to make the nations drunken'?
¶ 11-15. Apply the expressions (a) "after thee", (b) "another kingdom inferior," (c) "another third kingdom," of Daniel 2: 39. Show the harmony therewith of Ephesians 6: 12.
¶ 16-20. In this image, what was pictured (a) by the "legs of iron"? (b) By the "feet part of iron and part of clay"?
¶ 21, 22. How is this image related to the four beasts which Daniel saw in vision?
¶ 23. Identify 'the stone that smote the image'. How is this "stone" related to the "seed" of God's woman, Zion?
¶ 24, 25. What is meant by the statement, 'The stone was cut out of the mountain without hands'?
¶ 26-28. Describe the course which Jesus took by reason of which he was made "The Stone" which should destroy "the image".
¶ 29, 30. Point out the fulfilment of the prophetic statement, "Thou settest a crown of pure gold upon his head." Apply Psalm 21: 5-9.
¶ 31. How are others received as "living stones" and built up according to the pattern of "The Stone"?
¶ 32-34. How was The Stone 'laid in Zion'? What is meant by the term "a tried stone"? Point out the fulfilment of Isaiah 28: 17.
¶ 35, 36. Describe the fulfilment of Daniel 2: 35.
¶ 37, 38. How will the beasts of the field and the fowls of the air be affected by the setting up of Jehovah's kingdom?
¶ 39, 40. Just what is referred to in the statement, in Psalm 149: 9, "This honor have all his saints"? How will the fulfilment of Daniel 2: 44 result in the vindication of the name of Jehovah?

YE ARE THE BODY OF CHRIST

[Thirty-minute radio lecture]

THE name "Christ" means "anointed one". Few people would think of a "body of Christ" other than the body of Jesus which was nailed to the cross. And that body, so most people think, Jesus has now with him in heaven, with its wounds still gaping, raw, and unhealed, after all these centuries, as though it were a badge of distinction for Jesus to have to inhabit a human body bearing unsightly holes and gashes. However, there is no scripture in the Bible which says that Jesus took his fleshly body to heaven to appear in the presence of God with it. According to the Scriptures such a thing would have been impossible. "Flesh and blood cannot inherit the kingdom of God," so says First Corinthians, chapter fifteen, verse fifty.

Jesus is the great high priest of God, and in his sacrificial work he was foreshadowed by Aaron, the first high priest of the Jews. (Heb. 5: 1-5) Aaron made atonement for the sins of the Jews once each year. On that occasion he slew a bullock as a sacrifice; but he did not take the flesh or any part of the carcass of such bullock into the sanctuary and thus appear before the Lord. He took simply the blood of the animal in a vessel, brought it into the inner chamber or most holy of the sanctuary, and sprinkled the blood upon the mercy seat there, and so made propitiation for sin. Having successfully done this, he came forth and next killed a goat, with no blemishes, and which had been chosen by lot to be "the Lord's goat". But neither did Aaron take the flesh and bones of this Lord's goat into the most holy of the sanctuary. He carried in merely the blood of the goat and sprinkled it on the mercy seat in like manner as he had done with the bullock's blood. As for the bodies of the bullock and goat, only specified portions were cut out to be burned on the altar in the court before the sanctuary, after which the carcasses were hauled out beyond the borders of the camp of the Jews to be destroyed by fire.

The value of all fleshly life is in the blood stream. God's own law, as dictated in Leviticus, chapter seventeen, verse eleven, states: "The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." For this reason the Jews were forbidden to eat or drink blood. Hebrews, chapter nine, verse twenty-two, states: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Hence, the high priest's sprinkling the blood on the mercy seat was a prophetic picture showing that Christ Jesus, as high priest of God, would not take his fleshly body into heaven with him; but by his sacrificial death on the cross as the "just for the unjust" he would give up his flesh as bread for the life of the world (John 6: 51), this being pictured by killing the bullock and burning choice parts of it on the altar and the rest of the carcass outside the camp.

Thus Jesus gave up his human nature for ever. At his resurrection from the dead he was not raised with a fleshly body, but was raised a spirit being, a heavenly creature of the divine nature. The Apostle Peter plainly states in his first epistle, chapter three, verse eighteen, that Jesus was "put to death in the flesh, but made alive in the spirit". (*A.R.V.*) This explains why during the forty days after his resurrection Jesus was invisible to his disciples; and to appear to them on various occasions he had to materialize human bodies, and thus talked and ate with them. On at least two occasions he materialized in a fleshly body which resembled the one which had been crucified, thereby to satisfy the doubts of his disciples that it was he. But on all other occasions of materializing Jesus appeared in a body which the disciples did not recognize, and he had to make himself familiar to them by some manner of speech or some recognizable way of doing things. All this was to prove to them

that he was indeed alive from the dead and was "this same Jesus", but no longer a human creature. Jesus' appearing out of the unseen in this manner to his disciples is no more strange than that in Old Testament times angels materialized in human bodies and appeared to men and talked with them and even ate with them.

As concerns the literal body in which the Lord was crucified, this much may be said: that God miraculously disposed of it according to his own perfect knowledge, likely dissolving it into dust, that thus his "holy one" Jesus should not be suffered to see corruption. (Acts 2:22-32) Very wisely God has not preserved that body in a place which is known to any human creature and which we might visit on a pilgrimage. When we think of the stuffed dummies supposed to be the uncorrupting bodies of saints, which used to be worshiped by the peasants in "Holy Russia", or when we think of the wars which have been fought over the possession of the so-called "holy" places and buildings in Palestine, we can see God's wisdom in disposing of Jesus' human body; how, it is not revealed, nor necessary for us to know.

This much is Scripturally certain, though, that Jesus was neither resurrected in that fleshly body nor taken up to heaven in it, any more than the Jewish high priest took the flesh of the sacrificed bullock into the sanctuary instead of taking only the blood. Since God's own law declares that the blood represents the life, that which makes satisfaction for sins, it follows that when Jesus was resurrected, he took not up the human flesh as a body for him, but took up that which was pictured by the blood, namely, the value of his perfect human life. This value, merit, or price he could take with him to heaven and with it appear in the presence of God and make propitiation for sinners; and this Jesus did. From this viewpoint many scriptures become understandable to us, such as these: "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious *blood* of Christ, as of a lamb without blemish and without spot"; and, "Unto him that loved us, and washed us from our sins in his own *blood*."—1 Pet. 1:18, 19; Rev. 1:5.

Truly the entire human race can rejoice that Jesus has not taken back his human nature. For thus the value of it can be used as a sin-offering for them and thereby the way be opened for them to be cleared from sin and to come back into harmony with God and be given the priceless gift of human life for ever in sinless perfection. Mark, therefore, that Jesus is not a god-man nor a man-god up in heaven; but that he is now exalted far above flesh and blood, yea, far above angels, in that he is now divine, immortal, "being the brightness of [God's] glory, and the express image of his person."—Heb. 1:3.

A grander king than this glorified Jesus could not be appointed to reign over the human family; and to none other than to him who died for mankind has God given the honor of now setting up a perfect government over the earth, and of blessing our dying and unhappy race with peace, perfect happiness, and unending life as human children of God. Jesus is anointed of God to be mankind's invisible King! Let the people everywhere hail him!

Now note a mystery which it is now due for all mankind to have made clear to them. All the while that the glorified Jesus has been at God's right hand in heaven, "the body of Christ" as the Scriptures call it has been alive and active on our earth. Manifestly the crucified flesh of Jesus is not what is meant by the expression "the body of Christ". God used the Apostle Paul to make plain to us this "mystery which hath been hid from ages and from generations, but now is made manifest to his saints". (Col. 1:26; Eph. 3:4-9) Paul ranked himself as being the chief of sinners. He was this before he became a Christian; his name was then Saul. As Saul he was once on his way from Jerusalem to Damascus to persecute Christians in Syria. The Bible record of this reads as follows: "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks."—Acts 9:3-6.

It must have surprised Saul to be informed that he was persecuting Jesus. How was such a thing possible, when Jesus was no longer a human creature on earth, but an invisible heavenly being whose person was so glorious that when the light therefrom was miraculously shined into Saul's eyes he was blinded for three days? Ah! Jesus was in fact up in heaven beyond the reach of all human persecution, but his body members, that is, this mysterious "body of Christ", was down on earth. Saul was persecuting members of the body of Christ, and in so doing was persecuting Jesus.

Who, or what, then, is this "body of Christ"? In Ephesians, chapter one, verses twenty to twenty-three, the apostle writes that God "raised [Jesus] from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body". Paul's first epistle to the Corinthians has this introduction in chapter one, verse two: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints"; and in chapter twelve of this epistle to these Christians he says: "Now *ye* are the body of Christ, and members in particular." Eureka! now

we have it! The true church of God is "the body of Christ", and all who are truly Christian are members of it, even while they are still human creatures inhabiting the earth.

"The Christ" of the Bible is not one person, namely, Jesus alone, but is many. God's own Word confirms this deduction; for in the same twelfth chapter of Paul's epistle, verse twelve, it is written: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Then this chapter goes on to liken the body members of Christ to members of our human bodies; and verse twenty-six says: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Hence, when Saul was persecuting the members of the Christ body, Jesus the Head over that body was suffering with the rest of the members thereof.

Similar language is used in Paul's letter addressed to the Romans, chapter twelve, verses four and five, which read: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Concerning Jesus it is written, in Colossians, chapter one, verse eighteen: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Since Jesus is "the head of the body, the church, . . . that in all things he might have the preeminence", it follows that nobody who lived on earth ahead of Jesus could have been a Christian or member of God's true church.—1 Pet. 1: 9-12.

The body of Christ began to exist first on the day of the Jewish feast of Pentecost, ten days after Jesus ascended to heaven. But why should that day of Pentecost witness the beginning of the body of Christ? Because on that day God chose to pour out his spirit upon those disciples who had remained faithful to Jesus. There God anointed them with his spirit, and they began to preach the good tidings of salvation through Jesus' death and his coming kingdom. That anointing with God's spirit was their ordination to preach. God did not set up a clergy class to lord it over the rest of his church, nor did he ordain such a class to restrict to themselves the privilege to preach. God poured out his spirit "on all flesh" (Joel 2: 28, 29; Acts 2: 16-18), and thereby all the members of the church or body of Christ were ordained of God (not of man) to preach his Word of truth. "The Lord knoweth them that are his." He knows which ones have truly dedicated themselves to him through Jesus Christ, and them he adopts by begetting them of his spirit as his children. To these children he extends the call to follow in Jesus' footsteps and be a witness for God and a proclaimer of the good news of a new and perfect government over our afflicted race, which government should be laid upon the shoulder of Jesus at his second coming. Such of God's spiritual children as respond to this call to be ambassadors for Christ, God chooses or elects, and such he ordains or anoints with his spirit or invisible power and commands them to preach.

Be it remembered that the Greek word "Christ" means "anointed one". The Hebrew word "Messiah" means the same thing as Christ. The name "Christian" (Acts 11: 26) was applied to Jesus' disciples, and means "one who belongs to the anointed One". Hence everyone who looks upon himself as a Christian should examine himself, as the apostle tells him to do (2 Cor. 13: 5), and see whether he is really a Christian or not. Do not fool yourself any longer about this sacred matter. Do not let anyone else fool you. Only children of God, begotten by his spirit and anointed, not by man, but by God, are in the absolute sense Christians and members of God's anointed company, the body of Christ. For it is written: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many."—Gal. 3: 26-28; 1 Cor. 12: 13, 14.

Jesus was the first member, and hence the Head, of The Christ. After his baptism in the Jordan river and before he began his public service of preaching the gospel of the kingdom of heaven he was anointed with God's spirit. This anointing made him Christ, or anointed One. He did not receive the ordination to preach from the Jewish high priest or the religious societies of the day or of any man. That his ordination came not by the laying of any man's hands upon him he pointedly explained when speaking in the synagogue at Nazareth. Applying the prophecy of Isaiah, chapter sixty-one, verses one and two, to himself, he said: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 17-19.

God had anointed or ordained Jesus to preach as his witness. Therefore no man had the authority to command Jesus to shut his mouth, because no mere man is above the authority which God gives to his anointed ones. Failing to frighten Jesus into silence, the Lord's enemies at last appealed to the governmental powers. Religious toleration meant nothing to them. Their positions as priests, religious rulers and respected churchmen, were at stake, because Jesus' preaching was ruining their power and influence over the people. So they intolerantly hardened their

hearts and railroaded Jesus to Calvary and the cross. Only by death was Jesus' mouth shut!

It looked as though Jesus' enemies had now stopped the preaching both of Jesus and of his disciples; but then along comes that day of Pentecost. The spirit is poured out. The faithful disciples are baptized into the body of Christ by receiving the anointing of the spirit; and thus ordained or authorized they forthwith opened their mouths in preaching the glad tidings of God's kingdom. The same religious gang that put Jesus to death now endeavored to gag the mouths of the body members of Christ. They failed. Why? Because Jesus had expressly commanded his followers to preach the kingdom after they received the spirit from on high, and Jesus' command must be obeyed though all men opposed. But would it not have been proper for those disciples, fishermen some of them were, first to earn a diploma from the religious colleges of that day and get the formal ordination of the titled religious doctors before they went to preaching? No! they knew that it is not ordination from the hands of religious men which makes one a real preacher for God. Not even the laying on of the hands of the apostles made preachers, but it was the anointing of God's holy spirit.

God needs no man or self-appointed body of men to ordain anyone to preach for him. God does his own electing or selecting. It is presumptuous for men to pretend to ordain preachers for God. It is equally presumptuous for men to forbid someone who has God's anointing to preach, just because he has not received his religious education from them and been ordained by them. It is not a secret that today men are being ordained by other men as representatives of Christianity, even though those ordained do not believe in a personal God or in Christ and his miracles or in the infallibility of the Bible, but accept instead the evolution theory and higher criticism. Does God back up such ordinations? I leave you to answer.

Showing that he, an apostle, did not ordain God's preachers, Paul wrote to the Christians at Corinth and said: "Now he which stablisheth us with you in Christ, and hath anointed us, is God." (2 Cor. 1:21) And the beloved apostle John, writing to fellow Christians, said: "You have an anointing from the holy One; you all know it." (1 John 2:20, *Diaglott*) Thus every one who is a Christian in truth before God, has received the same anointing as Jesus, the Head of the body of Christ. Thus all members of the body of Christ are anointed ones. In the ordination of Aaron, the Jewish high priest, the holy anointing oil was poured upon his head and ran down upon his beard and trickled down to his neckband, thus reaching his body. This pictures how the anointing of the spirit which came upon Jesus, the Head of the body of Christ, descended upon the faithful disciples on the day of Pentecost, and thus they were made partakers of the body of Christ. Likewise, all who since then have taken the proper course as laid down in God's Word have been baptized or incorporated into the body of Christ, and thus the anointing of God flows down upon them from Jesus the Head of the anointed body.—Ps. 133:1, 2.

Those who are faithful to their anointing will be found doing as Jesus did, not meddling in the secular affairs of this world, but devoting themselves to preaching God's kingdom and standing as witnesses in the defense of the great name of Jehovah God. It matters not what men may do or think or command; such faithful Christians recognize their anointing from God and their obligation to preach this one thing, the gospel of God's incoming kingdom, and they will preach it. Death alone will stop their preaching activities.

As the human body has just so many members to make a perfect body, so also with the body of Christ. According to the book of Revelation God has predetermined the membership of the body of Christ to be just one hundred and forty-four thousand. (Rev. 7:4; 14:1) These members are to be made joint-heirs with Jesus their Head in the heavenly kingdom, and are to reign as kings and priests with him, and thus to bless all the families of the earth, the living and the dead. (Both the priests and kings of the Jews were anointed, this foreshadowing that the offices of both priest and king would be combined in Jesus and his faithful followers.) One of the primary reasons that the kingdom of God was not set up on earth right after Jesus ascended to heaven but has been delayed till the end of the Christian era is this: that God has set aside this period of time to call and choose out from among the peoples of earth those who become members of the body of Christ and who are to govern with him.

Prophecy and all outward evidences in the earth indicate that we have reached the end of the Christian era, and that the full membership of the body of Christ is about selected out. Hence the last members of that anointed body are now on earth. They too are anointed of God to preach. That is why, since the close of the World War, the words of Jesus are being fulfilled, that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". Jesus and his disciples went from one city and town and countryside to another and called at the homes of the people, preaching that 'the kingdom of heaven is at hand; repent, and believe the gospel!' So too the last remaining members of God's anointed company are proclaiming this kingdom gospel both over the radio and by knocking at the doors of the homes of the people and offering them books and pamphlets telling the sweet tidings of the kingdom of heaven, that it is indeed at hand with blessings innumerable for the

poor and the oppressed and even for the dead who shall in due time be restored from the grave to their loved ones. If anyone of these calls at your door give him a kindly hearing, remembering Jesus' words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40) What you do unto a member of the body of Christ you do unto Jesus, the Head of the body.

Does anyone speak against this work of thus spreading God's kingdom message from house to house, and try to hinder it? You may be sure that, even if he "seemeth to be religious", he is either unfaithful to God or was never anointed of God although he may have been ordained of men. Such would take away the key of knowledge and hinder the people from entering into the benefits which God's kingdom has in store for our race. To those who would stop this work of God's faithful witnesses, the Lord's Word solemnly says: "Touch not mine anointed, and do my prophets no harm." (Ps. 105:15) It is now high time for the people to heed the words of Jesus which find their complete fulfilment at this end of the Christian era: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15) But to those members of the body of Christ who are obediently and joyfully proclaiming the truth to the people, Jesus, the Head of the Christ body, says: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

COLPORTEURING UNDER DIFFICULTIES

SOME time ago the Society provided a boat that the coast of Newfoundland and Labrador could be reached in giving the kingdom witness. Our brethren elsewhere will read the following letters with keen interest. We rejoice with our brethren who have the privilege of carrying the truth to the people in those isolated countries. The Lord cares for his own and blesses every effort to glorify his name.

Inglee, Canada Bay, Newfoundland,
June 15, 1930.

DEAR BRETHREN:

It gives me much pleasure to inform you that we have now reached our destination. Also, our first onslaught has been made for this season, with good results. Besides, after making the long runs necessary to cover the distance, there was not much time left to canvass. Yet, by utilizing every opportunity we were able to put out a very encouraging amount. We trust this will continue.

Our trip last week provided thrills we will not soon forget. Once we were caught in a storm, and with the engine going at full speed ahead we stood completely still for almost an hour. However, after a long time we were able to reach a safe harbor. After being water swept and tossed about it seemed good to be on dry land again. Dense fogs, too, were a hindrance which caused us to turn back twice and wait for clear weather. Then we came in contact with fields of drift ice interspersed with huge icebergs. These ice fields stretched for miles on every side and all we could do was to keep it clear of the Morton with long poles. Ice of this nature has been known to crush the hull of a ship to matchwood. Just for fun I climbed onto a pan of ice and took a snap of the Morton. The natural home of the seal is on ice, and here we saw many of them. They dive and frolic about like a family of kittens and provide an interesting sight.

Next we were steaming along on a quiet and unruffled sea. Everything seemed lovely; our minds were filled with thoughts of mulligan stew sizzling in the forecastle. The captain was humming about the girl he'd left behind him. Jimmy James remarked, "This seems too good to 'lawst'," when crash!!! we banged full tilt onto a submerged rock. The chart showed it was there, but the captain had slightly miscalculated. The Morton's bow shot up into the air and, standing at an angle of 45 degrees, we rocked to and fro like a drunkard. Everybody was sent sprawling, and everything below in a mess. A pan of bread batter (in the making) had struck the wall and was now clinging to all and sundry like so much chewing gum.

We eased the engine but kept her slowly pushing ahead, as we were sure the bow was smashed in Jimmy and Brother Parsons commenced uncasting the life boat. It seemed as though the Morton had an appointment with Davey Jones. "Well! well! well! who'd a t'aught dat?" said the captain, who almost reminded one of Sir Ralph the Rover. Anyway we reversed the engine and tried to back her off the rock, which to our immense surprise we succeeded in doing. After an anxious examination we found that we had struck full on the keel and that no damage was done. We were a happy crowd.

Friday evening June 13 we reached the first port of our district. The people seemed very amiable and we left a good number of books with them. They swarmed on deck and came below; whiskers, shaggy heads, patched trousers and high rubber boots were to be seen everywhere. Also their questions were many and varied. Most of them wanted to know "Got ar' a Bible?" We left ten Bibles in the first place.

I feel we are better equipped and acquainted with the work and the people this year and am looking forward to a very eventful season.

May the Lord bless you all is my earnest prayer. I remain

Yours in him,
F. J. FRANSKE.

Big Brahat, Newfoundland,
June 22, 1930.

DEAR BRETHREN:

The enclosed report is for the first full week's activity with the Newfoundland boat (total placed, 703). We have had a wonderful time. The people were very amiable and inclined to listen to the truth. We not merely "placed" books with them: we almost shoveled them out. At Englee we were called upon as late as 11:30 p. m. for a full set of the judge's books and "hymn" book, for they still sing hymns here in the good old-fashioned way; and you should hear them!

We lost a day's work because of dense fog, but for all of that we've had a record week. One day we placed over 200 books. I trust these will have the desired effect. At St. Anthony we found a Mr. Andrew Colburn, who seems truly to be one of the Lord's little ones. He deeply appreciated our visit, spent an entire evening with us, and greatly rejoices in the message of truth. He now has a set of volumes to help him along the way.

The famous Grenfell Mission is situated at St. Anthony. Dr. Grenfell had just returned from one of his trips. He received us very nicely; came aboard and asked us all the whys and wherefores, and how! Didn't take any books, since he was so well stocked already, but relieved us of all our "hymn" books, stating he was in need of some.

Though I explained fully our purpose and work he seemed rather in a fog as to the activities of Bible Students. Several times he visited us, once bringing a Miss Furlough with him, one of the famous Methodist mission workers who had just been on furlough to England and wanted to shake hands.

An invitation was accepted to come to his home, where really an enjoyable time was spent. 'Was I acquainted in Calgary?' he requested. Of course I would know Mr. Beaton, who was at present attending a conference. This was so regrettable, for Mr. Beaton would be so pleased to see us. This I agreed was doubtless, undoubtedly without a doubt.

He offered a letter of introduction to the doctor in charge of the hospital, who kindly showed and explained the entire building. It is really a remarkably well furnished institution, with all necessary equipment, and the only place in Newfoundland where radium treatment is given. Also the orphanage, occupational buildings, etc., make really a very impressive scene and no doubt have done much good in this northern isolation, where medical attention would be an impossibility otherwise. Eight or ten schooners, steam boats and motor launches supply navigation facilities. All of these were presented by some individual or institution. Money flows to the Grenfell Mission from both Europe and America in fabulous sums. Consequently pride in work and success can be detected in all and everything.

We were wished good-bye and Godspeed, with the hope that our work would be a success. The Lord will see to the latter. Doctor Grenfell sent his best regards and wishes to the Society.

The coast is very sparsely settled and at the present rate of going we shall soon be through. Then we go up the coast of Labrador.

In our crew is perfect harmony and everybody does his share with a will. We rejoice in our privileges and thank the Lord for his attending care.

May the Lord bless you all in his work. I remain

Yours in him,

F. J. FRANSKE.

LETTERS

RADIO AND FIELD WORK "FLOWING TOGETHER"

DEAR BRETHREN:

I heard Brother Rutherford in the chain program from WWVA at Wheeling, June 15, and think that his lecture was wonderful. I hope to get to hear the other two lectures he is to give. I have noticed that the lectures over the radio are a wonderful help to those who go from house to house. Thousands of people are taking the books just through the lectures over the radio. I placed twelve books and booklets with a lady who receives the lectures every Sunday. I met a conductor on the street car line who told me that he and his wife get the lectures every Sunday, and that his wife is so much interested that she had quit the church she had gone to. He took twelve books.

The message is going forth regardless of what the Devil and his organization may do to stop it.

May the Lord richly bless all the dear brethren, especially dear Brother Rutherford and all his coworkers, and those who go from house to house carrying the message of truth.

HENRY L. BACHMANN, *West Virginia.*

"HAVING A WONDERFUL TIME"

DEAR BRETHREN IN CHRIST:

People are enjoying the radio chain lectures very much. Sister Powell was telling us about an experience she had while out with her books. A lady was reading Brother Rutherford's books and hearing the lectures also. The lady told Sister Powell that her preacher had come to bid her farewell; he said he was leaving Lincoln and his job because he could not do anything while those lectures were coming in over the radio from Brooklyn. She said that the church people had built a large church, but that she did not believe there were more than half a dozen who went there to church. So there will be one less alarm clock for sale.

We are having a wonderful time singing the new song. I am praying for dear Brother Rutherford and all of God's dear people all over the earth. Pray for me.

Your sister in his great name,

I. M. MENDENHALL, *Nebraska.*

PRESENT TRUTH SATISFYING

MY DEAR BROTHER RUTHERFORD:

It has been my impression that the average subject of a funeral did not get any visible pleasure from the mass of flowers stacked upon the coffin, said subject's five senses being somewhat obtunded. It has been furthermore borne in upon me that flowers presented to the living are in better taste and more contributory to their happiness.

From various and sundry sources it seems you, at the present time, are the recipient of a large variety of bricks most of which are molded in the same pattern as those hurled at our Lord when he was here and which were promised to his followers.—John 17: 14; also 2 Cor. 4: 17.

Dear brother, Sister Larkin and I are not unmindful of these things and take this occasion to tell you that we think of you daily and remember you in our prayers. We appreciate the *Towers* more and more. We consider them most enlightening; in fact, present truth becomes richer and more satisfying day by day. We are enjoying the service more and more. These are strenuous times, and the work is strenuous, but we would not have it otherwise. May the Lord bless you and continue to guide you in the great work you are doing, is our prayer.

Your brethren in the one hope,

THE LARKINS, *Washington.*

HEARTY COOPERATION

DEAR BROTHER RUTHERFORD:

At a general meeting of the undersigned ecclesia a resolution was passed to express to you our sincere appreciation of your loyalty and devotion to the Lord's cause. We appreciate your courage and zeal in proclaiming Jehovah's great name, and assure you that you have our hearty cooperation in this work.

Your radio network programs are evoking great interest and doing much good toward spreading the glad tidings among the people. We too are keenly interested in these messages, and occasionally "stand by" to listen in before approaching the people at their homes.

May our great King continue to bless you and strengthen you, is the prayer of your fellow workers in Zion.

CLEVELAND (Ohio) GERMAN ECCLESIA

WORKING AND FEASTING

DEAR BROTHER RUTHERFORD:

I do want to thank you for the precious gift of the new books which you wrote, and also for the *Year Book*.

After reading the year's report it dawned upon me the great magnitude of the work over which you have supervision; and I pray that God will continue to bless and strengthen you in the future as he has in the past.

Your own personal letters and the helps and suggestions which come from the Bible House have been a constant stimulant to me. I have been enjoying and receiving great blessings in the pioneer work since the first of last June; and since last October I have been traveling alone with my two youngest daughters, one six years old and the other fourteen. True, we have not done wonders in the work, but feel that the Lord has very graciously cared for us and that we do about as well as the average colporteur. The Lord is not slack in his promises.

It is my desire to always comply with the rules and laws sent from headquarters, thus doing my little share in relieving the burdens upon those who are doing so much for us at the Bible House.

Have just finished the May 1 *Watch Tower* on "Peace and Evil", and am so very thankful that through his channel Jehovah is giving us more light. Surely none of God's anointed could complain about having not enough to eat spiritually. Such a feast of good things! One can hardly digest one good meal till there is the next one ready.

I do indeed thank God that he has called me out of darkness into his marvelous light, and that along with the others whom

he has likewise blessed we may all remain loyal in honoring Jehovah's name and carrying a comforting message of hope to the great mass of oppressed humanity.

My heart goes out to them, and I long for them to know God's purposes and thus gain courage. Things seem to be shaping rapidly, and Satan's organization is getting very shaky. Satan's wicked systems always make me think of a seething volcano that may blow up at any time.

I want to especially thank you for the clear and reasonable explanation of how one might know whether he is of the anointed, in one of the recent *Towers*. Had pondered over that many times; so it was a real blessing and joy to have it explained so clearly.

May God bless you always.

Sister SARAH WALLACE, *Colporteur.*

BRACKISH WATERS BEING HEALED

DEAR FRIENDS OF *The Watch Tower*:

I want to add my bit to the appreciation that should be shown to *The Watch Tower* for the wonderfully elucidating articles that have appeared in its pages, particularly during the past year.

I believe I have read every issue of *The Watch Tower* during the last forty-one years; and I feel safe in saying that in all that time there was not a year of its life that I can recall that it contained more really interesting, explanatory, advance information, and I look forward to its arrival with the keenest expectation.

A few of these articles I will mention as examples. At the convention Brother Rutherford said he was going to show that the great pyramid is not the "altar in the midst of the land of Egypt, and a pillar at the border thereof". I thought, "Well, Brother, you will need to step some to do that." But when we got his explanation in *The Watch Tower* it was to me scripturally clear, satisfactory, and absolutely convincing; and it opened to us another of the many beautiful types or figures found in the Bible. And how significant is the "pillar" supporting God's truth in the world at present!

Another, in Revelation 22: 11-17, which I had always located about the end of the Millennium, he showed clearly and scripturally applies at the present time, and is just what we had been telling all who cared to listen, that full life is free to all who will accept it on God's terms.

Another on which great light was shown is Romans 13. I never could accept the general view, but was not able to explain it. This Brother Rutherford shows clearly and scripturally does not refer to worldly powers at all.

Then we have that masterpiece, the explanation of the book of Job, which carries the evidence of its truthfulness on its face, showing it to be a miniature Bible in itself. We thank and praise our dear heavenly Father for his wonderful provision for the "meat in due season" which he is providing through *The Watch Tower*.

Some who reject "this way" claim to be following Pastor Russell, but they fail to note that he foretold that as Elisha healed the brackish waters, so during the Elisha period the truth would be further clarified.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

Your brother in Christ.

J. L. KUNKLE, *Pa.*

BROADENING APPRECIATION OF THE MOST HIGH

DEAR BROTHER RUTHERFORD:

I am writing to tell you of my ever increasing appreciation of *The Watch Tower* as it continues to encourage God's people to fulfil Isaiah 52: 7-9. This seventh verse attracted my attention thirty-five years ago and I have rejoiced in every effort of the Society to "publish"; but my heart was made doubly glad in recent years as I noted your zeal and efforts, and the Lord's blessings on you as you sought to acquire factory after factory and machines to make books to supply the "feet of him" so we could "publish" and "preach" this gospel, the "good tidings of good", to the ends of the earth. And happy to note the Lord's upholding his people and his work against all opposition.

I am happy to note how wonderfully the "light" has increased since the Lord came to his temple. I well remember how we were really groping in darkness, as compared to the light as it now shines with ever increasing clearness. And how true it is that this could not be till the temple was "opened". Then the Lord said, "Arise, shine; for thy light is come." I am just happy, dear brother, that I was not already up too high. And I rejoice with you, dear Brother Rutherford, as each issue of *The Watch Tower* opens up more to our vision a clear understanding of what in the past was but dimly seen.

I am especially glad for these articles on the Lord's Royal House, making clear the matter of the anointing. No record of Elijah's anointing, but a definite record of Elish's being *anointed* to do a work beyond and in addition to the work of Elijah. How plain it is now! Just as different as in the case of the "six men" in Ezekiel 9, who would "come after him" and "slay utterly".

Believe me, dear brother, when they ask me why this difference in the work of the Society after Brother Russell died, I tell them.

How glad and thankful I am for the April 1 *Watch Tower*, making clear to me what I had not been able to understand and, of course, could not appreciate. Paragraphs 14 to 19 make it plain. As a carpenter I am able to do some small jobs without a plan; but for larger work I need a plan, and even specification. But God is perfect; resourceful; equal to every occasion. He has only to think of *what* he wants, and not *how* to do it. He wants a universe and he builds it (not with laborious effort). The earth here, the moon there, and the sun yonder, each related to the other and working in perfect order. "HIS WORK IS PERFECT."—Deut. 32: 4.

In paragraph 17 you say, "When the creature knows and appreciates that God does not need a plan his appreciation of the Most High is broadened."

This is true. I am already experiencing that broadening of appreciation.

May the Lord be with you continually as you daily seek to glorify his name.

Yours in the bonds of fellowship in Christ,

GEO. M. REA, *Okla.*

A DOWNPOUR OF TRUTH

MY DEAR BROTHER RUTHERFORD:

I have for the past few years been refraining from writing you a personal letter for the reason that I am aware of the fact that you are too busy a man for us to use up your time by your reading letters from all who, like myself, are bubbling over with joy.

Dear brother, I just want you to know that I am really rejoicing more this year (1930) than in any other year since I came into the truth, 1914. I would never have dreamed of such a downpour of divine truth as we are permitted to have at this time. I have been a regular subscriber for *The Watch Tower* since 1914, and can truthfully say that the 1930 *Towers* contain more matter that has proved a great blessing to me than have any previous ones. My picture has been drawn completely and set before me. I can see my real self since reading these issues.

Seemingly it is a pity that so many readers of *The Watch Tower* prior to 1930 who have failed to renew are now missing the best yet. I cannot figure just how I could keep alive without *The Watch Tower*.

Dear brother, I wish some one could explain to me intelligently just how anyone could oppose the good work that you are now carrying on. It is so far-reaching; this is why it is so good.

Now, please bear this in mind, Brother, that Sister Crampton and I most dearly love you. We know that our Father which seeth in secret is rewarding you openly for your faithful service. The Lord loves you dearly, or you would never stand up under what you are enduring. We are daily asking that you may be stronger and have more courage to carry on this great work until the Master says it is complete.

May our heavenly Father ever be your protection as long as you are faithful. With much love to you and all the dear Bethel family, I am by his grace,

Your brother and servant,

H. A. CRAMPTON, *Ga*

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun pm 8.30-10; Tue Thu pm 9-9.15

Newcastle 2HD
Sun am 10-12; pm 7-8.30

Perth 6ML
Sun pm 6-7 (fortnightly)

Toowoomba 4GR
Sun am 10-10.45

CANADA

Brandon, Man. ..... CKX
Sun am 10-11 (second, m'thly)

Winnipeg, Man. ..... CKY
Sun am 10-11 (first, m'thly)

Fleming, Sask. ..... CJRW
(Short-wave station CJRX generally included)
Sun am 10-11 (fourth, m'thly)

Saskatoon, Sask. ..... CJIS
Sun pm 12.30-1.30

Vancouver, B. C. ..... CJOR
Sun pm 6-7

Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's ..... VOSA
Mon pm 8-9

ALABAMA

Birmingham ..... WBRC
Sun pm 5-5.45

Mobile ..... WODX
Sun pm 12.30-1

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30

Hollywood ..... KNX
Sun pm 1-2

Los Angeles ..... KTM
Sun am 9-10

Oakland ..... KROW
Sun am 10-11; pm 1-2.30, 6-7, 9-10
Tue pm 8-8.30; Thu pm 8-8.15
Wed Fri pm 2.30-2.45

San Diego ..... KGB
Sun am 10-11

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9

Denver ..... KLZ
Sun am 10-10.30

Pueblo ..... KGHF
Mon pm 8-8.30

DELAWARE

Wilmington ..... WDEL
Sun pm 7-7.30 (first and third, monthly)

FLORIDA

Jacksonville ..... WJAX
Sun (September 21) am 11-12

GEORGIA

Atlanta ..... WGST
Sun pm 9-9.15

Columbus ..... WRBL
Sun pm 12.30-1

IDAHO

Boise ..... KIDO
Sun pm 4-4.30

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10

Davenport ..... WOC
Sun pm 5.30-6

Des Moines ..... **WHO
Sun pm 5.30-6

Muscatine ..... KTNT
Sun pm 1-1.30

** *Broadcasts simultaneously with WOC, same program.*

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the VOICE *from*

The WATCH TOWER

broadcast every Sunday morning

A NATIONAL CHAIN PROGRAM

Time	*AM*
Atlantic (Intercolonial) Standard	10-11
Eastern Daylight Saving	10-11
Eastern Standard	9-10
Central Daylight Saving	9-10
Central Standard	8-9
Mountain Standard	7-8

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Chicago	WORD	Pittsburgh	KQV
Cleveland	WHK	Providence	WLSI
Columbus	WCAH	Raleigh	WPTF
Evansville	WGBF	St. Joseph	KFEQ
Fort Wayne	WOWO	Schenectady	WGY
Hamilton, Ont.	CKOC	Scranton	WGBI
Harrisburg	WHP	Sioux Falls	KSOO
Hopkinsville	WFIW	Syracuse	WFBL
Indianapolis	WKBF	Washington	WMAL
Lincoln	KFAB	Wheeling	WWVA
Muscatine	KTNT	Youngstown	WKBN
New York	WBBR		

KANSAS

Milford ..... KFKB
Sun am 8-9; Fri pm 4.30-5

Topeka ..... WIBW
Sun pm 1-1.30

Wichita ..... KFH
Sun am 9.15-10

LOUISIANA

New Orleans ..... WJBO
Thu pm 8-8.30

Shreveport ..... KTSL
Thu pm 8.30-9.30

MARYLAND

Baltimore ..... WCBM
Sun pm 6-7

Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WLOE
Sun am 11-12; pm 8-9
Sun pm 12-1 (foreign)
Thu pm 8-9

Lexington ..... WLEX
Sun pm 2-3

New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Flint ..... WFDF
Fri pm 9.30-10

Grand Rapids ..... WOOD
Sun pm 9-10

Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45

Minneapolis ..... WRHM
Sun am 9.30-10.30

MISSISSIPPI

Meridian ..... WCOC
Sun am 10-11

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30

Butte ..... KGIR
Sun pm 5.15-5.45

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW YORK

Binghamton ..... WNBF
Sun am 10-12; pm 7-9
Thu pm 8-9

Jamestown ..... WOCL
Sat pm 9.15-9.30

New York ..... WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8

NORTH CAROLINA

Greensboro ..... WNRC
Fri pm 6.30-7

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30

Cleveland ..... WHK
Sun am 8.50-11; pm 2-3, 6.30-7.30
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8

Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9-9.30; Thu pm 7.30-9

Mansfield ..... WJW
Sun pm 9-10

OKLAHOMA

Oklahoma City ..... KFJF
Sun am 11-11.30; Thu pm 8-8.30

OREGON

Medford ..... KMED
Sun pm 7.30-8

Portland ..... KGW
Sun am 10-11*

Portland ..... KTBR
Sun pm 1-1.30 (German, every other week)

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30

Erie ..... WEDH
Sun pm 12.30-1 (Polish, first and third, monthly)
(Slovak, second and fourth, monthly)
(Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)

Oil City ..... WLBW
Sun pm 5-5.30

Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)

Pittsburgh ..... KQV
Sun pm 1-2, 7-8; Fri pm 8-9

Reading ..... WRAW
Sun pm 6.30-7.15 (first, monthly)

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 10-11

TENNESSEE

Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30

Dallas ..... WRR
Sun am 9-10

Galveston ..... KFLX
Sun am 8.45-9.30; 10-11 (Spanish, every other week)

Houston ..... KPRC
Sun am 9.30-10

San Antonio ..... KTSA
Sun pm 1-2; 1.30-2 (Spanish, fourth, monthly)

Waco ..... WACO
Sun pm 6.45-7.30 (every other week)

UTAH

Salt Lake City ..... KDYL
Sun pm 3.15-3.30

VIRGINIA

Petersburg ..... WLBG
Sun pm 7-8

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11*

Seattle ..... KOMO
Sun am 10-11*

Spokane ..... KHQ
Sun am 10-11*

Wenatchee ..... KPQ
Sun pm 1-1.30

WEST VIRGINIA

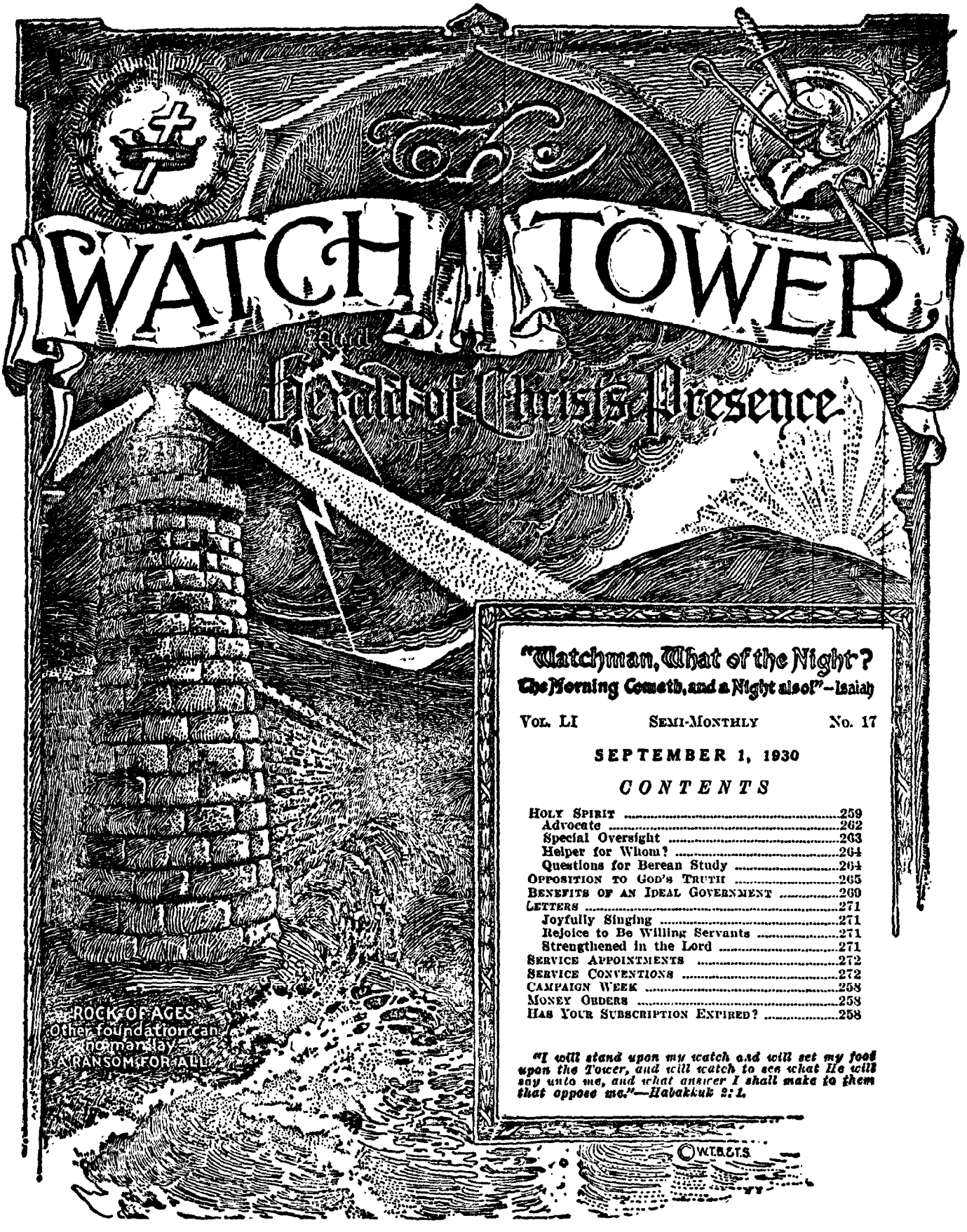
Huntington ..... WSAZ
Thu pm 4-4.30

WISCONSIN

Madison ..... WIBA
Sun pm 1-1.30 (first, third, monthly)

Milwaukee ..... WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

* *Northwest network program.*



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 17

SEPTEMBER 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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The week of September 27 to October 5 is set aside for a special campaign to publicly distribute *LIGHT*. This will mark the opening of a vigorous campaign by the army of the Lord. Together they will sing the new song. It will be a time of increased joy in the Lord. In the meantime study the books, One and Two, that you may be equipped to give an intelligent testimony concerning the message therein. A great blessing is anticipated for all who engage in this campaign because of love for Jehovah.

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Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a risk. For the sender's own safety and convenience, use of the money order (either postal or express) is generally more reliable than almost any other method of remitting payment. It is well, of course, to keep each money order receipt for reference in case of loss or theft.

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I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"A Great Image" (Part 1)
Issue of August 1, 1930

Week beginning October 5 . . . . . ¶ 1-25
Week beginning October 12 . . . . . ¶ 26-47

"A Great Image" (Part 2)
Issue of August 15, 1930

Week beginning October 19 . . . . . ¶ 1-22
Week beginning October 26 . . . . . ¶ 23-41

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI SEPTEMBER 1, 1930 No. 17

HOLY SPIRIT

"But the advocate, the holy spirit, which the Father will send in my name he will teach you all things, and will put you in mind of all things which I told you."—John 14: 26, Rotherham.

JEHOVAH the Father is holy. Everything he does and performs, whether by direct action or by and through an agency, is necessarily holy. God is completely and wholly devoted to that which is right, and therefore everything he does is holy and righteous. "The Lord is righteous in all his ways, and holy in all his works." (Ps. 145:17) Every agency which God employs, and which is completely in accord with his will, is holy. For this reason he says to those who are in a covenant with him: "Be ye holy; for I am holy." (Lev. 11:44; 1 Pet. 1:16) This article is written and published specifically to aid in the study and understanding of one to follow in the next issue. Both must be considered together.

[2] In the text first above quoted the pronoun "he" is used to describe the holy spirit. The enemy has seized upon this fact to confuse many by putting forth the teaching that the holy spirit is a member or one of the so-called "holy trinity". Such conclusion is entirely unsupported by any scripture, although believed and taught by all the church denominations. The holy spirit is not a separate and distinct person, being or creature. Nor could it be properly said that the holy spirit is the influence of Jehovah, because influence means to be moved or controlled by the operation of power. Jehovah possesses all power. For him to will that a thing shall be done is equivalent to that thing's being done.

[3] Concerning creation it is written: "And the spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." (Gen. 1:2, 3) On that occasion the spirit of God operated in obedience to his will to create. The spirit of God therefore may be defined as the power of God in operation to accomplish his will. When he puts upon a creature his spirit and empowers that creature to do a certain or specified thing, that power operates wholly to accomplish God's expressed purpose. When God called Moses and sent him down to Egypt the purpose was to make a name for Jehovah of and concerning his purposes toward the people, and particularly concerning his purpose to have a kingdom that would vindicate his word and name. Moses was used to foreshadow the reality to come later. Not all of the power of Jehovah was used to accomplish that end, but all the power that he did use was holy, or completely devoted to that purpose. God made Moses the leader of the Israelites, and their rebellion or refusal to do what Moses told them to do "vexed his holy spirit". (Isa. 63:10, 12) That is to say, the Israelites did contrary to God's will operating toward them, and their conduct was vexatious.

[4] God sent forth Jesus, the antitype of Moses, to accomplish his purpose, and to that end he clothed Jesus with power and authority to act in his name. He put his spirit upon Jesus to carry into operation his purposes. He disclosed to Jesus his purposes, and Jesus was the instrument or agency God used to carry out the same. The spirit of God came upon Jesus at the Jordan, and a dove was used as a symbol thereof that John might be a witness to the fact. (Matt. 3:16) That was the time that Jesus was brought forth as the spirit creature of God. The spirit of God led Jesus into the wilderness, and after Jesus' temptation God made a covenant with him to give him the kingdom, and Jesus was then anointed with the spirit of God. (Luke 4:18) It was more than three years thereafter, and when Jesus was about to go away, that he told his disciples that he would pray his Father and that his Father would send them another helper or comforter, and it was then that Jesus disclosed to his disciples that the comforter or helper that would be sent is the holy spirit.

[5] The Greek word that is translated "comforter" or "helper" is *parakletos,* and the fact that a name was thus given explains why the pronoun "he" is used to describe the holy spirit. The name *parakletos* is descriptive of the operation of the holy spirit; therefore the suggestion that it is not all of the spirit or power of God, but that it is the power and authority of God which is used by the Lord as an agency for his purposes and used in this instance to help those of the church during the absence of Jesus.

[6] An agency used by the Lord to help his people need not be a living creature, but God could well employ some other agency through which to accomplish

his will. God has put many forces into action or operation that are invisible to man, and which are powerful, such as electricity, or electrons, or vibrations, and these are used for man and for man's benefit. This in a measure may be used as an illustration of the holy spirit. The holy spirit operates specifically in relation to the bringing forth, development and use of the new creation for the kingdom of God. The holy spirit is therefore that power of God employed by him to give revelation of an understanding of himself and his purposes to those whom he brings forth as his sons. It is also the means employed by him for communication with his begotten creatures and to give them aid, comfort and help. That power thus employed as a means of communication, revelation and help for his begotten ones, being blameless and perfect and complete, the agency used is holy, and hence properly called the "holy spirit". By way of illustration: God might send forth a covering cloud charged with power to carry out his purposes, and his purposes would be accomplished.

[7] When Jesus was with his disciples he was a comforter to them. He was more than that. He was their teacher, guide, helper, exhorter, and the constant stimulator of their lives. Jesus was about to go away, and before going he was giving instruction to his disciples for their aid and comfort. Since they had become his disciples he had personally looked after their needs, and he well knew they would have further needs when he was away. He was telling them what they must do. Then he said to them: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14:15, 16.

[8] In the *Authorized Version* of the above text the word "comforter" is used; but that word is hardly adequate to convey the full meaning of what Jesus said. The demonstration of the holy spirit during the absence of Jesus was not limited to comfort or consolation, but was also employed to give energy and discipline, to make intercession for and in behalf of his disciples, and to shield and protect them, and to guide them. It was also a means of revelation and the giving to them of understanding. While Jesus was with his disciples he was not only their comforter, teacher and guide, but it was sometimes necessary for him to severely reprimand them. (Matt. 16:23; Luke 22:31) God had given to Jesus these men, and during the three and a half years they were with him he was as a father to them and their relation to him was that of children. (John 17:4-7) When he was away they would therefore be orphans and would need help; hence Jesus said to them that he would make request of his Father, who would send to them another helper. Jesus then promised them that they should not always be left in this condition as orphans, but that in some future time he would come for them. "I will not leave you comfortless: I will come to you." (John 14:18) The marginal reading of this text is "orphans", instead of "comfortless", and the text is likewise rendered in the *Diaglott*. Until the return of the Lord, then, his true followers would be orphans; but would not be without help, because another helper would be sent. That helper or comforter, as Jesus told them, would be the holy spirit; and he said: "He [the holy spirit] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It therefore appears to be clear that the comforter, helper, or holy spirit, is the agency, power and authority sent forth by Jehovah in the name of Jesus to do in the absence of Jesus what Jesus would do for his disciples if personally present with them.

[9] In the beginning God produced life according to his purpose. He set a force into operation and did not need to give his personal direction and supervision to every movement which brought forth life. That appears to be the manner employed by him generally in creation. A special act was performed, however, in the creation of man, which act was done by Jehovah by and through his Son the Logos. In the new creation it is God who begets or brings forth by the operation of his will and his Word. (Jas. 1:18) Then he sends out his spirit to help, comfort and aid the begotten ones. Jesus Christ is the Head over and has preeminence in all things concerning all the spirit-begotten ones. God deals with these through Christ Jesus, and therefore the helper sent from God is sent in the name of Christ Jesus. This helper is also called "the spirit of truth", sent forth by the Father at the request of his Son to operate for the benefit of his spirit-begotten ones. Concerning this, Jesus said: "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16:13-15) In just what manner the comforter, helper, holy spirit, or spirit of truth, operates is not revealed. It is revealed, however, that it is the power and authority from God sent forth in the name of Christ Jesus to operate for and in behalf of the spirit-begotten ones during the absence of Christ Jesus.

[10] By way of illustration: It is observed that a power plant generates a great amount of electricity. A certain portion of that power is directed into a motor which operates exclusively and wholly for the purpose of moving a machine. No man sees that force or power, but he sees the results thereof.

[11] All power resides in Jehovah God. He has committed the operation of that power and authority to his beloved Son. A specific part or operation thereof is set apart for the exclusive use and wholly devoted

to the help, aid, comfort and instruction of the disciples of Christ Jesus, and this helper is called the holy spirit. It is not all the power of God, but it is from God, therefore God's power. Being from God and being devoted specifically to one thing it is given a name, to wit, helper or holy spirit. The spirit of God was upon Jesus when he spoke to his disciples, but that which is called the comforter or helper or holy spirit was to be sent and was sent after his departure from the earth. In his absence Jesus would not be employed with every detail concerning the life and affairs of the church; but the holy spirit, sent forth in his name, and coming in contact with those who had the desire to be in harmony with God, would have to do with these details of directing and aiding the church.

12 Here is a Scriptural illustration of the point under consideration: In the church at Antioch there were certain men teaching and serving their brethren. "And while they were serving the Lord and fasting, the holy spirit said, 'Separate to me Barnabas and Saul for the work to which I called them.' Then having fasted and prayed, and laid their hands on them, they sent them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia; and from thence they sailed to Cyprus." (Acts 13:2-4, *Diaglott*) These men were devoted to God and were waiting upon God and doing such work as was plainly before them and without doubt were earnestly desiring and seeking to know and do the Lord's will. Then, without any direct word from Christ Jesus, the holy spirit directed or led these men to do a certain thing. By this we understand that, these faithful men being all of one mind and all desiring to do God's will, the holy spirit moved upon each one and moved them to the same conclusion and they recognized that they were guided by the holy spirit. It was not the will of God that Jesus should do directly these things for his followers while he was in heaven, but that the other helper, the holy spirit, should aid them; and this is what came to pass.

13 Another like operation or demonstration of the holy spirit is set forth in the fifteenth chapter of the Acts of the apostles. As there stated, a conference was held at Jerusalem, and it resulted in the men of that conference sending a messenger to the church at other points. They realized that they were directed in so doing by the operation of the holy spirit. All being of one desire and one will to do God's will, the power and authority operated upon their minds in the name of Christ Jesus and directed them what to do. The men of that conference wrote letters and sent them by messengers, and in these letters they said: "It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. For it seemed good to the holy spirit, and to us, to lay upon you no greater burden than these necessary things." (Acts 15:25, 26, 28) As members of the church these men realized that the Lord was not telling them directly what to do, but that they were guided, helped and directed by the power of God, and that holy power moved the heart and mind of each one devoted to the Lord to do what was done. That power and authority sent forth and put in operation by Jehovah God in the name of Christ Jesus was ready to operate upon the mind of each one who was ready to receive instruction and guidance. The result shows that this is the correct conclusion as to the operation of the holy spirit on that occasion.

14 In the days of the apostles and others who were anointed with them there was a unity of action, which unity of action was guided by the holy spirit. After the death of the apostles and the teachers in the early church the truth was greatly obscured by Satan. Then followed a long period in which there was no connected action in the church as a body, but the holy spirit operated upon the mind of each individual follower of Christ Jesus who earnestly sought to know and to do the will of God. Such kept the unity of the spirit, but there was no unity of action of all the members of the body made up of God's consecrated people on the earth.

15 While the apostles were in the flesh the Lord began a work of bringing the church to "the unity of the faith, and of the knowledge of the Son of God". To this end the Lord gave some for apostles, and some for prophets (teachers or speakers), and some for evangelists, and shepherds; and the reason for so doing is stated, to wit: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:12-16.

16 It may properly be said that this work of bringing the saints to a unity of faith and knowledge did not progress during the dark ages, and this because the apostles and special instructors were taken away. The holy spirit, however, operated to guide the individuals that were devoted to God. The teachers in the churches became worldly, yet a few held on to the faith once delivered to the apostles.

17 With the beginning of the second presence of the Lord, approximately A. D. 1875, there was a change

in the work. The restitution of the truth there began and progressed. The work which was begun at Pentecost was again taken up, and continued after the beginning of the Lord's second presence, looking to the bringing of the church to the unity of the faith and of the knowledge of Christ Jesus. The church is thus pictured as growing up from childhood to manhood or maturity. This corresponds with what is written in 1 Corinthians 13:11: "When I was a child, I spake as a child, I understood as a child, I thought as a child." The unity mentioned did not exist completely in the days of the apostles, although it began there. It surely did not exist during the "dark ages". We should expect progress in this direction, however, to a completion when Christ Jesus began 'to prepare the way before the Lord'. During that period of time the fundamental truths were restored to the church, and then suddenly or straightway Christ Jesus came to his temple. Then and there began the work of gathering the consecrated together. A separating and judgment work there began, and progressed, and the approved ones were taken into the temple and into the joy of the Lord. This work must of necessity continue until the complete number is selected, approved, and taken into the temple and made members of the 'elect servant'.

[18] Is there any evidence that the unity of which the apostle wrote is now practically an accomplished fact? The evidence seems quite conclusive that the gathering of these members of the body into the temple is almost complete, if not entirely so. The evidence shows that a great separating work has been going on since 1918 and that probably that separating work is not entirely completed, but that those who are gathered into the temple are in this condition of unity. Just how long a period of time the Lord will use after coming to his temple to complete the work of separating and the judging of those who have agreed to do his will is not disclosed, but it seems certain that it must continue until all the members are selected and the unity is complete. Should any that have been chosen become unfaithful and fall away, surely the Lord would supply another to fill that vacancy.

[19] The evidence is conclusive that the Lord is now in his temple and that there is a unity of faith and knowledge among those who are in the temple. There is now a clearer vision of God's purposes revealed to the temple class. To be sure, the church does not now have all knowledge, and in fact never will have all knowledge, but will at all times be inquiring in the temple of the Lord. There is, however, at this time a unity of knowledge concerning God's organization, the enemy's organization, the setting up of the kingdom, and the work that is now to be done by God's anointed people. The apostle, in speaking of this, employs these words: "For the complete qualification of the saints for the work of service, in order to the building up of the body of the Anointed one."—Eph. 4:12, *Diaglott*.

[20] There is certainly now a unity of the church concerning the work and service that must be done, and the temple class is doing that work with joy. It also seems quite clear that the church is now doing the final work of witnessing to the name of God just preceding the fall of the enemy and his organization, and that the body members are serving according to the direction of the Head, Christ Jesus. With all of these, therefore, there is a unity of the faith and of the knowledge of the Son of God.

ADVOCATE

[21] An advocate is one that makes intercession for another and acts as comforter for the one for whom he advocates. After Jesus ascended on high and took his place at the right hand of Jehovah he then and there became the advocate for the sons of God in the flesh. Because of the weakness of each one, the tendency is to sin; and hence each one needs an advocate. Concerning this it is written: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) In addition to what Jesus would do in heaven as an advocate for the consecrated, he promised his disciples that he would pray his Father to send to them another comforter, or advocate. The word *parakletos*, comforter, or helper, also means advocate; and this helper would advocate for the church during the absence of Jesus from his followers. This advocate, or comforter, is the holy spirit. It may properly be said, then, that Jesus served in the presence of his Father as advocate for the church and that the holy spirit served as advocate on earth in behalf of the church. Thus there operated for the church a two-fold advocacy; and this conclusion is fully supported by the words of the apostle in Romans 8:26 (*Diaglott*). "In like manner also the spirit assists our weakness; for we do not know what we should pray for as we ought; but the spirit itself intercedes with unspoken groans."

[22] The text last above quoted undoubtedly refers to the work of the holy spirit in the minds and hearts of the sons of God in the flesh, creating in such the desire to be wholly and completely devoted to God. An advocate is an intercessor, and thus the holy spirit intercedes in behalf of the one earnestly desiring to serve Jehovah. All who responded to the call to the high or heavenly kingdom, and who are accepted by Jehovah, are accepted in "the beloved One", and each individually has his standing alone in the beloved One. (Eph. 1:6) Because of the imperfection of the chosen ones while tabernacling in the flesh they could be acceptable and are acceptable by God only in the beloved One, Christ Jesus. While Jesus was absent from them, and while he is engaged in 'preparing the way before the Lord' and before he comes to his tem-

ple, the holy spirit operates as an advocate, helper and comforter of and for all that have responded to the call for the kingdom. But when the Lord comes to his temple and gathers his approved ones into the temple, is there any further need for the office of the holy spirit as a helper or advocate? If not, then the advocacy of the holy spirit would there cease. Jesus, being in the temple and with his chosen ones, would act for them directly.

[23] When Jesus was on the earth he had no advocate, because God dealt directly with him. When Jesus gathers those of the temple to himself, and they are clothed with the garments of salvation, they are also brought under the robe of righteousness. (Isa. 61:10) The temple class then becomes a part of the 'elect servant' of God. (Isa. 42:1-6) "The servant" is Jehovah's special appointee, and in the mouth of his "servant" God puts his words, and to the "servant" class he gives special protection and directs them to do a certain work while he plants the heavens and lays the foundations of the earth. (Isa. 51:16) It would seem that there would be no necessity for the "servant" to have an advocate such as the holy spirit, because the "servant" is in direct communication with Jehovah and as Jehovah's instrument, and Christ Jesus acts for the entire body.

[24] "The servant" is anointed to do a specific work. "The servant" is made up of Christ Jesus the Head, the resurrected saints, and the called and chosen ones on the earth who have been brought into the temple and who have entered into the joy of the Lord. Individually those of the remnant on earth must have their standing before God in the beloved One Christ Jesus, and the beloved One is their advocate. Being in the temple, however, there would seem to be no good reason why there should be an advocacy in their behalf by the holy spirit, since the Lord is now with them. In other words their days of 'orphanage' have ended. Jesus said: 'I will not leave you as orphans, but I will come to you [again].' (John 14:18) Now he has come and gathered the temple class to himself, and these have been anointed of the Lord. It is "the servant" with which Jehovah is now dealing, and Christ Jesus stands for the "servant" in his entirety. It is written: "Who shall lay any thing to the charge of God's elect? It is God that justifieth." (Rom. 8:33) Jehovah is the One that approves or judges his "servant". When the temple class is gathered the administration of the holy spirit as an advocate, it seems, would be at an end. If one is of the remnant, chosen and anointed, then he is in the secret place of the Most High. By reason of being in Christ and under the special supervision of the Head of the temple, Christ Jesus is his sole advocate. As long as the chosen one abides in the temple he is in the secret place of the Most High and therefore in the place of security.—Ps. 91:1-11.

SPECIAL OVERSIGHT

[25] It is written that when the Lord comes to his temple for judgment he is accompanied by his holy angels. (Matt. 25:31) Without doubt he uses these holy angels to gather his faithful ones into the temple. "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) It must be that these holy angels are clothed with power and authority from Christ Jesus to have special supervision over those on earth who are of the elect "servant" class. As above stated, when the disciples were gathered at Jerusalem it was the holy spirit as their helper that moved them to take action in sending messengers to their brethren. (Acts 15:24-28) But it seems certain that when Jesus came to his temple and began his work of judgment he would direct his holy angels to take the necessary action to cause the separation of the disapproved from the approved ones, and would use his angels to bear messages to them to direct the approved ones as to what to do. (Matt. 13:41) It is the power and authority proceeding from Jehovah God by and through Christ Jesus to accomplish this work; but the angels are there for this purpose, and it is not the demonstration of the *parakletos* or holy spirit as a helper that directs men to do the separating work. If the holy spirit as a helper were directing the work, then there would be no good reason for employing the angels.

[26] It also seems quite clear that when the remnant is gathered into the secret place of the Most High it is the angels of the Lord that are charged with certain work of looking after and safeguarding the interests of these faithful ones. "He shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11) The "servant" class is formed for service. Instead of the "servant's" being moved into action by the operation of the holy spirit as a helper, the Scriptures seem clearly to teach that the Lord directs his angels what to do and that they act under the supervision of the Lord in directing the remnant on earth concerning the course of action to take.—Rev. 8:1-7.

[27] From 1922 forward there has been a work done by the church the like of which was never done before. It could hardly be said that such witness work was brought about in the same manner that the disciples were directed to send messengers to their brethren at Antioch; but rather that the Lord Jesus Christ, the Head of "the servant", acting by and through his holy angels, has directed and is directing that work. It was the holy spirit that operated upon the minds of men in the early church to take certain action; but now the Lord Jesus himself has returned, is in his temple, and, acting by and through his holy angels, puts it into the mind and heart of the remnant class to take positive action and to do a certain work; and this work has been going on, especially since 1922.

HELPER FOR WHOM?

[28] It might be said that the holy spirit as a helper, comforter, or advocate, has operated on earth for the benefit of all who have been begotten of the holy spirit; but that conclusion does not seem to be supported by the words of Jesus. In speaking of praying the Father to send the helper, or holy spirit, he was addressing himself to those whom he had invited into the covenant for the kingdom, and the presumption is that they had responded to this invitation. Therefore it is reasonable to conclude that the holy spirit, or helper, would operate for and in behalf of only these.

[29] Jesus had just told his disciples how necessary it would be for them to bring forth the fruits of the kingdom, and then he adds: "I have yet many things to say unto you, but ye cannot bear them now. [But] when he, the spirit of truth is come, he will guide you into all truth." (John 16:12, 13) These words hardly seem to apply to those who do not respond to the call for the kingdom. Those who will make up the "great company" class are a comfortless class and are called the "tribulation" class. They have never responded to the call to the kingdom, and have not been taken into the covenant, and it hardly seems reasonable that the holy spirit would act as an advocate for these, but rather that the administration of the holy spirit, as a helper or comforter, has been for the benefit of only those who have responded to the call and who therefore have been in line for the kingdom.

[30] When the Lord appears at his temple for judgment he begins judgment with the house of God; which must mean, with those who are at least in line for the kingdom or house of God by reason of the fact that they have responded to the call. (1 Pet. 4:17) During that examination and judgment at the temple both the "faithful and wise servant" and the "evil servant" are made manifest. It must be that those making up both these classes had responded to the call for the kingdom and that one class shows a proper condition of heart while the other shows an improper heart condition. It seems quite clear that it is during that time of judgment that the following scripture is fulfilled: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41) Those gathered out must have been in line for the kingdom, otherwise this scripture could not apply. They have looked forward to the coming of the Lord and to sharing with him his kingdom, but have not unselfishly devoted themselves to the Lord; and having a selfish motive and an improper condition of heart, they are gathered out. Surely the holy spirit would no longer advocate for such; and it is equally certain that the Lord would not be advocate for them.

[31] Briefly summed up, then, these are the points here attempted to be made, to wit: That the holy spirit of God sent forth as the helper, comforter and advocate has looked after the affairs of the church in the absence of Christ Jesus; that such helper or advocate has been the means of communication between the Lord and the called ones who have responded to the call, and the means of revelation and instruction and understanding of such during the absence of Christ Jesus (Eph. 1:13; 4:30; 1 Thess. 4:8); that when the Lord comes to his temple for examination and judgment all those that have responded to the call must be the first ones that are brought to judgment, and those that are chosen and brought into the temple have no further need for the administration of the holy spirit as a helper or advocate because Christ Jesus himself is present with them and is their advocate and helper; and that when the temple class is complete, and the separation is complete, and all are gathered together unto Christ, whether on the other side or on this side the vail, then the operation of the holy spirit as a helper would cease. If this conclusion is correct, then the question of importance arises, to wit: What relationship, if any, has this to the revelation of the "man of sin, the son of perdition", foretold by the inspired words of the apostle? the question to be considered in a subsequent issue of *The Watch Tower*.

QUESTIONS FOR BEREAN STUDY

¶ 1. What is meant by Jehovah in saying, "I am holy"? What does he mean when he says, "Be ye holy"?

¶ 2. What generally accepted misinterpretations have been made of the term "holy spirit"?

¶ 3, 4. Explain and illustrate what is meant by "the spirit of God".

¶ 5, 6. Account for the use of the pronoun "he" in referring to the holy spirit. Illustrate what is meant by "the holy spirit".

¶ 7, 8. By describing the situation, show how fitting was Jesus' assurance to his disciples that they should have a "helper" during his absence.

¶ 9-13. Illustrate the manner of operation of the holy spirit.

¶ 14-16. Describe the condition of the church during the "dark ages" and thereafter until the second presence of the Lord.

¶ 17, 18. What was the work accomplished in the church from the beginning of the Lord's second presence until he came to his temple? Describe the nature of the work from that time forth.

¶ 19, 20. What is the present condition of the church in regard to unity of faith, knowledge, and action?

¶ 21, 22. Jesus told his disciples that his Father would send the holy spirit to be their comforter or advocate. John says, "We have an advocate with the Father, even Jesus Christ." How shall we harmonize their words?

¶ 23, 24. Why would the advocacy of the spirit cease upon Jesus' coming to his temple?

¶ 25-27. Explain the service of the angels as referred to in Matthew 24:31 and Psalm 91:11.

¶ 28, 29. Prove for whose benefit the holy spirit was sent as an advocate.

¶ 30. Point out the time and manner of fulfilment of Matthew 13:41.

¶ 31. Summarize the points here presented.

OPPOSITION TO GOD'S TRUTH

[Thirty-minute radio lecture]

EVERY right doctrine, teaching, principle and law proceeds from God. Some of these principles and laws govern and regulate nature, procreation, the heavens, the seasons, climatic conditions, and other inanimate creations of God. But there are certain doctrines, teachings, principles and laws that are necessary to be believed and practiced toward God and our fellow men in order to have God's approval and blessing *now* and his *final* gift of everlasting life. These latter are laid down in the Bible, and are what we refer to as God's truth.

Among men there is a great difference of opinion as to what is truth; that is, what God requires us to believe and practice in order that we may be pleasing to him. Repeatedly does the Bible tell us that God's law, that is, his will expressed, is the truth. In John 17:17, Jesus said: "Sanctify them through thy truth: thy *word* is truth." To this agrees the Prophet David, who says: "Thy law is the truth." (Ps. 119:142) Again, in verse 151 of the same psalm we read: "All thy commandments are truth." Thus we can see that God's truth consists of all those laws, rules and requirements laid down in his Word, which men must believe, teach and obey in order to be pleasing to Jehovah God.

When Jesus stood before Pilate, he said: "Every one that is of the truth heareth my voice." Pilate replied, saying, "What is truth?" Evidently there were so many conflicting doctrines and teachings as to what was required of men that Pilate could not decide which was correct; hence his question, "What is truth?" Because of the multiplicity of creeds and sects, and of confused and conflicting ideas of government and morals, millions of people have asked the same question that Pilate did: "What is truth?"

This is the most important question in existence today, because the future everlasting life and happiness of each individual depends on knowing and obeying the truth. The only dependable source of information is the Bible. Its information is reliable, because Jehovah God is its author. The reason why there are so many different opinions as to what is the truth is that men do not go to the Bible for their information. They accept without investigation the opinions of other men, or else lean to their *own* understanding in the matter.

There has been opposition to *God's* truth ever since Satan tempted Eve in Eden. The reason for this opposition is that Satan is the enemy of God, and an enemy of truth and righteousness. He it is who misrepresents God's truth, and blinds the minds of the people to its beauty; and his usual method of deception is to substitute something else for the truth and make it look plausible by using lies. Whatever Satan has substituted for the TRUTH is *always* a *lie*. Jesus said of Satan, in John 8:44, that he "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it". Since Jesus' words are true, it follows that all lies are of Satan.

In misrepresenting God and his truth Satan uses men as his instruments. He uses selfish, cruel and conscienceless men; nevertheless he chooses these from among those who are influential and educated and who hold prominent positions, and hence wield a large influence on others. This serves his purpose best, and aids in the work of deception.

The correct thought is that no matter how prominent and influential a person may be who opposes the truth, he is Satan's agent in so doing, whether he is aware of the fact or not.

God's will, determination or purpose, in creating the earth was that it should be the everlasting home of a perfect race of human creatures. In furtherance of this purpose he created Adam and Eve, and told them to multiply and increase and replenish the earth. It was further his will that none but obedient humans should live on the earth; hence he tested Adam to see if he would be obedient. He told Adam that if he disobeyed he would surely die, which clearly implied that if he did not disobey he would surely live. The penalty was to be death, absolute death, and not life in any place or condition. In addition to this, the earth was to exist forever, as we are plainly told in Ecclesiastes 1:4 and in other texts also.

These various features of God's purpose, or will, are what is called God's truth. It was God's truth at that time, and it is his truth yet. He has not changed his mind, and he will not let Satan hinder or thwart his purpose. The earth is, in God's due time, to become the everlasting abode of perfect and sinless human creatures.

God created and placed Lucifer, a wonderfully wise and beautiful spirit creature, over Adam and Eve and their posterity to protect and guard them from unseen dangers. Lucifer allowed ambition to creep into his heart, as recorded in Isaiah 14:12-14, and plotted to get control of Adam and Eve and, through them, all their posterity. To do this he must alienate them from the service of God. He set about to do this, and the method used was to lie to them about God; in other words, to misrepresent God's truth. It was there and then that opposition to God's truth began, and Satan was its instigator.

Obsessing and speaking through a serpent, Satan said to the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman answered that they were allowed to eat of all but one, and that God had said they would surely die if they ate of that one. The selfish, wicked, cruel and conscienceless Satan then lied to Eve and deceived her. He said (Gen. 3:4, 5), "Ye shall *not* surely die: for

God doth know that in the day ye eat thereof, . . . ye shall be as gods, knowing good and evil." Satan's lies succeeded; for in verse 6 we read: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat, and gave unto her husband with her; and he did eat."

There were two lies in Satan's statement: The first one was, "Ye shall not surely die." The second one was, "Ye shall be as gods."

Now notice the subtle deceptions in these lies. Put the two lies together, remembering that a god is an invisible spirit person. The two lies meant that if Eve ate of the forbidden fruit she would become as an invisible spirit creature and would not die. It meant that if she should eat of the fruit, and die, it would not really be death; in fact she would be more alive than ever if she became like a god. Satan's opposition to God's truth deceived the woman into believing the lie.

From that day to this Satan has kept that lie before the people. Today the majority of professing Christians believe it. That lie of Satan's is the basis of the idea that man has an immortal soul that cannot die. That lie is the basis of every funeral sermon that instructs the hearers that their dead friend is more alive than ever. So the two false doctrines of human immortality and that the dead are more alive than ever, which oppose and blind people to God's truth, had their origin in Eden; and their father was the Devil. Upon these two false doctrines is built another false doctrine called 'eternal torment for the wicked'.

God told Adam that the penalty for sins was death. Satan taught that people do not really die, and that therefore it follows that if there is an everlasting punishment it must be in a conscious state somewhere; and so eternal torment was hatched up and foisted on the people, and it has been the greatest money-getter of all doctrines that have ever been preached. It is almost unbelievable, but it is true, that people will put more into the collection box to hear eternal torment preached than they will to hear the good tidings of great joy which shall be to all people.

Under these false doctrines and misrepresentations, God's truth was submerged; and for millenniums the people, except a very few, some of whom are named in the eleventh chapter of Hebrews, were worshiping heathen gods, gods of stone and of silver and of gold and of wood, besides beasts and reptiles. Then God's due time arrived to give to the world some further enlightenment as to what his purpose was; and in harmony with his original purpose he sent his Son Jesus into the world as his representative to announce *his truth* to the blinded and deceived world.

When Jesus came into the world, we are told that he was a great light and that the world was in darkness. This means that the Devil had so obscured God's truth that the people had lost all idea of it. So Jesus said, in John 18:37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Yes; Jesus came to bring God's truth into the world.

But what did Jesus preach? Did he preach eternal torment or human immortality? Did he tell the people that when they died they would be more alive than ever? Not a word of it. But he did tell the people of a coming kingdom. He never missed an opportunity to mention that kingdom. He taught that the kingdom would come in the future, and taught the disciples to pray for it. He also taught a resurrection of the dead. He even said that the hour was coming when all in the graves, both good and evil, would hear his voice and come forth from the tomb.—John 5:28, 29.

This coming kingdom, and a coming resurrection of the dead, is God's truth; and it was in violent conflict with the traditions of men which the religions leaders taught at that time. What was the result? The answer is, *opposition*. Who was it that opposed the truth? The answer is that it was a class of people who believed in and claimed to worship Jehovah God, and who claimed to be looking for and expecting the coming of Messiah. This should be borne in mind, because it is usually the religious leaders who persecute those who are announcing God's truth. Even in our day opposition to God's truth comes from religious leaders.

But why should these religious leaders, who claim to worship the same God, persecute and oppose those who are announcing the coming kingdom, especially when these leaders themselves believe in a coming kingdom? The answer is that they are so indoctrinated in the *creeds* of Satan and in the lies which he has taught, and have been so convinced that these are taught in the Bible, that they get angry when told that such is not the case.

False doctrines beget in these men pride, bigotry, prejudice and self-esteem; and so their minds are closed to everything that contradicts their creed. While they believe in a "God", it is not the God of the Bible. Theirs is a cruel, relentless "God" who delights in tormenting people. They have believed in and taught about such a "God" until they *love him*. They *love* the idea of eternal torment, because they have the spirit of their master, Satan. While they believe in a coming kingdom, they believe that they are to convert the world first and that then Christ will come and take possession of the earth after they have made it fit for him. God's truth says that Christ will come for the purpose of converting the world. God's truth shows that men will fail to convert it, and that it will be in a worse condition when Christ comes than before. This is plainly stated in 2 Timothy 3:1-8, Luke 18:8, and other texts.

In Jesus' day the religious leaders were merciless in their opposition and persecution. Their false teachings begat in them the spirit of their master, Satan.

It is only God's truth that sanctifies. Error or falsehood never sanctifies; but they do beget cruelty, hatred, and even murder. The professedly pious Pharisees, with wicked, diabolical murder in their hearts, plotted to kill Jesus. They hired assassins to waylay and kill him; they tried to catch him in his words; and finally they hired Judas to betray him, and then hired witnesses to swear to lies to secure his conviction. Then when Jesus writhed in agony on the cross, they egged the people on to revile and sneer at him. The trouble with those religious leaders was that they were rooted and grounded in Satan's lies.

Those who have God's truth never persecute. The truth does not need such a defense. It is only error that seeks by persecution, threats and death to silence those who oppose it. Any cause that has to be supported by persecution, threats, or tyranny and lies, is of Satan and does not have divine approval, and is always in opposition to God's truth.

The real enemy and opposer of God's truth is Satan. For six thousand years he has controlled people's minds and directed their thoughts into channels which are antagonistic to the truth of Jehovah God, until these false teachings and misrepresentations have taken a definite form and are called by the name of "orthodoxy". The time is here when the truth of God is sneered at because it is "unorthodox".

Let anyone declare the advent of the kingdom of Christ, or tell of the blessings which will be the portion of the people when the kingdom is established, and his statements will provoke anger, resentment and persecution on the part of those who are considered leaders in religious circles. The great political and financial leaders also resent such teachings. Why is this so? The answer is that instinctively they feel that if such a kingdom of righteousness ever is established on the earth, political and financial plots will come to an end and profits from such sources will cease. The religious leaders instinctively feel that if such a kingdom is established, their false teachings will not stand the light of the truth, and thus they will be shown up and disgraced. It is no wonder that Satan opposes the truth of God.

Now the question occurs, Will God allow Satan and his agents to continue to suppress the truth and to oppose those who publish it? The answer is, No. The Scriptures tell us of a time when Satan is to be bound that he may deceive the nations no more. He will be bound for a thousand years. That thousand years is the length of the reign of Christ. Why is Satan to be bound? The answer is, That he may deceive the nations no more. That means that he will not be permitted to oppose God's truth during that thousand years. Neither will his agents be permitted to oppose during that time. God's truth will be published everywhere on earth then, and all the people will come to know the truth.

In 1 Timothy 2:3, 4 we read: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." The time to announce God's truth to all the world is now at hand, and the work of announcing it has begun. For several years the message that Christ's second advent is an accomplished fact has been going out all over the earth. That is one feature of divine truth that is now due to be known. Another feature is that Christ has begun the work of destroying Satan's empire on earth; that this work of destruction began in 1914, and will soon be completed in the battle of Armageddon.

The destruction of Satan's empire is necessary, in order to remove all hindrances to the free announcement of the fact of the presence of the Lord and the establishment of his kingdom. The destruction of Satan's empire will be followed immediately by the binding of Satan for a thousand years; and then every hindrance will be removed, and God's truth will speedily flood the earth. Speaking of this, the Prophet Isaiah, chapter 11, verse 9, says: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Jeremiah also, in chapter 31, verses 33, 34, says: "I will put my law in their inward parts, and write it in their hearts; . . . they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." These promises are a part of God's truth.

Good men will rejoice in the fact that everyone is to get the blessings of life, liberty, health, peace and happiness in the near future. But not only are there many people who oppose the announcement of these coming blessings, but the Scriptures assure us that they will resist the truth when it is going out and will die the second death for their obstinacy and resistance. It is a serious thought to contemplate; namely, that there will be some people so wicked at heart, so selfish, so wilful and stubborn, that they will resist the Lord when he purposes to bring blessings to everybody. The Bible mentions such resisters.

In Acts 7:51 Stephen reproved the resisters of his time. His words are: "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the holy spirit: as your fathers did, so do ye." And they stoned Stephen to death for telling them of their resistance. Again, in 2 Timothy 3:8 Paul mentions a class who are ever learning and never able to come to a knowledge of the truth. He says: "As Jannes and Jambres withstood Moses, so do these also resist the truth."

The reason why people resist the truth is that they are wicked, selfish, and cruel. Error never sanctifies. False doctrines, false principles, and false laws have the effect of hardening the hearts and searing the consciences, and making people selfish, wicked, and cruel. Such do not want to have their false doctrines and false principles and laws exposed, even if the ex-

posure brings blessings to thousands of millions of the race; and hence they will resist even unto second death, or everlasting destruction.

The Bible gives the reasons for their opposition. In 1 Timothy 6:5, after mentioning the resisters, Paul says: "Men of corrupt minds, and destitute of the truth." In Romans 1:18 Paul mentions some who "hold the truth in unrighteousness", and in verse 25 he mentions some who "changed the truth of God into a lie". In 1 Corinthians 13:6 he alludes to some who rejoice in iniquity and do not rejoice in the truth. It is the great leaders who get into this condition where they delight in evil teachings and resist the truth. They have taught false doctrines so long that their hearts have become hardened against the truth. They have oppressed the people so long that their hearts have become hardened to their cries of distress, and seared against every righteous principle.

In 2 Thessalonians 2:10-12 Paul mentions this class of resisters in these words: "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be [condemned] who believed not the truth, but had pleasure in unrighteousness." This text suggests that this class of wilful resisters will be condemned by Jehovah God. This condemnation is mentioned again in 2 Thessalonians 1:9 as follows: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This everlasting destruction is annihilation. It means that they will forever cease to exist.

There is another class of resisters of the truth who will suffer the same punishment; namely, second death, or destruction. This is a class who hear the truth and accept it, and later turn against it and become resisters and opposers. These are mentioned in Hebrews 6:4-6, as a class who have been once enlightened and have tasted the good word of God and been made partakers of his holy spirit; and then the apostle goes on to say that 'if they fall away they can never be renewed again unto repentance, because they crucify unto themselves again the Son of God afresh, and put him to an open shame'.

These are mentioned again, in Hebrews 10:26, as follows: "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, that shall devour the adversaries."

These opposers who once had the truth and were associated with others who had the truth are like Judas, traitors to the Lord and to his cause. They are mentioned in 2 Peter 2:1, 2 as follows: "There shall be false teachers *among you*, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction [which means second death]. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Thus we can see that the Scriptures lead us to *expect* opposition to the truth. Of course it is reasonable that Satan will resist the establishment of Christ's kingdom. He will resist and oppose the followers of the Lord who are announcing that kingdom. All the Lord's people expect this, and are not in the least surprised when the opposition and resistance takes the form of persecution and misrepresentation.

In the past Satan has succeeded to a large extent in his efforts to oppose. But now the Lord has taken his power and has begun his reign; and the Scriptures assure us that all the efforts of Satan and his minions in opposing the truth will fail. The Lord's people have the assurance that this fight between the forces of evil and error and those of truth and righteousness will culminate in certain victory for the Lord and his truth. The binding of Satan will occur soon; and this will mean the restraint of all opposition, by Satan, angels, or men.

God's truth is soon to be known to all his creatures; and it will bring to the human family indescribable blessings, among which will be deliverance from Satan and his wicked and cruel human agents, and the gift of everlasting life, with all its blessings of peace, health and prosperity to all the willing and obedient. God's last act of mercy to the wilful opposers will be to destroy them in instantaneous death. After this merciful destruction, righteousness, peace, joy, health, liberty and happiness will be the portion of all the race right here on earth.

SING unto Jehovah a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto Jehovah, and declare his praise in the islands.—Isaiah.

BENEFITS OF AN IDEAL GOVERNMENT

[Fifteen-minute radio lecture]

AN IDEAL government is an individual's conception of a perfect government. Should inquiry be made it would be found that there are nearly as many ideals as there are individuals. The reason for this diversity of opinion lies in the fact that every one is selfish and the views of all are more or less colored by self-interest or the interests of individuals and projects that are near and dear to them. It is evident that a selfish person cannot have a proper conception of a perfect government, because he would be unable to properly consider the interests of others.

An individual's conception of a perfect government may be approximately understood by noting the form of government which he advocates, or which he chooses, sustains and approves by his vote. Jesus expressed this principle of judgment when he said, 'By their fruits ye shall know them.'

Applying this principle, we can readily see that the ideal government held in the mind of a militarist is one where the masses are controlled and held in subjection by military force. The ideal of the financier is a government where capital is recognized as the chief factor, and large returns upon investments are guaranteed by *legislation*. Opposed to the latter is the labor conception of government, wherein labor is recognized by *legislation* as the important factor. Then there is the conception of the religionist, who considers that God has specially appointed him to supervise and control the habits and customs of others, and seeks to influence legislation to that end.

In addition to these there are the high-tariff and the no-tariff ideals; the socialistic and the communistic ideals; also the agricultural and industrial blocs with their ideals; the wets and drys with their ideals; the pacifists, monarchists, fascisti, suffragettes, and others too numerous to mention, all with different ideals of government.

It will be noticed, however, that every one of these ideals is built upon and sustained by force, either the strong arm of militarism or the strong arm of legislation, which is used to *compel* certain classes to submit to the dictum of other classes. In doing this, those in power ignore the equality of men and the fundamental right and privilege of each person to have equal opportunity with every other person. Those in power invariably regard themselves as a sort of superior race and arrogate to themselves the *right* to rule over others, and ofttimes boldly proclaim this right.

They overlook the fact, stated by Paul, that "God . . . made the world and all things therein, . . . he is Lord of heaven and earth, . . . and hath made of *one blood* all nations of men for to dwell on all the face of the earth". (Acts 17:24-26) They overlook the further fact that when God gave Adam dominion that dominion was 'over the fish of the sea, over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth'. God, however, did not give Adam a dominion over his fellow men, and no man has a right to such dominion. God made man a free moral agent, and he must render an account to God for the use of that free moral agency, and not to any man.

Right here is where the prohibition law can be criticised. Drinking to excess is a sin, an injury to oneself and to others, but God has never delegated to any man or set of men the right to dictate to others what they shall eat, drink or wear. The rule of force is not an ideal government; and since men are selfish as a result of the curse of sin and death, it is impossible for them to set up an ideal or perfect government, or even to approximate one.

An ideal government is one in which all the citizens are free and equal; where justice, liberty and the right of free speech and assembly are guaranteed to all; where every man is protected in these rights and no person will attempt to abridge those rights. Only a *perfect* government would be an ideal government to an honest person, who loves his fellow men and who loves righteousness.

Such a government, according to the Bible, is now being set up on the earth by Jehovah, the living God. That government is called the kingdom of God. Christ will be God's representative on the throne, and will reign in righteousness. It will be a reign of one thousand years. (Rev. 20:6) Great numbers of scriptures set forth the benefits of that government. In order that it may be established in all the earth, it is necessary to destroy the present selfish governments of earth; hence in Daniel 2:44 we read: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In 1 Corinthians 15:25-28 we read of this government, under Christ, these words: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

This new government will be a world-wide government, instead of scores of different governments, all trying to get an advantage of one another. With only one government under the whole heaven, wars will automatically end, as there will be no other selfish governments to fight. All questions like free trade, tariff, and quarrels over international boundary lines will automatically end also; and this will do away with border patrols and police, as well as passports and the annoyance and expense of such to travelers.

It will be conducive to peace, because international jealousies will disappear. Multitudes of other vexing questions, which are a product of selfish interests, will for ever disappear, because the righteous government will be in control.

Here are quoted a few of the many texts which tell of the benefits of that perfect government, which will be the ideal government of Jehovah God, the unselfish One.

In Isaiah 9:6-9 we read: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end." What a stupendous thought is wrapped up in those words, "*no end*" of peace, in his government.

Again, in Isaiah 2:4, of the Head of that government we read: "He shall judge among the nations, . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Thus will be removed one of the worst curses that ever blighted God's green earth.

Still again, in Psalm 72:1-4 we read of that kingdom as follows: "Give the king thy judgments, O God. . . . He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." 'Breaking in pieces the oppressor' will mean an end of wars, graft, bribery, corruption, profiteering, high cost of living, high rents, high taxes, etc. Neither will any person have to pay several times the cost of an article because some man has a copyright or patent on it. Copyrights and patents will end for ever. It is not and never has been right for any man to patent an idea of which God is the author, and charge excessive prices to his fellow men, when God purposed all his gifts to be free to everybody.

Not only will the kingdom deliver the people from the selfish interests that now control, but it will bring inconceivable blessings in other ways. God said to Abraham, in Genesis 22:18: "In thy seed shall all the nations of the earth be blessed." Centuries later Paul explained that the seed of Abraham is The Christ; therefore the blessing of all the families of earth will be by the kingdom of Christ. (Gal. 3:16) Some of these blessings are mentioned in Revelation 21:4, which reads: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

In harmony with the words of Paul, the prophet of God wrote that *then* "the inhabitant shall not say, I am sick". (Isa. 33:24) Again, in Isaiah 35:5, 6 we read: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing."

Now let us summarize some of the benefits of this new government. When selfishness, oppression, injustice, profiteering and wars come to an end, that will end degradation and poverty, shot and shell, cannon, poison gas and liquid fire. When disease and death end, that will end suffering, doctors, hospitals, dentists, funerals, cemeteries, drug stores with their 20,000 useless articles, insane asylums, poorhouses, charitable institutions, "red cross," sanitariums and health resorts. More than all this, the Scriptures assure us that all the dead are coming forth from the tomb and will share in these benefits of God's ideal government.

In John 5:28, 29, we read that Jesus said: 'The hour is coming, in the which all that are in the graves shall hear the voice of the Son of man and come forth, they that have done good, . . . and they that have done evil.'

At the end of the thousand years, when the kingdom has bestowed all its benefits and all the people have received its blessings, conditions in earth will be entirely changed. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) Again, Psalm 85:10, "Mercy and truth are met together; righteousness and peace have kissed each other." That will be the time when the entire race will sing the song the angels sang at the birth of Jesus, "Glory to God in the highest, and on earth peace, good will toward men."

Thus God's ideal government will restore to mankind that which Adam lost for them in the garden of Eden, namely, the favor of God and the right to live on earth forever with all the blessings necessary to contribute to the comfort and happiness of everybody. These blessings will be a perpetual heritage to the entire race, for the reason that all wicked and rebellious evildoers will be cut off in the second death. In Nahum 1:9 we read the assurance given by God, that "affliction shall not rise up the second time".

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: . . . He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

—JEHOVAH.

LETTERS

JOYFULLY SINGING

DEAR BROTHER RUTHERFORD:

Kingdom greetings! Since the organization of our class, about a year ago, Jehovah has so blessed us that we cannot refrain from joyfully singing his praises. Recognizing the Watch Tower Bible and Tract Society as Jehovah's channel here on earth, we are endeavoring to cooperate in bearing witness to God and his kingdom. As we go through our territory time and time again we find more people who are losing confidence in their church leaders, and we are glad to expose the Devil and his organization to them. The radio is surely opening the way for witnessing on a greater scale, as evidenced by the many letters of appreciation and by the pleasant reception we receive at many doors.

The instruction and help we receive from each *Watch Tower* and each new book certainly proves that the Lord careth for his own. Proof that you are abiding under the shadow of the Almighty is clearly shown as you continue to fearlessly engage in the great warfare, and we continually pray that Jehovah will sustain you and all those colaboring at Bethel.

Wishing you the Lord's richest blessings, and with Christian love, we are

Your brethren in him,
ROSEMEADE (Calif.) ECCLESIA.

REJOICE TO BE WILLING SERVANTS

DEAR BROTHER RUTHERFORD:

The brethren of Spokane ecclesia unite in sending their love; also the appreciation of being associated with you as coworkers and assuring you of our continued support of the Society's program in the service of witnessing the kingdom message to all the earth.

We also rejoice in the unfolding of present truth and in being willing servants in proclaiming the "glad tidings" to others. It is gratifying to receive the report of the publication of millions of books during the past year and to know of the zeal and loyalty of colporteur and auxiliary workers, coordinating the work of radio broadcasting, which is bringing the truth concerning God's name and purposes into millions of homes throughout Christendom.

Evidence of the sincere interest of thousands of people in Spokane and surrounding territory is manifest in the many responses through letters received.

May the Lord continue to bless and direct you in his service is the prayer of the brethren in the Spokane class.

W. J. BAXTER, *Secretary.*

STRENGTHENED IN THE LORD

DEAR BROTHER RUTHERFORD:

Greetings in the kingdom. By unanimous vote of the Waltham ecclesia I am writing you a short letter stating our confidence in you as the Lord's servant, and the pleasure we have in cooperating with you in the work of the kingdom and in its joys. While we are still on the earth-side of the veil we feel that enemies must be expected to appear from time to time even as they did at the first advent of our Master, Jesus. We are glad, however, to perceive that you know how to receive their thrusts, and yet wisely, we think, maintain your equanimity. We remember Pastor Russell's similar experiences, and how he treated them, in the same way that you do. Perceiving them to be of the adversary and of the adversary's spirit, he gave them no time nor attention.

We are glad that the *Watch Towers* have been free from personal abuse and invective and, instead, have been filled with things of the present truth, which "tend toward Jehovah and righteousness", as the true prophets' testimonies always did.

We could expatiate much on the goodness of the *Watch Tower* articles, *Prophecy*, and the other books. They have done and are still doing us a great deal of good. We are becoming stronger in the Lord to resist the Devil and his organization agents, and to give all honest inquirers a "Thus saith the Lord" in replying to their inquiries.

But this is written principally to encourage you, to let you know that we recognize that the Lord's own peculiar support has been given you in all the trying experiences in which you have been since Pastor Russell's death. We can see that you are under peculiar trial for the truth's sake; but we can also see that the outcome of that trial will be that the enemies will be no more.—Ezek. 21.

We are all praying that you will be given grace and strength divine to continue along these same lines in the unfolding of the truth as it becomes "meat in due season".

We all recognize that the work at Brooklyn is for us; and, under Christ Jesus, our hopes are centered there in divine fellowship.

The "sop" of truth has become so strong that, as Pastor Russell predicted, "only the most loyal ones will be able to abide with it."

We take comfort in the belief that "the hail" which we at last have the privilege of sending forth will "sweep away the refuge of lies".

We pray the heavenly Father's richest blessing upon you in every way.

With much Christian love,

Your brethren in the Lord's cause,
WALTHAM (Mass.) ECCLESIA.
————, *Sec'y.*

GRATEFUL APPRECIATION

DEAR BROTHER RUTHERFORD:

Recent articles in *The Watch Tower* inspire us to write you our appreciation of these comforting truths, especially the series on "Jehovah's Royal House". Our appreciation is first to Jehovah always, and to you as one of his faithful servants in being used to send them forth to the servant class.

The Bellingham ecclesia, and representatives of surrounding classes who were present, voted unanimously to express our love and gratitude for these blessings.

Surely those who are able to keep in the light of present truth today have cause for rejoicing as they witness the confusion of Satan's host, and especially his 'high and mighty ones', as they endeavor to keep the masses in ignorance of the truth concerning the coming kingdom of Christ and their final liberation from the oppression under Satan's lordship. We, though few in number, are endeavoring to proclaim these truths to those who mourn and who hunger and thirst for the message here.

We assure you of our prayers and support in the work which is progressing and will continue to progress, we believe, until all enemies are put under "his feet".

Your brethren by his grace,
BELLINGHAM (Wash.) ECCLESIA.

REJOICING IN THE TRUTH

DEAR BROTHER RUTHERFORD:

Your love and devotion to God is such an inspiration to me. The *Watch Towers* are a well of ceaseless outpouring of living waters. Your burdens and cares are so heavy.

I want to send you a few lines to tell you I have been able to see eye to eye with the light now due on God's Word; and words fail me to express my appreciation and gratitude to my dear heavenly Father for this wonderful vision.

Am so glad that dark Russia, where none of God's stewards have been allowed to enter, is now getting the message by radio.

Truly "our King is marching on". Soon the shouts of victory will rend the skies, and all the earth will be praising God for his wonderful love and life.

We are asking the channel to know and choose his way; and it is thus.

You no doubt know I have been shut in for nearly three years with nervous prostration. Yet I have had some opportunities to say, Come, to doctors and nurses, and quite a few others in hospitals and sanitariums. Have disposed of some fifty books that way.

My sufferings have been very severe; but God's grace has sustained me every day. "His way is best, and in that precious thought I rest." I can read, pray, and sing praises unto Jehovah God.

May God continue to keep you in his love and service, is my prayer.

Your sister by his grace, and one hundred percent for the *Watch Towers.*

EMMA C. AYER, *Calif.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Columbus, Ohio	Sept.	5, 6	Washington, Pa.	Sept.	21, 22
Cleveland, Ohio	"	7, 8	Washington, D. C.	"	24, 25
Pittsburgh, Pa.	"	19, 20	Baltimore, Md.	Oct.	5, 6

T. E. BARKER

Massillon, Ohio	Sept.	2, 3	Coshocton, Ohio	Sept.	16, 17
New Phila., Ohio	"	5, 6	Newark, Ohio	"	19, 20
Wheeling, W. Va.	"	7, 8	Columbus, Ohio	"	21, 22
Cambridge, Ohio	"	9, 10	Chillicothe, Ohio	"	23, 24
Zanesville, Ohio	"	12, 13	Parkersburg, W. Va.	"	26, 27
Dresden, Ohio	"	14, 15	Marietta, Ohio	"	28, 29

C. W. CUTFORTH

Fernie, B. C.	Sept.	4-8	Hanna, Alta.	Sept.	22-24
Calgary, Alta.	"	11-14	Excel, Alta.	"	25-28
Acme, Alta.	"	15-17	Gilbert, Alta.	Sept.	29-Oct. 1
Drumheller, Alta.	"	18-21	Patricia, Alta.	Oct.	2-5

G. H. DRAPER

Quincy, Ill.	Sept.	2, 3	Belmont, Ill.	Sept.	19, 20
Jacksonville, Ill.	"	5, 6	Swanwick, Ill.	"	21, 22
Gillespie, Ill.	"	7, 8	Carbondale, Ill.	"	23, 24
East St. Louis, Ill.	"	9, 10	Mounds, Ill.	"	26, 27
Terre Haute, Ind.	"	12-15	White Ash, Ill.	"	28, 29
Robinson, Ill.	"	16, 17	Evansville, Ind.	Sept.	30-Oct. 1

M. L. HERR

Bloomfield, N. J.	Sept.	19, 20	Carteret, N. J.	Sept.	28
Elizabeth, N. J.	"	21-23	Perth Amboy, N. J.	"	29
Bayonne, N. J.	"	24-27	Plainfield, N. J.	Sept.	30-Oct. 2

A. H. MACMILLAN

Houston, Tex.	Sept.	3, 4	Nashville, Tenn.	Sept.	15
Shreveport, La.	"	5-7	Chattanooga, Tenn.	"	17
Hattiesburg, Miss.	"	8	Birmingham, Ala.	"	19-21
Jackson, Miss.	"	10	Knoxville, Tenn.	"	22
Memphis, Tenn.	"	12-14	Atlanta, Ga.	"	26-28

G. Y. M'CORMICK

Buffalo, N. Y.	Sept.	9	Marengo, Ill.	Sept.	20
Cleveland, Ohio	"	10	Zion, Ill.	"	21, 22
Freeport, Ill.	"	12, 13	Waukegan, Ill.	"	24, 25
Rockford, Ill.	"	14-16	Chicago, Ill.	"	26-29
Belvidere, Ill.	"	17, 18	Louisville, Ky.	Sept.	30-Oct. 6

H. S. MURRAY

Chattanooga, Tenn.	Sept.	2-6	Memphis, Tenn.	Sept.	12-17
Rome, Ga.	"	7, 8	Birmingham, Ala.	"	19-24
Birmingham, Ala.	"	9, 10	Atlanta, Ga.	Sept.	26-Oct. 1

E. D. ORRELL

Monessen, Pa.	Aug.	29-Sept. 1	Waynesburg, Pa.	Sept.	16, 17
Duquesne, Pa.	Sept.	2-5	Cambridge, Ohio	"	19-22
New Kensington, Pa.	"	7, 8	Pittsburgh, Pa.	"	24, 25
Pittsburgh, Pa.	"	9-15	Johnstown, Pa.	"	26-30

J. C. RAINBOW

Shreveport, La.	Sept.	3-8	Taylor, Tex.	Sept.	16, 17
Cleburne, Tex.	"	9, 10	Purmela, Tex.	"	19, 20
Waco, Tex.	"	12, 13	Brownwood, Tex.	"	21, 22
Temple, Tex.	"	14, 15	San Marcos, Tex.	"	23, 24

E. B. SHEFFIELD

Winston-Salem, N. C.	Sept.	1-3	Charleston, S. C.	Sept.	16, 17
Kannapolis, N. C.	"	5, 6	Savannah, Ga.	"	19, 20
Charlotte, N. C.	"	7, 8	Waycross, Ga.	"	21, 22
Spartanburg, S. C.	"	9, 10	Fitzgerald, Ga.	"	23, 24
Greenville, S. C.	"	12, 13	Jacksonville, Fla.	"	26-29
Augusta, Ga.	"	14, 15	Sanford, Fla.	Sept.	30-Oct. 1

H. L. STEWART

Beamsville, Ont.	Sept.	1-3	Brampton, Ont.	Sept.	8-10
Hamilton, Ont.	"	4-7	Toronto, Ont.	"	11-14

W. J. THORN

Jamestown, N. Y.	Sept.	2, 3	Altoona, Pa.	Sept.	14, 15
Warren, Pa.	"	5, 6	Lewistown, Pa.	"	16, 17
Bradford, Pa.	"	7, 8	Harrisburg, Pa.	"	19, 20
McGees Mills, Pa.	"	10, 11	York, Pa.	"	21, 22
Colver, Pa.	"	12	Lancaster, Pa.	"	23, 24
Vintondale, Pa.	"	13	Baltimore, Md.	"	26-29

S. H. TOUTJIAN

Waukesha, Wis.	Sept.	2, 3	Chariton, Iowa	Sept.	19, 20
Cedar Rapids, Iowa	"	5-8	Burlington, Iowa	"	21, 22
Dubuque, Iowa	"	9, 10	Davenport, Iowa	"	23, 24
Elma, Iowa	"	12, 13	Clinton, Iowa	"	26, 27
Waterloo, Iowa	"	14, 15	Dubuque, Iowa	"	28, 29
Des Moines, Iowa	"	16, 17	So. Wayne, Wis.	Sept.	30-Oct. 1

J. C. WATT

Portland, Oreg.	Aug.	29-Sept. 3	Puyallup, Wash.	Sept.	16, 17
Aberdeen, Wash.	Sept.	5, 6	Enumclaw, Wash.	"	19, 20
Tenino, Wash.	"	7, 8	Seattle, Wash.	"	21-27
Tacoma, Wash.	"	9-15	Bremerton, Wash.	"	28, 29

GEORGE YOUNG

Garden City, Kans.	Aug.	29, 30	Iola, Kans.	Sept.	14, 15
Wichita, Kans.	Aug.	31-Sept. 3	Topeka, Kans.	"	16-20
Winfield, Kans.	Sept.	5, 6	Abilene, Kans.	"	21, 22
Arkansas City, Kans.	"	7, 8	Randolph, Kans.	"	23, 24
Coffeyville, Kans.	"	9, 10	Sioux City, Iowa	"	26-29
Parsons, Kans.	"	12, 13	Alton, Iowa	Sept.	30-Oct. 1

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Newark, N. J. — August 29-September 1
H. C. Schieman, 345 N. 12th St.
Colored: Jas. Crews, 165 Frelinghuysen Av.

Dayton, Ohio — August 30-September 1
C. H. Havlin, 1219 Edison St.

Shreveport, La. — Sept. 5-7
J. B. McMahon, 7032 Stonewall St.

Memphis, Tenn. — Sept. 12-14
Joseph Baum, 304 Angelus Pl.
Greek: A. Vlahos, 190 E. Calhoun Av.

Terre Haute, Ind. — Sept. 12-14
J. W. Bennett, 1711 Washington Av.

Birmingham, Ala. — Sept. 19-21
Jas. A. Edwards, 306 Bankers Bond Bldg.
Colored: Bester Steele, Jr., 1012 N. 10th Court

Cambridge, Ohio — Sept. 19-21
Dan Knowlton, 404 S. 11th St.

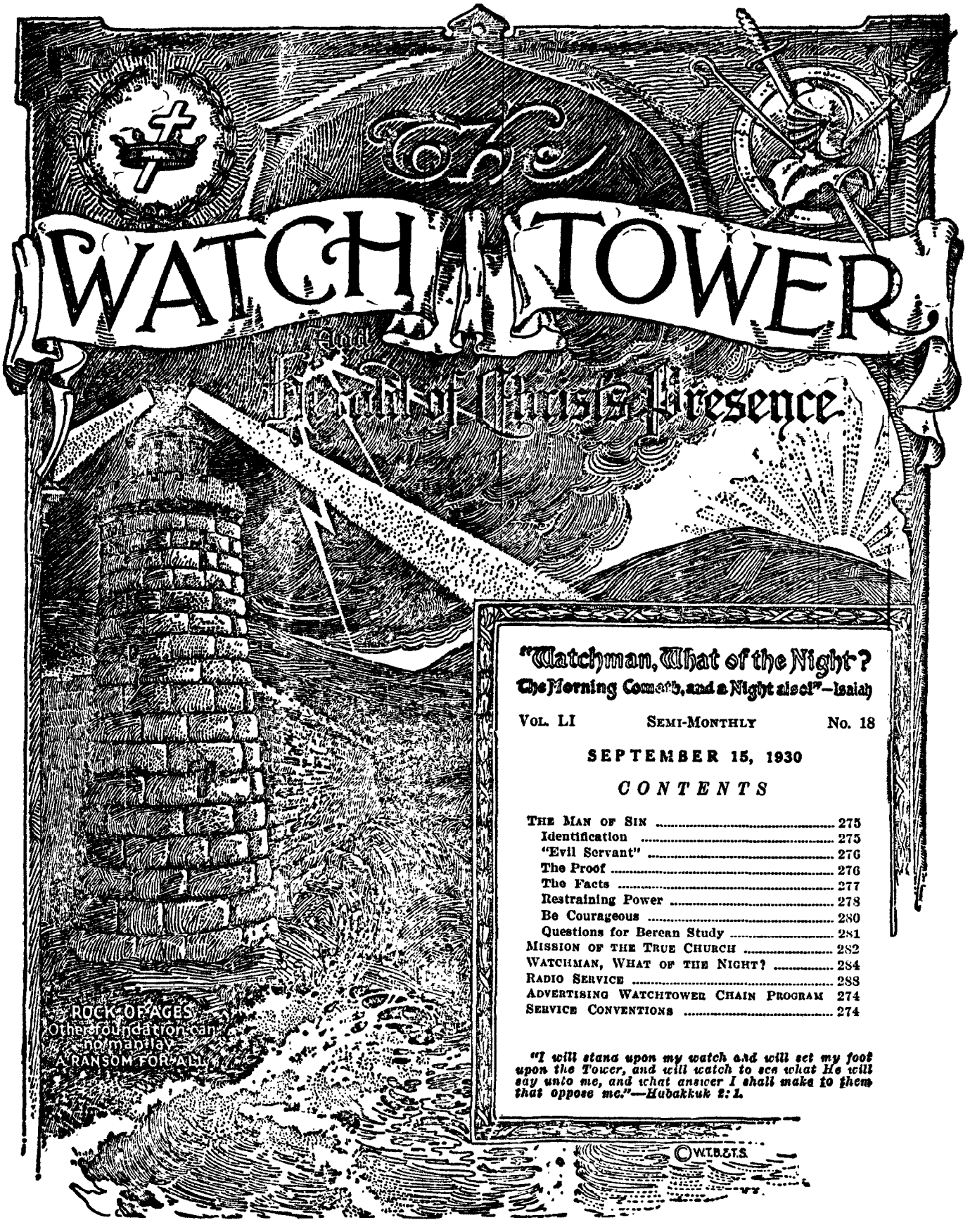
Atlanta, Ga. — Sept. 26-28
Earl Withers, 477 Luckie St. N. W.
Colored: Wm. Brown, 129 Hunter, Decatur, Ga.
Greek: E. Scouffas, 422 Georgia Av. S. E.

Johnstown, Pa. — Sept. 26-28
S. P. Bernard, 1334 Saylor St.

Sioux City, Iowa — Sept. 26-28
J. C. Rogers, 407 Court

Louisville, Ky. — Oct. 3-5
Wm. A. Toombs, 645 Lynn St.
Colored: Humphrey Smith, 2330 Green Alley

Atlantic City, N. J. — October 17-19
J. L. Earl, R F D 3, Box 122, Pleasantville, N. J.
Colored: P. R. Blackman, 412 Roberson Ave.



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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ADVERTISING WATCHTOWER CHAIN PROGRAM

To send the Sunday morning chain program to much of the most densely populated area of the country a large sum of money is being spent continually by the Society. The hour's program is now broadcast over a chain of thirty stations, including

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Cleveland	WHK	Pittsburgh	KQV
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New York	WBBR	Youngstown	WKBN

Reports of field workers indicate an intense and steadily growing interest among listeners. During the chain program, announcement is made regularly that further information in printed form "will be offered by a representative from *The Watch Tower* who will call at your home". As a result, workers find that many who have heard the program are eagerly waiting for the books.

On the other hand, millions of people in the area now served by this broadcasting DO NOT KNOW that there is such a program on the air. The most effective advertisement is the personal invitation. This can be given constantly by each field worker in a definite manner by use of the radio slip. Mere mention of the program when canvassing is good, of course, but uncertain, for the spoken word is soon forgotten.

The radio slip is an attractive folder, printed in two colors. It contains a list of the stations on one side and, on the other side, a brief description and illustration of the books. These slips are supplied by the Society at one dollar a thousand. They are for free distribution to every home by each worker while engaged in the house-to-house service.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Cambridge, Ohio — Sept. 19-21
Dan Knowlton, 404 S. 11th St.

Atlanta, Ga. — Sept. 26-28
Earl Withers, 477 Luckie St. N. W.
Colored: Wm. Brown, 129 Hunter, Decatur, Ga.
Greek: E. Scouffas, 422 Georgia Av. S. E.

Johnstown, Pa. — Sept. 26-28
S. P. Bernard, 1334 Saylor St.

Sioux City, Iowa — Sept. 26-28
J. C. Rogers, 407 Court

Louisville, Ky. — Oct. 3-5
Wm. A. Toombs, 645 Lynn St.
Colored: Humphrey Smith, 2330 Green Alley

Atlantic City, N. J. — October 17-19
J. L. Earl, R F D 3, Box 122, Pleasantville, N. J.
Colored: P. R. Blackman, 412 Roberson Ave.

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AND HERALD OF CHRIST'S PRESENCE

VOL. LI SEPTEMBER 15, 1930 No. 18

THE MAN OF SIN

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thess. 2: 3.

JEHOVAH has made it clear to his people that the "great sin" is disloyalty, rebellion and opposition to the Most High. Under the direction of the Lord the apostle wrote concerning the arising of another like unto Satan, the wicked one, and which one he designates 'the man of sin, the son of perdition'. The language shows that the one so likened unto Satan exalts himself and opposes God. It also shows that the "man of sin" and "the son of perdition" are one and the same.

IDENTIFICATION

[2] To understand the meaning of the apostle's words it is necessary to definitely and properly identify the "man of sin". For this reason the article appearing in the previous issue of *The Watch Tower*, under the title of "Holy Spirit", is first published, that it may be an aid in identifying the "man of sin".

[3] For a long while this scripture relating to the "man of sin" has been interpreted as applying to the Papal church system. Bible Students, having no better interpretation, have accepted the identification of the "man of sin" as the Papal system and have understood that power which had withheld, let or hindered its complete development to be the Pagan Rome empire and that when Pagan Rome was taken over by being overthrown by Papal Rome, then the Papal system or hierarchy was recognized as the "man of sin". In support of this interpretation it has been said that the Papacy was organized as a hierarchy about A.D. 300 and advanced to the zenith of its power about A.D. 800; that its decline began in A.D. 1400; that it was bereft of its temporal power in A.D. 1870; and that from the beginning of the Lord's presence in 1874 the Devil used the Papal system as the chief opposing instrument of God's kingdom and that the Papal system will meet its final destruction at the beginning of the reign of Christ. —*SS* Vol. B, pp. 267-361.

[4] Without a question of doubt the Papal system is, and for a long time has been, an instrument of fraud and deception used by the Devil. It has been and now is a part of Satan's organization. It is still the strongest part of organized religion, which forms a part of Satan's organization. It is also certain that as a part of Satan's organization it will be completely destroyed. These facts, however, do not identify the Papal system as 'the man of sin, the son of perdition'. There are several reasons why 'the man of sin, the son of perdition' does not mean the Papal system, and some of these reasons are here given, to wit:

[5] (1) The apostle was instructing his brethren concerning "the coming of the Lord Jesus Christ, and by our gathering together unto him". On another occasion he plainly stated that he, Paul, must wait for his reward until the coming of the Lord, when he and others of like faith and faithfulness would be resurrected and receive the crown of life. The resurrection of the sleeping saints and the gathering to the Lord Jesus of his own could not take place until after the Lord came to his temple. Elsewhere in this journal the Scriptural evidence is submitted showing that the resurrection of Paul and the other faithful ones could not take place prior to A.D. 1918, and that time is too far moved from the Papal power, its beginning, and decline, to fit the description of the "man of sin".

[6] (2) The apostle referred specifically to "the day of Christ", which according to the Scriptures is not exactly synonymous to the "day of Jehovah". It was in 1914 that Jehovah placed his Son upon his throne and sent him forth as his representative to rule and to oust Satan the enemy, and therefore that date marks the beginning of the "day of Jehovah". (Ps. 2: 6; 110: 1, 2) The term "day of Christ" evidently means the time in which all the members of Christ are separated from others and the approved ones brought into the temple and anointed. Since the resurrection of the saints took place in 1918, we believe, and preceded the examination and judgment of those on earth, it follows that the "day of Christ" could not begin until 1918 and, it may well be said, will be completed only when all the body members are selected and completely separated from all others of the spirit-begotten ones and brought into the temple. (1 Cor. 1: 8; 5: 5; 2 Cor. 1: 14; Phil. 1: 6, 10; 2: 16)

Although twelve years have elapsed since the coming of the Lord to his temple, even to this day some turn aside and forsake the Lord and his work. There are many others associated with the anointed that apparently must yet be taken out or separated in order that the true and faithful ones may be plainly discernible. That being true, "the day of Christ" is not yet completely accomplished, and the "man of sin" is not yet clearly revealed; therefore the Papal system would not fit the description.

[7] (3) Preceding the "day of Christ", the apostle states, there is a falling away and then 'the man of sin, the son of perdition' is revealed. Prior to that time there is some power that withholds or hinders the manifestation or revelation of the "man of sin" although it has been working as a mystery of iniquity for a long while. The withholding power is exercised in order that "he might be revealed in his time" and that due time for revealing the "man of sin" must be in the "day of Christ" and after the falling away. Since the power that withholds and continues to withhold until it is taken away is to prevent the manifestation of the "man of sin", it could hardly be said that such would be Satan's power. Without a doubt Pagan Rome was an instrument in Satan's hands, but Satan would not be withholding anything that would be a detriment to the Lord's kingdom class and it is therefore not reasonable that he would use Pagan Rome as a power to withhold the operation of the Papal system against God's anointed. Since the "man of sin" opposes God and his work, that power which has been withholding and withholds the wicked one must of necessity be a divine power.

[8] (4) That those who are deceived by the works of the "man of sin" once had the truth, as stated by the apostle, and are deceived because they received not the love of the truth. It also appears from the apostle's statement that the "man of sin" once had the truth, otherwise there could not be the falling away. It does not seem at all reasonable to conclude that the Papacy ever had the truth or that anyone having the truth and living in the "day of Christ" could possibly be deceived by the Papacy.

[9] (5) The "man of sin" opposes God and in so doing uses fraud and lying, and this is done to accomplish deception in the "day of Christ"; whereas the Papacy has been practicing deception and fraud for many centuries past. The warning is to the saints who are on earth at the time of the coming of the Lord Jesus Christ and the gathering together of the church to himself; whereas it is well known to all the saints that the Papacy is a part of Satan's organization and there would be no need of warning the saints against the Papacy. There is not the slightest probability of the Papacy's deceiving anyone who has a knowledge of present truth.

[10] As we progress with the consideration of these scriptures other proofs will appear supporting the conclusion that the Papal system is not 'the man of sin, the son of perdition'. Nor can it be said that Satan's organization, as an entirety, is 'the man of sin, the son of perdition'. In several communications to the church Paul stressed the importance to the saints on earth at the end of the world of their having an understanding of the truth, especially concerning the second coming of the Lord. Manifestly the purpose of warning the church concerning the "man of sin" was and is to fortify the faithful against loosely holding to or handling the truth. Greater light has been given to God's people since the Lord's coming to his temple, and the only reasonable presumption is that a greater test must come upon those who have made a covenant with the Lord by reason of having this increased light. We should look for a fulfilment at the present time of these prophetic words written by the apostle.

"EVIL SERVANT"

[11] There is no good reason to conclude that the "man of sin" is one individual creature. The psalmist describes God's ideal man. (Pss. 1, 8, 16, 111, 113) The Prophet Isaiah refers to God's ideal man as the "elect servant". (Isa. 42:1-6, 19, 20) The Christ is one, and in the Scriptures is spoken of as a "perfect man". (Eph. 4:13) The Scriptures also disclose that at the end of the world there will be manifest an "evil servant" which is the very opposite of Jehovah's "elect servant" and which "evil servant" opposes Jehovah's "elect servant". The Scriptures seem fully to support the conclusion that 'the man of sin, the son of perdition' is the "evil servant". Let the Scriptural proof be examined and carefully considered, and in this connection have in mind the administration of the holy spirit.

THE PROOF

[12] Judas Iscariot was for some time the servant of the Lord Jesus. God gave him to Jesus along with the other disciples. He heard and learned much about the truth of and concerning the kingdom of God. Jesus had said to his disciples, including Judas: "And whosoever will be chief among you, let him be your servant." (Matt. 20:27) And on another occasion he said, addressing his disciples: "The servant is not greater than his lord." (John 13:16) Jesus thus spoke concerning a good and faithful servant. Among the twelve servants of Jesus Christ Judas became an evil servant and lost all opportunity for the kingdom, about which Jesus had taught him, and to which doubtless he had been called. Jesus declared that Judas was lost, and he named him "the son of perdition".—John 17:12.

[13] At the same time Jesus referred to the prophecy written in the 109th Psalm and which Judas fulfilled at least in miniature. As many of the prophecies have

a small fulfilment which foreshadows a far greater fulfilment that comes to pass later, it seems that the fulfilment of this prophecy by Judas Iscariot was in miniature only and must have a complete fulfilment in the "day of Christ". When the faithful disciples met to fill the vacancy made by Judas they quoted from Psalm 109 these words: "And his bishopric let another take." (Acts 1:20) These facts and scriptures seem to foreshadow the "evil servant" class at the end of the world manifested in the "day of Christ".

14 It is plain from Paul's words that 'the man of sin, the son of perdition' must have a knowledge of the truth and by the use of signs and lying wonders will be able to deceive others having the truth but who are not of the "elect servant". Jesus warned his disciples against false Christs, and such warning is particularly for the benefit of those on earth at the end of the world. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24.

15 "Antichrist" means anything that is against Christ. There have been many such during the Christian era. (1 John 2:18) This same apostle, however, clearly indicates that there will be those associated with the Lord's people and who will form an antichrist at the end of the world. A false Christ is one that falsely claims to be the anointed one of God. A false Christ is also an antichrist because opposed to the true Christ. According to the words of Jesus the false Christs would appear after the coming of the Lord to his temple. Jesus also said that at the time of his coming to his temple there would be manifested those who would claim to have been looking for his coming and would claim to be in the truth but who would then say, in substance, that the Lord has delayed his coming. This class Jesus designates as the "evil servant". As to the fate of the "evil servant" class, Jesus said that he would be cut asunder and his portion appointed with the hypocrites.—Matt. 24:49-51.

16 From the foregoing, taken together with the words of the apostle in 2 Thessalonians 2:1-15, it is clearly made to appear that 'the man of sin, the son of perdition' would first receive the truth concerning the second coming of the Lord and his kingdom and would look for and expect the second coming of the Lord and the setting up of his kingdom; that there would be a disappointment on the part of this class and they would say, "My Lord delayeth his coming"; and that later these, which the apostle designates as 'the man of sin', 'would exalt himself above all that is called God' and would exhibit himself as God's special representatives, while at the same time they would be actually and vigorously opposing the work of God.

THE FACTS

17 In order to connect them with the Scriptures and emphasize the importance thereof, the facts well known to readers of *The Watch Tower* are here repeated, to wit: That from about 1875 the truth began to be preached concerning the second coming of the Lord Jesus Christ; that responding to the message of truth many persons from inside and outside the church denominations associated themselves together in the study of God's Word; that these claimed to be consecrated to the Lord and in the covenant by sacrifice; that they met together and often spoke of the second coming of the Lord and his kingdom; that they were strongly of the belief that Christ Jesus would come and set up his kingdom in 1914 and that all the called ones who had been faithful would then be taken into the kingdom; that 1914 came and many were disappointed in the fact that the kingdom did not at that time appear to be set up, and that from and after that time there was "a falling away from the truth and its service"; that such falling away was particularly marked from A.D. 1917 onward; that those here described were once supporters of *The Watch Tower* and associated with and supporters of the Watch Tower Bible and Tract Society; that from and after 1917 they and others who have since joined them have been opposing and still oppose God's witness work concerning the kingdom; and that they now oppose the work that the Society is doing, and will have nothing to do with the preaching of the gospel of the kingdom and the declaring of the vengeance of God against Satan's organization. About this statement of facts there will scarcely be any question.

18 Jesus, coming to his temple, is accompanied by his angels. (Matt. 25:31) Then begins the work of the Lord of gathering unto himself those who shall compose the temple class; and this conclusion is supported by his words, "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) These gathered and approved ones he brings under the robe of righteousness. (Isa. 61:10) It seems entirely certain that the apostle refers to this same time when he says, 'the coming of the Lord Jesus, and our gathering together unto him.' Without a question of doubt this work of separating the professed ones and the gathering to the Lord of the approved ones began with the Lord's coming to his temple; and it seems that this work is yet in progress, and is not entirely finished.

19 The begotten of the holy spirit would receive the call to the kingdom, because, as stated, all are called in one hope. (Eph. 4:4) It is manifest that only those responding to the call and proving faithful up to the time of the Lord's coming to his temple are chosen.

It seems certain from the words of the Master that many others are called who respond to the call but who are not faithful and therefore not chosen. All the called ones who had responded to the call would be in line for the kingdom and would be the kingdom if faithful. In this connection the words of Jesus are important: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41) Manifestly the ones here mentioned as being gathered out would be in line for the kingdom, because otherwise they would not be gathered out. Being in line for the kingdom, and knowing of the kingdom, and expecting the second coming of the Lord and his receiving them into the kingdom, yet they are rejected and gathered out for some reason; and Jesus assigns the reason to be that they offend and that they do iniquity. "Iniquity" means lawlessness; therefore Jesus' words must mean that they were expecting the kingdom but were not proceeding or pursuing a course of action according to God's lawful way. This could apply only to those claiming to work in the name of God and Christ yet whose works are contrary to God's law. The Apostle Paul's language is that the "man of sin" is the worker of iniquity and at the same time sets himself up as God's special representative. The description of the "evil servant" class that is gathered out and deprived of an opportunity for the kingdom, and the description of the "man of sin", are essentially the same, and show that they refer to one and the same class. God seems to have described the same class by the words of his prophet.—Ps. 50:16-21.

RESTRAINING POWER

[20] What is the power that restrains the "man of sin" from being revealed until his due time? Paul told his brethren what it is, but he did not state it in terms in his epistle to the Thessalonians. He must have learned this from the Lord when, as he states, he was caught up to the third heaven and saw things that it was not lawful for him to speak about. (2 Cor. 12:4) He says that lawlessness or working of iniquity was going on in his day but was held back and would continue to be held back until the restraining power 'be taken away' and then the "man of sin" would be revealed. That restraining power is divine; and therefore it is clear that the holy spirit in its administration as a helper or advocate for the called ones who are in line for the kingdom is that restraining power.

[21] In the preceding issue of *The Watch Tower* Scriptures are submitted showing that when Jesus was about to take his departure he told his disciples that he would pray his Father and his Father would send them another helper aside from himself and that the helper whom God would send would guide them into all truth and would comfort them and that the helper is the holy spirit. The administration of the holy spirit, or helper, is in behalf of and for the benefit of all who have responded to the call and who are in line for the kingdom. It seems reasonable to say that when that administration of the holy spirit is completed it is taken away, just as the gifts of the spirit were taken away.—1 Cor. 13:8.

[22] The "faithful and wise", being approved by the Lord and chosen, are covered with the robe of righteousness, and taken into the temple, therefore into the secret place of the Most High. These being made members of the "elect servant", of which Jesus is the Head, he (Christ Jesus) is now the helper and advocate for such, and only such. Those who were once in line for the kingdom but who were rejected and not chosen have no advocate, helper or comforter and are left to the open attack of the enemy Satan. It is Satan that makes war against and attempts to destroy the remnant because the remnant is working lawfully in doing God's work. The others who are now of the "evil servant" are working unlawfully, and hence are called 'workers of iniquity', and they fall ready tools to the enemy Satan. The withholding or restraining power, to wit, the holy spirit, is withdrawn from those who go to make up the "evil servant", and Satan, it seems, will organize them into an opposition work against God and his anointed.

[23] Arrogantly the "man of sin", or "evil servant", exalts himself as the anointed of God, and claims to be the little flock, and assumes to be God's representatives, and claims to be the temple class, and thereby seats himself in the temple. By employing fraud, deception and lying he deceives many. Those of the "elect servant" class, however, cannot and will not be deceived. The warning is given to them that they may be fortified against the on-coming assault. Let the words of the apostle now be considered verse by verse as set forth in 2 Thessalonians 2.

[24] Verse one locates the time of the Lord's coming to his temple and the gathering together unto himself of the body members, which time began in 1918, and which gathering is yet in progress. Verses two and three warn the faithful followers of Christ and tell them not to be deceived by any reports that may come to them, because this gathering together and the revelation of the "man of sin" must be preceded by a falling away; which falling away began in 1917, and even before that, and continues until now.

[25] Verse four discloses that those falling away will organize or be organized by Satan into an opposition movement opposing God and his anointed. There are now many opposing companies or bodies who are separate from each other in everything except one thing. They were once in the truth, but now they are a unit in opposition to the Society and its work in behalf of the kingdom of God. Upon the authority of Paul's

words the suggestion is made that these will increase in number and power of opposition; that they will claim that the Society and those connected with it are all wrong; that they will make the claim for themselves that they are God's "elect and anointed" and therefore will fulfil the place of the false Christ foretold by Jesus and that they will 'sit as a god in the temple of God, showing himself that he is a god'.—*Diaglott.*

[26] Verses five to seven show that even in Paul's day there were some who had responded to the call to the kingdom and looked forward to the time that they might have the power of the kingdom for their selfish purposes, and that they were unlawful workers and hence were called 'workers of iniquity'. Because the holy spirit was then operating in behalf of all who had responded to the call, that holy power held back the enemy Satan from organizing the opposition and bringing forth the "man of sin". That restraining power being taken away when the Lord comes to his temple, then the wicked one is quickly organized and begins the opposition to God and his anointed and is revealed as 'the man of sin, the son of perdition'.

[27] Verses nine to eleven disclose that the "man of sin", or organized opposition to God, is like that of Satan and uses fraud, lying and deceit and appears with all deceivableness and unrighteousness. Knowing Satan's methods we may expect much hypocrisy to be connected with such a movement. The apostle further discloses that the "man of sin" will deceive others "because they receive not the love of the truth, that they might be saved". In other words they must receive the love of the truth in order to be saved and be of the kingdom. This does not mean love *for* the truth, but clearly means what it says, "the love *of* the truth."

[28] Many have received the truth but have received it with a selfish desire and used it with a selfish motive, whereas those that will be saved are saved because they receive the love of the truth; that is to say, they unselfishly devote themselves to the truth that the word and name of God might be glorified. Many have looked forward to the kingdom that they might have the great honor, power and glory of ruling, and have had much pride in the prospect of such honor, power and glory. Such has been the moving cause that induced them to embrace and confess the truth. They have assumed the attitude of being more holy than their brethren and have been haughty and proud and severe in their criticism of their brethren. The truth of God's kingdom did not produce in them an unselfish devotion to God which is the love of the truth. For this reason they are open to deception by Satan and are deceived; and all who are looking for the kingdom with such selfish desire or motive will be deceived by the "man of sin". It is stated that 'God shall send them an energy of delusion that they may believe a lie'. (*Diaglott*) This would indicate a quick and energetic action on their part in their opposition to God and to his work. And, being unrestrained, they will make many extravagant claims and practice deception. All those who have been negligent, or have refused to work lawfully and have worked unlawfully, or have declined to work at all, will be deceived.

[29] This clearly means that only those will be taken into the kingdom who unselfishly devote themselves to God and his cause of righteousness that they might see the kingdom of righteousness established and God's name and word completely vindicated. Such is perfect love, and those who have perfect love will have boldness in the day of judgment in proclaiming the truth. (1 John 4:17, 18) Only such receive the love of the truth. All others who have accepted the truth and look to the kingdom for some other reason are open to the deception of Satan's instrument, the "man of sin".

[30] Let the anointed of the Lord be on guard, and they will not be deceived. We know from the Scriptures that Satan is making his last desperate stand because he knows that his time is short. He is bringing to bear every force at his command to destroy the remnant because these composing the remnant have the testimony of Jesus Christ and are giving it out in obedience to God's commandments. There is no instrument that Satan could use so effectually to accomplish his wicked purpose as the one made up of a class of people who have once received a knowledge of the truth but who have lost the holy spirit and have turned against God and his work. They are better equipped to make the attack than any others. They are more ready instruments of Satan than any others.

[31] The "man of sin" once had the truth and still holds a mental understanding thereof. When the Lord removed the restraining power and protection from such, then the Devil puts before them his special delusion and gathers them together, and they will constitute an effective instrument in his hands. They will not be gathered together or united in doctrine or in the conduct of their internal affairs. They will be united in opposition to the Lord's work and to his people who are doing that work now on the earth. They are now attacking that work and make the claim that the Society and its work and those actively engaged therein are wrong and should be destroyed. Doubtless such opposition will grow stronger and many who are not fortified because they have not received the love of the truth will be deceived by the "man of sin" and fall to that deception. That delusion will be so strong that it will carry many off their feet and they will be induced to believe the lie instead of the truth.

[32] The greatest of all truths is that concerning God's

kingdom. It is the kingdom of God that he purposed from the beginning to set up with his beloved Son as the Head thereof that will completely vindicate his word and his name. He makes only those members of his kingdom who have received the love of the truth and have therefore unselfishly devoted themselves to the kingdom interests. It should be expected that the great lie is exactly opposite to or against the kingdom of God; and such it is. It is the great sin. The lie and the sin are therefore anti-kingdom. Satan has been anti-kingdom since first he learned about it, and that is the reason he sought to destroy Jesus, who was sent of God to accomplish his purposes. The "man of sin" is described as the opposer of God, which means the opposer of God's kingdom, and that necessarily carries with it opposition to the work of God's anointed in the interest of the kingdom.

33 Satan has always practiced fraud and deceit in order to carry out his wicked works, and it is to be expected that he would bring forth a counterfeit in that it would be looked upon by many as the kingdom, because that would be the best way to deceive. The "man of sin" is used for that very purpose, and in doing so exalts himself and sets himself up as the anointed of God. There is but one class of people on earth that fits this description or that Satan could possibly use for this purpose, and that class of people is made up of those who have once received a knowledge of the truth concerning the second coming of Christ and his kingdom but who did not receive the love of the truth. Because of their selfishness they fall to Satan and they are energized by a delusion and an error that causes many to believe that the counterfeit thing is the kingdom. These believe the lie and have pleasure in such unrighteousness.

34 Judas Iscariot had a knowledge of the truth and was in line for the kingdom, because Jesus told him about it. But Judas looked forward to the kingdom with a selfish purpose, that he might receive some peculiar personal benefit therefrom. He did not receive the love of the truth that the name of God might be vindicated, and he willingly fell into the trap of Satan and betrayed the Lord. Judas foreshadowed the "evil servant" class. Judas is described as the "son of perdition", which means destruction. The workers of iniquity are those who have a knowledge of the truth and are in line for the kingdom but because of their selfishness are gathered out of that class when the Lord comes to his temple. They do not lose a mental knowledge of the truth, but they hold their knowledge and use it selfishly and wrongfully. Concerning the end or fate of these, Jesus says: "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:42.

35 The "evil servant" is made up of the same class, identically. That class responded to the call for the kingdom and looked for the second coming of the Lord, but they had a selfish motive that induced them to take a selfish course of action. Jesus stated that their fate is the portion assigned to the hypocrites, which is destruction. (Matt. 24:51) The "man of sin" was once in line for the kingdom but looked forward to enjoying the kingdom wholly for selfish purposes, and he is specifically named "the son of perdition".

36 What is here said is not intended as a judgment upon individuals, but merely to call attention to what now clearly appears to be the truth, due to be understood by those who love the Lord. It is written: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4:5) It may well be said here, however, and in harmony with this text, that the Lord has come and he is now bringing to light the hidden things of darkness and is making manifest the counsel of the hearts, and this he is doing for the benefit of the faithful remnant now on earth. There would be no need or occasion for bringing these hidden things to light after the remnant is beyond the veil. Hence, in calling attention to these things it is not judging before the time.

BE COURAGEOUS

37 That God now has a remnant on earth there is not the slightest doubt in the mind of anyone who loves the Lord. The fact that these are called "the remnant" shows that there are others who have a knowledge of the truth and who once were in line for the kingdom and are now not of the remnant because they have been set aside. The remnant is the Society, as that term is understood by us. These earnestly and diligently endeavor to carry on the work of the Society, which means diligence in giving the witness to the truth of and concerning the kingdom in obedience to God's commandments. These have received the love of the truth and they delight to give their all in obedience to God's commandments, that his name might be glorified. They are being vigorously opposed in their work by others who once walked with them and who were once in line for the kingdom but who have gone out from them. Concerning such it is written: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things." (1 John 2:19, 20) It is clear, therefore, that those here described who have gone out have not received the anointing. If it be correct that they no longer have the holy spirit as their helper, then we may expect Satan to quickly organize them into a strong opposition to the truth of God and his remnant.

We should expect that all manner of lies will be told about the Society and its work and those earnestly engaged in that work, and that all manner of opposition will be set up against that work.

[38] The mere fact that the Lord gave his people this warning is evidence that there is yet a crucial test ahead. But let all the faithful be of good courage. The enemy and all his powers cannot succeed. The opposers shall perish, even as the Lord has foretold.

[39] Great pressure is now being brought to bear by those who class themselves as the opposition to the Society to induce brethren to give up the witness work in which they are engaged. Let no one who is devoted to the Lord be at all discouraged by such efforts. Those who have received the love of the truth, and hold that love, cannot and will not be deceived. God will bring his "elect servant" through to complete victory.

[40] The provisions God has made for those that love him are marvelous in our eyes. Long centuries ago he caused Paul to see the coming "man of sin" and to write a warning to those who should be on earth in "the day of Christ", which is this very day where we now are. For the encouragement of the faithful he caused Paul to further write: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."—2 Thess. 2:13-17.

[41] God has now given his people an understanding of The Revelation which he gave to Jesus Christ to show unto his servants. The publication of the two books called *Light*, giving the explanation of The Revelation, will greatly anger the Devil and all who have not the spirit of Christ. We may therefore expect the opposition to the kingdom to quickly become stronger than ever. It will be of short duration, however, because the day of deliverance is at hand. The remnant is now giving honor to Jehovah's name by faithfully serving him. 'Great is the Holy One in our midst.' He will furnish all the needed help and comfort. Be of good courage and rejoice and continue to sing unto Jehovah the new song and let his praises be heard to the ends of the earth!

QUESTIONS FOR BEREAN STUDY

¶ 1. What is the "great sin"? How is the "man of sin" related to "the son of perdition"?

¶ 2-4. What was the former view held regarding the identity of the "man of sin"? What is the position of the Papal system?

¶ 5-9. Prove that the Papal system is not 'the man of sin, the son of perdition .

¶ 10. Account for Paul's specially warning the church concerning the "man of sin", and his stressing the importance of their understanding and appreciating the truth at the end of the world.

¶ 11. What do the Scriptures show as to the nature of the two 'servants' that would be manifest at the end of the world?

¶ 12-14. Describe Judas' position and course of action as illustrating the manifestation of a class at this time.

¶ 15, 16. Identify clearly the class referred to in Matthew 24:24, 49-51.

¶ 17, 18. Trace the development and manifestation of "that servant" referred to in Matthew 24:46 and of "that servant" mentioned in the 50th verse of the same chapter.

¶ 19. Show that Jesus' description of the "evil servant" is essentially the same as Paul's description of the "man of sin".

¶ 20, 21. What was the power restraining the "man of sin"? How is this ascertained?

¶ 22. Account for the manifestation of the "man of sin" *after* the Lord's coming to his temple.

¶ 23, 24. In verses 1 to 3, what are the related points emphasized by Paul?

¶ 25. Point out the fulfilment of verse 4.

¶ 26. In this connection, what is the advantage of a knowledge of Satan's methods of operation?

¶ 27-29. Distinguish between 'love for the truth' and "the love of the truth". Why is the distinction important?

¶ 30, 31. Why should Satan seek to use those who have had a knowledge of the truth?

¶ 32-35. Point out particularly the peril of those who have been in line for the kingdom. Account for the falling away of many of these.

¶ 36. Why should the Lord "bring to light the hidden things of darkness" at this time?

¶ 37. Explain the significance of the term "the remnant".

¶ 38, 39. What purpose should we see in the Lord's now giving his people an understanding of the warning concerning the "man of sin"?

¶ 40. Point out how the Lord has 'given his people comfort and hope and established them in every good word and work'.

SING, *O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even Jehovah, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not! and to Zion, Let not thine hands be slack! Jehovah thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.*—Zephaniah.

THE MISSION OF THE TRUE CHURCH

[Fifteen-minute radio lecture]

THE *true* church was organized by God, and not by men. It has no sectarian name. It is composed of men and women who are fully devoted to the Lord and who have his spirit. In Romans 8:9 we read: "If any man have not the spirit of Christ, he is none of his." The spirit of Christ was one of full and complete devotion of all his powers to the service of Jehovah God. Members of the true church have this spirit. According to Revelation 7:4 and 14:1, the true church consists of only 144,000 persons. It is composed of a class who are selected from the rest of mankind and who, because of their faithfulness even unto death, are overcomers.

God began the work of selection on the day of Pentecost, nearly nineteen hundred years ago. Its first members were Jews, selected from that nation at the first advent of the Lord. After the rejection of the nation of Israel in A.D. 73 God turned to the Gentiles and began to select from them and will continue to select from them until the full number foreordained by God has been chosen. Then the company will be completed and the "door" will be "shut", which means that then no more will ever become members of the true church.

The record of membership is kept in heaven; for, says the apostle, their names are written in the Lamb's book of life. (Rev. 17:8) Not one of the denominations of earth today represents the true church, and it is also wrong to speak of them all, as a unit, as being the true church. However, it may be that among the membership of these denominations are scattered here and there a few who will eventually prove faithful and become members of the true church.

We read of the true church, in Revelation 20:6, these words: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Two things are prominently mentioned in this text: (1) that the true church is to be resurrected before the rest of mankind, and (2) that she is to reign with Christ a thousand years.

What is the mission of the church? What work has God for her to do? Why is he selecting a particular class from among men? In unmistakable language the Bible answers these questions. Members of the church are to share in doing the work of the kingdom of Christ. That is why they are to reign with him a thousand years. In symbolic language they are spoken of as the bride of Christ. When Christ begins the work of resurrecting all the dead and giving them life on the earth, the church, his bride, will share in that work. This explains why the church is selected first, and why the world has to wait for its blessings until the church is completed.

Think, for a moment, of this kingdom work. What a stupendous one it will be! It will mean the blessing of all families of the earth; and by that is meant all the dead as well as those living when the kingdom is established. But of what will this blessing consist? It will consist of awakening twenty billions of human creatures from the sleep of death, and then educating and uplifting them until they shall all be restored to the image of God which Adam possessed before he sinned. They must be given a knowledge of the truth, until the entire twenty billion will know accurately just who God is and what God's will is concerning them. In addition to this they must be delivered from the evil and selfish desires that now control the race. They must be brought up not only to the point where they *know* God's will, but also to the point where they will have perfect ability to do that will.

This is the work of the kingdom, and Jesus Christ and his *true* church will do this work. It will be a work of glorifying God, vindicating his name and planting a proper appreciation of God and all his attributes of wisdom, justice, love and power in every human heart and mind. It will mean to deliver all the human family from the false teachings which Satan has planted in the human mind, such as "trinity", "eternal torment," "human immortality," that the soul cannot die, that the dead are not dead, that only a clergyman has any right to teach the Bible, and other similar false teachings. It will mean that all must come to the point where they will give God the glory for all their blessings, and not give the glory to some man as they have in the past. Then mankind will render unto God the glory that is due unto him. But as long as men have the false idea that God is a fiend, anxious to torment someone, they cannot give him the glory due to him.

It is impossible for people with false conceptions of God, or who are controlled by ignorance, superstition, bigotry or prejudice to render a proper worship to Jehovah. Hence the thousand years of instruction, discipline and uplift are necessary. This work of blessing will have to be done for the millions of worshipers of Baal, for Mohammedans, Confucianists, Buddhists, Taoists, Shintoists, Methodists, Baptists, Lutherans, Christian Scientists, Catholics, as well as all those who have lived and died with no special religious belief. And it will include the millions and millions of those who have worshiped stocks, stones and images, snakes and animals.

To deliver all the people from the thralldom of ignorance, bigotry and superstition due to their various religious beliefs and training, and to bring them out into the glorious liberty of the children of God, is the future work of the church. This will be done during the thousand-year kingdom and under the

supervision of Christ himself. This will be God's appointed time and way for converting the world.

But the true church has a mission while its members are in the flesh. Many suppose that the only work of Christians while in the flesh is to try to be nice, sweet, moral, polite and genteel, and thus *prepare themselves* for the kingdom. This is a great mistake. It is true that the church are *now* in the school of Christ, and that they are being prepared for that glorious future work. But the work of preparation consists in *much more* than being nice, sweet, honest, moral and upright. The Scriptures teach that they have many lessons to be learned and that these lessons are found in the Word of God. But, above all, the true Christian now has a specified work to do while in the flesh. He is commanded to bear witness unceasingly to the honor of Jehovah. If he fails to do this work, then he is not a true Christian, is not and cannot be pleasing to God, and will certainly miss the kingdom, and hence will surely miss having a share in the future glorious work of the kingdom.

There are millions of professing Christians who do not study the Bible. These are not Christians, even though they are members of some so-called "church". There are many thousands of people who read the Bible and frankly confess that they do not understand it, and wonder what it all means. These too are not Christians in any sense of the word. There are other millions of professing Christians who do study the Bible but who boldly and brazenly deny its inspiration; deny that Jesus was the Son of God; deny his virgin birth; deny the necessity for his death, and deny his resurrection. These also are not and cannot be Christians in even the remotest sense. Not being Christians, of course none of these are members of the *true* church.

Jesus himself said: "Search the scriptures; for . . . they are they which testify of me." Paul says: 'All Scripture given by inspiration of God is profitable.' Again, Paul says: 'The Scriptures are able to make thee wise unto salvation.' Also, Jesus said: "Ye shall know the truth, and the truth shall make you free." These texts and many others reveal the necessity for diligent and persistent study of the Bible; and since these things are commanded, it means that a professing Christian who does not study it is disobedient to the divine command, and therefore cannot be a member of the true church. Neither can he fulfil the mission of the church, for the reason that he does not know what that mission is.

The mission of the true church while still in the flesh is, first, to ascertain what God is doing now, and then to ascertain what he requires them to do, and then to faithfully and loyally do it, regardless of whether it pleases others or not. By a careful and persistent study of the Scriptures they soon learn that God is not trying to convert the world now, but that he is selecting the *true* church from among the human family, and that the *true* church is to convert the world during the reign of Christ. They learn still further that as soon as they become aware of the purpose and work of Jehovah God they *must* engage in the work of telling others about Jehovah and his purposes. This means that each member of the *true* church is called to be, not a clergyman, but a preacher, and that he does not need any human ordination or theological training to be a preacher. All he needs is to know definitely what God wants him to preach, and then faithfulness in preaching that among the people.

He learns that he is commanded to preach the *gospel,* which means the good news of the coming kingdom of God; to preach that Christ was crucified for our sins, and that there is no salvation possible except to believe in the death and resurrection of Jesus Christ; he must preach that God is now offering a special prize to 144,000 who will comply with the terms and conditions; he must preach the coming day of vengeance of God, called "the battle of Armageddon", and explain to the people why it is necessary; he must contend earnestly for the faith; he must not waste time in honoring men, but must exalt and honor Jehovah God; he must preach a coming resurrection of the dead, and that God purposes to give the majority of people everlasting life right here on earth; he must expose all false doctrines and blasphemous teachings about God and the Bible, and point out those who are putting these forth. This is the mission of members of the *true* church.

In Luke 9:60 we read: "Let the dead bury their dead; but go thou and preach the kingdom of God." In 2 Timothy 4:2 we read: "Preach the word; be instant in season, out of season." Again, in Matthew 24:14 we read: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This text teaches that the gospel must be preached in all the world *before* the end, before the present wicked organization of Satan is destroyed.

Isaiah 61:1-3 is a text that applies to the *true* church, and reads: "The spirit of Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [this prison is the bondage to creeds, false doctrines and church systems under which millions of people are restrained today]; to proclaim the acceptable year of Jehovah, and the day of vengeance of our God." Again, in 1 Peter 2:9 we read: "Ye are a chosen generation, . . . that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." And in 2 Corinthians 5:20 we read: "Now then we are ambassadors

for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God."

All these and many other texts tell us the mission of the church; and the apostle adds: "Be thou faithful unto death, and I will give thee [the] crown of life." (Rev. 2:10) There can be no misunderstanding about the matter, and those who do not serve as the Lord's ambassadors now will be no part of the bride of the Lamb beyond the veil. It is not the work of the church to try to convert the world now; neither to dabble in the politics of the world, nor to engage in any of its reform movements. Those who do these things are unfaithful to the mission which God has given his church to do. The true church *must* proclaim the name, the purpose and the works of Jehovah God; they *must* show forth his praises; *must* be his witnesses in the world, proclaim his gospel, and preach his coming kingdom, which will bring the resurrection of the dead and the blessing of all families of the earth.

WATCHMAN, WHAT OF THE NIGHT?

[Thirty-minute radio lecture]

THE morning is coming, good people! The man in the watchtower says so, and lifts up his voice to shout out the good news to the world! Aren't you glad? For all over the earth the common people are sighing, "Would God it were morning!" —Deut. 28:67, 66.

With this night, this gloom, this perplexity upon the world, the people cannot be or feel secure about their lives and their little measure of happiness and of peace. Though in the deep dark of night, the world is not standing still; no, it is moving on somewhere in the darkness as though on the surface of a stream in an unlighted cavern. No telling where or when the falls will be reached, and then—well, it is an uneasy feeling just now. Don't you think so, Mr. Business-man? And don't you also, Mr. Politician? And how about you, Mr. Social-reformer? And you, Mr. Laboring-man?

It is quite unnerving to be in the dark and on the move, and so everybody thinks that somebody ought to do something. Hence lawmakers, and financiers, and reformers, and labor leaders, either with or without the advice and approval of religion, are trying to do something. They do not admit that they are at their wits' end, for they are still trying, as if there was something yet to experiment with that had not already proven a failure. Here we are, more than ten years after the signing of the Peace Treaty, and yet the words of "the prophet of Nazareth" are more true today than ever, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." —Luke 21:25, 26.

Is there not a prophet somewhere in the land who can really assure us that this fright-marked time will not get worse or that there is some way out before the worst is reached? Of course, there are those who are looked up to as business prophets, others as political prophets, all reliable authorities according to business and political standards. How shall we take their statements and predictions? No matter who such prophets be, it is merely the mind of man that speaks through them. They are fallible, just as all other men are; and God's Word says: "It is better to trust in the Lord than to put confidence in man." "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Ps. 118:8; Jer. 17:5.

What we need to hear today is the word of inspiration, the voice of divine infallibility, the voice of the One "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure". (Isa. 46:10) That One is Jehovah, the God who speaks to us in his holy Word of prophecy. To his written Word we must take heed, as the Apostle Peter himself stated, saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."—2 Pet. 1:19-21.

Why is there so much talk, talk, talk, by men of affairs in the world today? It is in reality because God has put the world to silence before him. How so? Because none of the world can answer God and justify themselves as to their course of ignoring him and the perfect counsel contained in his holy Word. The challenge that God issued over two thousand years ago applies today: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say [of God's Word], It is truth." (Isa. 43:9) In fact, all that men of affairs can answer is, as prophetically stated in Jeremiah eight, verses fourteen and fifteen: "Why do we sit still? assemble yourselves, and let us enter into

the defenced cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of health, and behold trouble!"

The Hebrew word meaning silence is *dumah*. Anciently there was a town of that name in the Near East, in what was called Seir, or Mount Seir. Seir was inhabited by the enemies of God's cause. It was sometimes called "the mount of Esau" (Obad. 8, 19, 21) because peopled by descendants of Esau who sold his birthright for a mess of pottage. Hence, Seir prophetically pictured the Devil's world organization; in fact, the name "Seir" is a close relative to the Hebrew word *sa-ir*, which means goat, satyr, and devil. Thus God's prophecy used the town of Dumah in Mount Seir to picture today's world organization, blustering with much talk but unable to justify itself before God and doomed to come to utter silence before God.

In the prophecy of Isaiah twenty-one, verses eleven and twelve, the Lord pictures night's darkness hanging distressfully over Dumah, the town of silence. Someone in Dumah is very anxious, and is eager for the night and its terror to pass away. The prophecy says: "The burden [that is, the oracle] of Dumah. He calleth to me out of Seir." In fulfilment of this prophecy in our day, the people who feel the oppression of Satan's world organization and who begin to sense the approaching breakdown of so-called "civilization", are calling out. What are they saying? The prophecy says: "Watchman, what of the night? Watchman, what of the night?"

Very likely many of the radio listeners can find in these prophetic words the expression of their own minds and hearts. You are honest-hearted; your eyelids are not puffed out with the fatness which prosperity brings (Ps. 73:7) so that your eyes are closed and cannot see the true world situation today. You know that although this is claimed to be a day of great enlightenment, yet materialistic science, questionable politics, and hard-fisted finance, have not, in all they have said thus far, given you an illuminating answer that brings you positive comfort and hope and certainty. As far as you are concerned, they might just as well keep silent in their defenced places. You discern that there is a nighttime upon the world, a night disturbed with piteous weeping due to sickness, accidents, calamities and death; a night of widespread poverty, of unemployment of men and women who honestly want work, of injustices and oppressions practiced on the poor multitudes, of increasing crime, a delirium of pleasure-seeking, a steady failure of human schemes, and a struggle for life growing ever harder and more burdensome. You long for the dawning of a better day; just as it was foretold long ago that the people would say: "When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day."—Job 7:4.

God's sacred Word is the only book that explains the night which has been upon the earth since the year 1914. That Book accurately foretold the conditions and events that would begin at that date; it even foretold the date 1914. Hence if it is correct in forecasting the date and the events marking it, it must be accurate in assigning the reason for those events. What is the reason?

Nineteen centuries ago the foulest crime in this earth's history was committed. It was the murder of God's chief Son, Jesus. That murder was framed in order to prevent something which was in the interest of all the people, living or dead. The enemies of Jesus resorted to murder, thinking to prevent thereby the setting up of the kingdom of God on this earth, with Jesus as its King. In plain terms the Bible names those who were Jesus' enemies. No, not the publicans, harlots, nor the so-called "sinners" of the day, nor the common people, for "the common people heard [Jesus] gladly". The enemies of Jesus were the religious leaders of that time, the chief priests, elders, scribes, Pharisees, lawyers, the members of the Jewish supreme court, and the Herodians who were political office-seekers. Jesus had plainly told them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) They knew therefore that if he should become king they would not be given any political offices or favors, and besides, they would lose what popular and political and ecclesiastical powers they were then enjoying. Why should they want Jesus as king? or why let him bring the loss of what advantages they had in hand? The interests of the afflicted and suffering common people never touched their grossly selfish hearts.

However, the chief enemy of Jesus was invisible. It was the Devil; his name Satan means "enemy, or adversary". Satan knew that for Jesus to succeed meant the loss of everything for himself. Satan was "the god of this world", or, as Jesus called him, "the prince of this world." With the exception of Jesus and his faithful followers, all the people of the earth worshiped him in one form or another. He was not backward in boasting to Jesus that he (Satan) held all the kingdoms of this earth as his earthly organization; and he had legions of fallen angels in heaven who made up his invisible, heavenly organization. If Jesus became king, all this would be ruined for Satan. To forestall any such thing Satan used the religious leaders and their sympathizers, who because of selfishness were glad to play into the Devil's hands. The nailing of Jesus to the cross followed.

Little did Satan calculate on the greatness of God's power to raise Jesus from the dead; nor did he appreciate, apparently, that it was not God's will for

Jesus to rule as a king of "flesh and blood" over mankind, but that Jesus should be an invisible King, ruling from heaven, in the same manner as Satan has misruled earth's peoples from heaven. Hence, God permitted Jesus to be persecuted and put to death, because if Jesus was to furnish a sin-offering for mankind's transgression he must die innocently on their behalf; thus he would offer up a sacrifice that would precisely counterweigh the perfect human life that Adam had forfeited by yielding to the Devil. Hence, also, God resurrected Jesus from the dead, not as a man, but as an invisible, spirit or heavenly creature, no more able to die, but now immortal, divine.

Forty days after his resurrection Jesus ascended up to heaven to appear in the very presence of God with his sin-offering. Jesus was at that time fully entitled to the kingship over the human race by virtue of his being anointed with God's spirit and his faithfulness to God even to the death of the cross. But it was not then God's will nor time for Jesus to begin the active exercise of his authority as earth's rightful Ruler. God had purposed a later season for this. Hence it is written that when Jesus ascended to God "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1, 2) And, then "the Lord shall send the rod of thy strength out of Zion [saying]: rule thou in the midst of thine enemies".

Logically, the time for Jesus' enemies to be made his footstool is at the end of the world, which means nothing else than the end of Satan's uninterrupted rulership of the people of this earth through his wicked organization. From ancient Egypt down to the mighty systems of our day, the great Gentile (or non-Jewish) world powers have all been part of Satan's organization, even though some of them have camouflaged themselves under the name "Christian nation". Therefore the end of the world means also the end of what Jesus called "the times of the Gentiles", that is, the end of the age during which the human governments of the nations have ruled the people by sufferance of God, but not by divine right. By time measurements which are mathematically provable, the Bible fixed the year 1914 as the date when God's sufferance would cease or "the times of the Gentiles be fulfilled". At that most important date of human history Jesus must begin to rule the earth in the midst of his enemies.

By good proofs contained in the Bible and supported by facts in evidence on earth today, God's sacred Word points out that war was declared on Satan's organization in 1914, beginning in heaven first; and that by at least the time that our World War had ended Satan and his wicked angelic organization had been cast out of heaven and had been thrust down to the neighborhood of our earth, which is God's footstool. While this "war in heaven" was progressing, the earthly part of Satan's world organization, namely, the Gentile powers or nations, were involved in a world war, and also harassed by famines, pestilences, earthquakes, and manifold sorrows. The outbreak of these calamities on earth in the year 1914 proved Jesus' prophecy on the end of the world to be correct; and of these dire events Jesus said: "All these are the beginning of sorrows." (Matt. 24:2-8) Referring to Satan's being ousted from heaven at that same time, the book of Revelation, chapter twelve, verse twelve, says: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

And now, all those of you who call out of Seir, saying, "Watchman, how far is the night gone?" (*Rotherham*) "Watchman, what of the night?" do you now understand why the nations of earth have been in a night of such darkness since August, 1914?

The Devil is enraged at his overwhelming defeat in heaven and his abasement to the earth, and consequently since the close of the World War it has been 'Woe to the earth and to the sea'. And the people sorely feel it too, even though they do not understand it.

But how does the watchman answer the question called out to him? Before examining the prophetic answer, we might first ask, Who is this watchman? He is the man on the lookout up in the watchtower. The prophecy uses him, not to foreshadow a certain man or a single individual, but to symbolize a class of faithful men and women of God in our day, who have a higher view of things than the naturally-minded people of the world. This higher view comes to them, not because of a higher worldly education, but because they are completely devoted to God and have his spirit, a spirit of enlightenment which searches and reveals "the deep things of God". (1 Cor. 2:10) They are in the watchtower in that they take the Bible as their guide and have the loftier, advanced and future view of things that the Bible gives. They are not lulled to sleep by pleasures or care of selfish worldly things or by what the political or business or denominational prophets have to say about conditions coming back to "normalcy"; but they keep awake and watch to see the fulfilments of God's Word of prophecy which prove that the rule of earth's new invisible King, God's anointed Son, Jesus, has begun.

This watchman class is none other than the body of genuine followers of Jesus throughout the earth who are engaged in preaching "this gospel of the kingdom . . . for a witness unto all nations", and for whose warning Jesus long ago said: "What I say unto you I say unto all [my followers], Watch." (Mark 13:37) When these witnesses of God are rebuked and reproved by the worldly-wise and high-

minded ones, they respond in the language of Habakkuk, chapter two, verse one, "I will stand upon my watch, and set me upon the [watch] tower, and will watch to see what he [the Lord] will say unto me, and what I shall answer when I am reproved." It is to this class of true Christians that the WATCHTOWER NETWORK lets out its facilities.

What, then, does "the watchman" answer as to the night? He does not answer in words of human wisdom or human origin, but in words which God's Book, the Holy Scriptures, puts into his mouth; for all other words are foolish, unreliable, and in fact influenced by the Devil. Isaiah's prophecy tells us: "The watchman said, The morning cometh, and also the night." Many would see little consolation in such an announcement, that the morning is coming, but also a night. They would respond, What! more suffering? Yes! The true watchman class is just as honest as is God's Bible, and as plain-spoken too. Though the morning of joy and blessing is surely coming, this night must come as prophesied. It must come, otherwise the glorious dawn of day cannot come. It is a night particularly upon Satan's organization, but the peoples who are in bondage to that organization will also feel to a great extent the depths of that night.

Satan is not yet bound; he has merely been cast out of heaven and down to this earth. He still has a lot of fight left. The Bible says he has now "great wrath", and consistent with this fact his organization is manifesting extreme activity so as to hold its grip on mankind's affairs. But the night which God's watchman declares is coming will utterly wipe out that execrable organization and will end with the tight binding of the Devil. It is Jehovah God, the great Deliverer, who brings this jet-black night upon his enemies and the enemies of mankind. (Nah. 1:8; Isa. 45:7) You may think it is dark now, and it is; but Jesus called the World War, beginning in 1914, and the accompanying famines, plagues, earthquakes, and distresses, merely "the beginning of sorrows". Referring to the approaching night, he said: "For then shall be great tribulation, such as was not since the beginning of the world, . . . no, nor ever shall be." —Matt. 24:21, 22.

In this same prophecy on the end of the world, Jesus pointed out that the days of this great tribulation would be shortened by an intermission period between the World War and the final tribulation upon organized wickedness. This period of peace would be taken advantage of by the company of God's watchmen to obey his command to preach about the setting up of God's government over man. In other words, Jesus prophesied that after the close of the World War "this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and *then* shall the end come". For more than ten years now those who are serving as watchmen, or witnesses for God, have been proclaiming this kingdom-gospel, and it is manifest that the end of Satan's world organization is not now far off. For this reason God's watchmen advise the people everywhere to flee God's sword of destruction that is about to smite the Devil's organization, and to align themselves on the Lord's side. God's Word says: "Seek the Lord, and ye shall live. . . . Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken." "Seek him that . . . turneth the shadow of death into the morning."—Amos 5:6, 14, 8.

How cheering to know that the loving Jehovah will disperse the death-pall of the night and that the dawn of a new, pure and holy life will arise for the people, with Satan's darksome organization in desolate ruins, Satan himself bound, and Christ Jesus, as earth's rightful Ruler, in full charge of all mankind's interests and affairs! The prophet says: "Weeping may endure for a night, but joy cometh in the morning." And, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." (Ps. 30:5; Mal. 4:2) With the advent of the morning the wounds that Satan's organization has inflicted upon the human race will be healed; their broken hearts will be bound up, even though it requires God to go so far as to bring back their beloved dead from the graves. Best of all, the breach of peace and harmony between God and man will be healed by that great Sun of righteousness, the great Mediator, Christ Jesus. And the whole earth shall be flooded with the light of eternal day, for it is written in the prophecies that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea".—Hab. 2:14; Isa. 11:9; Jer. 31:34.

For this reason God's watchmen in the watchtower are glad to tell forth this message, world-wide, without money and without price. And to all who would have further information on this glorious theme of God's dawning kingdom, they say in the words of the prophecy: "If ye will inquire, inquire ye: return, come [again]."

NO WEAPON *that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness is of me, saith Jehovah.*—Isaiah.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun pm 8.30-10; Tue Thu pm 9-9.15
Newcastle 2HD
Sun am 10-12; pm 7-8.30
Perth 6ML
Sun pm 6-7 (fortnightly)
Toowoomba 4GR
Sun am 10-10.45

CANADA

Brandon, Man. ..... CKX
Sun am 10-11 (second, m'thly)
Winnipeg, Man. ..... CKY
Sun am 10-11 (first, m'thly)
Fleming, Sask. ..... CJRW
(Short-wave station CJRX generally included)
Sun am 10-11 (fourth, m'thly)
Saskatoon, Sask. ..... CJHS
Sun pm 12.30-1.30
Vancouver, B. C. ..... CJOR
Sun pm 6-7
Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's ..... VOSA
Mon pm 8-9

ALABAMA

Birmingham ..... WBRC
Sun pm 5-5.45
Mobile ..... WODX
Sun pm 12.30-1

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KROW
Sun am 10-11; pm 1-2.30, 6-7, 9 10
Tue pm 8-8.30; Thu pm 8-8.15
Wed Fri pm 2.30-2.45
San Diego ..... KGB
Sun am 10-11

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DELAWARE

Wilmington ..... WDEL
Sun pm 7-7.30 (first and third, monthly)

FLORIDA

Jacksonville ..... WJAX
Sun (September 21) am 11-12

GEORGIA

Atlanta ..... WGST
Sun pm 9-9.15
Columbus ..... WRBL
Sun pm 12.30-1

IDAHO

Boise ..... KIDO
Sun pm 4-4.30

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Davenport ..... WOC
Sun pm 5.35-6
Des Moines ..... **WHO
Sun pm 5.35-6
Muscatine ..... KTNT
Sun pm 1-1.30

*** Broadcasts simultaneously with WOC, same program.*

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the VOICE from

The WATCH TOWER

broadcast every Sunday morning

A NATIONAL CHAIN PROGRAM

Time	*AM*
Atlantic (Intercolonial) Standard	10-11
Eastern Daylight Saving	10-11
Eastern Standard	9-10
Central Daylight Saving	9-10
Central Standard	8-9
Mountain Standard	7-8

NOTE

On and after September 28 this program will begin at 10 a.m., Eastern Standard Time, which is one hour later than the Standard Time *period in each zone shown above.*

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Cleveland	WHK	Pittsburgh	KQV
Columbus	WCAH	Providence	WLSI
Evansville	WGBF	Raleigh	WPTF
Fort Wayne	WOWO	St. Joseph	KFEQ
Hamilton, Ont.	CKOC	Schenectady	WGY
Harrisburg	WHP	Scranton	WGBI
Hopkinsville	WFIW	Sioux Falls	KSOO
Indianapolis	WKBF	Syracuse	WFBL
Lincoln	KFAB	Washington	WMAL
Muscatine	KTNT	Wheeling	WWVA
New York	WBBR	Youngstown	WKBN

KANSAS

Milford ..... KFKB
Sun am 8-9; Fri pm 4.30-5
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
Sun am 9.15-10

LOUISIANA

New Orleans ..... WJBO
Thu pm 8-8.30
Shreveport ..... KTSL
Thu pm 8.30-9.30

MARYLAND

Baltimore ..... WCBM
Sun pm 6-7
Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WLOE
Sun am 11-12; pm 8-9
Sun pm 12-1 (foreign)
Thu pm 8-9
Lexington ..... WLEX
Sun pm 2-3
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Flint ..... WFDF
Fri pm 9.30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.30-10.30

MISSISSIPPI

Meridian ..... WCOC
Sun am 10-11

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30
Butte ..... KGIR
Sun pm 5.15-5.45

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW YORK

Binghamton ..... WNBF
Sun am 10-12; pm 7-9
Thu pm 8-9
Jamestown ..... WOCL
Sat pm 9.15-9.30
New York ..... WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8

NORTH CAROLINA

Greensboro ..... WNRC
Fri pm 6.30-7

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.50-11; pm 2-3, 6.30-7.30
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9-9.30; Thu pm 7.30-9
Mansfield ..... WJW
Sun pm 9-10

OKLAHOMA

Oklahoma City ..... KFJF
Sun am 11-11.30; Thu pm 8-8.30

OREGON

Medford ..... KMED
Sun pm 7.30-8
Portland ..... KGW
Sun am 10-11*
Portland ..... KTBR
Sun pm 1-1.30 (German, every other week)

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12.30-1 (Polish, first and third, monthly)
(Slovak, second and fourth, monthly)
(Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)
Oil City ..... WLBW
Sun pm 5-5.30
Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun pm 1-2, 7-8; Fri pm 8-9
Reading ..... WRAW
Sun pm 6.30-7.15 (first, monthly)

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 10-11

TENNESSEE

Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun am 9-10
Galveston ..... KFLX
Sun am 8.45-9.30; 10-11 (Spanish, every other week)
Houston ..... KPRC
Sun am 9.30-10
San Antonio ..... KTSA
Sun pm 1-2; 1.30-2 (Spanish, fourth, monthly)
Waco ..... WACO
Sun pm 6.45-7.30 (every other week)

UTAH

Salt Lake City ..... KDYL
Sun pm 3.15-3.30

VIRGINIA

Petersburg ..... WLBG
Sun pm 7-8

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11*
Seattle ..... KOMO
Sun am 10-11*
Spokane ..... KHQ
Sun am 10-11*
Wenatchee ..... KPQ
Sun pm 1-1.30

WEST VIRGINIA

Huntington ..... WSAZ
Thu pm 4-4.30

WISCONSIN

Madison ..... WIBA
Sun pm 1-1.30 (first, third, monthly)
Milwaukee ..... WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

*** Northwest network program.*



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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OCTOBER 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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ADVERTISING WATCHTOWER CHAIN PROGRAM

To send the Sunday morning chain program to much of the most densely populated area of the country a large sum of money is being spent continually by the Society. The hour's program is now broadcast over a chain of thirty stations, including

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Cleveland	WHK	Pittsburgh	KQV
Columbus	WCAH	Providence	WLSI
Evansville	WGBF	Raleigh	WPTF
Fort Wayne	WOWO	St. Joseph	KFEQ
Hamilton, Ont.	CKOC	Schenectady	WGY
Harrisburg	WHP	Scranton	WGBI
Hopkinsville	WFIW	Sioux Falls	KSOO
Indianapolis	WKBF	Syracuse	WFBL
Lincoln	KFAB	Washington	WMAL
Muscatine	KTNT	Wheeling	WWVA
New York	WBBR	Youngstown	WKBN

Reports of field workers indicate an intense and steadily growing interest among listeners. During the chain program, announcement is made regularly that further information in printed form "will be offered by a representative from *The Watch Tower* who will call at your home". As a result, workers find that many who have heard the program are eagerly waiting for the books.

On the other hand, millions of people in the area now served by this broadcasting DO NOT KNOW that there is such a program on the air. The most effective advertisement is the personal invitation. This can be given constantly by each field worker in a definite manner by use of the radio slip. Mere mention of the program when canvassing is good, of course, but uncertain, for the spoken word is soon forgotten.

The radio slip is an attractive folder, printed in two colors. It contains a list of the stations on one side and, on the other side, a brief description and illustration of the books. These slips are supplied by the Society at one dollar a thousand. They are for free distribution to every home by each worker while engaged in the house-to-house service.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 2509 Perrysville Avenue, at 10 o'clock a.m. Friday, October 31, 1930, at which the usual annual business will be transacted.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI OCTOBER 1, 193 No. 19

STAND FIRM

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2: 11, 12.

JEHOVAH has pronounced his judgment against 'the workers of lawlessness'. That judgment, written long centuries ago, will be understood and appreciated in advance of its execution by those of the chosen "servant" class, and by that class alone. To that chosen class Jehovah says: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isa. 42: 9) Surely one of the reasons why the Lord tells the chosen ones of these approaching things concerning judgments is that they might be forewarned and 'keep themselves in the love of God'. (Jude 21) Jehovah has also written his judgment concerning the faithful ones. He has laid down the rules by which the faithful are to be identified, and the terms and conditions they must meet, and he has left to Jesus the work of determining who meets or measures up to those requirements. (John 5: 22; 2 Cor. 5: 10) One of these fixed rules is that those who partake of the great salvation do so 'through the sanctification of the spirit and a belief of the truth'. Others who have received the truth, and who have received not the love of the truth, will be swept away by a strong delusion and upon such the judgment is adverse. To be forewarned, therefore, better equips the remnant to stand firm against all assaults of the enemy. God has graciously made this provision for them.

[2] In a preceding issue of *The Watch Tower* the proof is submitted showing that the "man of sin" is not the papal system, but is the "evil servant". So important is this matter to the church at this very time that it is deemed both proper and necessary to make some further observations from the Scriptures bearing upon the question, to the end that the chosen ones may be better equipped for the severe test. There can be no doubt that the remnant must preach the gospel of the kingdom during a time of great opposition from the enemy. This opposition will continue until the work is done. Referring to that same time Jesus said: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."—Matt. 24: 11-13.

[3] There are two important things concerning which the remnant dare not permit themselves to be deceived, to wit: (1) The coming of the Lord Jesus to his temple; and (2) their "gathering together unto him". Before the latter is an accomplished fact or completed there must come a falling away and the "man of sin" be disclosed. A great test upon the remnant may be expected to follow.

REBELLION

[4] It is well settled from the Scriptures and from the facts that approximately A.D. 1875 marks the time when Christ Jesus began to 'prepare the way before the Lord' and a part of this work, at least, consisted in doing the work foreshadowed by the Prophet Elijah, that is to say, the restoring of the fundamental truths to the called ones. Until that restoration work was completed there would be nothing from which to fall away. That restoration work was accomplished by 1914, approximately, when God set his beloved One upon his throne. Neither the papacy nor the protestant system of religion could possibly be included in the class "falling away", because the fundamental truths were never restored to them. The word "apostasy", appearing in some of the translations, does not convey the meaning as fully and strongly as it really is. The word 'rebellion' seems much more appropriate, and one of the translators thus renders the text: "Except the revolt come first." (*Rotherham*) Lucifer rebelled against God's organization centuries ago, and the coming of the "man of sin" shall be "according to an inworking of Satan". It therefore means a rebellion against God and his organization. The words of Paul locate that rebellion "in the latter times", or "last days", where we now are. (1 Tim. 4: 1-3) Furthermore, the statement, "Except the revolt come first" and "that man of sin be revealed", proves that the "man of sin" is made up of or composed of those who fall away or rebel against God and his organization.

[5] All men are sinners by nature; therefore the use of

the term "man of *sin*" must refer to something more than ordinary sin and for which the blood of Christ does not make atonement. Hence it is a sin unto death (1 John 5:16); the sin against the holy spirit (Matt. 12:31, 32); the sin not openly manifest at the beginning, but coming to the surface afterward (1 Tim. 5:22, 24, 25); a sin of respecting the persons of leaders (Jas. 2:9); and otherwise designated "the greater sin" (John 19:11); the sin forbidding the speaking of God's message now and to the Gentile nations (1 Thess. 2:16); a sin committed by those once enlightened and who draw back unto perdition. (Heb. 10:39) This last scripture shows that there could be no worse sinners than those who were once enlightened and called and who responded to the call for the kingdom and then draw back and rebel against God and his kingdom. Such constitute the Judas class. The word "Judas" is from the same root as "Judah", and means "praise unto God". Judas first sang praises unto Jehovah and then drew back and put himself in opposition to God, and he was thereafter called "the son of perdition", and likewise is the "man of sin" named.

OPPOSERS

6 Understanding that the "day of Christ" began when Jesus came to the temple of God, in 1918, it appears that the rebellion must precede that day. The beginning of the falling away or rebellion against God's organization would also mark the beginning of the disclosure of the "man of sin", even though none of God's children then on earth understood the matter. The Revelation which God gave to Jesus Christ to show to his "servant" began to be disclosed particularly from 1914 forward, but none of God's children on earth had an understanding thereof for fifteen years or more thereafter. They did see the evidence of things coming to pass which mark a fulfilment of Revelation, but they did not discern the meaning thereof. Likewise the faithful have for some years seen the manifestation of lawlessness and now begin to discern the meaning of the term the "man of sin".

7 When 1914 arrived there were those in the then present truth who were looking for the kingdom of God to be set up and that they themselves would be made prominent in that kingdom. They confidently expected to be suddenly taken into the kingdom in 1914. That year passed and the selfish ones were disappointed and said: "My Lord delayeth his coming." The 'rebellion', or "falling away", began there and reached a culminating point in 1917. Thereafter the Lord Jesus began 'to gather together unto himself' all those whom he found faithful, and these he invited to enter into his joy, and he increased their opportunities for service. Those who fell away then and since have rebelled against God's organization and opposed the world-wide witness service to the name of Jehovah and concerning his vengeance against Satan's organization. They have not been content to remain inactive, but have busied themselves in open opposition to the work being done in obedience to God's commandments.

8 Relating to that time Paul under inspiration wrote: "Who opposeth [that is, opposeth God] and exalteth himself above all that is called God, or that is worshipped." When the Lord came to his temple and chose the approved ones he set before them the great door of opportunity to preach 'this gospel of the kingdom to all the nations'. The faithful were eager to obey that, and did obey that commandment. Many who had once been enlightened and walked with them now became open opposers. As it was in Paul's day, even so like conditions existed after the Lord came to his temple. "For a great and effective door has been opened to me; yet there are many opposers." (1 Cor. 16:9, *Diaglott*) It has been quite difficult for some whose faith has not been so strong to withstand the opposition. Others, with greater faith, have grown stronger with the opposition warring against them.

9 The "man of sin" by his course of action "opposeth and exalteth himself on high against every one called God". (*Rotherham*) This he does by putting himself above what God's commandments require. He puts himself above Jesus Christ and exempts himself from being God's witness. Jesus was and is the Faithful and True Witness of Jehovah, and he has committed a portion of the testimony to his faithful followers and commands them to go forth and give a witness. The opposers set themselves up above Jesus Christ, refuse to obey the commandments and to bear the reproaches that came upon Jesus. They refuse to be "subject unto the higher powers", to wit, Jehovah and Jesus and the inspired apostles who set forth the commandments to God's people; and claim that "the higher powers" has reference to the governments of Satan's world. They are thus deceived and deceive themselves.—Matt. 10:24; Rom. 13:1.

10 Refusing to obey the Lord, those composing the "man of sin" attempt justification of themselves for their course of action and take credit to themselves, and also claim self-beautification in so-called "character development" rather than the vindication of God's name, and they engage in creature worship and in self-admiration. (1 Cor. 4:6) They speak wickedly against God's children of the covenant and make themselves judges of God's law, and thus are in opposition to God and all that is called God.—Ps. 50:20; Jas. 4:11.

11 God's people are called by his name. (Jer. 15:16; Rev. 3:12; John 10:34-36) The anointed sons of God stand as his representatives because to them has been committed the testimony of Jesus Christ which they are commanded to tell. If these are doing the

work God has commanded them to do, then those who oppose that work and the workers are opposing God and that which is called by God's name. Such opposition is manifested by the "evil servant". (Matt. 24:48-51; Luke 12:45, 46) He is "a foolish shepherd", an "idol shepherd, that leaveth the flock". (Zech. 11:15-17) He idolizes himself and other creatures and leaves God and Christ in the background of his vision and forsakes the work which God has commanded his people to do.

12 All features of God's law through Moses were matters of devotion to God. Whatsoever God has constituted for his purpose should have respect because it is God's instrument. God has selected those that go to make up his temple and has anointed them and has sent them forth to do his service. To oppose that work and the service thereof is to oppose God. For this reason he caused to be written: "Touch not mine anointed, and do my prophets [witnesses] no harm." (Ps. 105:15) To take away from God's Word or add thereto is surely an offense against that which is worshiped. These opposers set up the "commandments of men, that turn from the truth", and they obey not God. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." —Titus 1:14, 16.

13 'So that he [the man of sin] as a god [mighty one] seats himself in the temple of God.' This he does by assuming to teach and to represent God and to judge contrary to God's Word, and hence acts out of order, is lawless, and is therefore gathered out from those who are for the kingdom.—Matt. 13:41, 42; John 8:2; 19:13.

"HIS TIME"

14 God sent forth the holy spirit to act for and in behalf of all his sons who had responded to the call for the kingdom and during the absence of Jesus from the earth. During all that period of time the mystery of iniquity or lawlessness was at work. Satan was breeding and nourishing that lawlessness, and had it not been for the restraining power of the holy spirit the "man of sin" would have been manifested much sooner. It must be revealed in his due time.

15 With the coming of the Lord to his temple there was no further need for the administration of the holy spirit as a comforter, helper or advocate. The Elijah work was done and the administration of the holy spirit in the capacity of helper and advocate was finished. The due time for the "wicked" to "be revealed" was after the beginning of the Elisha work of the church. Those who had formed the "man of sin" once had the spirit of the Elijah work, but they no longer have it. They did not receive the double portion of the spirit of Elijah that was to come and did come upon those represented by Elisha, and hence they have refused to do the Elisha work and go even further in open opposition to it. The spirit of God no longer hinders the Devil, who brings forth the lawless "man of sin", and he is revealed and begins his opposition to God and his work.

ACCORDING TO SATAN'

16 It is written that the "man of sin" is "after the working of Satan". "That one [wicked one] whose arrival is due to Satan's activity."(*Moffatt*) "Whose coming is according to the energy of the Adversary." (*Diaglott*) "Whose coming is according to the working of Satan." (*R. V.*) "Whose presence shall be according to an inworking of Satan." (*Rotherham*) (2 Thess. 2:9) These various translations further prove that the "man of sin" carries out Satan's scheme of opposing the work of God.

17 Satan having been cast out of heaven and to the earth and being no longer restrained by the operation of the holy spirit, this shield to the called ones is taken away and Satan enters into the wicked one as he did into Judas. (John 13:27) "That wicked one," or "that man of sin", does not have the "spirit of . . . power, and of love, and of a sound mind" that proceeds from God (2 Tim. 1:7); but he has the enemy's power. Satan uses all his power against the remnant; hence, says Paul, "[He works] with all power [his power] and signs and lying wonders"; and by these he deceives many. Such seek to cause division among God's faithful witnesses, and in so doing they employ Satan's methods: "For they that are such serve not our Lord Jesus Christ, but their own belly [selfish interests]; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:16-18) The Lord's people are warned against such and are plainly told to avoid them. They often plant themselves in close proximity to the Lord's faithful remnant and by employing soft words and deception attempt to draw the faithful away from their work and devotion to God's organization. The Lord through the apostle warns his witnesses to avoid such because they are deadly enemies working with slyness and subtlety, like unto Satan.

WHY DECEIVED

18 It seems quite clear that those composing that company, or the "man of sin", are first deceived and then used as an instrument of deception. Their own selfish motive laid them open to the assaults and deceptions of Satan. They accepted the truth and fed upon it, but with a selfish desire for some personal profit. The truth they received during the period of the Elijah work of the church, and their love for it was for what it might bring to them personally. Undoubtedly they had the truth; otherwise they could not have fallen away.

19 But they fell away "because they received not the love of the truth, that they might be saved". Without a question of doubt, a mere knowledge of the truth

is not sufficient to save anyone. There must be a joyful obedience to the truth. The Devil surely knows much of the truth. It is written: "Devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (Jas. 2:19, 20) Devils are extremely selfish and take advantage of the truth to accomplish their wicked purposes. Anyone who receives the truth for a selfish purpose and thus holds it lays himself open to the arts of the enemy.

[20] During the Elijah period of the church many made a covenant of consecration with the Lord and said in substance: 'I have consecrated for the kingdom, and I expect to be taken to heaven and reign with Christ and help him rule the world; I am developing a character like that of the Lord so that God will use me in the kingdom.' Such were looking for whatever they might get in the way of a high position and honor rather than to magnify Jehovah and the honor of his name. The kingdom interests were committed to them and they did not unselfishly use the opportunity to further those interests. They loved themselves, and loved the truth that they had received because it was good for themselves, and they expected to receive a great reward; but they "received not the love *of* the truth". They were in line for the kingdom because they had responded to the call; but they had not the love of the truth, and when the test came they were easily offended against God and willing to work contrary to his commandments, and they were deceived, and the Lord sent forth his angels and gathered them out of the kingdom.—Matt. 13:41, 42.

[21] The heart is the seat of motive, otherwise called the seat of love. When one accepts the call for the kingdom by responding to the call the issue is then life or death with such a one. It is written: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) God has not called any to the kingdom merely to get them into heaven, but he has called them that they might show forth his praises. If the called ones are chiefly concerned about their own selfish interests and are not devoted to God they open themselves to the assaults of the Devil and easily fall. No one can be saved and taken into the kingdom who has not received the love of the truth. Receiving the truth and failing to use it to the honor of the Lord leads to perdition.

OTHERS DECEIVED

[22] Some who speak evilly of the work of the Lord which is being carried on by the Society and who slander their brethren without a cause have the brazenness to attend the Memorial of the Lord's death and partake of the emblems with those whom they have sought and are seeking to destroy. Surely they have not received the love of the truth; otherwise they would not take such a course.

[23] The spirit of God produces a fruit which is called love. "The fruit of the spirit is love." (Gal. 5:22) Selfishness is the very opposite of love and makes manifest the works of the flesh, and no one who holds a knowledge of the truth in selfishness can inherit the kingdom of God. (Gal. 5:19-21) The truth received into a good and honest heart engenders or develops unselfishness, which is love, and 'brings forth fruit with patience'. (Luke 8:15) It must therefore follow that if one has not a good and honest heart, which means a pure and unselfish motive, the truth could not have developed in him the fruit of the spirit, which is love. He therefore does not receive the love of the truth.

[24] Those who receive the truth and receive also the love of the truth, and who hold that love of the truth, have the fruit of the spirit. Such prove their love for God, the Author of all truth, by gladly keeping his commandments. There is no other way to prove one's love for God. "For this is the love of God, that we keep his commandments; and his commandments are not burdensome."—1 John 5:3, *Diaglott*.

[25] Since 1918 the judgment has been on, and it is positively and plainly written that those who love God will have boldness in proclaiming the truth in that time; and it follows that those who oppose the proclamation of the message of truth have not the love of God and not the love of the truth. (1 John 4:17, 18) The proper appreciation of the truth produces unselfishness in the heart that is honest toward God, and that child of God is anxious to tell others of the truth, that the name of God may be honored. But if one receives the truth and holds it selfishly and looks to what he can obtain thereby for himself, he has not the love of the truth and he will not abide the day of the examination, the day of the coming of the Lord to his temple. In this connection Jesus said: "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." —Luke 8:16-18.

[26] The light of the truth is from God, and one who receives it desires it to shine out from him that he might have a part in giving honor to God's holy name. One receiving the truth and holding it selfishly, when the Lord comes to his temple he takes away everything from the selfish one and gives it to the unselfish one. —Matt. 25:28, 29.

[27] The reports show that in the United States less than half of those who partake of the Memorial avail themselves of opportunities of service by bearing the

fruits of the kingdom to others. Doubtless some are physically incapacitated or otherwise unavoidably hindered from actively engaging in the service, and, if so, surely the Lord will take that into consideration and judge them accordingly. Surely there must be a large number of the inactive ones, however, who could have some part in bearing the fruits of the kingdom if they really desired to do so.

28 Jesus has laid down the rule that only those who bring forth the fruits of the kingdom as they have opportunity can be of the kingdom. This rule is so plainly and emphatically stated that there cannot be any doubt about it. (Matt. 21:43) God's commandments that specifically apply at the present time are: 'This gospel of the kingdom must be preached as a witness; ye are my witnesses that I am God; declare the day of the vengeance of our God; proclaim his doings among the people; make mention that his name is exalted.' (Matt. 24:14; Isa. 43:10-12; 61:1-6; 12:4) Those who love God will keep his commandments. (John 14:21) If they have not received the love of the truth but are continuing to hold a knowledge of the truth in selfishness or even indifferently, what is the prospect for such? Do they not put themselves into position to be deceived and led away by the sin of the wicked one? (2 Pet. 3:17) If so, it appears that there may still be a further separating work to be accomplished in order that the approved ones may be made manifest. It is certain that everything that can be shaken will be shaken and that those who hold the truth in selfishness and thus continue to do so will be shaken out in order that those "which cannot be shaken may remain".—Heb. 12:27.

29 In Revelation 3:18-20 the Lord gave warning to the lukewarm and indifferent ones, which evidently is done to give such an opportunity to awaken and to avail themselves of joyful service for the Lord. Likewise through his prophet God gave warning and encouragement to those who would awaken themselves to their privileges to cease from their selfishness and delight themselves in the service of the Lord. (Isa. 58:8-14) They failing to heed such warning, it would seem certain that such would fall into the deceptions practiced by the wicked one and thus become a part of the "man of sin".

DELUSION

30 "And for this cause God shall send them strong delusion, that they should believe a lie." (2 Thess. 2:11) Other translations of this text read, "an energy of delusion." (*Diaglott*) "An inworking of error." (*Rotherham*) "A working of error." (*A.R.V.*) Says the apostle: "For this cause God shall send them strong delusion." For what cause? Manifestly because they have not received the love of the truth and are therefore open to the deceptions practiced by the enemy and ready to believe the lie, which is anti-kingdom. God is not responsible for the organization of error, but by casting Satan out of heaven and by taking away the administration of the holy spirit as a helper and advocate and letting Satan at them he sends them "a working of error" or "energy of delusion" and the great deceiver enters into them. The reason assigned, being "for this cause", completely exonerates Jehovah from being a party to the deception. Jehovah gave them the truth and they received it but did not receive the love of it and did not show their love for him, and therefore they put themselves in a position to believe the lie and have pleasure in unrighteousness. They not only refuse to be for the kingdom and the witnesses thereof, but openly and violently oppose those who do attempt to do God's work.

31 Now the great issue is: Jehovah God, the Supreme One; the day of Jehovah and his Christ; the kingdom of heaven is here; and the day of the vengeance of our God must be declared; the truth must be told concerning the enemy and his organization, and a testimony must be given to the supremacy and honor of God and his holy name. It is the time for the vindication of God's name. The testimony of this God gave to his beloved One. To the anointed remnant on earth there has been committed a work of delivering this testimony, and those who love God will now keep his commandments and give the testimony regardless of all opposition. (Rev. 12:17) Such is the great work that must now be done and which was foreshadowed by Elisha. Those having the spirit of Elisha now joyfully engage in that work. Such is the work which the Society is now doing by the grace of God. Therefore those who have once received the truth and then oppose or attempt to hinder that work believe Satan's lie and take pleasure in that unrighteousness. That lie is anti-God and anti-kingdom, and all who are not for God and for Christ and the kingdom are against God and the kingdom and Christ.

32 By means of the lie the "man of sin" gathers with Satan's forces against God's kingdom at the battle of Armageddon. (Zech. 14:1, 2) Laboring under that energy of delusion those who compose the "man of sin" are led into a course of action which furnishes the basis for God's judgment upon them as unworthy of life and worthy of perdition, and hence such are designated "the son of perdition". This judgment must precede the general judgment of mankind. Since judgment begins at the house of God and the "man of sin" assumes to represent God, and thereby seats himself in the temple, he must have judgment fully pronounced upon him. "And if the righteous scarcely be saved, where shall the ungodly and the sinner [the man of sin] appear? And if it [judgment] first begin at us, what shall the end be of them that obey not the gospel of God" but who have pleasure in unrighteousness to oppose the presence and the proclamation of that kingdom? (1 Pet. 4:17, 18) Those

who have the love of the truth never rejoice in unrighteousness, because 'love rejoices not in unrighteousness; it rejoices in the truth'.—1 Cor. 13:6.

STAND FIRM

33 The "evil servant" class now oppose the Society and those who go to make up God's little remnant, and are desperately trying to turn these workers away from the activity of the service of the Lord. The weak and double-minded will be deceived. The faithful will not be deceived. It is certain that only those who have the love of the truth will be in the kingdom, and it is by obedience to God's commandments that we prove our love. Therefore if for a selfish reason one now is persuaded to forsake the service of the Lord and the giving of the witness for the kingdom it is certain that he could not be received into the kingdom. This would be particularly true if one quit the Lord's service merely to engage in some worldly or selfish enterprise when he was not compelled to do so to support a dependent one.

34 Those who are now standing and who will continue to stand will "offer an offering unto the Lord in righteousness" and take delight therein, because that is the very purpose of the Lord's purging the sons of Levi upon coming to the temple. (Mal. 3:1-3) That means that they will delight to continue together to praise God and sing forth the honor of his name in obedience to his commandments. (Isa. 12:4; 1 Pet. 2:9) They have been instructed in righteousness and have taken their stand on the side of Jehovah and are joyfully obeying him. To such the apostle says: "So then, brethren, stand firm, and retain the instructions you were taught, whether by our word or letter."—2 Thess. 2:15, *Diaglott*.

35 There are today several companies of those who claim to be in the truth but none of which fully agree upon their doctrines nor stand together in harmony. The only thing they do agree upon is their opposition to the Society and the kingdom work. They once received the truth, but, whatever truth they received or have, they do not have the love of the truth, and they have not the works that accompany the love of the truth. They have not the love of the truth which the truth when held in righteousness always develops. Their advice and speech is not only unsound, but deceptive and misleading. Let no one be deceived by them. No one will be deceived who has the love of the truth and who delights to sing forth the praises of Jehovah's name.

36 The remnant may expect to be opposed to the very end, because the enemy will use every instrument within his power to destroy them. (Rev. 12:17) His most effective instrument is the "man of sin". Remember now the words of Jesus: "But he that shall endure unto the end . . . shall be saved."—Matt. 24:13.

37 The instructions that the Lord's people have been taught by his Word are sure and complete. *Hold fast thereto and stand firm in the Lord; resist the wicked one and he will flee from you.*

38 The best way to resist that wicked one is to persistently and joyfully continue actively in the service and sing forth the praises of Jehovah's name, proclaiming his doings to the people, and thus maintain your integrity with him and keep yourselves in the love of God!

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. To whom is Isaiah 42:9 addressed? How is Jehovah now fulfilling this scripture? Why at this time?

¶ 3. Concerning what two particular things does the apostle warn against being deceived?

¶ 4, 5. Show that the "falling away" could not take place prior to 1914. Prove that the term "man of *sin*" refers to something more than ordinary sin.

¶ 6, 7. How do both facts and scriptures make clear the time and the nature of the "falling away" here foretold?

¶ 8. Point out how differently the two classes regarded the door of opportunity opened when the Lord came to his temple.

¶ 9, 10. Describe the opposition and self-exaltation by the "man of sin", referred to in verse 4.

¶ 11-13. 'He, as God, seats himself in the temple of God, exhibiting himself as being a God.' How is this fulfilled?

¶ 14, 15. What is the significance of the expression, "that he might be revealed in his time"?

¶ 16, 17. Apply verse 9 of this chapter.

¶ 18-20. Explain the "falling away" as to its being the result of 'not having received the love *of* the truth'.

¶ 21. According to the Scriptures, the call to the kingdom is for what purpose?

¶ 22, 23. What is the fruit of the spirit? How does it find expression?

¶ 24-26. Just what does it mean to 'receive the love of the truth'?

¶ 27, 28. Describe the present situation which seems to indicate a further separating work among those who have been in line for the kingdom.

¶ 29. What is the importance of an understanding and appreciation of the Lord's warning to a lukewarm class at this time?

¶ 30-32. What is that "strong delusion" mentioned in verse 11? What is the "lie" there referred to? How does God send the delusion? How does it operate that by reason thereof "they should believe a lie"? The "lie" leads to what course of action? What is the significance here of the term "the son of perdition"?

¶ 33-35. In what particular manner does the "evil servant" class now oppose the kingdom?

¶ 36-38. What is the only safe course for those to take who would be of the faithful remnant?

HOW BEAUTIFUL *upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when Jehovah shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for Jehovah hath comforted his people, he hath redeemed Jerusalem.*—Isaiah.

FRIENDSHIP OF THE WORLD ENMITY WITH GOD

[Thirty-minute radio lecture]

TO BE the friend of the great Jehovah God is the greatest privilege accorded to either men or angels. Likewise, the greatest calamity that can befall any intelligent creature is to have Jehovah count him as an enemy. To be the enemy of God one must be either wittingly or unwittingly opposed to his work or to his people.

There are millions of people on earth who do not want to be God's enemies, yet are unwittingly such because they are associated and cooperating with those who are opposing and trying to hinder God and his work. The great mass of heathen peoples of earth are sinners in God's sight, but are not wilfully opposing him or his work, for the reason that they know nothing about God and the great work he is doing in the earth.

The Bible indicates that there is one thing, more than all else, that will separate people from the friendship of God and make them his enemies, and that one thing is called "the world". Over and over again Jesus admonished his followers to separate themselves from the world, to have no fellowship with it, and to come out from it. He told them that, while they were in the world, they were not to be a part of it.

The Christian who hobnobs with the world to any extent is likened to a woman who is an adulteress, for the reason that the thing which the Bible calls "the world" is a great institution organized by Satan for the purpose of opposing God, his work, and his people. The name "adulteress" most aptly describes those who have vowed to take the Lord as their Head and "bridegroom" and then desert him and unite with Satan as their head and "bridegroom".

The Lord requires faithfulness to their vows on the part of all who desire *his* friendship and love. Hence we find the Bible replete with warnings such as, 'Ye cannot serve two masters' and "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils".

The Apostle James (chapter 4, verse 4) says: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." In chapter 1, verse 27, the same apostle admonishes those who desire God's friendship to 'keep themselves unspotted from the world'. And in 1 John 2:15, the beloved apostle adds: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It follows, therefore, that the matter of greatest importance to the one who loves the Lord and desires to retain his friendship is to know exactly what is meant by the oft-repeated phrase "the world", "this world," or "this present evil world".

Among Christian people there are two ways of interpreting the phrase "the world". Some think that these words refer to the earth, and when they read texts that speak of the "end of the world" they instinctively think of the destruction of the earth. This is manifestly wrong, for if the word "world" means "earth", then "the friendship of the world" would mean "the friendship of the earth", and "the wisdom of this world" would mean "the wisdom of the earth", all of which is nonsense. Besides, the Bible tells us that "the earth abideth for ever".—Eccl. 1:4.

Other Christian people interpret the words "the world" as having reference to the wicked, immoral and vicious people of earth. This is especially the view of clergymen, evangelists and missionaries, and when they read Jesus' words urging his people to 'come out from the world', and the words of the apostles which enjoin them to "love not the world" and to 'keep yourself unspotted from the world', they assume that they merely mean to hold aloof from or to separate themselves from the vicious class of people, which includes murderers, thieves, liars, adulterers and others.

That this view is incorrect is amply proven by the fact that Jesus himself was the friend of publicans, sinners and harlots. Indeed, this was the very charge that the ultra-moral Pharisees brought against Jesus. (Matt. 11:19; Luke 7:39) They called him a "wine-bibber" because he drank a little wine when he chose to do so. They called him the friend of publicans, sinners and harlots, because his great magnanimous heart went out in sympathy to the outcast elements of society, and he preached to them of a coming kingdom, which message filled their hearts with hope and joy. Jesus realized that the hypocritical system which was fostered by those Pharisees had made them outcasts.

The Pharisees, who were the religious leaders of that day, boasted of their morality, their superiority to and their aloofness from the "common herd". They refused to enter the Roman judgment hall lest they should be defiled. (John 18:28) With stinging sarcasm Jesus reproved them for their claim to superiority on the basis of being more moral than others, saying, "The publicans and the harlots go into the kingdom of God before you."—Matt. 21:31.

Thus it is evident that the words "the world" do not refer to the outcasts of society, and when Jesus said, 'Come out of the world,' he did not mean to separate oneself from these, nor to ostracize them, as is the custom of Christian people today.

Other texts also show unmistakably that the words "the world" have no reference to the vicious classes just mentioned. For instance, the Bible mentions "the kingdoms of this world", and 'a sin that hath no

forgiveness, either in this world, or in the world to come'; it also mentions "the foundation of the world". Surely none of these texts refer to the criminally inclined. The words "the world", therefore, must contain a far deeper significance than that ordinarily given to them, and every honest person who loves the Lord and desires to be his friend should be interested in knowing just what the phrase means.

What, then, is meant by "the world"? and how does a "love" of the world and a "friendship" with the world make one the enemy of God?

To get a proper understanding of the word "world" it is helpful to remember that the Bible calls attention to three worlds, all of which are right here on the earth. These three worlds cover three different periods of time. The first world covers the period from the time Adam sinned until the flood in Noah's day, approximately 1,654 years. Peter mentions this world and its destruction, in 2 Peter 3:6, as follows: "Whereby the world that then was, being overflowed with water, perished." In verse 5 he tells us that the world before the flood was made up of a "heavens" and an "earth", which means that there were two parts to that world, namely, a heavenly or invisible part and an earthly or visible part. Anyone can readily see that the earth itself did not perish; hence the word "world" cannot mean the earth.

All lexicons define the word "world" to mean "arrangement". Thus we can see that before the flood there was existing an *arrangement*, or, better still, an "*organization*", having two parts, namely, an invisible part called "heavens", and a visible part called "earth". The Bible further reveals that God destroyed this organization of two parts because it was wicked and corrupt and because it opposed the work of Jehovah God and spread unrighteousness and sin abroad in the earth.

The great master mind who built up this organization was Satan, and his one and only purpose was to oppose God and righteousness. He succeeded so well that of conditions in the earth at the time of the flood we read as follows: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them." This simply means that Satan led some of the angels of heaven, here called "the sons of God", to leave their heavenly abode and materialize by taking human bodies, and then to choose out for themselves the fairest ones of the daughters of men to be their wives. This intermarriage of angels and humans was sin in God's sight. The offspring of this union of angels and humans were giants who were wicked and cruel and domineered over men and led the whole race into sin and vice, and on this account God destroyed that world and bound those wicked angels until the judgment day.

The apostle mentions this destruction and binding, in 2 Peter 2:4, 5, as follows: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the *world of the ungodly.*" Ah yes, the world before the flood was not the earth, but "*the world of the ungodly*". In other words, it was a wicked, corrupt organization of Satan, made up of both angels and men for the avowed purpose of bringing into the earth an unrighteous condition, contrary to the divine arrangement. Doubtless it took Satan many centuries to perfect this organization, and it was at the time when Satan thought he had it perfected that God interfered and destroyed it.

In Genesis 6:5-9 Jehovah has given us a brief but very explicit description of conditions existing before the flood. It reads: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. But Noah found grace in the eyes of the Lord. Noah was a just man, and perfect in his generations." This means that Noah and his family were the only ones on earth that had not intermarried with the angelic stock. Noah was perfect in his genealogy, that is, he was pure Adamic stock. Therefore God destroyed Satan's organization and all who were affiliated with it, and saved Noah and his family, and through these started the race again after the flood. Thus we are assured that all the peoples of earth are descendants of Adam through Noah. The hybrid race produced by the angels was everlastingly destroyed in the flood.

With these facts in mind, it is possible to understand what is meant by the word "world". It means an organization of both angels and men under the control and leadership of Satan. The invisible part, consisting of Satan and angels, is called "heavens"; and the visible part, consisting of men organized together into political, financial and religious bodies, is called "earth". This heavenly and earthly organization of Satan was organized for the one and only purpose of circulating and popularizing false and slanderous teachings about God and his Word of truth, to spread unrighteousness, corruption, vice, lawlessness, oppression, cruelty, graft, dishonesty and hypocrisy in the earth, and to persecute the people of God who are in the earth.

After God destroyed the first organization of Satan in the flood, Satan immediately began to form another organization of angels and men for the very same purpose, namely, to foster sin and unrighteousness in the earth and to slander and misrepresent

God. It took him many centuries to perfect this organization, and, according to the Bible, he had perfected it about the year 1914, and there God began to destroy this second organization of Satan, called, in the Bible, "this present evil world." This second devilish "world" covers the period of time from the flood until the second advent of the Lord, until Jesus took his power and began his reign and began ouster proceedings against Satan. Jesus and the apostles lived about midway between the beginning and the end of this period.

Let us now note some of the texts which refer to this second satanic world. Jesus said: "The prince of this world cometh, and hath nothing in me." (John 14:30) Again, he said: "The prince of this world is judged." (John 16:11) Paul said: "The God of this world hath blinded the minds of them which believe not." (2 Cor. 4:4) John says: 'The whole world lieth in the wicked one.' (1 John 5:19) Again, John says: "The world passeth away." (1 John 2:17) In Galatians 1:4 Paul calls it "this present evil world". Thus with united voice Paul, Peter and Jesus tell us that Satan is the ruler, the god, the leader and controller of this second evil world.

This second organization of Satan has both a visible and an invisible part. The invisible part consists of 'Satan and his angels', mentioned by Jesus, in Matthew 25:41, and by John, in Revelation 12:7-9. These wicked angels under the leadership of Satan, while not permitted to materialize, are permitted to obsess men and women who will *yield their wills* to their control. Jesus found many people possessed of devils, or demons, in the earth in his day. These are referred to as 'lying spirits', 'wicked spirits,' "seducing spirits," and "devils". Under Satan's leadership and control these wicked, lying spirits are in our day maneuvering under the names of spiritism, mesmerism, hypnotism and kindred cults, for the purpose of deceiving the people about death and the resurrection, both of which are so prominently mentioned in the Bible. They try to palm themselves off as the spirits of dead humans, and thus to perpetuate the lie uttered by Satan in Eden, when he said to mother Eve: 'God doth know that ye *shall not* surely die.' Their purpose is to make people believe that death *is not death,* but really a gateway into a higher and better life. Should they succeed in making the people believe this, then they will succeed in proving God a liar and the Bible untrue; because God said to Adam, "Thou shalt surely die," and the Bible says, "The dead know not anything." (Eccl. 9:5) This is just what Satan desires to do, and it is for this purpose that he has organized the wicked angels; namely, that he may, through them, deceive mankind by misrepresenting God and the Bible. They constitute the "heavens" of this second evil world.

But Satan has a visible part to the second world, called "earth". The earth, or the visible part, is made up of organizations of men, who, under the control of Satan, are trying to fill the earth with unrighteousness, graft, deception, fraud, hypocrisy, oppression, tyranny, and trying to slander God by teaching falsehoods about him. Get the point now. Satan is working through *organizations* of men, and not so much through individuals. The very word "world" means "organization" or "arrangement". We get this thought also in the words used by Satan when he tempted Jesus. See Matthew 4:8, 9, which reads: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the *kingdoms of the world.*" This certainly refers to political kingdoms, and not to individuals. Then Satan said: "All these things will I give thee, if thou wilt fall down and worship me."

Thus we can see that all the political organizations of men are of Satan. And it is through these that wars are fomented; that graft, corruption, bribery and oppression fill the earth. It is the great financial organizations that force poverty and dire distress with high rents, high taxes and high cost of living on the people. It is through the great religious organizations that the doctrines of "eternal torment", "trinity" and 'the divine right of kings and clergy' are foisted on the people. Thus God is misrepresented and slandered.

God has decreed that this great organization called "the world" shall come to an end, and many times do the Scriptures speak of the "end of the world", which does not refer to the end of the earth, but to the end of the wicked, unrighteous, oppressive organization of Satan.

Since Satan organized the "world" in order to oppose God, and since he is the avowed enemy of God, then it follows that all who in any degree aid Satan or his organization, or even have sympathy with these, are the enemies of God, because they are lined up with the great enemy who is opposing, misrepresenting and slandering God.

Those who wish to be on the Lord's side should *'come out of the world'.* Their future eternal life depends upon their taking their stand for the Lord, for his truth and for righteousness, for it is written: "Ye cannot serve God and mammon"; 'Ye cannot eat at the table of the Lord and of the table of devils.'

The apostle says: "The wisdom of this world is foolishness with God." (1 Cor. 3:19) This means that the wisest schemes and plans of men are foolish because they do not take God into consideration. It means that no plan or scheme of man can possibly bring any blessings to the race. Speaking to those who desire to please God, the apostle advises to "keep himself unspotted from the world". What does this mean? It means that if one who is a Christian takes any part in the graft, oppression and unrighteousness

of the world (the Devil's organization) he defiles himself and unfits himself for the Master's use. He takes his stand against God and for the Devil.

Now we are prepared to understand what the apostle meant when he said, "The friendship of the world is enmity with God"; and when he said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him."

We feel sure that all good men will be glad when Satan's wicked government will be destroyed; when sin and unrighteousness, poverty and oppression, graft, corruption and bribery, as well as all slanders against God and misrepresentations of his truth, will come to an end. Thank God the "end of the world" has come. Christ has already taken his power and has begun ouster proceedings against Satan. The work will soon be completed, and Satan will be bound for a thousand years in order that he may deceive the nations no more till the thousand years are ended. (Rev. 20:2, 3) The people are soon to be completely delivered from the power of Satan and his wicked government, consisting of wicked angels and wicked men.

It is because Satan's second "world" is to be destroyed that the Scriptures tell us of another "world to come" and that it is a righteous world and that Christ shall be the Ruler and Leader of the people, while Satan will be bound. This "world to come" consists of a "heavens" and an "earth". This means that it will be represented by Christ and the holy angels in heaven, who will be invisible to men, and by holy men on earth, who will be visible to mankind. The visible representatives will be those holy men mentioned in the book of Hebrews, chapter 11, and who will be "made princes in all the earth". (Ps. 45:16) Their names include Abel, Enoch, Moses, Abraham, Isaac and all the prophets, and others.

After reciting in vivid language the destruction of the evil "heavens and earth", which Satan organized, the apostle exclaims in triumphant tones: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." —2 Pet. 3:13.

Every good man will rejoice in the knowledge of the kingdom of God. As one reads of the corruption in the political, financial and even the religious world, in the columns of the daily press, one becomes heartsick and longs for a righteous kingdom and its blessings. The repeated failures of Satan's wicked, corrupt government in its efforts to establish peace, righteousness and justice in the earth, and to end profiteering, oppression, wars and lawlessness, is indisputable proof that we can expect no relief from this quarter, and that the only hope is in the kingdom of God, the "world to come, wherein dwelleth righteousness". All honest men acknowledge the failure of human efforts, but the majority know not which way to turn nor what to do. Like drowning men they are grasping at the straws held out to them by the proposed League of Nations, the World Court, disarmament conferences, prohibition and other *"vain imaginations"* of men.

The people have not yet learned that their only hope of blessings is in "the world to come". This world to come is the kingdom of God, for which Jesus taught us to pray, saying: 'When thou prayest say, Our Father, which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is done in heaven.'

That kingdom is now being set up in the earth. "The world to come" *is now* here. The deliverance of the people from the power of Satan's organization, called "this present evil world", will soon be an accomplished fact. The Lord is taking control of earth's affairs just when the need is greatest and when the outlook is most gloomy. Millions of books and booklets announcing the fact that a new world is at hand are being placed in the hands of the people at cost price, and the same message is being broadcast over many radio stations.

It is now especially true that a Christian, who is aware of these facts, should not love the world or have friendship with it, for by so doing he takes his stand against the Lord and in favor of perpetuating the government of Satan, which is doomed to everlasting destruction.

IN THAT DAY *shall this song be sung in the land of Judah:*
We have a strong city;
Salvation will God appoint for walls
and bulwarks.
Open ye the gates,
That the righteous nation which keepeth
the truth may enter in.
Thou wilt keep him in perfect peace
Whose mind is stayed on thee:
Because he trusteth in thee.
Trust ye in Jehovah for ever:
For in the Lord JEHOVAH
is everlasting strength!
—Isaiah.

MILLIONS OF PRISONERS TO HEAR THE GOSPEL

[Fifteen-minute radio lecture]

THE words "prison" and "prisoners" are found many times in the Bible. In many instances "prison" refers to the literal prison, with bars, doors and walls. In several texts the word "prisoners" does not refer to literal prisoners, but to a class of people who are in bondage, under a restraint; that is, they are deprived of their liberty to think and act as they would like to do, and to do those things which their conscience tells them is right. Their condition of bondage, restraint and deprivation of just rights and liberties is imposed upon them by that wicked creature called "the Devil, and Satan", who uses men as his instruments in this wicked work. Such people are called "prisoners" because they are in bondage to tradition, superstition, fear of man, and fear of loss of good name and business. Many of these people are creed-bound and fear lest they be called "unorthodox".

In Proverbs 29:25, we read: "The fear of man bringeth a snare." The word "snare" means "to put a noose around the neck". The picture is that of a master leading a slave, his prisoner. Millions of people are afraid of public opinion, public criticism or public censure. Such people are captives, prisoners. Ofttimes such a prison experience is much more galling than to be in a literal prison. It is pitiful to see people afraid to use that liberty of opinion and expression which is the God-given right of every man and woman on earth. Anyone who holds such an unwarranted control of another's rights and liberties is a wicked person, and interfering with the divine arrangement; he is the enemy of God and man, of truth and righteousness.

True Christians are called God's prisoners, and Jesus *invites* them to take his yoke upon themselves, and promises them his watchcare, protection and love and that all things shall work together for their good. He says to them, "My yoke is easy, and my burden is light." Satan's prisoners are taken captive by him against their will; their captivity is not for their blessing, but for their injury; it is a tyrannical bondage. They have his noose about their neck, and are held in bondage by slavish fear or dread of offending some man or woman, or breaking some established law or custom, or being out of style or saying something contrary to some established creed. This is a devilish bondage.

The time is soon to come when everybody will be delivered from such bondage, and it will be the gospel of Jesus Christ that will set them free. In other words, it will be the truth that will free these prisoners. Speaking to true Christians, the apostle says: 'In meekness instruct those who oppose themselves, that they may recover themselves from the snare of the devil, who are taken captive by him at his will.' (2 Tim. 2:26) In Psalm 91:3, we are told that true Christians shall be delivered from the snare of the fowler. The fowler here mentioned is Satan. Again, in Psalm 140:1-5, we read: "Deliver me, O Lord, from the evil man; preserve me from the violent man; which imagine mischiefs in their heart: . . . they have sharpened their tongues like a serpent; adders' poison is under their lips. . . . The proud have hid a snare for me, and cords: they have spread a net by the way side: they have set gins for me."

God has an organization on earth, made up of men and women who love the Lord and are trying to serve him. Satan has an organization on earth, made up of men and women who profess to serve the Lord but who are really serving the Devil. Satan's organization *claims* to be God's organization, and persecutes those who are actually members of God's organization. Satan's organization sails under the high-sounding name of "Christendom". It boasts of a membership of over 500,000,000 persons. Its members are in bondage to creeds, customs, rites and ceremonies; they dare not disown these or criticize or expose them. To do so would bring down on their heads taunts, reproaches, disfellowship and persecution. Many thousands of the Lord's people are held in these denominations as prisoners, afraid to express their disapproval of the creeds, methods and customs of the organization. These are very unhappy; they love the Lord, and would desire to see his name honored, and his truth preached without the use of formalism, ceremonies, creedal bondage and the collection box, yet they dare not take their stand; so they remain in the prisons, against their sense of justice and right. They have Satan's noose about their neck; they are his prisoners.

This great prison house, called "Christendom" by men, and called "Babylon" (which means confusion) by God, is mentioned in Revelation 18:4, and the Lord says: "Come out of her, *my people.*" God purposes to destroy great Babylon, and all of the Lord's people who remain therein will share her plagues. Many thousands of the Lord's people have heard the voice of the Lord and come out. These do not fear the anathemas of men or devils; they do not fear to lose their good name or reputation; they are not afraid of sneers, reproaches or persecutions. They come out into the glorious liberty of the sons of God.

Those who remain in Babylon because of fear or doubt are the prisoners; they are conscious of their false position as well as the shams and lies of Babylon, but lack the courage of their convictions. They sigh and cry and mourn for all the abominations which they see in Christendom, yet dare not shake off the yoke of the Devil and take the yoke of the Lord. There are more of this kind of prisoners in Babylon than of all the prisoners held in real jails and peni-

tentiaries throughout all the earth. God loves these prisoners; he pities them; he sees their honest desire to serve him; he understands their fears, and has purposed to deliver them from their prison, but first he will punish them for their lack of faith and courage.

In Revelation 7:9-15 we are shown a great multitude, whom no man can number, who must come through great tribulation and wash their robes and make them white in the blood of the Lamb. These are the prisoners. They made a covenant with the Lord by sacrifice, which means that they must die, as must all of those who win a place in heaven. Hence it is proper to say that they were "appointed to die".

In Psalm 79:11 we read of these prisoners as follows: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." Also, in Psalm 102:19-21, we read: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."

God purposes to destroy Satan's organization and to bind Satan for a thousand years. That is how he will deliver the prisoners; and what a deliverance it will be! Free from the power and dominion of Satan; free from fear of men; free from the domineering influence, jeers, taunts and persecutions of professing Christians; free to serve the living God with reverence and godly fear. This freedom is called "the glorious liberty of the sons of God".

After having joined Satan's organization, the people are told that it is dishonorable and disgraceful to separate from it; that to do so means disloyalty to God. They are threatened with reproach, social ostracism and persecution in this life, and eternal torment in the life to come. Every one of these claims is false, yet there are thousands of people who fear the anathemas and reproaches of the "best people in the community", and remain in bondage, while their own consciences and sense of justice and right are continually outraged. These will remain prisoners until God liberates them by destroying the prison.

But what a punishment they will have while they remain therein! Their conscience will be troubling them all the time; they will fear to lose their good name and standing if they come out, and fear the Lord's disapproval if they stay in. Their life will be one of continual anxiety and torment. Upon the true followers of the Lord rests the responsibility of telling these prisoners that the Lord is soon to destroy the prison and fully deliver them. They cannot be loyal to the Lord and neglect to give this message. In Isaiah 61:1, 2, we read: "The spirit of Jehovah is upon me; because the Lord hath anointed me to preach . . . the opening of the prison to them that are bound . . . , and the day of vengeance of our God." If professed Christians fail to deliver this message they will lose their place in the kingdom.

Preaching to those in prison the good news of the destruction of Satan's organization and of the deliverance of the prisoners will inspire the more courageous to take their stand for the Lord and come out of the prison; and it will plant a hope in the hearts of the less courageous ones and prepare them to take their stand for the Lord at some future and now not far distant time. Their tribulation will continue, however, until they cry unto the Lord for deliverance. Psalm 142:3-7 foretells this cry for help: "When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. . . . I cried unto thee, O Lord: . . . Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."

Those who are thus warning these prisoners of their danger are called the Lord's "watchmen". In Ezekiel 33:6 we read: "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." This means that if the Lord's true saints fail to tell the prisoners of their danger and of the destruction of the Devil's organization, they will be held responsible and punished for their failure to do so.

Therefore we warn those who profess to be Christians that they should take their stand against those institutions of earth that are full of shams, hypocrisies and lies, and those institutions which teach the false doctrines of eternal torment, trinity, human immortality, and evolution, and take their stand unequivocally on the Lord's side, because the hour is come when these institutions are to be destroyed.

If any of the Lord's people lack the courage to thus take a stand for the Lord, they are laying up in store for themselves a terrible tribulation, in the near future, which will punish them for their lack of faith and confidence in the Lord and for their love of man and the esteem of their fellow men. Such as have not the courage to take this stand are of the prisoners, in captivity in earth's greatest prison house. Their wisest course is to take their stand for the Lord and "come out of her". If they do this they will have the Lord's blessing and approval now, and a glorious place in his future kingdom, and a share in the work of that kingdom.

LETTERS

GRATITUDE TO JEHOVAH

MY DEAR BROTHER RUTHERFORD:

The first thing I must mention is *Light*. I have now had my copy of Book One for a week. Two days ago I felt the desire to tell you of my pleasure and joy. I concluded to send you a cable, which I did. After reading it during the week-end I could find no better illustration of my feelings than Daniel's record of his after he had received his revelation: wonder and astonishment and gratitude to Jehovah, the Giver of all good, crowded on me. I felt I could do no other than congratulate you on being the ready instrument for our great God and the Lord in this thing.

Light is of course, and of necessity, the greatest of all evidences that Jehovah is doing his foretold work through the Society, and that therefore it is his instrument at this time. One can see now why the Lord let us go on in the way and then showed us that we had been doing a work already pictured in his purpose. Also this revelation has made it appear that some such thing was certain, so as to give to his faithful servants just that which would cause them to serve to the end.

Book Two came this morning, and I have not had time to do more than dip into it. After the assurance of Book One there was naturally confidence that Book Two would continue the same conclusive evidence. It does, and despite all that we know of the goodness of God, still wonder and astonishment are present.

The marshalling of the facts is great; one is led on with a swing, and the presentation of things familiar now fitted into their proper place makes the heart rejoice. The Lord has indeed blessed you in your desire to honor and magnify his name. And he will continue to do so.

With much love, I am your brother and your servant in the Lord,

J. HEMERY, *London.*

STRENGTH, COMFORT, ENCOURAGEMENT

DEAR BROTHER RUTHERFORD:

I have finished reading the *Light* books. I feel that the message they contain is the most wonderful and thrilling that has ever come to mortal man! These books, together with *Prophecy*, are a source of strength, comfort, and encouragement to me, and I am sure they will greatly strengthen the Lord's people and increase their *joy*. I appreciate very much your labor of love in behalf of Jehovah, our present King, and his people. I am glad that I am privileged to see "eye to eye" with the Lord's people at this time when he is "building up Zion".

As a result of the light that is now shining upon the temple class, no doubt the Lord's people will be closely knit together and will speedily accomplish the work that Jehovah has for them to do.

I gratefully acknowledge the joy and blessedness which has come from the Lord through you and the dear brethren at headquarters.

Yours in the service of our glorious King,

EDWARD EDINGER, *Iowa.*

APPRECIATION

DEAR BROTHER RUTHERFORD:

We, the undersigned, having been brought together in this city by reason of being engaged in the Lord's service, being assembled for the purpose of fellowship and to give expression to our heavenly Father of our appreciation of all his blessings manifested towards us in so many ways and the watchcare and loving provision that he has made for his people, do also wish and take this opportunity to express to you, as a faithful, loyal, obedient and fearless son of Jehovah God, the deep sense of appreciation that we have for you in cheerfully and patiently bearing the burdens and responsibilities of not only the management of the visible part of the Lord's organization here in the earth, but also ministering to the Lord's people in these times of stress and blessing. And we wish at this time to give assurance of our fervent Christian love for you, and our sincere desire and determination to uphold and support you as you seek to glorify Jehovah God and to carry forward to completion the work that he has given to you and to his people to do here in the earth.

Praying always the Lord's blessing and guidance upon and for you and all his people, we are,

Your brethren in Christ,

GLENN G. SMITH	CARRIE A. ANDERSON
MIRIAM S. SMITH	CHARLOTTE C. SCOTT
MARY L. SISSON	CLARENCE SCOTT

PLENTY OF CHANCES TO PROCLAIM GOD'S WORD

DEAR BROTHER:

Not unmindful of the fact of your being a very busy instrument in God's hand, yet we feel it our duty to say a few words of encouragement for the wonderful work you are doing for the human race. Your lectures on Job have been a wonderful feast and have brought out the Word so plainly that a child could understand. While we are not permitted to hear you over the radio, we look forward to the good old *Golden Age* for a real feast.

We can not all be lecturers, but we may all be able to pass the good work along to others, and that is what we do. In our business we have plenty of chances for missionary work, and proclaim God's Word no matter in what station in life we may be. The truth in your sermons is what appeals to the Christian people, and the greatest desire of my heart is that you may live until you are able to see greater results of your labor.

We trust you will receive this in the same spirit in which it is written, and hope to live to see the time when your sermons will reach and be enjoyed by millions.

Very kindly yours,

C. W. PETERS, *Idaho.*

PARTNERSHIP IN SERVICE

OUR DEAR BROTHER RUTHERFORD:

At this particular time, when Satan is more active than ever in the ranks of the Lord's anointed, we wish to express to you and those associated in the work of preaching this gospel of the kingdom our deepest appreciation for your partnership and zeal. Our heart's devotion and prayers are with you in your besetments, which are many; but we are sure that the Lord is guiding his own to be his witnesses in this his day.

The books written by you, and the radio messages, are pointing the people to the way of life; and we are thankful to Jehovah that our little class is in harmony with the *Watch Tower* work. Our appreciation is best shown by our efforts to help declare the honor of God's great name.

May he bless you richly and keep you always in his service.

With much Christian love,

SPARTANBURG (S. C.) ECCLESIA.
MRS. C. T. PUGH, *Secretary.*

DETERMINED TO BE COWORKERS

DEAR BROTHER IN CHRIST JESUS:

With greatest joy and pleasure we have attended your wonderful and glorious lecture this morning. We will continually pray to God for you, that Jehovah God and his beloved Son Christ Jesus, whom you serve, may bless you, give you more strength, protect you from all harm, and at the end of your terrestrial journey give you the highest reward that could be given to any human or spiritual being. May the love of God, his blessing and his peace be your portion.

With greatest Christian and brotherly love, at all cost, come what may, we are determined to be coworkers with you in the service of Jehovah God and his beloved Son Christ Jesus. We are going to strive to deliver the message of his kingdom from door to door until he will call us beyond the vail.

Once more, "God's blessings to you" and all your coworkers in truth.

Lovingly your brother and sister in Christ,

MR. AND MRS. J. H. SCHMIDT, AND DAUGHTER, *Indiana.*

International Bible Students Association

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Atlantic City, N. J.	"	11-13	Brooklyn, N. Y.	"	24-27
Newark, N. J.	"	14, 15	New York, N. Y.	Oct.	29-Nov. 2
Atlantic City N. J.	"	17-19	New Haven, Conn.	Nov.	3, 4

T. E. BARKER

Pittsburgh, Pa.	Oct.	3, 4	Scranton, Pa.	Oct.	17, 18
Johnstown, Pa.	"	5, 6	Dover, N. J.	"	19, 20
Altoona, Pa.	"	7, 8	Paterson, N. J.	"	21, 22
Williamsport, Pa.	"	10, 11	Park Ridge, N. J.	"	24, 25
Elmira, N. Y.	"	12, 13	Newburgh, N. Y.	"	26, 27
Binghamton, N. Y.	"	14, 15	Poughkeepsie, N. Y.	"	28, 29

C. W. CUTFORTH

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McLeod, Alta.	"	8	Port Coquitlam, B. C.	"	20, 21
Fernia, B. C.	"	9	N. Westminster, B. C.	"	22, 23
Crambrook, B. C.	"	10	Surrey, B. C.	"	24-26
Nelson, B. C.	"	12. 13	Victoria, B. C.	"	27. 28
Trail, B. C.	"	14, 15	Nanaimo, B. C.	"	30

G. H. DRAPER

Dugger, Ind.	Oct.	3, 4	Indianapolis, Ind.	Oct.	15-20
Linton, Ind.	"	5, 6	Kokomo, Ind.	"	21, 22
Jasonville, Ind.	"	7, 8	Peru, Ind.	"	24, 25
Terre Haute, Ind.	"	10, 11	Marion, Ind.	"	26, 27
Brazil, Ind.	"	12, 13	Anderson, Ind.	"	28, 29

M. L. HERR

New Brunswick, N. J.	Oct.	3, 4	Camden, N. J.	Oct.	14, 15
Trenton, N. J.	"	5-7	Atlantic City, N. J.	"	17-22
Roebling, N. J.	"	8	Vineland, N. J.	"	24, 25
Woodbury, N. J.	"	10, 11	Millville, N. J.	"	26, 27
Riverside, N. J.	"	12, 13	Merchantville, N. J.	"	28, 29

W. M. HERSEE

Moore's Mills, N. B.	Oct.	2	St. John, N. B.	Oct.	15
Tracy, N. B.	"	3	Moncton, N. B.	"	16, 17
Woodstock, N. B.	"	4, 5	Burnt Church, N. B.	"	19
Piercemont, N. B.	"	6	Alma, N. B.	"	21, 22
Millville, N. B.	"	8	Charlottetown, P. E. I.	"	24
Fredericton, N. B.	"	10, 12	Alberton, P. E. I.	"	26
Hampsted, N. B.	"	13	O'Leary, P. E. I.	"	27
Evandale, N. B.	"	14	Charlottetown, P. E. I.	"	28

A. KOERBER

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Philadelphia, Pa.	Oct.	3-5	Easton, Pa.	"	17-19
Norristown, Pa.	"	10, 11	Allentown, Pa.	"	24-26

A. H. MACMILLAN

Louisville, Ky.	Oct.	3-5	Cumberland, Md.	Oct.	7

G. Y. M'CORMICK

Elizabethtown, Ky.	Oct.	7, 8	Fort Wayne, Ind.	Oct.	17-20
Madison, Ind.	"	10, 11	Auburn, Ind.	"	21, 22
Richmond, Ind.	"	12, 13	Goshen, Ind.	"	24, 25
New Castle, Ind.	"	14, 15	Elkhart, Ind.	"	26, 27

E. D. ORRELL

McGees Mills, Pa.	Oct.	3, 4	Jamestown, N. Y.	Oct.	14, 15
Oil City, Pa.	"	5, 6	Erie, Pa.	"	17-21
Titusville, Pa.	"	7, 8	Cambridge Sp'gs, Pa.	"	22, 23
Warren, Pa.	"	10, 11	Meadville, Pa.	"	25-27
Bradford, Pa.	"	12, 13	Farrell, Pa.	"	28, 29

J. C. RAINBOW

Waller, Tex.	Oct.	7, 8	Beaumont, Tex.	Oct.	18-22
Houston, Tex.	"	10-13	Port Arthur, Tex.	"	23
Galveston, Tex.	"	14-17	Shreveport, La.	"	25-27

H. L. STEWART

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Peterboro, Ont.	"	4, 5	Moncton, N. B.	"	19
Stirling, Ont.	"	6, 7	Truro, N. S.	"	20
Belleville, Ont.	"	8, 9	Glace Bay, N. S.	"	21, 22
Kingston, Ont.	"	10	Sydney, N. S.	"	24-26
Brockville, Ont.	"	11, 12	Truro, N. S.	"	27-29
Montreal, Que.	"	15	Halifax, N. S.	"	30, 31

W. J. THORN

Washington, D. C.	Sept.	30-Oct. 6	Clarksburg, W. Va.	Oct.	17, 18
Hagerstown, Md.	Oct.	7, 8	Marietta, Ohio	"	19, 20
Winchester, Va.	"	10, 11	Martins Ferry, Ohio	"	21, 22
Cumberland, Md.	"	12, 13	Wheeling, W. Va.	"	24-27
Lonaconing, Md.	"	14, 15	Pittsburgh, Pa.	Oct.	28-Nov. 1

S. H. TOUTJIAN

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South Wayne, Wis.	"	14, 15	Kenosha, Wis.	"	21, 22
Monroe, Wis.	"	17, 18	Milwaukee, Wis.	"	24-27

J. C. WATT

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Burlington, Wash.	"	7. 8	Spokane, Wash.	"	19-22
Bellingham, Wash.	"	10, 11	Colfax, Wash.	"	24, 25
Wenatchee, Wash.	"	12, 13	Coeur d'Alene, Idaho	"	26, 27
Ellenberg, Wash.	"	14, 15	Great Falls, Mont.	"	28, 29

GEORGE YOUNG

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Omaha, Nebr.	Oct.	3-6	Greeley, Colo.	"	17, 18
Red Oak, Iowa	"	7, 8	Cheyenne, Wyo.	"	19, 20
Lincoln, Nebr.	"	10, 11	Laramie, Wyo.	"	21, 22
Litchfield, Nebr.	"	12, 13	Casper, Wyo.	"	24-27

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

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Colored: Humphrey Smith, 2330 Green Alley

Atlantic City, N. J. — October 17-19
J. L. Earl, R F D 3, Box 122, Pleasantville, N. J.
Colored: P. R. Blackman, 412 Roberson Ave.

Wilson, N. C. — October 17-19
R. M. Wilson, RFD 3, Box 1

Washington, D. C. — November 27-30
C. W. Jackson, 3549 Tenth St. NW.
Colored: Francis Richardson, 1503 R St. NW.

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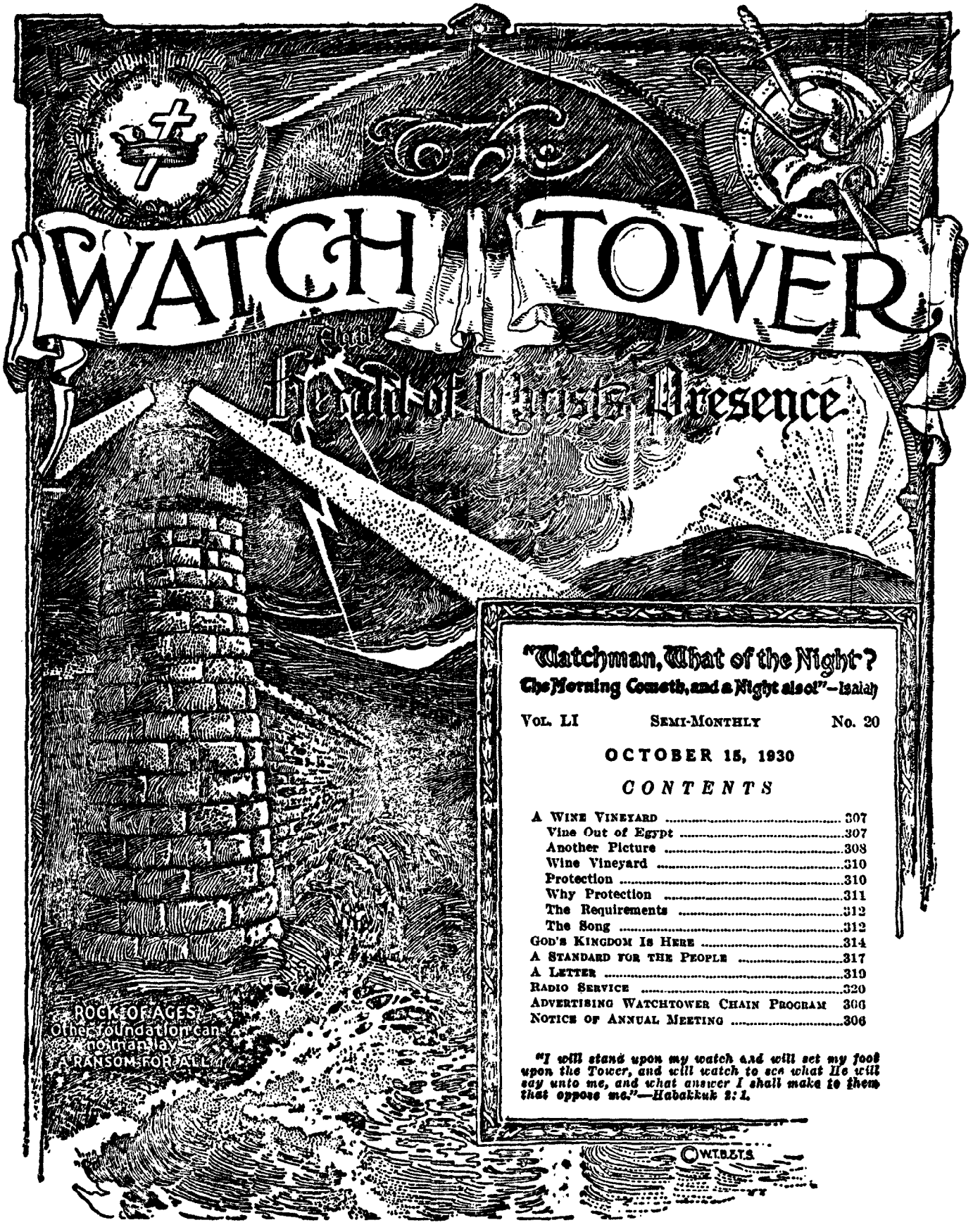
Issue of September 1, 1930

Week beginning November 2 . . . . . ¶ 1-16
Week beginning November 9 . . . . . ¶ 17-31

"The Man of Sin"

Issue of September 15, 1930

Week beginning November 16 . . . . . ¶ 1-14
Week beginning November 23 . . . . . ¶ 15-27
Week beginning November 30 . . . . . ¶ 28-41



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI SEMI-MONTHLY No. 20

OCTOBER 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WATCH TOWER BIBLE & TRACT SOCIETY

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ADVERTISING WATCHTOWER CHAIN PROGRAM

To send the Sunday morning chain program to much of the most densely populated area of the country a large sum of money is being spent continually by the Society. The hour's program is now broadcast over a chain of thirty stations, including

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Cleveland	WHK	Pittsburgh	KQV
Columbus	WCAH	Providence	WLSI
Evansville	WGBF	Raleigh	WPTF
Fort Wayne	WOWO	St. Joseph	KFEQ
Hamilton, Ont.	CKOC	Schenectady	WGY
Harrisburg	WHP	Scranton	WGBI
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Reports of field workers indicate an intense and steadily growing interest among listeners. During the chain program, announcement is made regularly that further information in printed form "will be offered by a representative from *The Watch Tower* who will call at your home". As a result, workers find that many who have heard the program are eagerly waiting for the books.

On the other hand, millions of people in the area now served by this broadcasting DO NOT KNOW that there is such a program on the air. The most effective advertisement is the personal invitation. This can be given constantly by each field worker in a definite manner by use of the radio slip. Mere mention of the program when canvassing is good, of course, but uncertain, for the spoken word is soon forgotten.

The radio slip is an attractive folder, printed in two colors. It contains a list of the stations on one side and, on the other side, a brief description and illustration of the books. These slips are supplied by the Society at one dollar a thousand. They are for free distribution to every home by each worker while engaged in the house-to-house service.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 2509 Perrysville Avenue, at 10 o'clock a.m. Friday, October 31, 1930, at which the usual annual business will be transacted.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI OCTOBER 15, 1930 No. 20

A WINE VINEYARD

"In that day sing ye unto her, A vineyard of red wine."—Isa. 27: 2.

JEHOVAH was challenged by the enemy to put a man on earth who under great stress would maintain his integrity. The challenge put at issue the word and name of Jehovah God. That challenge was accepted and God gave expression to his purpose that in his own good time he would have on earth a people that would under severe test hold fast to their integrity, be faithful and true witnesses to Jehovah, and sing forth the praise and honor of his name. This class of approved ones the Lord pictures as a wine vineyard.

2 Wine is often used symbolically in the Scriptures to picture good cheer, gladness and joy. Wine comes from the vineyard which God has planted to gladden the heart of man. (Ps. 104: 15) It is to be expected that Jehovah would have pleasure in those who maintain their integrity and uphold his word and name. The wise man is he who delights himself in the Lord and joyfully obeys his commandments, and in such God has pleasure. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27: 11) A wine vineyard therefore fitly represents the one with whom God will be well pleased. Since the insolent challenge was flung in the face of Jehovah Satan has constantly reproached the word and name of God. God's "faithful and wise servant", pictured by the vineyard of good wine, has gladly shared such reproaches, and will make glad the heart of the Father. God's method of developing this vine not only is of great interest, but shows the importance he attaches to his work in bringing it forth.

VINE OUT OF EGYPT

4 Instead of immediately vindicating his word and name, the Most High, who is perfect in wisdom and limitless in power, permitted Satan to go on and do his worst against Jehovah and his creation. God abides his own good time to carry out his purposes. He first made many pictures foreshadowing his finished work, and these pictures he applies to his chosen ones. He used a vine to picture his people chosen for his purposes. Egypt is a symbol of the world wherein man dwells and which is under the supervision of Satan the enemy. God must take his ideal man out from the world, because man was to be found in no other place. Evidently for the purpose of making a picture God sent Jacob into Egypt and changed his name to Israel. Then in due time he brought the Israelites up out of Egypt and planted them in Canaan. They drove out the enemies and flourished in that land. Concerning this vine and the picture made thereby God caused his prophet to write:

4 "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." (Ps. 80: 8-11) Later the Israelites were made desolate by the enemy, and they cried unto the Lord: "Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it." (Vss. 12, 13) The picture of the Eightieth Psalm is a petition unto God for his favor. The psalm is surely prophetic, and both a miniature and a complete fulfilment follow.

5 In the first instance God planted the house of David and made it strong for himself, as stated in the psalm. "And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." (Ps. 80: 15) It was by David that the covenant in respect to the land was performed. He conquered all the enemies of the Israelites. (Ps. 89: 1-20) David stood for "the Lion of the tribe of Juda", which tribe of Israel was brought up out of the land of Egypt. In due time all but a small remnant of Israel fell away from their covenant and from God. They were broken down and their enemies plucked them out and they became a byword and an object of ridicule by those round about.

6 In due time Jesus, the natural descendant from the house of David, came and was made the true vine, the right hand planting of God. To his disciples that stood firm with him in his trials he said: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15: 5) These were invited

into the kingdom covenant and were told what they must do. It is clear from the words of Jesus that the vineyard and the fruits thereof represent God's chosen people and God's message that he is giving to others to the honor and glory of his name.

7 Jesus spoke a parable showing that God had planted Israel as his vineyard and let it out to the leaders of Israel as the husbandmen to care for it. Instead of bringing forth the fruits thereof and aiding others in Israel to do the same, these leaders and Pharisees used the vineyard for their own selfish purposes. God would not allow them to continue further; hence Jesus said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43) Thus Jesus announced God's unchangeable rule that the vineyard denotes God's people and that only those who bring forth the fruits thereof can be approved and taken into the kingdom. The faithful disciples of Jesus did bring forth the fruits of the kingdom. At Pentecost and for some time thereafter there was a wide witness of the truth concerning the kingdom of God and many turned to that kingdom and gave glory to Jehovah's name. Shortly after the apostles had finished their earthly course there was a departure from the faith and the stream of faithful ones became very thin. Briefly stated, this is a miniature fulfilment of the Eightieth Psalm.

8 The second advent of the Lord Jesus Christ dates from about A. D. 1875, when he began to 'prepare the way before the Lord'. There were those who loved God and who were looking for the coming of Christ. They had been long oppressed and devastated by the forces of the world, and these faithful ones are well represented in the psalm: "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire; it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved."—Ps. 80: 14-19.

9 In harmony with this prayer Jehovah restored the vineyard, and the faithful again began to bring forth or bear the fruits of the kingdom, while many of the professed followers of Christ at the same time were attempting to develop and bear their own fruits. During that period of time known as the time of 'preparing the way before the Lord' there was a wide witness given to the truth, but it was not all unselfishly given. Many who looked for the kingdom and talked about its coming emphasized the importance of getting into it and reigning with Christ. The motive that caused them to take their course of action and thus speak was largely selfish. When the time came for judgment there was a great breaking down and falling away of those who professed to be Christ's and who were counted in as a part of the vineyard.

10 The coming of the Lord to God's temple dates from 1918. Some time prior thereto the selfish motives became more apparent, and these were manifested by many of those who claimed to be followers of Christ, and they fell away. There was a breaking down of the walls of the vineyard. From about 1917 to 1919 the church had many tears mingled with her bread. The Lord's people were in bad repute and the enemy laughed at them and scorned them. In their perplexity the faithful prayed: "O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. . . . So will not we go back from thee: quicken us, and we will call upon thy name." (Ps. 80: 14-18) The faithful prayed for their own help and for the honor of Jehovah's name, and the prayer is expressed with confidence that the Lord would hear. This is a larger fulfilment of the prophecy of the Eightieth Psalm.

ANOTHER PICTURE

11 In many instances the Prophet Isaiah pictured God's faithful people. God gave Isaiah a vision of a vineyard and caused him to write concerning it these words: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isa. 5: 1-7.

12 This prophecy of Isaiah seems to be particularly applicable to the "day of the Lord". It is spoken of as the vineyard of Jehovah of hosts, and seemingly fixes the time when the Lord is preparing for battle. The vineyard was planted by Jehovah in a very fruitful hill, fenced and walled and shielded and protected, and yet it failed. God planted that vineyard with the

choicest vine (Christ Jesus), built a tower in the midst of it, and made a wine-press therein. Instead of bringing the fruits of the kingdom, however, the prophet declares, it brought forth wild grapes.

[13] It has been the custom to apply these pictures of Isaiah's prophecy to nominal spiritual Israel, or the denominational church organizations. In this instance the picture and the nominal church systems do not fit. There is no reason to conclude that organized religion at any time or in any form represented God. Nominal church systems, therefore, do not seem to be the antitype of this vineyard described by the prophecy of Isaiah in the paragraph preceding. It clearly must have reference to a people that were especially recognized as God's people.

[14] The only real reformation amongst men since the days of the apostles is that reformation which began about 1878, approximately at the time of the establishment of *The Watch Tower*. That reformation movement the Lord used to restore to his people the fundamental truths of the Bible, and it is known as the Elijah work of the church. The Lord used some of his faithful servants to begin then and there the proclamation of the gospel of the second coming of Christ and his kingdom. During that period many broke away from the nominal church systems and joined themselves together in the study of God's Word and his service. The stones of stumbling which had caused them to stumble from God's Word and doctrines were gathered out and the fundamental truths were made clear to them. The church was then permitted to see and appreciate the philosophy of the great ransom sacrifice of Christ Jesus and that he is the true vine, and that his faithful members are branches and are planted with him.

[15] The tower built in the midst of the vineyard would very fitly represent a work in which watchmen are looking out for the benefit of God's flock, and this was done, by the Lord's grace, by faithful men whom he put in his watchtower or organization on earth. The wine-press made therein seems well to denote that there was a work amongst the people of God in declaring Jehovah's vengeance, and this was done to some extent during the period of the Elijah work of the church. When the time came for God to look for the fruit of the vineyard, however, as a whole, wild grapes had been brought forth. That which is denoted by the wild grapes must be the very opposite of the good fruits or orderly grapes. It must represent the fruit brought forth but not in the order designated by the Lord. What, then, could the wild grapes represent?

[16] It is important here to notice again the rule that Jesus announced, to wit, that no one could be of the kingdom unless he brought forth the fruits of the kingdom. (Matt. 21: 43) The fruits of the kingdom would be and are the orderly or tame fruits brought forth according to the rule laid down by Jesus. The fruits of the kingdom consist of the life-sustaining message of truths that make known that Jehovah is supreme, that Christ is his King, and that the kingdom of God will vindicate the word and name of Jehovah God.

[17] It should always be kept in mind that the very purpose of the kingdom is to provide the way for the complete vindication of Jehovah's word and name. It proves that the challenge that Satan flung in the face of Jehovah was a wicked one and that Satan is the wicked one and that God is right and his word is true. The fruit or message brought forth that tends to anything else or to bring about any other result or to magnify any creature's name would be wild grapes. It would therefore be such a fruit that the Lord could not approve and would not use.

[18] From about 1878 forward until the coming of the Lord to his temple, in 1918, there were many who were given a knowledge of the truth. By far the greater number thereof, however, were looking forward to the year 1914 as the time when the Lord would set up his kingdom and that they would all be taken into the kingdom and the world would be destroyed. The burden of speech of the most of such at conventions and other gatherings was concerning the glory and honor that would be bestowed upon those who would reign with Christ and judge the world. Above all things else stressed within that period of time was the "development of character", and this was done with a view to making preparation for the kingdom so that God could take them into the kingdom and use them. So far as the majority were concerned, little or nothing was said or even thought about the vindication of the word and name of Jehovah God. There were, to be sure, many among them who were unselfishly devoted to the Lord, but even they looked upon the most important thing as being the preparation of themselves for the kingdom.

[19] In view of the facts well known to many there was a large degree of selfishness manifested by those who had responded to the call and who were therefore expecting the kingdom. These had received the truth and reveled in their knowledge of the truth but they had not received the love of the truth. Those who had received the love of the truth were anxious to serve the Lord, but those who had received the truth but not the love of it were looking for exaltation of self and self-honor and glory in the kingdom. Such are the facts that relate to the vineyard, as described by the Prophet Isaiah in the fifth chapter.

[20] In 1914 many were disappointed, because they had expected that Christ would set up the kingdom and that they would immediately be taken into it. These are represented by the words of Jesus as saying: "My Lord delayeth his coming." The zeal of such immediately cooled off; therefore, when the Lord came to his temple for judgment, in 1918, he found this class, whom he described as the 'unfaithful servant', or "wicked and slothful servant", or "evil servant",

and he sent forth his angels and gathered them out of the kingdom and broke down the vineyard. (Matt. 13: 41; Isa. 5: 5-7) The organization of God's people was broken up, and not until 1919 was an effort made to bring it together again. Many who had prior thereto believed and advocated the truth then became opponents of the truth and the work of God in bringing forth the fruits of the kingdom. A separation work there began, and those who loved the Lord were separated from those who opposed his work. Such are the facts well known and this is the situation as we come to view another picture of the church represented by a vineyard.

WINE VINEYARD

[21] Isaiah prophesied in the name of the Lord God concerning a "vineyard of red wine". According to other translators it is called "a wine vineyard". *(Rotherham)* It has the special care of Jehovah because of its fruitfulness. It is the vineyard that bears the fruits of the kingdom, and therefore must be composed of the true vine and his branches. Concerning this vineyard it is written: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me."—Isa. 27: 2-5.

[22] Without a doubt this is the same 'vine and branches' about which Jesus spoke to his disciples when he said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15: 1-5.

[23] The words of Jesus, to be sure, apply to The Christ in the entirety, but there is a specific time in which the "vineyard of red wine", or "wine vineyard", is made manifest. Then they would have special application to those whom the Lord found faithful and gathered unto himself. The time is definitely located by the words of the prophet. He says: "In that day sing ye unto her, A vineyard of red wine." "In that day" marks the time forward from which the Lord Jesus is placed by Jehovah upon his throne, and therefore began with 1914. It is the day that Jehovah has made, and it is a time of rejoicing for the church. When Jesus appeared at the temple of God and began to gather the remnant unto himself, that marked the beginning of the time of joy, and hence the time for the beginning of the song. When the remnant came to a realization that the "chief corner stone", which had been rejected by others, including those who brought forth the wild grapes, had been laid by Jehovah in Zion, that marked the beginning of their joy. (Isa. 28: 16) Then the remnant began to sing: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118: 21-24.

[24] It is also the beginning of the "day of judgment". (Ps. 11: 4) The judgment being adverse to those who had not received the love of the truth and who therefore brought forth wild grapes, God removed the hedge or protection of the holy spirit from such, and the enemy proceeded to bring that class into his fold. The Lord gathers them out from his kingdom class, and the enemy takes them. Judgment proceeds and in that day God will destroy Satan and his wicked organization. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." (Isa. 27: 1) This definitely locates the period of time in which the commandment is given to "sing unto her, A vineyard of red wine". It follows, then, that the "wine vineyard" here described by Isaiah is a picture of God's faithful people constituting the visible part of his organization on earth at the time of preparation for Armageddon.

PROTECTION

[25] Jesus Christ long ago proved his faithfulness unto God and held fast his integrity. The faithful apostles and those who followed their righteous course also held fast their integrity. The day of resurrection came and these were gathered unto the Lord. Upon earth the separating work progressed and the Lord Jesus continued to "gather together unto himself" the faithful ones. This he has done, and is doing, in defiance of the enemy. These faithful ones thus found faithful up to that point had held fast their integrity and proved their faithfulness and devotion to God and that they possessed the love of the truth. These, having taken their stand firmly on the side of Jehovah God, and continuing to joyfully obey his commandments, have been brought into the sanctuary, while others have stumbled over that "chief corner stone".

[26] The faithful remnant do not fear the reproach of man, nor do they desire to have the creature's approval; but they do fear God, and he has become their sanctuary and protection. (Isa. 8: 13, 14) Having received the garments of salvation and the robe of

righteousness, and having been brought into the temple, these are saved while they remain in that happy condition. Concerning them it is written: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."—Ps. 91: 1-3.

27 The gathering together of the remnant unto Christ in these last days and the organization of such by Jehovah as his "vineyard of red wine" seems clearly to be a complete fulfilment of the prayer of the prophet concerning the vine, to wit: "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." (Ps. 80: 14, 15, 17-19) God heard the prayer of his faithful people, gathered together his remnant into the temple, and these collectively now are designated in his Word as 'the wine vineyard'.

28 To the prayer of those who love the Lord, and as set forth by the psalmist, Jehovah responds by the words of another prophet (Isa. 27: 2, 3):

"A vineyard of red wine.
I, the Lord, do keep it;
I will water it every moment:
Lest any hurt it, I will keep it night and day."

29 Here is full assurance from Jehovah that regardless of the vicious assaults made by the enemy upon those of his vineyard he will provide and has provided all necessary protection and care for them. Such care and protection is proof that 'the wine vineyard' is that part of God's organization on earth which faithfully serves him and magnifies his name. This, taken together with the other words spoken by the prophet (Isa. 5: 7), shows the two classes that are made manifest at the time of judgment "in that day", to wit, "the faithful and wise servant" and the "evil servant".

30 Be it noted that while there was provided a fence or wall of protection for the vine described by Isaiah (fifth chapter), and which brought forth wild grapes, there is nothing of the kind mentioned in the twenty-seventh chapter concerning 'the wine vineyard'. This is another evidence of judgment and separation. Prior to the coming of the Lord to his temple the holy spirit as a helper, comforter and advocate constituted the protection or wall or fence which the Lord had provided for all who are in line for the kingdom. When Jesus Christ came again and 'gathered together unto himself' his own faithful ones and they were made a part of the 'elect servant', then there was no need for such protection as the holy spirit as a helper. The 'elect servant', under the head Christ Jesus, is directly under Jehovah. Jehovah protects his own and each one who is a member thereof and who abides in Christ. In the following words he gives assurance thereof: "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." —Ps. 91: 4, 5, 10, 11.

31 It is the strength of Jehovah that now protects his vineyard, and no enemy can prevail against his faithful ones. He gives his word of promise that he will keep it and water it every moment and will see that no one hurts it. His fury is manifested against the vine bringing forth the wild grapes, but now no fury is in him against this wine vineyard that is "in that day". God declares that if anyone attempts to do injury to his wine vineyard he will 'go through them and burn them': "Fury is not in me [against the faithful]: who would set the briers and thorns against me in battle? I would go through them, I would burn them together."—Isa. 27: 4.

32 It is the "day of God's vengeance" and judgment, and no longer will he tolerate rebellion against him or oppression of his workers and permit the enemy to succeed in such oppression. Then the Lord seems to indicate by the words of the prophet that there will be some standing by debating as to which side they will take, whether they will listen to the "evil servant" class or listen to the others, and to such he says: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."—Isa. 27: 5.

WHY PROTECTION

33 Why would God furnish special protection to the remnant "in that day"? Jehovah permitted the Devil to put a great burden upon Job, but he would not permit the Devil to kill Job. Under great stress Job continued to hold fast his integrity, and God protected his life. When Jesus came to his temple and found some diligently engaged in caring for the kingdom interests that had been committed to them he called such "the faithful and wise" because they had been faithful over a few things, and then he promised that they should have greater responsibilities and opportunities. They had been faithful over a few things committed to them and taken a wise course. Up to that time they had held fast their integrity against opposition. He took them unto himself and into the sanctuary, and thereafter others were brought into the sanctuary as they took a positive stand on the side of the Lord. All together these constituted the remnant separated from others who claimed to love the Lord.

34 To the remnant is delivered the opportunity and responsibility of giving the testimony of Jesus Christ. These are the chief enemies of Satan on earth; and Satan, knowing this, goes forth to make war against the remnant, and he does so with the wicked determination to kill the remnant. God puts his hand over the remnant and, in substance, says to Satan: 'You may oppose this company, but do not kill them.' They are under the protection of the Lord God because they are his witnesses and his message he gives them to deliver. "I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51: 15, 16) It is the day in which preparation is being made for battle, and the Lord of hosts is shielding his witnesses who sing forth his praises.

35 This scripture is proof that God furnishes the needed protection because the remnant class has wholly devoted itself to God and joyfully does his work. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."—Ps. 91: 14, 15.

36 It follows just as certainly, then, that to abide in the secret place of the Most High and to continue under the protection of the Lord each one must continue to faithfully and joyfully do the work which the Lord God has committed to him to do. Satan will use every means within his power to turn the faithful away from the work of the Lord, and his most effective instrument in so doing will be the "man of sin". Such an instrument used by Satan employs fair speech, fraud and deception, and makes great claims to love for God, while at the same time slandering his work and the workers. Those who remain faithful to the Lord will abide in the secret place and will not and cannot be deceived. They must, however, with perseverance and faithfulness continue the work of singing forth the praises of Jehovah God. It is his message that he has put in the mouth of the remnant, and he put it there to be sung *to his honor and glory!*

THE REQUIREMENTS

37 Many have made the great mistake by assuming that they must produce the fruit that appears in the vineyard. That error led many to believe that "character development" constitutes the fruit. The vineyard is the Lord's. He planted it and he gives to it his attention. The 'true vine and branches' is The Christ. Jehovah is the husbandman.

38 It follows then that no one could be of that vine ultimately without fully meeting the Lord's requirements. Jesus says this is what is required of those who continue to be of the vine: 'You must abide in me because otherwise you cannot bring forth the fruits that are acceptable to my Father. "He that abideth in me, and I in him, the same bringeth forth much fruit"; otherwise you will be taken away and destroyed.' Jesus says that no one can do anything without him, and then adds: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7) This is further proof of identification and locating 'the wine vineyard' in the time of the "day of Christ" and the time of gathering together unto himself of his own. These ask and receive what they need because they ask in harmony with the Head of The Christ. The fruits that these bring forth are not their own fruits, but God's fruit. These fruits the approved ones bear to the glory of the Lord God.

39 Jehovah planted Israel as his vine and he brought it up out of Egypt and set it out in the holy land and for a time it flourished. The enemy overreached its leaders and they fell away and dragged down with them all of the nation except a very small remnant. That remnant made up a part of the true wine vine. The Lord restored the truth to his people and set before them the kingdom and the opportunity of being a part of the kingdom upon condition that they would bear the fruits of the kingdom. When he came to his temple for judgment, however, he found many not only failing to bear the fruits of the kingdom but bringing forth selfish things designated as "wild" fruits. The remnant was taken from amongst them, and now these must abide in Christ and bring forth much fruit, otherwise they cannot be of the kingdom. The fruits of the kingdom consist of God's life-giving and life-sustaining message of truth. It honors the word and name of Jehovah and declares his supremacy and the perfection of his works. It proclaims Christ Jesus as the One who held fast his integrity and proved God's word true and right, and who provides redemption for man with his precious blood. It makes known the kingdom of God by and through which God's name will be completely vindicated. It declares the "day of the vengeance of our God" upon the wicked organizations. These fruits of the kingdom must be brought forth in "that day", and the same is done to the glory and honor of Jehovah's name.

THE SONG

40 'In that day sing unto her,' says the prophet. Why sing unto her? The song is sung to each other by those of the vineyard because God's wine vineyard has come to maturity. It is come "unto a perfect man, unto the measure of the stature of the fulness of Christ". (Eph. 4: 13) A wine vineyard is a cause for raising a song of joy. The Lord Jesus Christ has now returned and gathered together unto himself his faithful remnant, and with these he is drinking anew 'the wine of the kingdom', which is the joy of the kingdom. He has invited such to enter into his joy, and the wine

of the vineyard is symbolic of that joy. He is come to his holy temple, and all of the temple class rejoice together and together lift up their voices in song unto Jehovah's name. (Ps. 29: 9) This is the fruitful vineyard, and all of those who are a part of it must bear the fruits of the kingdom to others. They sing to each other and call each other's attention to the blessings of the kingdom, to the honor and glory of Jehovah's name, and they sing unto the honor and glory of Jehovah God.

41 When the Israelites were in captivity to Babylon the Babylonians tried to induce them to 'sing one of the songs of Zion'. (Ps. 137: 3) The Israelites declined to do so, saying they could not sing such a song in a strange land. Now the faithful have been brought into Zion and made a part thereof, and hence are in their own land. The Bridegroom is with them, and he is the Head of Zion and the chief one in it, and therefore all rejoice and sing. They sing to each other because they know that Jehovah is their God and Father and that they are of his vineyard of red wine, which is his joy. Because they bring forth the fruits of the kingdom Jehovah is pleased with such and assures them that he will afford his protection and blessing. They sing because they are safe from the enemy and have the privilege to honor God's holy name. They begin their song and continue to sing it "in that day" when the Lord is preparing to punish the enemy. The song must begin before Armageddon, and the singers continue until the battle is fought and Christ is clothed with victory and Jehovah's name and word are vindicated.

42 The "vineyard of red wine" is God's chosen people who are faithfully performing the covenant. These are the ones whom he has selected for his name. These are the ones that bear his fruit to his honor and glory, and he takes pleasure in them. Concerning this time he caused his prophet to write: "For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand." (Ps. 149: 4-6) It is the time of God's judgment, and shortly he will execute his judgment upon all his enemies. The part that his faithful remnant has therein is to sing while he does the work of binding and punishing by and through his beloved Executive Officer. Hence it is written: "To execute vengeance upon the [nations], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord."—Ps. 149: 7-9.

43 Every one of the elect servant class will maintain and hold fast his integrity. He will be faithful to God and to Christ Jesus. Those who now see their privilege of thus holding fast their integrity and being faithful delight to have part in the song of praise to the name of Jehovah. The vineyard and its wine are symbolic of joy and song and of good cheer. It means a time of rejoicing because the day of the Lord is here, and those who really love him delight to sing the new song to his honor and praise.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. All who would have Jehovah's approval must meet what test? Describe the situation from which this test arises. How is our text related thereto?

¶ 3, 4. How was Psalm 80: 8 fulfilled in miniature? Psalm 80: 12?

¶ 5-7. Identify the "vineyard" and the "branch" referred to in Psalm 80: 15. In the miniature fulfilment, how were the 'planting' and the 'making strong' accomplished?

¶ 8-10. Describe how God answered the prayer of his people to 'visit the vine, the vineyard, and the branch', (a) at the time the 'preparing of the way before the Lord' was begun. (b) At the time of the Lord's coming to his temple.

¶ 11, 12. Relate Isaiah's vision of the vineyard. What are the prominent points in the vision?

¶ 13-15. What objection is there to applying this picture to the nominal church systems? Point out the fulfilment of this prophetic picture.

¶ 16-20. Describe events and conditions leading up to the manifestation of the "wild grapes" and the "evil servant" class.

¶ 21-24. Identify the "vineyard of red wine". How is it related to the vineyard mentioned in the parable recorded in John 15: 1-5? When and how is it made manifest?

¶ 25-27. Describe the situation to which Psalm 80: 14-19 applies.

¶ 28, 29. What is the response to the prayer in the scripture just cited, and how has Jehovah kept that word?

¶ 30, 31. As to protection provided, compare the position of 'the wine vineyard' with that of the vine bringing forth the "wild grapes".

¶ 32. Apply Isaiah 27: 5.

¶ 33-36. Account for Jehovah's providing special protection for the remnant. On what condition is this protection assured?

¶ 37, 38. What is meant by 'the fruit of the kingdom'? What is pictured in 'the vine and its branches'? How do the branches 'bring forth fruit'?

¶ 39. How was the parable of the vineyard fulfilled upon natural Israel? How is it fulfilled upon spiritual Israel?

¶ 40, 41. Explain the symbology of the term "wine vineyard", as here used. "In that day sing ye unto her." When and how is this fulfilled?

¶ 42, 43. Show the fitness of the symbol "a vineyard of red wine", as designating the remnant.

BLESSED

be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.—Daniel.

GOD'S KINGDOM IS HERE

[Thirty-minute radio lecture]

NINETEEN hundred years ago Jesus taught his followers to pray, saying: 'Thy kingdom come; thy will be done on earth as it is done in heaven.' During these long centuries the *true* followers of Jesus have reverently and diligently repeated that prayer, and hopefully looked forward to the time when the kingdom would come and its blessings begin to be manifest. And now the kingdom *is here*. The evidences reveal that it began to function in the year 1914; and there is an abundance of such evidence.

To many people this assertion will sound fanatical, because they have been mistaught about the kingdom and its work. Some have been taught that the kingdom was established at the first advent, nearly nineteen centuries ago, and that it has been functioning ever since. These look upon the so-called "Christian" nations of today and consider *them* to be the kingdom of Christ. Others believe that the kingdom is in the heart of each professing Christian. Such base their belief on the words of Jesus found in Luke 17: 20, 21, which read: "The kingdom of God is within you." Jesus spoke these words to the scribes and Pharisees, whom he called hypocrites. Surely he did not mean that the kingdom was within *them*. Jesus was speaking of himself. He was the *head* of the kingdom class, and, correctly translated, the text reads: "The kingdom is in your midst."

In clear and positive language the Bible sets forth the fact that the kingdom would be established at the second advent of the Lord, and that it would operate right here on earth, for the blessing of mankind; gives the exact date of its establishment and the length of its existence, and the kind of blessings it will bestow; and finally, paints a most magnificent and inspiring picture of its finished work.

The necessity for such a kingdom lies in the fact repeatedly stated in the Scriptures, namely, that Adam, by his sin, in Eden, brought the entire race under the curse of sin and death. That one act of disobedience brought the condemnation of death upon every member of the human family. This death curse brought innumerable other evils on the race, including all forms of sickness and disease; and these in turn brought pain and suffering, and made necessary all the doctors, surgeons, dentists, hospitals, nurses, drug stores, undertakers, cemeteries and tombstones, grim reminders of the fact that people are born and live and die under a terrible curse.

But this is not all of the result of the curse. The sin of Adam plunged the race into selfishness, and almost completely obliterated the "image of God" in which Adam was created. Under the spur of selfishness the race went from bad to worse; and the results of this selfishness are seen today, in all the injustices, lies, frauds, dishonesty, crimes, wars, thefts, hatred, malice, envy, jealousy, hypocrisy, cruelty and oppression which man has heaped upon his fellow men. These wicked practices have, in turn, brought the further curse of jails, penitentiaries, poorhouses, courthouses, judges, courts, juries, policemen, departments of justice, the gallows and the electric chair.

And even this is not all of the result of this curse. Mankind lost the favor of God; they lost reverence for God; they neglect Bible study, and prayer. They have even lost faith in God and have come to worship idols of gold, silver, wood, stones, beasts, birds, fish, sun, moon, stars, snakes, relics, man-made institutions, and even men. Under these various forms of Devil worship mankind has sunk to the lowest condition of degradation, until the words of the prophet are literally true, which read thus: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3: 15.

The fact of the curse cannot be denied by anybody; and once acknowledged, the necessity for the kingdom becomes apparent to all.

The purpose of the kingdom of Christ is to remove the curse and all the effects of the same. This being true, it would seem that everybody would welcome the advent of the kingdom. On the contrary, there are many who resent the suggestion that such a kingdom is to be established in the earth soon. Such try to hinder the announcement of the kingdom, and if they had the power to hinder its establishment it would never come.

The question might be asked, Who would oppose such a kingdom? The answer is, Those who love to exploit their fellow men and to profit at the expense of others; those who love to profit by traffic in needless, useless and harmful things; those who love to oppress their fellow men; and those who are teaching false doctrines about God, and love to do so because of some pecuniary reward or for the reward of fame, influence or popularity. All such will oppose the kingdom and oppose those who announce the kingdom at hand. On the other hand, all who love righteousness and hate iniquity; all who love their fellow men; all who love God; all who love mercy, truth and unselfishness, will gladly hail the advent of the kingdom and welcome its blessings.

God has decreed that such a kingdom shall come, and no power in heaven or in earth can stay or hinder its advent. The lifting of the curse and all its effects will place mankind right where Adam was before he sinned. It will result in filling the earth with a race of sinless men and women, unselfish, happy and contented; each one will have back the "image of God" in which the first man was created. This was God's original purpose, when he told Adam to "multiply and increase and fill the earth"; and the privilege of sharing in these blessings not only will be extended to those living when the kingdom is established, but will be given to "all in their graves"

as well. That explains why a resurrection of the dead is necessary.

Several texts indicate that the kingdom will be a thousand years long; that Satan will be bound during that thousand years; that Jesus will be the great King; and that he will have associated with him, in the kingdom work, 144,000 others, who will have been chosen from among men. (Rev. 20: 6; 3: 21; 14: 1) Both Jesus and his associates, called "the bride, the Lamb's wife", will be invisible to men. Jesus said: "The world seeth me no more" (John 14: 19); and in 2 Corinthians 5: 16 we read: "Yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more." Christ will exercise his power and authority exactly as God now does.

For six thousand years God has permitted selfish and imperfect, fallen men to try their hand at bringing blessings to the race. What a miserable failure they have made of it! They have tried every experiment they could devise. They have tried many different forms of governments, and over two hundred different kinds of religion; they have tried to legislate righteousness into men's hearts, and they have tried to shoot it in with cannon and gattling gun; they have tried to bless the race with the use of medicines, serums, blood transfusions, skin grafting, massage, adjustments, electricity, divine healing, dope, surgery, diet, germ killing and the transplanting of monkey glands into the human system. Notwithstanding all their efforts, people continue to sin and die. New crimes come into existence almost every day, and new and unheard-of diseases are attacking the race almost daily. Man is at his wits' end.

Under the stress of the failure of all their efforts, men are driven to suggest wild and radical measures to bring in the blessings which they see that the world needs. The latest proposition suggested by human wisdom is to have *one world-wide autocratic* form of government, called a "League of Nations", which is intended to *force* the nations of earth to do justly with each other and to end wars; to put out over the radio just *one kind of religious teaching,* and to let some one or two or three clergymen do the preaching; to deprive the so-called "unfit" of the right and power to procreate, hoping thereby to improve the mental and moral quality of the race by eliminating the imbecile, the degenerate and the vicious. If these propositions carry, it will mean that the people are deprived of the God-given right of free moral agency; the right to worship God after the dictates of their own conscience; and the right to change their own government, if they perceive that it is desirable so to do. A little handful of self-appointed guardians of the people's liberties will control and dictate to the masses everything pertaining to politics, morals and religion.

This will mean a world-wide tyranny. It is man's last effort to bless himself. Satan is the author of the scheme, and the Bible foretells the attempt to foist it on the poor groaning creation, and of the failure of the attempt to do so. Such a plot is mentioned in Isaiah 8: 9-13, in these words: "Associate yourselves, O ye people, and ye shall be broken in pieces; . . . gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to nought; speak the word, and it shall not stand: . . . for the Lord . . . instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy [which means "league", "federation," "conspiracy"], to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

It is *fear* that present so-called "civilization" will collapse that is spurring those in power to take such a course and to form a "federation" and "league". It is just at this time, when men are at their wits' end, that God arises and for ever ends their unwise, unjust and tyrannical efforts to bless themselves, by setting up his kingdom on earth; by setting *his* king, King Jesus, on the throne and delivering the people from the power of their oppressors, from the bondage of sin and death, and from the inherited weaknesses and imperfections which resulted from Adam's sin, as well as all false teachings which misrepresent God and his work and purpose with respect to the race. Only God's kingdom can accomplish this deliverance; and only that kingdom can set up a righteous government which will bless all the families of the earth with liberty, peace, happiness and everlasting life; and nothing but that kingdom can resurrect the billions of the dead and give them the same blessings.

When that kingdom begins to function on earth it will find all these man-made institutions, laws and teachings in operation. This being true, it is manifest that the first work of that kingdom *must* be the destruction of these useless, unjust and cumbersome schemes of men. This will mean trouble, for men will fight for their schemes and institutions; and since Satan is the real author of these, he will urge them on to fight against the establishment of the kingdom and to oppose those who are announcing that kingdom. This fight will be in vain, however, as we are shown in Psalm 2: 2, 4, which reads: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed," but "the Lord shall have them in derision".

Both Bible chronology and time prophecy point to the year 1914 as the time when the kingdom would begin to function. There Jesus took his power and began to destroy Satan's institutions and schemes. There the *trouble* began. Now let us note some of the many texts that foretell the destruction of Satan's organization on earth. This time of trouble is called "the day of God's wrath"; "the day of God's vengeance"; the day when he 'pours out his indignation,

even all his fierce anger on the nations'; the day when he 'smites the nations' and dashes them "in pieces as a potter's vessel".

This time of trouble covers a period of several years, beginning with the World War in 1914 and ending in what men call "the battle of Armageddon", just a little farther along. Daniel mentions the *beginning* of that trouble in 1914 as follows: "At that time shall Michael [meaning Christ] stand up, . . . and there shall be a time of trouble, such as never was since there was a nation, *even to that same time.*" (Dan. 12: 1) Again, in Revelation 11: 17, 18, Jesus mentions the *beginning* of that trouble as follows: "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." Here again the date 1914 is clearly marked.

Jesus mentioned the beginning of this trouble again, in Matthew 24: 7. The disciples had asked Jesus for some *sign* which would prove that his kingdom was in power. Jesus gave the sign, saying: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." In verse 8 Jesus adds: "All these are the *beginning* of sorrows." This text had its fulfilment in 1914-1918, in the great World War, which was followed by the worst famines, pestilences and earthquakes in earth's history. Jesus declared that these would be the *beginning* of the trouble. In verse 14 he declares that the good news of the presence of the King and the establishment of the kingdom would be preached throughout the whole earth, and adds these words: *"Then shall the end come."*

The *end* of this trouble will be the battle of Armageddon. Jesus mentioned this last battle in these words: "*Then* [after the announcement of the kingdom throughout the whole earth] shall be great tribulation, such as was not since the beginning of the world to this time, no, *nor ever shall be.*" (Matt. 24: 21) Thus we see that this battle will be the *last* one. This last battle is mentioned again in Revelation 16: 14. There we read that "the spirits of devils . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty". Thus we see that the battle is between God Almighty and the kings of the earth, the great financial, political and religious kings.

This *last* battle is mentioned again by Daniel, chapter 2, verse 44, as follows: "In the days of these kings [that is, while kings are still in power and reigning] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Still again, this *last* battle is mentioned in Isaiah 34: 1, 2 as follows: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein, . . . for the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." Many other texts confirm these, and assure us of the complete destruction of helpless, useless man-made institutions.

At the conclusion of this final battle Satan is to be bound for a thousand years (Rev. 20: 1-3), so that he shall deceive the nations no more. After Armageddon, "nation shall not lift up sword against nation, neither shall they learn war any more," but "they shall beat their swords into plowshares, and their spears into pruninghooks", instruments of peace and blessing. Nothing will be permitted to hinder the work of that kingdom, which will begin first with the living, and extend on until all in their graves have shared in its blessings.

But what will be the kingdom blessings? The answer is that all the willing and obedient will be fully and completely delivered from the great curse which Adam brought on the race; it will be physical, mental and moral deliverance. They will have God's law written on their hearts, until all shall know him from the least unto the greatest of them; and they will get back again their beautiful earthly home which God gave to Adam, and which he lost because of disobedience, namely, the earth, which will ultimately be like the garden of Eden, a paradise. The willing and obedient will also get perfect liberty, perfect peace, perfect happiness and everlasting life; but they will get these right here on this earth. Nothing but God's kingdom can ever bestow these blessings. The Scriptures clearly indicate that some of the millions of Adam's posterity will prove stubborn and wilful and will not accept these blessings, will not become obedient to the law of God, and that these will be destroyed in the second death, which is symbolized by "the lake of fire and brimstone".

The kingdom will for ever end all rebellion against God, and all slanderous and false teachings about him; it will end sin and death, disease, pain and tears; and it will end poverty and oppression, as well as wars. The prophet says: "They shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35: 10.

When God would destroy the wicked and corrupt "world that was" before the flood, he sent Noah to forewarn the people of his purpose. For many years Noah was warning the people and building an ark for his own safety and deliverance. The people ridiculed and sneered and refused to believe the message. The record is that "they knew not, until the flood came and took them all away". They knew not because they refused to believe or investigate Noah's message.

When God was about to deliver the Israelites from Egyptian bondage he sent Moses to tell Pharaoh of his

purpose. Pharaoh resisted the message, and died for his obstinacy.

When God would destroy Sodom he sent angels to warn Lot and his family to get out of the city.

It is now God's purpose to destroy all the wicked, corrupt, selfish and oppressive institutions of men, so that he can set up a righteous government on earth, and he has purposed to warn all the people of his determination. Not only has he decreed that an announcement of the destruction of Satan's wicked man-made organization shall be made, but he has also decreed that an announcement shall be made of the blessings which shall follow its destruction. The information about these subsequent blessings is called "gospel", "good news," "good tidings."

The announcement of the coming battle, and the good news of the blessings to follow that battle, *must* be "*preached* in all the world"; *must* be "*published*" everywhere so that all people of good will, all lovers of righteousness, can take their stand on the Lord's side, and not be found opposing the Lord and his work by resisting the establishment of the kingdom. Those who take their stand for the Lord will be blessed, and those who oppose the establishment of the kingdom will be destroyed in the battle of Armageddon. Thus the announcement of the kingdom is a warning for the people to get into harmony with God. The time for this announcement and this warning to be given is *between* the time when the trouble *began*, which was in 1914, and the time when the final battle begins.

In Matthew 24: 7, 8 Jesus mentions the world war, famines, pestilences and earthquakes of 1914 and onward, and says: "All these are the beginning of sorrows." In verse 14 he adds: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and *then shall the end come.*" Thus we can see that the warning *must* be given *before* the end comes. In Isaiah 52: 7, the Lord's people are pictured as bringing good tidings, *publishing* peace, and declaring to the people the good news that "*thy God reigneth!*" Again, in Psalm 96: 10, we read the command: "Say among the heathen that the Lord reigneth." And Psalm 99: 1 says: "The Lord *reigneth*; let the people tremble." Again, in Psalm 97: 1 we read: "The Lord reigneth, let the earth rejoice."

In Psalm 41: 1, 2 the Lord promises a blessing to those who fall in line with the kingdom work. It reads: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble [the day of evil, which refers to the battle of Armageddon]. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies." This promise is for the people of good will, those who love righteousness, and the promise is that they shall be saved *alive* and be blessed upon the earth.

Thus the evidences show that the kingdom *is here*, and that we are now witnessing its first work, namely, the destruction of the old order, so that a new order can be instituted in its place. This glorious message is now going out all over the world, being *published* by both the printed page and by radio. Over 70,000,000 books and booklets have been put out, in over thirty languages, publishing the good news that the kingdom *is* here. More than a hundred radio stations are broadcasting the same message, in several languages. The announcement *must* be made, for Jehovah God has so decreed. The kingdom of Christ is already in power, and soon, very soon now, everybody will realize it, and soon its blessings will be apparent. But Armageddon *must first come.*

A STANDARD FOR THE PEOPLE

[Fifteen-minute radio lecture]

THE word "standard" is used in various ways. In war, a standard is a flag around which the soldiers rally, and which they defend with their lives. If for any reason a soldier refuses to defend, or deserts his standard, he is called a traitor and is court-martialed. In politics, a standard is the platform or principles espoused by one party, and the party nominee is called the standard bearer. Among politicians, it is considered a disgrace to desert the party principles, and those who do so are, more or less, in disfavor thereafter. In religious circles, a standard is the creed of any particular church. It represents the doctrines, the aims and the work of the church, as outlined in the creed.

If war were right, if politics were pure, and if all creeds were true, then it would follow that it would be a disgrace to desert the standard, and one who did so would be deserving of disfavor and punishment. There are few people living who would claim that war is right, or politics pure, or any particular creed the truth. This being true, every honest man should feel at perfect liberty to desert such standards when he learns that they are false or untrue. If he did not do so, he would be dishonest, hypocritical, and could not be trusted.

Jehovah God has his standard. It is composed of all those principles of righteousness, truth, justice and love which he proclaims. He set up his standard in Eden, and asked Adam and Eve to rally round it and support it. Had they proved faithful, and upheld that standard, they would still be living today, and enjoying all the blessings which God's standard guarantees

to the human family, namely, everlasting life, perfect liberty, perfect health, perfect peace, and freedom from sin, disease, poverty and death.

God's standard is his *law*, his *will*, his requirements for the race if they would have his favor and love. His standard is always right, and always brings blessings to those who uphold it. Any standard of law or course of action set up by either men or angels, if it is contrary to the divine one, is wrong, and always brings trouble and suffering upon the one who follows it, even as Adam's wilful course brought trouble and suffering on all the race. There is no exception to this rule. Any person who sets up other standards than those that God has set up thereby proves himself to be conceited and rebellious, and, of course, must suffer for his conceit and rebellion.

Choosing to follow his own course, his own standard, Adam brought the condemnation of death, with all its woes, upon himself; and, by the law of heredity, this same condemnation was passed on to all his posterity. What a terrible calamity his conceit and rebellion brought on the race!

Behind Adam's sin, however, was Satan, the great enemy of God. It was Satan who suggested the false standard to Adam, using mother Eve as his tool. Satan is trying to turn people from loyalty to God and from upholding God's standard. He does this by setting up *false* standards, and blinding the minds of the people to the fact that they are false. He does this by working on their conceits, their fears, their prejudices and their pride. It is the most proud, the most prejudiced and the most conceited people of earth that dominate the world's politics, finance and religion, and these are the ones that set the standards in politics, finance and religion.

Primarily, these standards are set by Satan, who uses these men as his dupes. These man-made satanic standards are wicked, cruel, oppressive, false and injurious. They deprive the people of their God-given rights, liberties and free moral agency. The trend of all present-day standards is along the line of *force*, compulsion. Sumptuary laws *force* people to desist from 'taking a little wine for their stomach's sake'; tear gas bombs, sawed-off shotguns and billys, in the hands of the police, *force* people to desist from striking for higher wages; conscription *forces* people to go to war, against their conscientious scruples; war-time laws *force* people to buy bonds against their wills, and whether they can afford it or not.

Thus, under Satan's regime, the people are deprived of their liberty of thought and speech and action, and the minority rule the majority and dictate to them. All the different standards of Satan may be summed up in one word, namely, *selfishness*. The world is governed by selfishness today. Under this standard the proud, the arrogant, the wicked, the cruel and the lying *force* their views, their plans, their doctrines, their laws upon the masses, until truth is crushed to earth, justice is dead in the streets, poverty stalks everywhere, and a great cry is going up throughout the earth against the injustice and oppression, which thrives, and thrives under the false standard of *selfishness*.

Through the prophets, Jehovah God has told us that he foresaw the selfishness that controls the earth today, and has heard the cry of the people, and has purposed to deliver them from the power of Satan and his allies; deliver them from oppression, injustice and tyranny. This deliverance will come by and through the kingdom of Christ. The time for the establishment of that kingdom is now here. Before Christ destroys the wicked, corrupt institutions of earth in "the battle of that great day of God Almighty" he purposes to set up a *new standard* for the people.

Over and over the prophets foretell this new standard. It will be God's law, God's will. It will consist of all those principles of justice, truth and righteousness which God approves. Jehovah's standard will be *love*. Jesus summed up that standard as follows: "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." When all the peoples of earth rally round this standard, selfishness will come to an end: so will injustice, oppression, cruelty, tyranny, profiteering, wars, and *force* of all kinds.

Jehovah's standard is *now* being set up in the earth. He has on earth a company of people who are telling the people about God's purposes, his will and his law. Over 70,000,000 books and booklets explaining God's purpose and work have already been placed in the people's hands. Over 125 radio stations are sending out the same message. It is a message of hope, good cheer and blessing. It announces the fact that Christ is now present, and that he has taken his power and begun a work which will eventuate in the complete deliverance of the people.

God's determination to set up a new standard is stated in the following texts: Jeremiah 50: 2 says: "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded." Babylon refers to all the wicked systems of Satan, now operating on the earth, and which are founded on selfishness. Bel is the god of Babylon and refers to Satan himself, who is called "the god of this world". The text simply means that God's standard of love is to be published among all nations and as a result great Babylon will be taken and Satan will be confounded.

When God's standard is in operation it will mean that no false doctrines about Jehovah, his truth and his purpose will be taught, no oppression of man by his fellow men will be permitted, and no laws abrogating man's free moral agency will be on the statute books. The present wicked political, financial and religious combination, called "Babylon", will be

gone for ever; and Satan will be bound for a thousand years, after which he will be "cast into the lake of fire", which will be his end, his destruction.

In Jeremiah 51: 12, 13 we read: "Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness." In this text the Lord again tells us of his determination to destroy Babylon, that wicked combination, called "Christendom", whose every operation is based on selfishness. However, before her destruction, it is his purpose to warn her of her impending destruction, and to declare the new standards: to tell the nations that righteousness shall take the place of unrighteousness; truth shall take the place of falsehood; justice shall take the place of injustice; that peace shall prevail instead of war and turmoil; prosperity instead of poverty; good will instead of hate; joy and happiness instead of fear and foreboding; health instead of sickness; that instead of graft, corruption, fraud and hypocrisy, honesty, equity, veracity, and mutual consideration and helpfulness will prevail. In other words, God's new standard of *love* will take the place of the old *satanic* standard of selfishness, which has filled the earth with hatred, suspicion, war, poverty, sin, crime and slanderous doctrines about God and the Bible.

God commands *his people* to lift up the new standard *now*, because very soon "the battle of that great day of God Almighty" will destroy Satan's organization; and before its destruction God purposes to warn the honest, truth-loving, peace-loving, God-loving and noble-minded people therein by telling them of the new standard of his kingdom, so that they can separate themselves from Satan's organization and get into harmony with the Lord and receive his blessing. One of these commands is found in Isaiah 62: 10, and reads: "Go through, go through the gates: prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." This highway is the new and comparatively easy way by which the people can come back into harmony with God during the reign of Christ. 'Gathering out the stones' means the removal of all false doctrines, errors, deceptions, hypocrisies, shams and frauds which have blinded and deluded the people in the past.

The same word translated "standard" is also translated "ensign" in several texts. Christ is called "the root of Jesse", and in Isaiah 11: 10, 12 we read: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles [nations] seek: and his rest shall be glorious. And he shall set up an ensign for the nations." In Isaiah 18: 3 we read: "All ye inhabitants of the world, . . . see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

Again, in Isaiah 5: 26 we read: "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with *speed swiftly.*" Thus we see that when Babylon is destroyed, and the people discern the new standard, the majority will *gladly* fall in line and accept the new King and his new standard. In Isaiah 31: 9 we are told that the princes of Satan, that is, the great leaders of Babylon, will hear and fear the new standard. The text reads, "His princes shall be afraid of the ensign, saith the Lord."

Thus we are told that very soon, now, all the people will be delivered from the power of Satan, and from Satan's organization called "Babylon". Satan will be bound for a thousand years. The false and blasphemous doctrines of eternal torment, trinity, human immortality, and evolution will end for ever; the false doctrines of the divine right of kings and clergy will not be taught; the ownership of the coal, oil, iron, and gold and silver will be taken from the monopolists and given back to the people, where God intended it to be. Peace on earth and good will to men will prevail everywhere, and the new standard will continue forever and will be a source of joy and blessing to the people.

A LETTER

"PRAISE GOD"

DEAR BROTHER RUTHERFORD:

Our hearts are bubbling over with a good matter; it is concerning the Revelation of the King. Two days ago *Light* came to us. Never before in our lives have we been so happy, and never before so greatly encouraged to press the battle to the gate. The explanations are *so plain* that all doubts are removed from the mind. I am wondering which chapter is the *most* interesting, and so keeping one eye on Book One, and the other on Book Two. Wife would not let me have Book One, so I started with Two. The comments and explanations on the "seven angels" and the "pouring of the seven vials" are worth at least five million dollars, and some more; more precious than rubies, and more to be desired than fine gold. The comments on the ninth chapter are so plain that the wayfaring man, even though a Bible student, should not err therein.

We praise God from whom all blessings flow, but not forgetting your deep love for us and for the world of mankind, and your unflinching devotion to Jehovah, the Ruler of the universe.

Now the "remnant" has a weapon wherewith to fight against the fiery darts of the Devil and his evil organization. Since judgment began in 1918, as already proven by so many articles of *The Watch Tower*, it is evident that the book could not be fully understood and appreciated until the fulfilment of the judgments of God.

May the Lord keep you alive here until the return of David the prophet, and use you to His glory. Surely the faithful have entered 'into the joy of their Lord' and he will make them ruler over "many things".

With much love, I remain

Your brother in Zion,

DAVID DAVIDIAN, *Calif.*

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun pm 8.30-10; Tue Thu pm 9-9.15
Newcastle 2HD
Sun am 10-12; pm 7-8.30
Perth 6ML
Sun pm 6-7 (fortnightly)
Toowoomba 4GR
Sun am 10-10.45

CANADA

Brandon, Man. ..... CKX
Sun am 10-11 (second, m'thly)
Winnipeg, Man. ..... CKY
Sun am 10-11 (first, m'thly)
Fleming, Sask. ..... CJRW
(Short-wave station CJRX generally included)
Sun am 10-11 (fourth, m'thly)
Saskatoon, Sask. ..... CJHS
Sun pm 12.30-1.30
Vancouver, B. C. ..... CJOR
Sun pm 6.15-7
Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's ..... VOSA
Mon pm 8-9

ALABAMA

Birmingham ..... WBRC
Sun pm 5-5.45
Mobile ..... WODX
Sun pm 12.30-1

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10; pm 4.30-5
Oakland ..... KROW
Sun am 10-11; pm 1-2.30, 6-7, 9 10
Tue pm 8-8.30; Thu pm 8-8.15
Wed Fri pm 2.30-2.45
San Diego ..... KGB
Sun am 10-11

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

FLORIDA

Jacksonville ..... WJAX
Sun (November 2) pm 7.45-9

GEORGIA

Atlanta ..... WGST
Sun pm 9-9.15
Columbus ..... WRBL
Sun pm 12.30-1

IDAHO

Boise ..... KIDO
Sun pm 2-2.30

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Davenport ..... WOC
Sun pm 6.30-7
Des Moines ..... **WHO
Sun pm 6.30-7
Muscatine ..... KTNT
Sun pm 1-1.30

*** Broadcasts simultaneously with WOC, same program.*

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The WATCH TOWER

broadcast every Sunday morning

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Time	*AM*
Atlantic (Intercolonial) Standard	11-12
Eastern Standard	10-11
Central Standard	9-10
Mountain Standard	8-9

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Cleveland	WHK	Pittsburgh	KQV
Columbus	WCAH	Providence	WLSI
Evansville	WGBF	Raleigh	WPTF
Fort Wayne	WOWO	St. Joseph	KFEQ
Hamilton, Ont.	CKOC	Schenectady	WGY
Harrisburg	WHP	Scranton	WGBI
Hopkinsville	WFIW	Sioux Falls	KSOO
Indianapolis	WKBF	Syracuse	WFBL
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KANSAS

Milford ..... KFKB
Sun am 8-9; Fri pm 4.30-5
Topeka ..... WIBW
Sun pm 1-1.30
Wichita ..... KFH
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LOUISIANA

New Orleans ..... WJBO
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MARYLAND

Baltimore ..... WCBM
Sun pm 6-7
Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WLOE
Sun am 11-12; pm 8-9
Sun pm 12-1 (foreign)
Thu pm 8-9
Lexington ..... WLEX
Sun pm 2-3
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Flint ..... WFDF
Fri pm 9.30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9.45-10.30

MISSISSIPPI

Meridian ..... WCOC
Sun am 10-11

MONTANA

Billings ..... KGHL
Sun am 9.30-10:30
Butte ..... KGIR
Sun pm 5.15-5.45

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW YORK

Binghamton ..... WNBF
Sun am 10-12; pm 7-9
Thu pm 8-9
Jamestown ..... WOCL
Sat pm 9.15-9.30
New York ..... WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8

NORTH CAROLINA

Greensboro ..... WNRC
Fri pm 6.30-7

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.50-11; pm 2-3, 6.30-7.30
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9-9.30; Thu pm 7.30-9

OKLAHOMA

Oklahoma City ..... KFJF
Sun am 11-11.30; Thu pm 8-8.30

OREGON

Medford ..... KMED
Sun pm 7.30-8
Portland ..... KGW
Sun am 10-11*

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12.30-1 (Polish, first and third, monthly)
(Slovak, second and fourth, monthly)
(Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)
Oil City ..... WLBW
Sun pm 5-5.30
Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun pm 1-2, 7-8; Fri. pm 8.30-9.30
Reading ..... WRAW
Sun pm 6.30-7.15 (first, monthly)

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 10-11

TENNESSEE

Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30
Dallas ..... WRR
Sun am 9-10
Galveston ..... KFLX
Sun am 8.45-9.30, 10-11 (Spanish, every other week)
Houston ..... KPRC
Sun am 9.30-10
San Antonio ..... KTSA
Sun am 9.30-10
Waco ..... WACO
Sun pm 6.30-7.30 (every other week)

UTAH

Salt Lake City ..... KDYL
Sun pm 3.15-3.30

VIRGINIA

Petersburg ..... WLBG
Sun pm 7-8

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11*
Seattle ..... KOMO
Sun am 10-11*
Spokane ..... KHQ
Sun am 10-11*
Wenatchee ..... KPQ
Sun pm 1-1.30

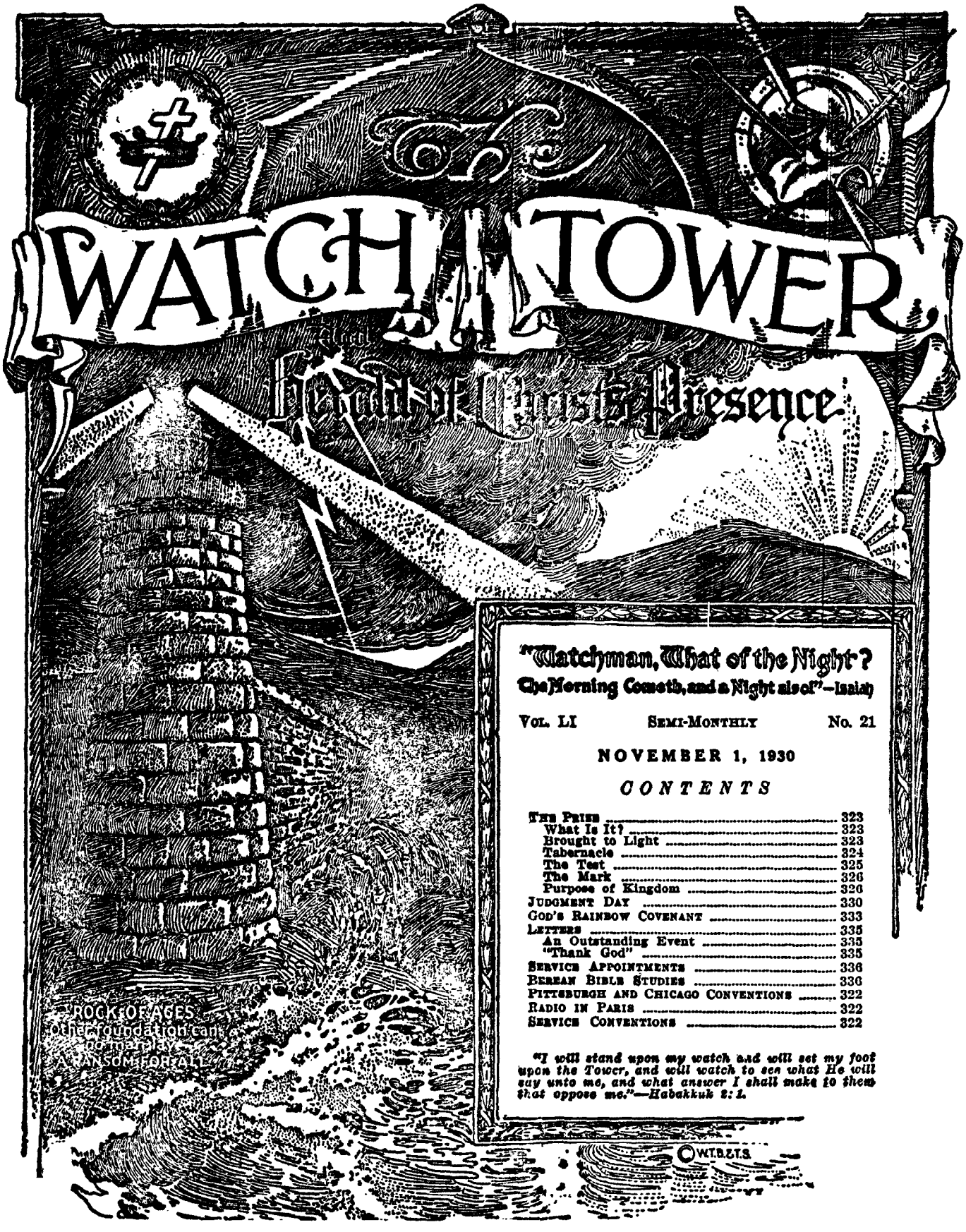
WEST VIRGINIA

Huntington ..... WSAZ
Thu pm 4-4.30

WISCONSIN

Madison ..... WIBA
Sun am 10-10.30 (first, third, monthly)
Milwaukee ..... WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

** Northwest network program.*



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 21

NOVEMBER 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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Please address the Society in every case

PITTSBURGH AND CHICAGO CONVENTIONS

We are pleased to call attention to two conventions which Brother Rutherford expects to address:

Pittsburgh, Pa., Oct. 31-Nov. 2. Convention opens at 2:00 p. m. Friday. Friday and Saturday sessions will be held in the Carnegie Music Hall, Federal and Ohio Sts., North Side. Sunday sessions will be held in the Garden Theatre. For further information address E. I. Baxter, 413 Bailey St., Pittsburgh, Pa.

Chicago, Ill., Nov. 4, 5. Convention opens at 9:00 a. m. Tuesday. All sessions of the convention will be held at 1016 N. Dearborn St. For further information write J. P. Holmes, Knickerbocker Hotel.

RADIO IN PARIS

This is to advise that the Society has an arrangement with a radio station in Paris to broadcast the truth at regular intervals, and the new equipment will be installed by the middle of October. This should broaden the field very much for the colporteurs, and afford an opportunity for other colporteurs to enter the service. A number of brethren have gone from England to Paris, and even though they cannot speak the French language they get on well in the colporteur work. The canvass is printed on a card in the French language and it is presented to the one called upon, and the results are good. Anyone desiring to enter the colporteur work and who now resides in England, please communicate with the British Branch Office at London.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Hallowell, Me. (Augusta) Nov. 7-9
Miss Vira B. Johnson, Augusta Hotel, Augusta

Youngstown, Ohio Nov. 7-9
C. E. Crook, 3643 Irma Av.
Slovak: S. Parimucha, 25 S. Whitney Av.
Ukrainian: John Kalinich, 2145 Russell Av.

Albany, N. Y. Nov. 14-16
R. L. Smith, 61 Benson St.
Polish: A. Nielwocki, 203 Colonie St.

Toledo, Ohio Nov. 14-16
C. C. Hudson, 922 E. Broadway
German: J. C. Manthey, 510 Prouty Av.
Polish: T. Kobil, 4328 Vermaas Av.

Rochester, N. Y. Nov. 21-23
Wm. A. Brainard, 249 Westfield St.
Italian: Guiseppe Di Pane, 238 Herald St.

Muskegon, Mich. Nov. 21-23
Harry Thomas, R. 4
Polish: F. Kluz, 840 W. Larch Av.

Attleboro, Mass. Nov. 27-30
J. A. Payette, 9 Walnut St.

Washington, D. C. Nov. 27-30
C. W. Jackson, 3549 Tenth St. NW.
Colored: Francis N. Richardson, 1503 R St. NW.
Greek: Sotirios Konstantin, 1630 Fourteenth St. NW.

Scranton, Pa. Dec. 5-7
Joseph L. Hoagland, 108 Kurtz St.

(Continued on page 336)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI NOVEMBER 1, 1930 No. 21

THE PRIZE

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 14.

JEHOVAH awards the prize only to those who do his will. That would mean that whatever is done must be done lawfully. The motive inducing action must be unselfish. All who will ever receive the award of the prize must be governed by the same law. This conclusion is fully proven by the inspired words of the apostle: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2: 5) The words of Jesus make the clear distinction between those who are lawless or workers of iniquity and those who strive in a lawful manner. Those who make up both classes are called to the high calling and are in line for the kingdom.—Matt. 13: 41-43.

WHAT IS IT?

[3] It is important to have clearly in mind what is meant by the high calling and what is the prize. The church now discerns more clearly than ever before that God's purpose from the beginning is to build a kingdom that will completely vindicate his name for ever. The call means an invitation. That is an invitation to the kingdom which will vindicate Jehovah's name. Jesus was the first one called, and he was called after he was begotten at the Jordan. Others are called and they too must receive the call after having been brought forth as the sons of God. The high calling is to the kingdom, the seat of which is in heaven, and therefore is a call to a higher, heavenly place. Only spirit creatures would be called to that place, because none other could accept the call and it is certain that God would not issue a call to any creature who could not accept it. The first knowledge that any creature aside from Jesus had concerning the high calling was received by his disciples when Jesus said to them: "And I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22: 29, 30, *Diag.)* The high calling is therefore a place or position in the kingdom of Jehovah.

[4] The prize is awarded to one (class or body) who strives lawfully and who wins. (1 Cor. 9: 24) Many are called, but few are chosen. Some respond to the call and are in line for the kingdom but do not win because they do not strive lawfully. Because they do not run lawfully they cannot be crowned. The prize is the crown of life to be awarded to that class of called ones who strive lawfully and are therefore faithful and true even unto death. It is to these Jesus said: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10) The words both of Paul and of Jesus prove beyond all doubt that in order for the called ones to win the course of action taken by them must be a lawful one, that is to say, the one marked out by the Lord. Only the faithful followers of Christ Jesus take that course of action. Such faithful ones are designated "the elect of God", and concerning which it is written: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1: 3-5.

[5] The faithful ones will be overcomers, and these will be rewarded with a seat on the throne with Christ in his kingdom and will be crowned with immortality. (Rev. 3: 21) The prize, therefore, is the reward given to the faithful and to none other.

BROUGHT TO LIGHT

[6] The great and precious promises of the high calling which God gave to the church by Jesus Christ and his apostles were for a long while hidden under the rubbish of the false teachings of the clergy, which false teachings were inspired by Satan. During the period of the church foreshadowed by the Prophet Elijah the great truth of the high calling and other truths were restored to the church as Jesus had said would be done. (Matt. 17: 11) This bringing to light of the truths and restoring them was gradual, and the appreciation thereof by the church increased as the Lord caused the light to shine more clearly upon these truths.

[7] In that restoration period it was first seen by those devoted to the Lord that Jehovah had made

promise to bless all the families of the earth by and through the seed of Abraham and that the peoples of the earth are waiting for that seed to bring the blessings, even though they know not about it. This restitution coming in God's due time revealed to the faithful the many errors of the clergy which they had for a long while been teaching. The faithful began to learn that God's kingdom shall be set up for the benefit of his creatures, particularly man. They received the truth concerning hell and saw that the great ransom sacrifice makes it possible for all to have an opportunity for life.

7 These truths were received by God's people on earth as an injunction to make their "calling and election sure" to a high place in God's favor that they might reign with Christ for the purpose of blessing mankind in general. Such high place was the great objective set before them, the value of which could not be compared by them to anything else. The truths which stood out most prominent to them are these: The salvation of all the world by reason of the great ransom sacrifice, and the great restitution work that would be done in which work those called to the high calling would participate. These truths claimed the attention of the consecrated practically to the exclusion of all others. This clear distinction between the salvation of the world and the salvation of the church made it easy for the spirit-begotten ones to see that there must be a separation of themselves from the world in some form or measure. It was clearly understood that all of those called to the high calling must be consecrated to God even as Jesus was consecrated. Separation from the world was understood to mean that the consecrated must forego all rights and privileges that flow to the human creature and now the new creature must live a life of faith and piety with the expectancy that such course of action would bring about the perfection of the new creature and gain for him a position of honor with Christ Jesus in ruling the world.

8 The real purpose of the kingdom was not then understood. Salvation of the creature was conceived to be the all-important thing. Necessarily this led to selfishness on the part of many. Looking for what was conceived to be the prize led to pride on the part of others. They gloried in the fact that their position would be so much greater than that of others.

9 The consecrated were anxious to tell those who would listen of the second coming of Christ and his kingdom, and of the blessings that would flow to the people. These urged many to make a consecration to become runners in the race for the prize of the high calling. Because it was believed that God would find in the church denominations almost all of those whom he would take to heaven, for some time the message of the truth was carried by the Lord's people almost exclusively to those who were members of the church denominations. This was largely due to the fact that it was the expectation that God would get what he wanted to go to heaven and then use them to give life to the rest of mankind. The consecrated ones who carried the message of truth to others were considered as angels who were gathering the wheat into the garner of the Lord. Frequently those of the consecrated who did this work would say with much pleasure and joy: 'Today I found a real wheat head.'

10 These statements are made, not as criticism of anyone, but to show that God's light has gradually unfolded his purposes to those devoted to him and now, by his grace, his purposes are more clearly seen than when first we came to a knowledge of the truth. Those who have walked in the light have every reason to rejoice, because these are granted partnership with the Lord according to his promise.

TABERNACLE

11 The book *Tabernacle Shadows* was given to the church and a study thereof became of great importance and resulted in much good to many and in mischief to others. The teaching of the tabernacle when understood gave help and strength to those really devoted to the Lord. It made clear the distinction between those who would receive the heavenly glory and those who would be restored to life on the earth. Undoubtedly it is the will of God to learn from the typical tabernacle and its ceremonies the necessity for the spiritual priesthood to cleanse themselves from all defilements and to perfect holiness in the fear of God. (2 Cor. 7: 1) Some erroneously concluded that this meant a personal "development of character" that would make them proper and qualified ones to reign with Christ. An improper understanding of what constitutes the world, and the continual thought of separation from the world, had much to do with many reaching the wrong conclusion. From much and continuous study of the *Tabernacle Shadows* a number reached the conclusion that God intended them to be shut in some quiet or secret place and to meditate and to grow in the "fruits and graces of the spirit" until ready to be taken to heaven. The point here emphasized is that their chief thought was to get to heaven in order that they might fill the office of ruling the world. Some are still in this condition and do not understand God's purpose of establishing his kingdom, and therefore fail to get the real lessons that the tabernacle in the wilderness teaches.

12 That God did not prevent a test of the church in the matter of *Tabernacle Shadows* is quite evident. He permitted this test in order that the approved ones might be made manifest. This is supported by the conclusion announced in 1 Corinthians 11: 19: "For there must be also heresies among you, that they which are approved may be made manifest among you." The adversary aided some in getting the improper understanding because they were not induced by the right motive in taking the course of action they did take.

It should be kept in mind that in the day when *Tabernacle Shadows* was the chief study of the church Satan was not yet cast out of heaven. He was continuously accusing the brethren and, to be sure, was using his subtle means to mislead them, and especially those who were induced by the wrong motive. The motive or heart condition is of vital importance, and this more clearly appears as we progress on the way.

[13] *Tabernacle Shadows* doubtless provoked more discussion amongst the brethren than any other part of the truth. Thousands of hours were spent in discussing the minute details of the construction of the tabernacle and many futile attempts were made by these students to show the typical meaning thereof, while the greater and more important lessons taught by the tabernacle in the wilderness were overlooked or ignored. Some of the leaders in the church made a specialty of teaching *Tabernacle Shadows* and developed considerable pride and manifested it in this regard. By reason of the study of the details of the construction of the tabernacle, and the great stress laid upon the same, many were induced to believe that God's purpose concerning them is that they should set themselves apart and perfect for themselves a character that would make them fit for heaven. The Lord foreknew and foretold by his prophet that some such would, with outward piety, 'bow down the head like a bulrush' while others would become wise in their own conceits. (Isa. 58: 5; Rom. 12: 16) Such were tricked by the adversary, and much mischief resulted to them by a wrong conception of the tabernacle. Because they were moved by a selfish desire they laid themselves open to the successful attack of the enemy. To be sure, the fault is not with the tabernacle nor with the book *Tabernacle Shadows*. The fault was in the hearts of those who studied the same for the purpose of justifying their course of action and in ignoring or overlooking God's purpose in calling them to the high calling.

[14] The faithful took a different course. Thankful to God for the blessed truths found in the study of the tabernacle these endeavored to serve God as true underpriests, to keep their hearts with all diligence, and to seek always to do that which would honor Jehovah and give to him all honor and glory. Their attention was not centered upon themselves. They realized their own imperfections and natural unworthiness of God's great favor and that they could not make themselves perfect. They saw that to make themselves a "perfect character" is an impossibility; but, with Paul, 'being confident that God, who had begun a good work in them, would perform it to a finish,' they went on prayerfully and humbly seeking to know and to do the will of God. Their motive or inducing cause for pursuing their course of action was right, and therefore as the servant watches his master's hand even so these waited upon the leadings of the Lord that they might know what his will would be concerning them. (Ps. 123: 2) These saw that the tabernacle in the wilderness was a detailed picture of the great sin-atonement arrangement that God has provided for the sins of the people through the sacrifice of Christ Jesus and they gave God the glory and praise for making this provision, and had a sincere and honest desire to serve him unselfishly.

[15] Some have received the truth but have not received the love of the truth. (2 Thess. 2: 10) They received a knowledge of the truth in a spirit of selfishness and it is made plain by the Scriptures that such are not to be crowned with the prize. A mere mental knowledge of the truth does not prove at all that one will be in the kingdom. If one prides himself on the fact that his knowledge concerning the Bible is greater than that of his fellows and allows this to puff him up he looks upon himself with importance, thinks more highly of himself than he ought to think, and proves that he has not received the love of the truth. The energy of delusion comes in time and those who have had the wrong motive fall under the influence thereof and believe a lie rather than the truth.

THE TEST

[16] The coming of the Lord to his temple and the gathering together to himself of his faithful is the time of the test. Such is the time when he sits as a great refiner and he makes clear the truth and separates the selfish from those who have had the right motive.

[17] The Lord has disclosed the definite purpose of God in building his kingdom, and the humble and faithful ones now see that the chief purpose is the vindication of the Word and name of Jehovah.

[18] They see that the purpose of the anointed's being on earth at this time is that they might be God's witnesses to give testimony that he is the Most High; that the world has ended, and that the time has come for the establishment of righteousness and therefore that according to the Lord's commandment this good news must be preached to all the nations of the world as a witness. It is the called and chosen ones that must now be faithful and true witnesses. These faithful ones see that they must 'cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God', and they see that this means much more than personal purity and chastity. They see that regardless of what they might do to make themselves perfect they cannot succeed. They clearly see that what is meant by holiness is a complete devotion to God in the doing of his will, and that the doing of his will means that they must obey his commandments joyfully. It is these that constitute the visible members of God's organization on the earth and which for convenience is called "the Society". Many might think themselves a part of the Society, but in the strict meaning of the word it applies to those who are really devoted to the Lord. By the fruits

that these bear they may be identified; and the fruits that they do bear or bring forth are God's fruits, and not fruits of any creature.

[19] Others claiming to be in the truth have separated themselves into various companies and boldly announce that the Society has been cast off by the Lord. These companies have no agreement amongst themselves, and no unity except in one thing, and that is their opposition to the Society and the work it is doing in giving the witness to God's name and kingdom. Satan is opposed to the Society and its work and seeks the destruction of those to whom the testimony of Jesus Christ is given. (Rev. 12: 17) He uses various instruments to accomplish his purpose. Those making up the various small companies here mentioned are now trying to form an arrangement to more particularly oppose the Society and its work. At the same time these profess to be running for the prize of the high calling, and they hold that the mark is that of perfect love which they attain unto by advancing as on a race course, passing the quarter marks in the order named, and that this advancement is "character development". They construe the words of the apostle to mean that they develop the character which is indicated by the mark of perfect love and that when reaching the mark they have to stand there and wait to be taken to heaven. It is certain that such have entirely the wrong conception of what is meant by the words of the apostle in Philippians 3: 14.

THE MARK

[20] There is nothing in the Scriptures to warrant the conclusion that the mark mentioned by the apostle in Philippians 3: 14 refers to perfect love and that the same is attained by passing through four stages, or four quarter marks. Perfect love means complete devotion to God. Surely Paul had perfect love for God from the time he began preaching the gospel to the Gentiles. The Lord would not have sent him forth and entrusted him with the great commission to the Gentiles to bear the gospel if he had not been completely devoted to God. It was years afterwards, and after Paul had endured all manner of persecution because of his faithfulness unto God, that he wrote these words: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day." (2 Tim. 4: 7, 8) In his words there is not the slightest intimation that he had developed a perfect character and thereby reached the mark of perfect love and was waiting to go to heaven. What he did say is that he had taken the course of action the Lord marked out for him, and followed it, faithfully fighting always on the side of right, and that now he knew that the Lord had laid up for him the prize of the high calling, which he would receive in due time. He had finished the work which the Lord had commissioned him to do, and because of his faithfulness in so doing he would receive the crown of life.

[21] This text in Philippians concerning the mark has been interpreted as meaning this: That when one is begotten of the holy spirit he starts to run for the prize of the high calling in heaven; that as one sees a ribbon stretched across a race track, marking the goal to be reached, so the Christian sees that goal or mark and that it is perfect love; that he starts in the course and makes the first quarter, then the second, and third, and finally reaches the fourth, which is the mark, and there stands and is tested as to his character and then taken to heaven. Such interpretation is wrong and is wholly unwarranted by any scripture. What Paul said was that he was following in the course of action outlined for him by the Lord and this he continued to do to the end, and, being faithful in so doing, would receive the prize of the high calling.

[22] The text according to the *Diaglott* is: "I press along the line, towards the prize of the high calling of God by Christ Jesus." This rendering expresses the apostle's thought more nearly correctly. He did not mean that the follower of Jesus Christ is pressing forward to a mark or pressing down upon a mark, and he did not say so. Clearly the meaning of his words is that the course of action is set according to a line or mark and the faithful must pursue that course of action according to that line or mark in order to run lawfully and do God's will. The line is from the beginning of the Christian's course to the time of death, and that line or course of action is marked out by the Lord himself. It is the same line or course of action which Jesus took and which he described when he said: "If any man will come after me, let him deny himself, and take up his cross, and follow me," and travel the same road that I have traveled. As Peter puts it: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2: 21) To each one who has been brought into the covenant for the kingdom the course is exactly the same. The new creature is called, and when he responds to that call and is taken into the covenant for the kingdom he then enters upon the race course, and he must follow that course definitely and lawfully to the end, which end comes at his death. The high calling is to the kingdom. The prize is the crown of life, and the mark is the roadway or course of action that must be followed by every one who gains the kingdom.

PURPOSE OF KINGDOM

[23] The purpose of the kingdom of God is that the Word and name of God may be fully and completely vindicated. Everything else is merely incidental thereto. God gave his word that he would bring forth a "seed" that would stedfastly hold to a course of faithfulness with him and that such "seed" he would use

to eliminate wickedness from the universe and to establish righteousness. Satan emphatically denied that God could do such a thing, and reproached God's name for so stating. Therefore Satan put the question at issue which must be decided in due time. To accomplish his purpose God sent Jesus to earth as his representative and witness. So emphatic and definite was the instruction and commission that Jesus had received from his Father that he said: "My doctrine is not mine, but his that sent me." (John 7: 16) "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12: 49) "I can of mine own self do nothing." (John 5: 30) These scriptures show that Jehovah God had marked out the course that Jesus must take. Again Jesus said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18: 37) Jesus blazed the way, and all who receive the crown of life must travel in that same course and in none other.

[24] Judas received the truth from Jesus, and he became the son of perdition because he did not receive the love of the truth. His motive or heart condition was wrong, and that was the reason for his fall. Because the eleven other disciples received the love of the truth and were faithful to Jesus he took them into the covenant with him for the kingdom. Many are called to the kingdom and respond to that call; but a much less number are chosen, for the reason that many do not receive the love of the truth. If selfishness is the moving cause of their course of action they have not the love of the truth. Anyone who stresses the necessity of perfecting his character in order that he might go to heaven and rule entirely ignores God's purpose in calling him and presumes to do that which the Scriptures show he cannot do.

[25] Jesus is the way, the truth, and the life. (John 14: 6) He is therefore the door or way into the kingdom. No one can enter who does not travel in the same course that God marked out for Jesus. If any man attempts to enter the kingdom in any other way he is a thief and a robber, which Jesus stated. Jesus said nothing about getting into the kingdom by developing a character. Those who think they can enter the kingdom of God by separating themselves from God's organization and God's appointed way and grow up into a perfect character that makes them fit for the kingdom are woefully deceived, to say the least of it. Such is an attempt to enter the kingdom in a way different from what God pointed out; therefore the words of Jesus apply: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10: 1) Satan coveted power and authority and adulation, and sought it unlawfully. The Scriptures emphatically state that thieves and covetous creatures shall not have eternal life or enter the kingdom of heaven.—Jer. 51: 13, 18; 1 Cor. 6: 10.

[26] God gave Jesus the title: "Faithful and True Witness," not because Jesus developed a character, but because Jesus was wholly faithful in performing the commission he received from Jehovah. Jesus was always perfect. He received the high reward because of his faithfulness. (Phil. 2: 5-11) Paul was given a dispensation, stewardship or commission, to wit, the preaching of the gospel of the kingdom of God, and especially to carry that message to the Gentiles. He states that he must do that work voluntarily and joyfully and faithfully if he would receive a reward. (1 Cor. 9: 17) He must follow exactly in the footsteps of Jesus and he must be a witness for God and for Christ. Such is the lawful way of striving to enter into the kingdom. In the same connection he makes the argument concerning the certainty of the course one must take and the faithfulness in following it in order to be crowned. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9: 26, 27.

[27] Paul was not trying to make a great name for himself amongst men. He was not yielding to the desires of the flesh to receive the plaudits of men and have them say, 'What a beautiful character Paul has.' He was not deceiving himself into believing that he must take such a pious and sanctimonious course in order that he might induce others to accept the truth. He was taking no uncertain course. He was not beating the air. One who beats the air deceives himself and deceives some creatures, but he does not deceive the Lord in the slightest. One may think his thoughts and actions are entirely pure and holy and at the same time they are an abomination in God's sight because he is thinking how great and good and mighty he is and how desirable it will be to have him in heaven. Paul was stating that he had entered upon the race course which the Lord had marked out for him and that he kept himself in control in order that every faculty might be used and was used to doing the will of God.

[28] A like argument he made in writing to Timothy, in which he said: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2) Clearly that means that Timothy must be a faithful witness to the Lord. Then the apostle adds: "Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2: 3) These words imply that the course of action laid out for the followers of Christ brings reproach upon them but that as the Master had trod that course and was reproached the servant must do likewise and be subjected to like reproach. The apostle then says that the man who enters into a covenant with God and has

a real hope of winning and runs to win does not entangle himself with other matters, but is blind to everything except the Lord's will, and bends every effort to please the Lord, and that he must pursue such a lawful course if he would be crowned. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2: 4, 5) Such complete devotion to God shows perfect love for God. It is a pure heart condition and an entire devotion to Jehovah.

[29] Paul entered upon the race course, or course of action marked out by the Lord for him, years before he wrote the epistle to the Philippians, here under consideration. He gave every evidence of being perfect in love throughout his entire ministry, because he was uncompromisingly for God and did not hesitate to preach the whole truth on all occasions. (Acts 20: 27) He was addressing his epistle to the Philippians, whom he dearly loved. He was giving to them wholesome advice, and such advice it is the will of God all in the covenant should take. His argument is, in substance, this: 'Brethren, on account of the anointed One I have suffered the loss of all things of earth, and I count such loss as nothing. I know that I cannot be found in the kingdom because of my own righteousness, but I must attain to that by reason of faith in Christ and faithfulness in the performance of my covenant. My greatest desire is that I might be made conformable to the death of Jesus Christ that I might partake of his resurrection. God has laid hold upon me and called me to life and his kingdom, and now I am striving lawfully to lay hold upon the kingdom of Christ. I have not yet attained it. But there is one thing I do, and just one. I have laid aside and forgotten everything I have left behind, and now I am bending my every effort toward that which is before. I see the course of action which has been marked out for me by the Lord and which I must follow if I am to gain the prize. Therefore I press along that line or course that is outlined, reaching toward the prize of the high calling of God by Christ. Let all therefore who are mature in the faith be of this same mind. Brethren, mark the course that I am taking, and follow that same way.'

[30] Not one word is said about character development. On the contrary, he negatives that thought by saying that he could not attain the prize by his own righteousness. Then he adds: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."—Phil. 3: 16, 17.

[31] During the Elijah period of the church a line or course of action marked out for the church was to get a knowledge of the truth that had long been hidden and to tell these truths to others who would hear. The preaching of the message then was generally concerning the great ransom sacrifice and its resulting benefits to all; and the second coming of Christ and his kingdom, that all might then receive the benefit of the ransom. These fundamental truths being restored, the Lord came straightway to his temple. Among other things that he did was to refine the truth, that is to say, to cause the light to shine upon it more clearly; and this revealed more clearly God's purposes. Then it was that the temple class saw the two great organizations marching on to the decisive day. They saw that the day of decision would for ever vindicate God's name and his everlasting word. They saw this because they had received the love of the truth and were not looking merely for a selfish reward. The general course of action was not changed, but the way became clearer to the faithful from that time forward. That way points out that every one of God's anointed must be a witness and bear testimony to the nations of earth that Jehovah is God, that the day of his vengeance is at hand, that the King is already on the throne, and that the faithful ones on earth form a part of God's great organization, and that there can be no compromise between God's organization and that of the enemy. There is no alternative. They must be witnesses for the Lord. God has made the line or course of action to travel, and the Elijah and Elisha periods only reveal that in a somewhat different manner. Now the way is so bright and clear that no one who loves the Lord need err therein. These revealed truths are not from man, but are from the Lord. He causes the flashes of lightning to illuminate the way.

[32] No one who has received the love of the truth, and so held it, has been hurt by reason of the clear light shining upon the Word of God. Those who have stubbornly and persistently held to the old and less clear interpretations, even after God has given the clearer light, have injured themselves. Invariably are they found opposed to the work being done by the Society in obedience to God's commandments; and just as surely as the Society is a part of God's organization, just so surely are these opposing and fighting against God.

[33] The very emphasis placed upon the *Tabernacle Shadows* teachings in respect to the individual life in the holy and "character development" caused many to turn their thoughts to themselves and self-righteousness, and they did not discern God and his purposes. They have constantly said, "Lord, Lord," but they have failed to heed and to do his will. They have persisted in fighting against the light, and many such are now found putting forth their strongest efforts to destroy that which they once had a part in building up. They go about in the congregations of the faithful and endeavor to turn them away from their fidelity to God in being his witnesses. It seems that God had them in mind when he caused his prophet to write: "Thine enemies roar in the midst of thy congrega-

tions; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwellingplace of thy name to the ground. They said in their hearts, Let us destroy them together." (Ps. 74: 4-8) But they will not succeed! The Lord foresaw this condition and he caused his faithful witness to write concerning it: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders."—2 Thess. 2: 8, 9.

34 The wrong interpretation of a scripture is not only misleading but often results in much injury. The interpretation of the "prize of the high calling", as given and held for a long while, furnished an excuse for many to endeavor to attain a condition of self-righteousness by their own efforts, which is an impossibility. The enemy took advantage of this and caused many to waste time in a fruitless endeavor and at the same time grow proud of their supposed meekness and love, neither of which they possessed. God permitted this to make manifest the approved. Following this selfish course such have been led to harshly judge and criticize those who are faithfully endeavoring to keep the commandments of God. No one in the truth should be discouraged, however, seeing that God foreknew and foretold just such condition and made ample provision for the protection of his faithful ones.

35 Today the faithful are not doing so much talking about the high calling, because they see it is the Lord's will that his name shall be declared and that he has called his people to be his witnesses and to show forth his praises. They have even a greater appreciation than ever of the high calling, and, as with Paul, their great desire is to gain the prize. Also, like him, they clearly see that the condition precedent to gaining that prize is complete obedience to God's commandments, prompted in so doing by an unselfish devotion to him. Those who will partake of the resurrection of Christ Jesus must do as Paul did, to wit, lay aside everything and forget all that is behind and bend every effort to faithfully fulfil the commission God has given to them.

36 The climax of the apostle's argument is reached. He warns his brethren against those who are selfish and classes those as the enemies of God because their belly (selfishness) is their god and their glory is their shame. (Vss. 18, 19) Then to the faithful he said: "Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern." (Vs. 17, *Diag.*) Paul declared himself to have been faithful to the end of the course of action and to have won the victory because of his faithfulness. Every one who will be of the kingdom must now be faithful. Such faithfulness will be an expression of perfect love for God and concerning which it is written: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (1 John 4: 17) This is the day of judgment. It is the day the Lord has made for the vindication of his word and name. Let his witnesses be faithful and true and have a part in Jehovah's glorious work.

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah awards the prize to whom? What is indicated in the expression "except he strive lawfully"?

¶ 2. What is the high calling? Who are called?

¶ 3, 4. What do the Scriptures show this prize to be? Explain whether all who are called receive the prize.

¶ 5-7. Account for the obscuring of the great and precious promises after the days of the apostles, and for the church's coming again to an understanding and appreciation thereof.

¶ 8-10. Point out facts in this connection which show the gradual unfolding of Jehovah's purposes.

¶ 11, 12. What is one of the most prominent truths taught by the tabernacle in the wilderness? How did this subject become a test upon the church?

¶ 13-15. Describe how differently a knowledge of the tabernacle teachings affected two distinct classes of the consecrated. Why the difference?

¶ 16, 17. Since when has God disclosed his definite purpose in building his kingdom? Why then?

¶ 18, 19. What is meant by "the Society"? How is one identified as truly being a part thereof? What are the evidences of Satan's opposition to the Society and its work?

¶ 20-22. Prove whether in the words of our text the apostle referred to perfect love or any manner of 'attaining' thereto. What did Paul mean?

¶ 23-25. What did Jesus teach and exemplify as to the course his followers must pursue and finish?

¶ 26, 27. Quote and apply Paul's words in 1 Corinthians 9: 26, 27, as defining the course he pursued.

¶ 28. Explain Paul's instruction to Timothy as recorded in 2 Timothy 2: 2-5.

¶ 29, 30. Give the substance of the argument Paul was here presenting.

¶ 31. Compare the course marked out for the church during the Elisha period with that during the Elijah period. Account for the increased light and the greater and more far-reaching activity during the later period.

¶ 32-34. Show that the teachings of the tabernacle in respect to the individual life in the holy brought blessing to some and injury to others. Account for these opposite results.

¶ 35, 36. What do the faithful now see as to the course marked out for them? How will they manifest their love of the truth and their appreciation of the prize of the high calling?

GIVE THANKS *unto Jehovah, proclaim his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek Jehovah. Seek Jehovah and his strength, seek his face continually.*—David.

JUDGMENT DAY, WHEN PEOPLE WILL HAVE A CHANCE

[Thirty-minute radio lecture]

THIS is an age of speed. With airplanes flying more than three hundred seventy-five miles an hour, and a lighter-than-air ship cruising completely around our earthly globe in a few hours more than eleven days of actual flying time! But think of a speed of ninety-one miles a second or from New York city to San Francisco in thirty-five seconds! That is how fast all human creatures who have lived and died from Adam till now would have to pass by God's judgment seat if mankind's judgment day were to be only twenty-four hours long. At that rate each one's eternal destiny would have to be pronounced in one two hundred and forty thousandth of a second. Such a pronouncement would be much too fast for a human ear to catch. Can you imagine it?

But is such a thing taught in that much misunderstood book, the Bible? First, however, let us reason together on this proposition, for God's Word says: "Come now, and let us reason together, saith the Lord."

A judgment day properly includes a trial, during which the one on trial has a chance to answer for himself in his own defense. God's law given to the Jews allowed such a chance of self-defense, as John's gospel, chapter seven, verse fifty-one, points out, saying: "Doth our law judge any man before it hear him, and know what he doeth?" In a small fraction of a second no righteous trial could ever be conducted for a human creature and immediately thereafter righteous sentence be pronounced. True, "with God nothing shall be impossible" (Luke 1: 37); but God is reasonable with human creatures, and the Apostle Paul stated that God "will judge the world in righteousness". It is true that Paul stated also that God has appointed a day to do this judging. But how long has God appointed that day to last? The expression "day" in the Bible does not always mean a twenty-four-hour period, because, for instance, Genesis 2: 4 speaks of "the day that the Lord God made the earth and the heavens"; and Psalm 90: 4 says of God: "For a thousand years in thy sight are but as yesterday when it is past."

The Apostle Peter, in his second epistle, chapter three, verses seven and eight, expressly mentions "the day of judgment and perdition of ungodly men", and then to forestall any wrong views as to how long that day will be he immediately adds: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." A thousand years is also to be the length of Christ Jesus' kingdom rule over mankind, as Revelation 20: 6 plainly states; and that thousand years of his reign must be the same as the day of judgment, for Christ Jesus will be both judge and king, as it is written: "And in mercy shall the throne be established; and he shall sit upon it in truth . . . judging, and seeking judgment, and hasting righteousness." (Isa. 16: 5) "For the Father judgeth no man, but hath committed all judgment unto the Son." (John 5: 22) Though, as Jesus said, "the world seeth [him] no more," and hence he will be invisible to mankind during the judgment period, yet his righteous judgments will be made clearly manifest from heaven toward men. His laws also shall be published throughout all the earth through God's faithful prophets and servants of old, for they shall be resurrected from the dead and become children of Christ, "the everlasting Father," and shall be made "princes in all the earth" and thus be Christ's visible earthly representatives among the people.

Thus all the people, aside from the members of Christ's true church (who will then be reigning with Jesus in heaven), will be on trial on this earth. Yet they will be appearing before Christ's judgment seat, because he will turn his attention to judging them on earth and he will plainly see them and their acts although they do not see him. But will there be any literal earth then? asks someone.

Most certainly! for the Revelation to John, chapter twenty-one, verse one, says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." In the immediately preceding verses of Revelation John states that the first heaven and the first earth "fled away" from before Christ's face when he was placed upon the throne at the time the judgment was to begin. (Rev. 20: 11-15) Not that our literal earth of soil, rocks, mountains, hills and valleys, rivers and oceans, actually "passed away", or will pass and flee away then! Psalm 78: 69 calls our globe "the earth which he hath established for ever". Also, Ecclesiastes 1: 4 is plain enough, which says: "The earth abideth for ever." King Solomon was not unscientific when he wrote that; he was inspired by God's infallible spirit. Hundreds of years later Peter was inspired to write: "But the heavens and the earth which are now . . . are kept in store, reserved unto fire against the day of judgment. . . . The earth also, and the works that are therein, shall be burned up." —2 Pet. 3: 7, 10.

Since God does not inspire contradictory teachings, it must be that the heavens which will pass away in fire must be the invisible heavenly governing powers, namely, Satan and his unseen demon organization that now misrule and corrupt mankind. The "earth" to be "burned up" (and which surely deserves to be) must be the present imperfect, unjust, ungodly organization of mankind under the human governments of earth, over all of which Satan is overlord. Zephaniah 3: 8 tells us that the "fire" which shall "devour" the symbolic earth is "the fire of [God's] jealousy", in other words, "the battle of that great day of God Almighty" to which battle all earthly elements and institutions opposed to God's incoming kingdom are now hastening, for their destruction. In the climax

Christ Jesus, as God's executive servant, will bind Satan for a thousand years, also destroying his demon government.

And then begins mankind's judgment. But will they be judged according to past deeds or according to their deeds during the thousand years of judgment day? According to the latter deeds, answers God's Word. People do not need a judgment day to be condemned to the grave. Billions have already gone there, and the millions alive today are surely on their way there. But the question is, How will mankind decide to live after their present experience with sin and evil and after their resurrection from the dead? Will they then turn away from sin and unto God, and accept his provision for life through Christ's ransom, and determine to live worthy of life everlasting? That is just what the day of judgment will decide according to their course of action then. As yet mankind has not had a chance to live everlastingly on this earth. They were born under condemnation to death. Aside from the true followers of Christ Jesus, to whom the life-giving benefits of Jesus' ransom sacrifice are now applied by faith, no others of mankind have escaped that condemnation to death. But how did all this originate?

The Bible answers that our first father, Adam, had a test of his obedience in the garden of Eden and that he failed because he yielded to temptation and broke a law of God which he was perfectly able to keep. For his wilful disobedience the sentence of death was executed against him. Because all this happened before any of Adam's offspring were born, the result was to us as is stated in 1 Corinthians 15: 21, 22: "By man came death. . . . In Adam all die." Romans 5: 18, 19, reads: "By the offence of one judgment came upon all men to condemnation; . . . by one man's disobedience many were made sinners." Thus the fact that death resulted to all Adam's children, due to his offense and disobedience, made it possible and just for God to ransom Adam and all mankind by the atoning sacrifice of "the man Christ Jesus". Hence the Apostle Paul goes on to say: "Even so by the righteousness of one the free gift came upon all men unto justification of life. . . . So by the obedience of one shall many be made righteous."

But how could the apostle's words come true? Billions of heathen have lived and died without ever hearing of Christ, and hence have never had the chance to accept the free gift of God unto justification of life and have thus never had a chance to be made righteous? And before Christ's coming to earth as a man and dying, all peoples and nations, including the Jews, were unchristian and therefore never had a chance to accept the free gift of God through Christ and to be made righteous and thus worthy of everlasting life on earth. And now when the larger number of so-called "Christian" clergymen pooh-pooh the teaching of a ransom through Christ's sacrifice and teach evolution and other unscriptural doctrines, how many church-going people are having a true chance to accept that same free gift unto justification of life and to be made righteous? Are we going to insist that church-going people today and in previous centuries also have had a fair chance, when their church ministers go through a lot of unscriptural forms and ceremonies much like the heathen worship and preach politics, sociology, modern criticism, evolution, war, prohibition, and numerous other things which pertain to this evil world and are not in harmony with God's Word nor with Christ's teaching and example and his incoming kingdom?

Does God call this a chance? Those who try to get the people into their church systems would frighten the people into believing so; but the whole tenor of God's Word is against such teaching, which misrepresents God and his purposes for mankind's eternal salvation. God's prophet Ezekiel speaks a proverb of the present time, saying: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Then God points out that this proverb shall not always hold true regarding earth's people. How then will this proverb ever be nullified, and how will the people be recovered from the death-dealing results of Adam's sin and be given a chance to accept God's free gift through Christ and be justified to life everlasting on earth?

The apostle's words in 1 Corinthians 15: 21, 22 furnish us the answer: "For since by man [Adam] came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Revelation 20: 11-13 clearly shows that the resurrection of the dead will begin with the arrival of the judgment day and the setting up of Christ's kingdom over earth. Then "the books" will be opened, not the books keeping a record of people's past misdeeds, but the books of God's truth and law, so that the people may know what is the truth concerning God and concerning the Redeemer Jesus and what is God's law which must be kept in order to attain perfect and everlasting life on earth. Then will come the chance of all the peoples of earth, the living and the dead, for then Jesus will apply the merit or value of his human sacrifice to offset Adam's wilful sin and its penalty of death. Then, as is stated in Isaiah 11: 9, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Satan will no longer be "the prince of [the] world" nor "the god of [the] world [age]" and as such be free to blind the minds of the people, putting darkness for light. (John 12: 31; 2 Cor. 4: 3, 4) When the wicked symbolic heavens are destroyed in the fire of God's jealousy, Satan will be bound fast and imprisoned for the thousand years of judgment day. The new heaven will be in control; that is, the kingdom of heaven, composed of the heavenly ruler Christ Jesus and his glorified footstep fol-

lowers, will have totally supplanted the old heaven. The present evil earth, that is, the present corrupt organization of mankind under unrighteous and oppressive perverted national governments, will have been displaced by a new earth, for the prophets and all God's faithful and approved witnesses before Christ will be awakened from their sleep in the dust and will be made the earthly deputies of the invisible new heaven. This is what the apostle pointed to when he wrote: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13) With such righteous heavens and earth in control the people will indeed for the first time have a chance. "And another book [will then be] opened, which is the book of life," and by pursuing the approved course in harmony with the kingdom laws they may have their names enrolled in that book as worthy of everlasting life on earth.

Thus the coming judgment day is the time when the entire human race, exclusive of Christians, will have the opportunity to gain eternal life on earth. That day is very near. World facts, interpreted by Bible prophecy, prove that Christ is even now invisibly present and is preparing to dash to pieces the political, financial, and religious systems and all parts of Satan's organization, because they have been clearly judged by their conduct since 1914, have been weighed in the balance and been found wanting. On the ruins of these institutions of Satan Christ Jesus will erect his perfect government; and that within not many years, according to all indications. Then will begin mankind's trial. Then the prophecy of Jeremiah 31: 29, 30 will apply: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." And, as Ezekiel 18: 3, 20 states: "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. The soul that sinneth, *it* shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Millions of people now living will be still alive on earth at that time. They are the ones called "quick" or living in 2 Timothy 4: 1, which reads: "Christ . . . shall judge the quick and the dead at his appearing and his kingdom." Logically, then, by pursuing the divinely marked course of action these millions need never die off this earth. Speaking of world happenings since A. D. 1914, Jesus said (and his words apply to Christians living since that date): "When ye see these things come to pass [as prophesied], know ye that the kingdom of God is nigh at hand." (Luke 21: 31) So, inside the lifetime of the present living generation the Lord Jesus *will* put into effect for all mankind the value of his ransom sacrifice which he laid down for all. (1 Tim. 2: 5, 6) Hence, just as everybody has tasted of the bad results of Adam's sin, just so will everybody have the chance to taste of the eternal benefits of Christ's sacrifice for sin. Jesus will offer the life benefits of his redemptive sacrifice to the living people first.

In God's own time all the human dead, including Adam, will come back from the grave, and in the order that God chooses for them. So Jesus has assured us, saying: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [judgment]." (John 5: 28, 29) Those who have done good are the faithful Christians and also God's faithful prophets and witnesses before the Christian era. Those who have done evil are all the rest of mankind. As to the position of Christians with reference to judgment then, the Apostle Paul says: "Do ye not know that the saints shall judge the world?" that is, judge all those who have done evil. Jesus will be the chief Justice; his footstep followers, the saints, will be his associate judges. And before this body of heavenly judges all who have done evil shall come forth unto the resurrection of judgment.

All people living are in a sinful condition; all the unchristian dead will be in the same condition when they come forth from the tomb. They will have undergone no moral transformation in their death state. But Christ will not condemn them, for "God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 17) Jesus will be the go-between or "mediator between God and man". It is written: "Good and upright is the Lord: therefore will he teach sinners in the way." (Ps. 25: 8) Jesus will be the great Teacher; having bound the deceiver Satan, Jesus as God's prophet will teach mankind the pure truth. Only those then refusing to learn or obey the truth will be cut off in death: "for Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." (Acts 3: 22, 23) But it is reasonable to expect that the great portion of the people will respond to the wise, truthful and healthful teachings of the great Prophet and come into harmony with God's righteousness.

Isaiah 26: 9 states: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness," something they do not do now. Even those who have practiced evil more or less professionally will have some chance. For with the world in general all probation does not end at death. Ezekiel 18: 20-23, speaking of the judgment day, says: "But if the wicked will turn from all his sins that he hath

committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live."

But will there be no retribution for their wilful misdeeds and crimes of the present life? Yes; but the punishment will not be eternal torment in literal fire and brimstone. Instead, according to their wilfulness or the measure of mental understanding that they had they will have a harder time to clean themselves up than will those who have tried to live honestly in this life. Logically, more corrective stripes and much more painful effort will be required on their part, according to the rule laid down by Jesus in Luke 12: 47, 48. Heartless profiteers, grafting politicians, and religious "fakers" shall then be fully exposed. (Luke 12: 2) They may fool and defraud the people now, but not then. They will then come in for their deserved measure of public shame; some will bear their shame everlastingly because they will refuse to reform. Daniel's prophecy (12: 2) reads: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Will this not be hard to bear? Will it not be ample retribution? But it should have a good effect on such as it is still possible to rescue to righteousness. Those so degraded as to prefer sin or not taking advantage of the Lord's help and provision to return to the earthly image and likeness of God will be destroyed, and that for ever. (Prov. 2: 21, 22) No more chance for such.

Those coming into harmony with the Lord's judgments will be gradually uplifted to mental, moral and bodily perfection as human creatures. Thus they will enjoy what Jesus called "the resurrection of judgment". *(R. V.)* Instead of learning war any more they will turn their aggressive powers to subduing the whole earth and transforming it into a paradise like the garden of the Lord in Eden. They shall inherit the earth according to God's rule announced in Proverbs 2: 21, 22: "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." The upright and perfect having faithfully passed the great and final test upon them when Satan is loosed at the end of the thousand years, God the supreme Judge of all will acquit them, will justify them, and they shall be granted the right to everlasting life in their earthly paradise.

Why then should any honest man or woman who longs for justice and judgment and righteousness to be set up according to God's way look with dread to the coming of judgment day? The inspired psalmist David, looking down the centuries to our very day, broke forth in these poetic words: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the tree of the wood rejoice before the Lord; [Why?] for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." —Ps. 96: 11-13.

GOD'S RAINBOW COVENANT

[Fifteen-minute radio lecture]

THE subject of God's covenants is seldom discussed in Sunday school lessons or sermons; hence the majority of people know nothing about them. According to the Scriptures, however, no person can win everlasting life unless he has made a covenant with God, and kept that covenant faithfully as long as it exists. The importance of the subject is apparent when we learn that God has made sixteen different covenants with men, and that covenants are mentioned in two hundred and seventy-six different texts.

For over forty centuries the entire human family have been obligated to keep one of God's covenants. Very few, however, realize this obligation, and so are unwittingly violating the covenant every day. There is no excuse for violating the covenant, as it is plainly stated in the Bible. Sane people should realize that it is wicked, unjust and cruel to do the things forbidden by the covenant, even if the Bible did not say so. The Scriptures assure us that all violators of the covenant will be punished, whether they do so wittingly or unwittingly.

God has set the rainbow in the sky as a token to remind men that the covenant exists and that he will hold them responsible for its violation. (Gen. 9: 12-16) In the covenant God pledges himself never to curse the earth again, as he did with the flood, if Noah and his descendants would pledge themselves not to take human life, nor the lives of animals, fish or fowl, except under certain conditions which were plainly stated in the covenant. (Gen. 8: 21; 9: 11) The exceptions were that the lives of animals, fish and fowl could be taken only to serve as food, and the lives of men could be taken only in case they were murderers. Noah's descendants would include the entire race of mankind.

God's reason for making such a covenant is that all life is a gift from God, and therefore a sacred thing. Since man cannot bestow life, he has no right to deprive any creature of it except as authorized to

do so by God, who is the author of all life. The right to deprive any creature of life belongs to God alone; and to deprive another of this God-given gift is presumptuous and unjust, and manifests a lack of reverence toward God and a lack of appreciation of one's own gift. A moment's reflection will convince any intelligent person that this statement is true.

As stated in Genesis 9: 3-18, the covenant reads: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Thus seen, God gave man the right to eat flesh for food, but he must *not* eat the blood. The life principle is in the blood; and since life is a sacred gift, man must not eat the blood. Later God stated the same principle in his law given to the nation of Israel, as follows: "Whatsoever man . . . hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust . . . : whosoever eateth it shall be cut off." (Lev. 17: 13, 14) Thus seen, the penalty for eating the blood of those animals which were slain for food was death.

Verses 5 and 6 of Genesis 9 continue the account of the covenant as follows: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man. . . . Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." This means that if man should kill animals, birds or fish for any other purpose than for food, these would become man's enemy and would prey upon man and destroy his life. It further means that men would have the right to take the life of a murderer as a punishment for the crime.

It is a violation of the covenant to kill animals for sport or pleasure, or to eat the blood of these. It is a violation to assassinate another person; to kill people in war; to conscript men into the army and compel them to kill others; to force the prices of food so high that the poor die of hunger; to devitalize or adulterate or poison food, so that premature death results. Parents have violated the covenant by offering their sons and daughters as human sacrifices; millions of men, women and children have been cast to lions, burned at the stake, crucified, dipped in boiling oil, and left to rot and die in dungeons or in exile on rocky islands and in penal colonies, in the name of patriotism, and in the name of religion.

In God's sight these crimes were simply murders, and violations of the rainbow covenant, because *innocent* blood was shed. The rainbow appearing in the sky is a warning that the covenant is still in operation, for it was an "everlasting covenant", and for "perpetual generations", and made between God and "every living creature of all flesh".—Gen. 9: 12-17.

Since millions of people break the covenant every day, God is no longer bound to refrain from sending another curse on the earth, and the Scriptures assure us that he will do so. The covenant was made with "every living creature of all flesh", and authorized men to take the life of a murderer. Such taking of life must, of course, be in accordance with the instruction plainly set forth by Jehovah. To do this upon doubtful or false testimony would be a violation of the covenant.

The law of Moses, which was God's law, appointed an executioner for these individual murderers, and this executioner was called "an avenger of blood". But man-made laws do not recognize that those killed in wars, in the name of patriotism, and in the name of religion, are murdered, and hence make no provision to "avenge" their blood. Under the terms of the rainbow covenant all these deaths *are* murders. The blood shed was *innocent* blood, and must be "avenged".

Now the question is, How and when are these murders to be "avenged"? The answer is that they will be avenged by another curse which will sweep the whole earth with the besom of destruction. God has appointed another "avenger of blood", or "revenger of blood", in the person of Jesus Christ, who will avenge all the *innocent blood* that has been shed upon the earth. This work of "avenging" the "blood of the innocents" will occur during the "battle of Armageddon", which lies just ahead of us.

God promised not to curse the earth again if men would keep the "everlasting covenant". But they have broken the covenant millions of times, and the curse *must come.* Armageddon is that curse, and it will punish all those who have shed innocent blood. It is God's purpose to lay the guilt of innocent blood upon the generation *now living,* even as the "righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias" came upon the generation living in Jesus' day.—Matt. 23: 34, 35.

In Romans 13: 4 the apostle mentions "the minister of God, a *revenger* to execute wrath upon him that doeth evil". In Revelation 6: 9, 10 we read: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long O Lord, . . . dost thou not . . . *avenge* our blood on them that dwell on the earth?" The answer was that 'they should rest yet for a little season, until their fellowservants also and their brethren, should be killed as they were'. The time of resting or waiting mentioned in this text is over. "The day of vengeance," that is, the time when God will *avenge* the *innocent blood* which has been shed in the name of patriotism and in the name of religion, is just at the door.

The "battle of Armageddon" is to be another *curse* on the earth, and is to come because the people have broken "the everlasting covenant" and transgressed God's laws.

In Isaiah 24: 5, 6, we read: "The earth also is defiled under the inhabitants thereof; . . . they have transgressed the laws, . . . broken the everlasting covenant. Therefore hath the curse devoured the earth." In Psalm 94: 21 we read: "They gather themselves together against the soul of the righteous, and condemn the *innocent blood.*" Also, in Psalm 106: 37, 38, it is stated: "They sacrificed their sons and their daughters unto devils, and shed *innocent blood.*" Still again, in Isaiah 59: 7 we read: "Their feet run to evil, and they make haste to shed *innocent blood.*" In Proverbs 6: 16, 17, we are told that the Lord hates a "lying tongue, and hands that shed *innocent blood*".

Those men who, using conscription and sedition laws, have forced other men to untimely deaths; and those men and women who have sacrificed their sons and daughters to death in religious rites, or who have forced others to death in religious persecutions; and also those men who have hoarded foodstuffs, while millions die in hunger, are guilty of shedding *innocent blood.* In Psalm 9: 12 Jesus as God's *avenger* is mentioned in these words: "When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble." And again, in Isaiah 26: 21 we read: "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." This means that it will be disclosed that millions of innocent people have been murdered. The blood of those who were killed in the name of patriotism and of religion has been 'covered' in the sense that people have been taught that these died for their country or in some so-called *"holy war"*, and that therefore their death had divine approval.

Because of the shedding of *innocent blood* there is to be 'a time of trouble such as was not since the beginning of the world to this time, no, nor ever shall be'. (Matt. 24: 21) The *innocent* ones have protested, only to be slain as seditionists and traitors.

God has noted all these violations of his covenant. He has faithfully set his bow in the sky, as a warning and as a reminder. The guilty ones have no excuse, and the foretold curse will soon devour the earth. Jehovah's official "avenger of blood" has already taken his power, and will soon 'execute vengeance on the nations and punishments on the people'. This punishment is not to be another flood, however, but a "great tribulation", which will be a well deserved punishment upon all those who have been guilty of depriving their fellow men of the gift which God gave them, namely, the privilege of living, and of enjoying life in liberty and happiness.

LETTERS

AN OUTSTANDING EVENT

MY DEAR BROTHER RUTHERFORD,

Through your kindness in having early copies of *Light* sent to me, I have now read both books. After reading Book One I could not refrain from telling you by cable of my feelings of gratitude and appreciation. The reading of the first book filled me with wonder and astonishment at the marvelous things which Jehovah was doing for his people by this means. Now Book Two adds to these things and confirms the whole interpretation.

This publication of *Light* is manifestly an outstanding event in the history of the church of God upon earth, and therefore in God's organization Zion. It is grand to be able to watch Jehovah's movements at this time, to see him conducting his affairs and bringing them to a conclusion. The psalmist said, "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." The Lord's people at this time are not weary, but this publication bringing the message of Revelation is surely a shower of blessing confirming God's inheritance. It seems impossible to think of anything that can be more confirmatory, and therefore more strengthening to God's people on earth. It fixes things; it confirms all we have been taught, and it discloses as far as is possible what is yet to be. In days past the use of chronology was confirmatory to an extent, but as we do not now use the landmarks of chronology, it has seemed to some that the time of waiting for the kingdom is prolonged. This gift to the Lord's people is stronger confirmation than chronological deductions could ever be.

As it is impossible that this unfolding could be other than a gift of Jehovah God to his people, it gives the sense of comfort and of security.

If I say, dear Brother Rutherford, that I congratulate you, it is in this, that the Lord has found in you the ready means to his hand. Your constant desire to seek the honor of his name, and your labors to that end, are being honored of him. Jehovah said long ago, "They that honour me, I will honour." I pray the Lord's blessing on you that he may thus continually use you, and to the end.

Apart from that which is direct explanation of the symbols and pictures of Revelation, passages which are filled with value, there are those which are a delight to read. There is great pleasure as well as profit in such a portion as that headed "GLORY", beginning page 224 of Book Two. Unquestionably the church of God will rejoice in this gracious thing that he has given them, and their prayers will ascend for his continued blessing upon you and upon all to whom the word shall come.

With love in the Lord, I am

Your brother and servant,

J. HEMERY, *London.*

"THANK GOD"

DEAR BROTHER RUTHERFORD:

It is but one more small voice added to the many that have no doubt reached your ears since *Light* has been placed in the hands of the remnant. But I wanted you to know that I thank God from the bottom of my heart for this great illumination that has come to us from Jehovah. It was so like the Lord to send it when needed, although unexpected, and as a sweet surprise. I am studying *Light* diligently and have received much encouragement to fight on straight for the mark.

Then, too, I have just finished the September 15 *Watch Tower*, on "The Man of Sin". This is further light and warning in this evil day. I have long been impressed that the most dangerous person abroad is one who has the truth but who, having been overreached by the Devil, upsets others. This fact has often saddened me, as seemingly fine saints have been upset by such. But now it is clear that the "man of sin" is to be revealed for the purpose of permitting all but the true remnant to be deceived. Surely we are living in a 'grand and awful time'.

I pray for you daily while rejoicing greatly in Jehovah and in serving with others in 'singing forth the honor of his name'.

With much love,

H. L. PHILBRICK, *Mass.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Boston, Mass.	Nov.	7-10	Philadelphia, Pa.	Nov.	19, 20
Brooklyn, N. Y.	"	11, 12	Baltimore, Md.	"	21-24
New York, N. Y.	"	14-17	Washington, D. C.	Nov.	26-Dec. 1

T. E. BARKER

Stottville, N. Y.	Nov.	2, 3	Springfield, Mass.	Nov.	7, 8
Albany, N. Y.	"	4, 5	Boston, Mass.	"	9, 10

C. W. CUTFORTH

Courtenay, B. C.	Nov.	3	Matsqui, B. C.	Nov.	23, 24
Victoria, B. C.	"	5	Chilliwack, B. C.	"	25, 27
Vancouver, B. C.	"	7-9	Kamloops, B. C.	"	28-30

G. H. DRAPER

Columbus, Ohio	Nov.	2, 3	Hart, Mich.	Nov.	25
Youngstown, Ohio	"	5-10	Custer, Mich.	"	26
Toledo, Ohio	"	12-19	So. Haven, Mich.	"	28, 29
Muskegon, Mich.	"	21-24	Decatur, Mich.	"	30

M. L. HERR

Philadelphia, Pa.	Oct. 31-Nov.	3	York, Pa.	Nov.	16, 17
Norristown, Pa.	Nov.	4, 5	Harrisburg, Pa.	"	18, 19
Linfield, Pa.	"	7, 8	Lewistown, Pa.	"	21, 22
Pottstown, Pa.	"	9, 10	Altoona, Pa.	"	23, 24
Reading, Pa.	"	11, 12	Johnstown, Pa.	"	25, 26
Lancaster, Pa.	"	14, 15	Freeport, Pa.	"	28, 29

W. M. HERSEE

Halifax, N. S.	Oct. 31-Nov.	2	Sydney, N. S.	Nov.	15, 16
Digby, N. S.	Nov.	3	Glace Bay, N. S.	"	18, 19
Centreville, N. S.	"	4	Sydney, N. S.	"	20
Deep Brook, N. S.	"	5	Long Hill, N. S.	"	21
Middleton, N. S.	"	6	Stellarton, N. S.	"	22, 23
Margaretsville, N. S.	"	7	Pictou, N. S.	"	24
Kentville, N. S.	"	9, 10	Truro, N. S.	"	25, 26
Halifax, N. S.	"	11	Amherst, N. S.	"	27, 28
Truro, N. S.	"	13, 14	Moncton, N. B.	"	29, 30

A. KOERBER

Petersburg, Va.	Oct. 31-Nov.	1	Clifton Forge, Va.	Nov.	14, 15
Hopewell, Va.	Nov.	2	Lynchburg, Va.	"	16, 17
Chicago, Ill.	"	4, 5	Wytheville, Va.	"	21
Crewe, Va.	"	7, 8	Roanoke, Va.	"	22-24
Keysville, Va.	"	9, 10	Danville, Va.	"	28-30

LOUIS LARSON

Chincoteague I., Va.	Nov.	2, 3	Enfield, N. C.	Nov.	21, 22
Exmore, Va.	"	4, 5	Louisburg, N. C.	"	23
Norfolk, Va.	"	7-10	Stem, N. C.	"	24
Portsmouth, Va.	"	11, 12	Rocky Mount, N. C.	"	25, 26
Newport News, Va.	"	14, 15	Wilson, N. C.	"	28, 29
Suffolk, Va.	"	16, 17	Kinston, N. C.	"	30
Scotland Neck, N. C.	"	18, 19	Wilmington, N. C.	Dec.	1-3

A. H. MACMILLAN

Pittsburgh, Pa.	Oct. 31-Nov.	2	Auburn, N. Y.	Nov.	19
Hallowell, Me.	Nov.	7-9	Rochester, N. Y.	"	21-23
Boston, Mass.	"	11, 12	Schenectady, N. Y.	"	25
Albany, N. Y.	"	14-16	Springfield, Mass.	"	26
Syracuse, N. Y.	"	17, 18	Attleboro, Mass.	"	27-30

G. Y. M'CORMICK

Hartford, Conn.	Oct. 31-Nov.	4	Rochester, N. Y.	Nov.	20-24
Hallowell, Me.	Nov.	6-11	Attleboro, Mass.	Nov.	26-Dec. 2
Albany, N. Y.	"	13-18	Scranton, Pa.	Dec.	4-10

E. D. ORRELL

Chicago, Ill.	Nov.	4, 5	La Porte, Ind.	Nov.	15-17
Logansport, Ind.	"	7	Michigan City, Ind.	"	18, 19
Kokomo, Ind.	"	8, 9	Gary, Ind.	"	21-24
Peru, Ind.	"	10, 11	Hammond, Ind.	"	25, 26
Francesville, Ind.	"	12	Roseland, Ill.	"	28, 29
Culver, Ind.	"	13	Chicago, Ill.	Nov.	30-Dec. 3

J. C. RAINBOW

Tulsa, Okla.	Nov.	13	Indianapolis, Ind.	Nov.	21
Springfield, Mo.	"	15, 16	Columbus, Ohio	"	23
St. Louis, Mo.	"	18, 19	Pittsburgh, Pa.	Nov.	25-Dec. 3

C. ROBERTS

Victoria, B. C.	Nov.	4, 5	Rock Creek, B. C.	Nov	18
Vancouver, B. C.	"	7-9	Grand Forks, B. C.	"	19, 20
New Westm'ter, B. C.	"	10	Nelson, B. C.	"	22, 23
Port Coquitlam, B. C.	"	11	Trail, B. C.	"	24, 25
Penticton, B. C.	"	13, 14	Cranbrook, B. C.	"	27, 28
Vernon, B. C.	"	15, 16	Fernie, B. C.	"	29, 30

H. L. STEWART

Kentville, N. S.	Nov.	3-5	Ottawa, Ont.	Nov.	20
St. John, N. B.	"	6-9	Kingston, Ont.	"	21-23
Woodstock, N. B.	"	11, 12	Peterboro, Ont.	"	25
Montreal, Que.	"	14-16	Havelock, Ont.	"	26, 27
Ottawa, Ont.	"	17	Peterboro, Ont.	"	27
Pembroke, Ont.	"	18	Belleville, Ont.	"	28-30

W. P. STRONG

Richmond, Ind.	Nov.	2, 3	Sunman, Ind.	Nov.	18
New Castle, Ind.	"	4, 5	Madison, Ind.	"	19, 20
Muncie, Ind.	"	7, 8	Louisville, Ky.	"	22-24
Anderson, Ind.	"	9, 10	Corydon, Ind.	"	25
Indianapolis, Ind.	"	11-15	Elizabethtown, Ky.	"	26, 27
Seymour, Ind.	"	17	Madisonville, Ky.	"	29

W. J. THORN

Yonkers, N. Y.	Nov.	2, 3	Bridgeport, Conn.	Nov.	16-18
Tarrytown, N. Y.	"	4, 5	Waterbury, Conn.	"	19, 20
Montrose, N. Y.	"	6	New Haven, Conn.	"	22-24
Port Chester, N. Y.	"	8-10	Deep River, Conn.	"	25, 26
Stamford, Conn.	"	11, 12	Cromwell, Conn.	"	28, 29
S. Norwalk, Conn.	"	14, 15	New Britain, Conn.	Nov. 30-Dec.	1

S. H. TOUTJIAN

Lake Mills, Wis.	Nov.	2, 3	Charlton, Iowa	Nov.	18
Madison, Wis.	"	4, 5	Keosauqua, Iowa	"	19
Elma, Iowa	"	7, 8	Mt. Pleasant, Iowa	"	20
Oelwein, Iowa	"	9, 10	Cedar Rapids, Iowa	"	22, 23
Waterloo, Iowa	"	11, 12	Wayne, Wis.	"	24, 25
Des Moines, Iowa	"	14-16	Monroe, Wis.	"	26, 27
Atlantic, Iowa	"	17	Oshkosh, Wis.	"	29, 30

J. C. WATT

Billings, Mont.	Nov.	18	Pablo, Mont.	Nov.	24
Reedpoint, Mont.	"	19	Hamilton, Mont.	"	25, 26
Deer Lodge, Mont.	"	21-23	Pocatello, Idaho	"	28, 29

GEORGE YOUNG

Topeka, Kans.	Oct. 29-Nov.	1	Arlington, Kans.	Nov.	16, 17
Randolph, Kans.	Nov.	2, 3	Wichita, Kans.	"	18, 19
Jamestown, Kans.	"	4, 5	Iola, Kans.	"	21-23
Abilene, Kans.	"	7-9	Garrett, Kans.	"	24
Salina, Kans.	"	10	Ottawa, Kans.	"	25
Russell, Kans.	"	11, 12	Hilltop, Kans.	"	28
Hutchinson, Kans.	"	14, 15	Parsons, Kans.	"	28, 29

(*Continued from page 322*)

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Dubuque, Iowa — Dec. 5-7
L. O. Hillyard, 1504 Henion St.

East St. Louis, Ill. — Dec. 12-14
A. H. Tyler, 428 N. 22d St.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Stand Firm"

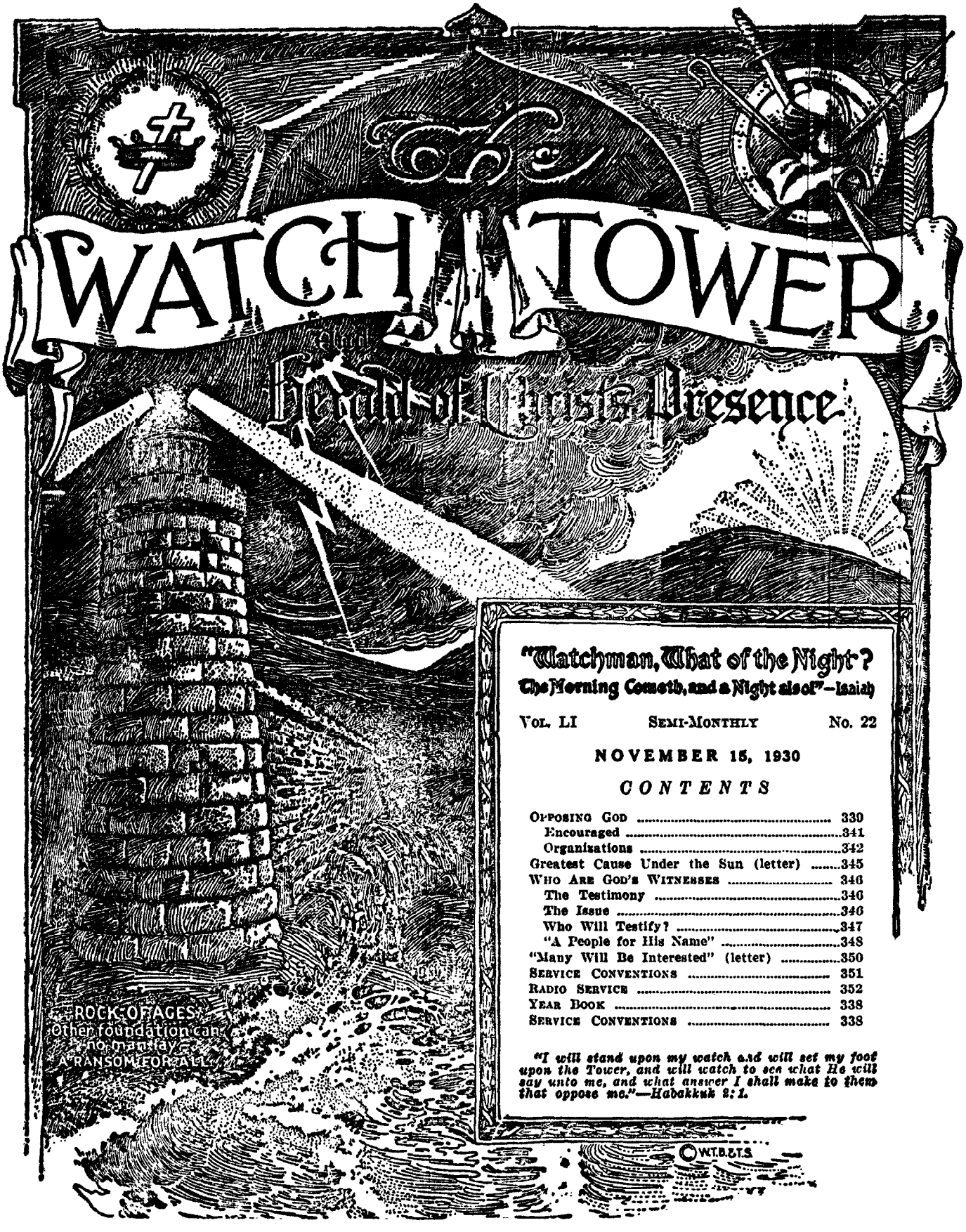
Issue of October 1, 1930

Week beginning December 7 . . . . . ¶ 1-17
Week beginning December 14 . . . . . ¶ 18-38

"A Wine Vineyard"

Issue of October 15, 1930

Week beginning December 21 . . . . . ¶ 1-20
Week beginning December 28 . . . . . ¶ 21-43



"Watchman, What of the Night?
The Morning Cometh, and also the Night"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

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YEAR BOOK

The *Year Book* for 1931 will be ready for delivery about December 15. It contains the President's Annual Report, which is very encouraging to all the anointed. For instance, the report shows an increase of 150 percent in the distribution of bound books in Germany during the year. There was a large increase in the United States and in other places. The *Watch Tower* list is especially interesting. A number of subscribers canceled their subscriptions during the year, presumably because no longer in harmony with the Society. About the same number of new subscribers were enrolled, and the number of workers in the field has increased. This indicates that the Lord has someone ready to take the place of anyone who steps aside. There are many other interesting features in the report.

A number of classes report that where the class is small a portion of the Prayer Meeting hour is used in giving consideration to some part of the Report relating to a country. In this way the workers keep in close touch with every part of the field, and this is an encouragement to each other. The suggestion is a good one, and profitable.

In addition to the complete report are the Scripture texts with comments for the year. First is the Year Text, with appropriate comment, and a text for each Wednesday prayer meeting; and then a text for every day of the year, with suitable comment.

Send your orders in promptly. If each ecclesia, through its secretary or stockkeeper, will act promptly in sending in orders, designating the number you wish, this will greatly aid us in determining the number to bind up. The limited edition makes it necessary to take the usual price of fifty cents a book. Where the class orders a number through the stockkeeper, the shipment may be by parcel post, freight or express.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Attleboro, Mass. Nov. 27-30
J. A. Payette, 9 Walnut St.

Washington, D. C. Nov. 27-30
C. W. Jackson, 3549 Tenth St. NW.
Colored: Francis N. Richardson, 1503 R St. NW.
Greek: Sotirios Konstantin, 1630 Fourteenth St. NW.

Scranton, Pa. Dec. 5-7
Joseph L. Hoagland, 108 Kurtz St.

Dubuque, Iowa Dec. 5-7
L. O. Hillyard, 1504 Henion St.

East St. Louis, Ill. Dec. 12-14
A. H. Tyler, 428 N. 22d St.

Cincinnati, Ohio Dec. 19-21
August L. Hussel, 3433 Bevis Av., Evanston, Cincinnati
Colored: F. C. Crowe, 921 Hopkins St.

Philadelphia, Pa. Dec. 26-28
Royal F. Spatz, 2123 N. 12th St.
Colored: B. J. McClellan, 31 Church Lane, Germantown, (Phila.)
German: Martin Schneider, 4736 N. 2d St.
Greek: N. Canias, 501 Rising Sun Av.
Italian: Dominick Simonetti, 834 Morris St.
Polish: M. Orynczak, 3920 N. 7th St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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OPPOSING GOD

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." —Isa. 66: 5.

JEHOVAH builds his own house. No creatures can build it for him. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1) Some who have heard the call to the kingdom have failed to learn this great and plainly expressed truth. Creatures may do some work on the Lord's house, but they must do it in God's appointed way, otherwise it will be rejected. Jehovah by his Chief Executive Officer assembles the material and erects the structure.

2 The house or temple of God is made up of his chosen and anointed ones. No man can put another into that temple of God, and no man can take one out of it. The Scriptures plainly teach that an attempt will be made to build a house and call it the house of God, but which in fact is opposed to God's house. Being warned that Satan at this time would use every endeavor to destroy God's remnant on the earth it is to be expected that he would attempt a counterfeit of God's house and that some would be drawn into such a movement and become opposers of Jehovah because they have not received the love of the truth.

3 The context and setting of this prophecy aids to the understanding of the text directly under consideration. The second part of the book of Isaiah deals with the deliverance of the captives of Israel who were held by Cyrus, the conqueror, in Babylon. The historical facts are that with the deliverance of Israel came also the instruction from Cyrus to rebuild the temple of Jehovah at Jerusalem. Cyrus issued a proclamation and spread it throughout all his kingdom, which at that time was considered as being "all the kingdoms of the earth". That proclamation declared that God had charged Cyrus to build him a house in Jerusalem that the worship of Jehovah might once again be had there.—2 Chron. 36: 22, 23; Ezra 1: 1-4.

4 Since these things were written to have particular application and meaning at the end of the world, it might be expected that in Isaiah's prophecy there would be some reference made to the rebuilding of the temple of Jehovah and the coming of Christ thereto and that the information would be given especially for the encouragement and comfort of the anointed ones.—Rom. 15: 4; 1 Cor. 10: 11.

5 In the prophecy of Isaiah Cyrus is used to picture or represent the Servant of Jehovah who is used to build up Zion. The name Cyrus means "sun", and he was used by the Lord to picture the "Sun of righteousness". (Mal. 4: 2) The first captives that were delivered from Babylon and returned to Jerusalem helped to prepare the ground or way for those that followed later. Following the deliverance came the rebuilding of the temple. God caused Isaiah to prophesy and express his will in this matter: "[The Lord] saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."—Isa. 44: 28.

6 While it is true that Cyrus had not known God, yet he was used by Jehovah in a representative capacity. That which was of paramount importance in rebuilding the temple was to show to the people that Jehovah is the only God, besides whom there is none, and this would result beneficially to his creatures. Only a small number of the Jews, comparatively speaking, returned with Zerubbabel and Joshua under the order of Cyrus. These began the rebuilding of the temple. It is to be expected that God would encourage those whom he had commissioned and sent to Jerusalem to rebuild the temple as long as they carried out his orders in the appointed way.

7 Returning now to Isaiah's prophecy (66: 1-4): The words of the prophet are clearly not words of encouragement, but words of rebuke from Jehovah. This would seem to foreshadow that the class which in the name of the Lord would claim to be rendering the sacrifice and service unto God, by attempting to build a house or city, was doing so contrary to God's appointed way. Jehovah through his prophet says: "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the

place of my rest?" (Isa. 66:1) This text and context indicate an attempt on the part of the company claiming to be followers of Christ to build an organization contrary to the will of God and in opposition to his Word. Hence the words of rebuke.

[8] The last chapter of Isaiah's prophecy seems to be in the nature of an epilogue, and it presents a situation which has a correspondency at the time Christ gathers together his people unto himself at the temple. This prophecy or afterspeech seems to be immediately followed with a great event. It is now made clear to the anointed people of God that most of Isaiah's prophecy is in course of fulfilment. The "servant" has been made manifest to the anointed on earth, to whom God has said: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the nations."—Isa. 42: 1.

[9] Christ Jesus has come to his temple, and has builded up Zion, and those that are brought under the robe of righteousness and into the temple are made a part of the "servant". The "servant" has God's special favor. The work of the "servant", and particularly those composing that part on the earth, has been made plainly to appear. The words of the Head apply to all who are members of the "servant", to wit, "The spirit of the Lord God is upon me; because Jehovah hath anointed me." God has put his spirit upon the "servant" and commissioned the "servant" to do his work, and all of the anointed who do that work must do it in God's appointed way. Anyone that would attempt to take another or different course of action than that outlined by the Lord would be an abomination to him and therefore subjected to his rebuke.

[10] The period of time designated as 'preparing the way before Jehovah' began about 1878. That marks the time when the spiritual Israelites in Babylon began to be delivered under the guidance of the truths restored and made known to them. The light of truth concerning the second appearing of Christ Jesus then began to be understood, and from that time forward those who received the truth have divided themselves into three companies or groups, to wit: (1) those who once saw the truth and then forsook it; (2) those who received the truth and for a time rejoiced in the prospect of occupying a high position in heaven and of being joint rulers of the world, and who because of their wrong motive were led away into error by the subtle influence of the wicked one; and (3) that company which received the truth and the love of the truth, and which has been faithfully watching to know and to do the will of God, being diligent in his service, and doing that service in God's appointed way.

[11] Those composing this latter class have known better than to attempt to build a house or temple for Jehovah. They have appreciated the truth that except Jehovah build the house it could not be built. Discerning the truth of and concerning the temple of God, and of their great privilege of being made a part thereof, by the grace of God, this faithful little company has delighted to speak continuously of Jehovah and his temple, and to show forth his praises by being his witnesses as commanded. (Ps. 29:9) It is not at all reasonable that Jehovah would rebuke this little faithful company and cast them away from him and refuse their sacrifices as being abominable in his sight.

[12] It is therefore evident that chapter sixty-six of Isaiah's prophecy opens with a rebuke to those who have sought to go about and claim to do God's work in their own way and contrary to God's way. They have been negligent in ascertaining the will of God and have been doing what work they have done according to their own selfish desires. There are those, as is well known, who claim that they are the temple of God, that they are God's little flock and elect, and who refuse to have any part in giving testimony according to God's commandments, and who openly oppose those who do give that testimony. Such are properly designated the opposers of God. The plain statement of Jehovah is that no temple that these opposers shall build will be acceptable and that their sacrifices are obnoxious to him. Concerning such Jehovah by his prophet says: "When I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." —Vs. 4.

[13] To this same class Jehovah speaks in chapters fifty-eight and fifty-nine of Isaiah's prophecy, giving fair warning and bidding them to become awake to their opportunities and to join with his organization and go forward with his work, and telling them that a failure to do so would completely separate them from God. These are told by the Lord that they keep the sabbath in their own selfish way. (Isa. 58:13) God has declared what he would have done in this day of his rest and that his people particularly should be his witnesses. (Isa. 43:10-12) Then adds the prophet of God: "Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." (Isa. 56:2) Through his Word God makes it plain as to who would please and who would displease him. Concerning this class that is first indifferent and then becomes opposers it is written by the prophet of the Lord: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high." (Isa. 58:3, 4) Thus is plainly pointed out a class that ignore God's will and take a course marked out by their own selfishness.

[14] It must be true that God has but one organization doing his work on earth. It would be wholly unreason-

able and inconsistent for God to have two opposing organizations and both actually doing his work. God is not inconsistent in anything. That being true, then any company that would oppose God's organization and forsake it would thereby be forsaking and opposing the Lord. This is evidently the class referred to by the prophet of God who says: "But ye are they that forsake the Lord, that forget my holy mountain [organization], that prepare a table [different from God's table] for that troop, and that furnish the drink offering unto that number."—Isa. 65:11, 12.

15 These words are almost identical with the words used in Isaiah 66:4 and show that they have reference to the same class. The sacrifices of such class being contrary to God's appointed way, he says concerning those who thus sacrifice and of their sacrifices: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."—Isa. 66:3.

16 After Zerubbabel, and the released Israelites with him, returned to Jerusalem it was proper for them to work on the temple building, because that was God's expressed purpose and will concerning them. They must do that work, however, in God's appointed way, and they did. In these last days, when God is erecting his temple not made with hands, his people have been informed concerning the temple and its rebuilding and their own work or service in connection with its being brought together and their opportunity to do service. Those who serve, therefore, must render service to God in his appointed way. He has but one appointed way. It follows that anyone who would pursue a contrary course would be opposing God.

17 The coming of the Lord Jesus Christ and gathering together unto him of his faithful followers dates from 1918. (2 Thess. 2:1) It is from that time in particular that disobedience to the Lord began to be manifested by those who professed to be in the covenant with him. The truth continued to be made clear from that time forward and objection and opposition thereto has been manifested by those who have broken away from the Society since said date, and this opposition has increased. In Revelation 11:18, 19 it is disclosed that the day of God's wrath is come and that the temple in heaven is open. Immediately following is the statement of Revelation 12 of two great signs in heaven, which are, to wit, God's organization and Satan's organization. The opposers of the Society have declined to accept these signs in the heavens by which God's people are to be guided. They refuse to see the organization of Jehovah pictured by the woman giving birth to the man child. They decline to accept the truth of and concerning Satan's organization. They reject completely the opposition of Satan, pictured by the dragon's attempt to destroy the man child. They also refuse to accept the truth of God's building up Zion from that time forward. Not only do they refuse to accept these truths, but they vigorously oppose them and denounce those whom God has permitted to call attention to them. Rejecting these present-day truths they refuse to have any part in giving testimony concerning the kingdom of God and that Jehovah is the only true God. They refuse to call attention to Satan's organization that is opposing God. They oppose the organization which God has used for more than half a century to proclaim his truth and which he now continues to use.

18 Instead of being obedient to the Lord they go about trying to form an organization according to their own pattern. They attempt to build a house and an organization different from God's organization, and therefore God says to them: "Where is the house that ye build unto me? and where is the place of my rest?" Jehovah tells them he is building his own house and that he looks with approval, not on the efforts of the opposers, but upon his own people who are poor in their own sight, and of a contrite spirit, and who are joyfully obedient to the Word of God. Thus the organization of Jehovah and those opposing his organization are here clearly made manifest. Those of God's organization on earth love him and are devoted to him. Those who oppose God and his organization love themselves. Therefore God says concerning the opposers: 'I will choose their delusions, and bring their fears upon them.' Concerning this same class it is written in the Word of God: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2:11, 12.

ENCOURAGED

19 Then Jehovah addresses those who make up the company that heeds and obeys his Word. He causes his prophet to say: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) Jehovah tells these faithful ones that the opposers, once their brethren who walked with them, have hated them and cast them out because of their faithfulness to God's name, and that these opposers then claimed to do this to the glory of God. It is well known that every company that has withdrawn from the Society, and every person forming a part of any of these companies, has done so of his own volition. Ambitious and selfish leaders in little groups have led this company of opposers out. While this company of opposers disagree amongst themselves and find no unity in the Lord's service, they all oppose the witness work of the Society that is being done in the name of and in obedience to the commandments of the Lord. The leaders in this opposition say: "Let us vigorously oppose and resist the

Watch Tower Bible and Tract Society and thereby let the name of the Lord be glorified." Their attitude and speech tend to discourage some of God's people, and for their encouragement Jehovah says to them, in substance: 'Be not discouraged; for the Lord shall appear to your joy and they shall be ashamed.' Thus again the two classes are clearly made known, one that serves God and the other that opposes God.

[20] Those who tremble at God's Word are the ones who are diligent to keep and obey his commandments. They have no fight, to be sure, with the opposers of God's work. They are being attacked by the opposers, and mention is here made of it, not for the purpose of controversy, but that God's people may be encouraged in seeing the fulfilment of prophecy, as it is manifested by the will of God they shall be encouraged. When it is clearly seen that the opposition to God's work was long ago foretold by his prophet, and that the prophecy is now being fulfilled, such is a great encouragement to the faithful and is an evidence that the Lord is dealing with them and that they are in his favor. It is therefore clear that it is the will of God that attention of the faithful shall be called to these things at this time.

[21] The total number of those who have withdrawn from the Society and now oppose its work is comparatively large, when such are taken all together. These are now divided into many companies, all claiming to be followers of Christ and claiming to be God's little flock, while at the same time they speak evil things concerning those who are faithfully endeavoring to serve God. They denounce the Society and its work, saying that its activities are due to a man-made theory and that those who go to make up the Society are carnally minded and are engaged in a book-selling business and not in the service of Jehovah. Their leaders in various companies say: "Let us get together and select men and send them amongst the various ecclesias that compose the Society and cause dissensions there and break up their work." These opposers of God's work refuse to see the vicious organization of Satan the enemy and to warn anyone against it. Even when they see the thief stealing the devotion of the people away from God they refuse to give warning.

[22] They continually speak evil of those who are in the covenant with the Lord. While they are doing all this opposition work they claim to be God's representatives. Clearly the Lord's prophet speaks of this opposition class when he says: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my word behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." —Ps. 50: 16-20.

[23] It is presumptuous for any man or company of men to attempt to build the house or organization of Jehovah unless directed to do so. Moses erected the tabernacle in the wilderness, not according to his own ideas, but exactly according to the pattern which God showed to him. The Israelites could not make a place of worship to Jehovah contrary to his direction. David desired to build the temple for Jehovah and was not allowed to do so, although God gave him credit for his right condition of heart. When the time came that Jehovah would have a temple built he directed that Solomon should build the same, and it was so built. (1 Chron. 17: 11, 12; 28: 1-12) The spirit of the Lord God provided David with the pattern of the porch of the house for the temple, and Solomon was directed to build it accordingly. When the exiles returned from Babylon they built the temple, not according to their own desires, but according to the instructions of the Lord. Cyrus was acting as a type of Christ and he gave the orders for the rebuilding of the house of Jehovah at Jerusalem. (See Ezra 1: 3.) Contrary to this divine rule the opposers of God's organization, named in Isaiah 66: 1, presumptuously set about to build a temple and a city, which is a symbol of an organization, about which they have not received instructions from the Lord. They direct their own way and work contrary to God's instructions and are therefore workers of iniquity.—Matt. 7: 23.

[24] No man or company of men has put these opposers out of God's organization, nor could they put them out; but the opposers, by persisting in their wrongful course of action, have been gathered out by the Lord. (Matt. 13: 41) Therefore Jehovah says to such: "Where is my place of rest?" These words of Jehovah surely refer to the city or organization which Jehovah acknowledges as his own. That organization is Zion, as it is written: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132: 13, 14) This must mean that any other organization aside from Zion God would not recognize, and the fact that the Lord Jehovah uses the Society in his work and that the Society is doing his work shows that those who oppose are opposing the work of God. Zion is made up of God's approved and anointed ones.

[25] There is now a concerted movement amongst the leaders of the various groups which have withdrawn from and which oppose the work of the Society, to form a compact or an organized effort having for its objective the more effective opposition to the work of the Society. This the Lord foretold through his prophets for the encouragement of his own people. In keeping with his precious promise he says: "New things do I declare; before they spring forth I tell you of them." —Isaiah 42: 9.

ORGANIZATIONS

[26] By the language of Isaiah 66: 6 is again disclosed two organizations, one which is in confusion and op-

poses God, and the other which is in harmony with and serves God. A voice is a symbol of a message or doctrine being proclaimed. The prophet first speaks of a voice of noise from a city or organization and which is therefore discordant. The other voice the prophet mentions yields sweet harmony. The prophet says: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies." (Isa. 66:6) The voice of one who cannot sing when attempting to sing produces a rasping, discordant noise. A company of such voices produces an exceedingly discordant noise. The companies opposing the Society have each some pet measure to sing. All these try to harmonize their notes in opposition to the message of God's kingdom. The combined efforts of their organizations trying to act in one organization results in a voice of noise from the city, symbolic of an organization. There is no unity or beauty about it, but everything contrary thereto. There is no sound more beautiful and harmonious to the human ear than that of the trained human voice singing praise to Jehovah God. The voice of a spirit creature must be far more wonderful, harmonious and beautiful. The singing of the song of Moses and the Lamb by God's people on earth is beautiful because the song is led by the Head of the temple class. This song, to those who can learn, sing and hear it, is sweet, grand and glorious.

[27] Note that the prophet says: "A voice from the temple, a voice of the Lord." This proves that the voice which gives utterance to the message or doctrine that is approved proceeds from Jehovah and the one leading in the song is Christ Jesus the Head of the temple. He is now in his temple and all his holy angels are with him. The risen members of the body of Christ are also assembled with him in the temple. The approved ones on earth, being of the organization (city) of God, and members of the temple, are privileged to join in the song. It is a grand, glorious and harmonious message that flows out from Zion to the praise of Jehovah God. All in the temple are joining in this song of praise to God's glory.—Ps. 29:9.

[28] Those who oppose the organization of God make to the ear a hard and splitting noise of confusion. By this it is proven that they have made themselves a part of Satan's organization. All who are against God and his organization are anti-kingdom. It was Jesus who said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) The voice of noise, therefore, is a voice of anti-kingdom and anti-God, and Satan is using those who make this noise for his purpose and for their own destruction.—2 Thess. 2:9, 10.

[29] The fact that the prophet says, "A voice from the temple," shows that the message makes known the judgment of God against those who oppose his house and his kingdom. The Lord is in his holy temple for judgment, and judgment must begin with those who profess to be his followers. (Ps. 11:4; 1 Pet. 4:17) The words of the prophet make this conclusion doubly sure concerning judgment upon the opposers, when he says: "A voice of the Lord that rendereth recompence to his enemies." The "servant" class is commissioned to declare "the day of the vengeance of our God", and it is therefore incumbent upon the "servant" to call attention to God's judgment upon the opposers. It is not man's judgment, and no man has a right even to declare it except at the command of the Lord. The prophet visualizes a company of people doing something which they claim to be doing in the name of God and to his honor but which is not according to God's will and which God rejects. The opposition of this company is so marked against God and his organization that he takes note of it, and this fact is made known by God's bringing these opposers into quick judgment. It seems this is necessary as a warning to others lest they become displeasing to God.

[30] It should not be at all difficult for anyone who loves the Lord to discern whence comes the voice of noise and what organization is giving forth the voice of the Lord from the temple. This information God gives for the comfort and encouragement of his people.

[31] The sixty-sixth chapter of Isaiah bears a close relation to Revelation 11:18 and 19 and also the twelfth chapter of Revelation. In the eleventh chapter of Revelation the declaration is made that the temple is open in heaven and that the time of judgment is come. Immediately follows the statement in the twelfth chapter showing the birth of the kingdom of God. Verses seven to ten of that chapter show that the universal organization of God has given birth to the kingdom, pictured by the man child, and all those of Zion are called upon to rejoice. Isaiah did not speak of the birth of the man child as if he were making a record of that fact as having then come to pass, but rather the language shows (verse 9) that Jehovah speaks sharply to those who ought to know but who refuse to believe and accept these great truths as to what God had brought to pass.

[32] For some years preceding 1918 the church was expecting the coming and setting up of the kingdom. In 1914 the kingdom was born, as pictured by the man child. Thereafter, to wit, in 1918 and 1919, great travail or trouble came upon the people of God. This of itself should have caused the consecrated to look sharply for the evidence of the beginning of the kingdom; but even after 1925, when the Lord through *The Watch Tower* brought forth the clear testimony proving that Zion had given birth to the man child, which is the kingdom and which shall rule the world, many of those who had been of the Society refused to accept that truth and began to bitterly oppose *The Watch Tower* and the work of the Society. In the prophecy God seems to be saying: 'You should have known that the day of the birth was at hand; and when I gave you the proof, why should you doubt it?' The language

of the prophet is: "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." —Isa. 66:9.

[33] It is a well known fact that many stumbled over this very truth concerning the birth of the nation or kingdom and became opposers of the Society. God also showed the beginning of the kingdom by the laying of the chief corner Stone in Zion, and over this the same class stumbled and fell and became opposers of God.

[34] Quickly following the announcement of the birth of the man child and the birth of the children of Zion God by his prophet calls upon all creatures of his organization to rejoice. All who love God and his organization are bidden to sing forth with joy: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." (Isa. 66:10) Likewise Revelation, which God gave to Jesus Christ to show his servants, speaking of the same thing, says: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them."—Rev. 12:10, 12.

[35] The facts which show a fulfilment of this prophetic utterance are that when God's children on earth were given an understanding of the birth of the kingdom there was great rejoicing among all those who really loved God. At the same time the opposers became sour and cold. The fulfilment of these prophecies, and the clear proof thereof being brought to the lovers of God, gives every reason for rejoicing. It is also certain that God permits his anointed ones to see and understand these prophecies now for their encouragement and comfort and strength. No one could have any real pleasure in even calling attention to the opposers of God and his organization, but this must be done for the benefit of those who love God as well as to announce God's judgment from the temple. The knowledge of the fulfilment of these prophecies should have the effect of causing the anointed to continue to walk humbly before God and to be diligent in keeping his commandments. The fact that the prophet of God calls upon all who love him and his organization to rejoice may be taken to mean that those who do not rejoice over the fulfilment of prophecies, and who reject them, do not love God and are therefore the enemies of God and of his organization.

[36] The prophet, in verse fourteen, says: "And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies." Here is a promise that those children of God who see and appreciate the fulfilment of the promise shall rejoice and flourish like an herb. Thus God's loving-kindness is made known and is exercised toward his "servant" class, while at the same time his indignation shall be toward those who oppose and who are therefore his enemies. His indignation is thus expressed in verse fifteen: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." The same class of opposers are mentioned by the prophet in the preceding chapter. (Isa. 65:3-7) These are they to whom Jehovah had stretched out his right hand as if beseeching them to hear him and to be obedient to his commandments but who, instead of hearing the Lord, walk on in their own way. Their disobedience provokes the Lord, and he says: "A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick."—Isa. 65:3.

[37] Jehovah brought to pass the facts fulfilling his prophecies, and he caused these truths to be published and sent to those who had made a covenant with him. This message was carried by those who were humbly and faithfully endeavoring to obey the Lord; but the opposers refused to hear, and refusing to hear, said to the witnesses who brought the truth: "Stand by thyself, come not near to me, for I am holier than thou." These opposers have claimed to be the only ones approved by God and claim to be therefore holier than others, as the prophet thus foretold, and concerning them Jehovah says: "These are a smoke in my nose, a fire that burneth all the day."—Isa. 65:5.

[38] A tree is a symbol of a creature, and these opposers have insisted upon giving honor and glory to the creature whom God used in his church rather than to God and to his organization. They insist that the creature brought forth all the truth by the end of A. D. 1916 and that no truth has been received since. Concerning them Jehovah caused his prophet to write: "They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." (Vs. 17) They that withdraw themselves from God's organization separate themselves into small companies and attempt to purify themselves by their own efforts, and to develop a beautiful character, and they deceive themselves. They that give honor and glory to the creature that was used to bring forth the truth, and then reject the progressive light of the truth, which God gives, become an abomination to him. Concerning such Jesus said: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God."—Luke 16:15.

[39] In Revelation 22:17 Jehovah, Christ Jesus and his bride join in the message to the people that are afar off to hear and heed the Word of God concerning salvation and his kingdom. In like manner God by his prophet Isaiah says: "For I know their works and their thoughts; it shall come, that I will gather all na-

tions and tongues; and they shall come, and see my glory." (Vs. 18) The glory of the Lord shall be sung by all the people, and that is now beginning.

40 Jehovah has declared his purpose to completely vindicate his Word and name. That great work of vindication began when Christ Jesus came to the temple and began judgment. It was at that time that he found a class of consecrated ones induced by a righteous motive or heart condition to follow in the footsteps of Jesus. Because of their love for God and Christ and because of their faithfulness in the performance of their covenant up to that time the Lord there began to gather unto himself these true-hearted ones. He brought them into the temple, under the robe of righteousness, and gave unto them the garments of salvation, and made this faithful class the custodian of all his kingdom interests on earth. Then the Lord manifested his mercy toward the dreamers and indolent and the self-righteous ones, by sending them the message of truth and giving them fair warning. Those who rejected that strong warning that came from the Lord have now developed into open opposers of God and his organization. The "man of sin, the son of perdition", is made manifest.

41 Let the faithful anointed ones now have a keen appreciation of the position in which Jehovah has placed them. Let them be hearers of the Word of God and doers of his will. Let them do justly, love mercy, and walk humbly before God. To walk humbly means to be joyfully obedient to the commandments of God.

42 Regardless of what others may say, do not be turned away from a whole-hearted devotion to God and his service. The greatest privilege of any creatures that have ever been on earth is that now enjoyed by the anointed of the Lord.

43 Christ Jesus stands at the head of God's glorious organization, pictured under the symbol of Mount Zion. The anointed ones stand with him and are definitely identified as God's children because they are wholly devoted to him. These love God, and Jehovah loves them because they are of Zion and are faithful to him. These are now privileged to join in the great message that goes forth to the nations of the earth, proclaiming that Jehovah is God, Christ is King, and that the kingdom is here. Continuing from now on faithful in the performance of their covenant these shall be granted an abundant entrance into the everlasting kingdom of our God and his Christ. That great prize will be given, not because of inherent and self-developed beauty, but because of faithfulness and loving devotion to the Lord. Forever shall these faithful ones stand in the house of Jehovah, beholding his glory and beauty, and continuing to obtain knowledge and wisdom in his temple. Regardless of all manner of opposition, be very courageous henceforth. "The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:11.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What constitutes the house or temple of God? Who builds this house? Against what unauthorized activity are God's people here warned?

¶ 3, 4. Relate the account of the proclamation concerning the rebuilding of Jehovah's temple at Jerusalem. Why was this made a part of the Divine Record?

¶ 5, 6. What reason may be seen for Jehovah's committing this matter to Cyrus? What was the response to the proclamation, and the result?

¶ 7. What was foreshown by the words of Isaiah 66:1-4?

¶ 8, 9. What are some of the facts which indicate the time of fulfilment of Isaiah's prophecy?

¶ 10-12. Point out the fulfilment of that which was pictured in the deliverance of the captives of Israel from Babylon. What classes became manifest?

¶ 13-16. Account for the words of rebuke with which Isaiah 66 opens. Point out other reproof and warning in Isaiah's prophecy. What is significant in the charge that "they have chosen their own ways"?

¶ 17, 18. Describe the position taken by those who fail to discern the two 'great signs in heaven'.

¶ 19-22. Apply Isaiah 66:5.

¶ 23-25. When Jehovah would have a work done for him he directed as to who should do that work and how it should be done. Point out the lesson contained therein. Show whether this lesson has been learned and applied by those who have had opportunity to know Jehovah's purposes.

¶ 26-30. By description of message and activity, identify (a) the "voice of noise from the city"; (b) the "voice from the temple".

¶ 31, 32. Show the relation of Isaiah 66 to Revelation 11:18, 19 and Revelation 12. Describe circumstances to account for the words of the Lord in Isaiah 66:9.

¶ 33-35. Describe fulfilment of Isaiah 66:10 and Revelation 12:10, 12, showing the close relationship between the two prophecies.

¶ 36, 37. Point out two classes referred to in verse 14, the attitude of each, and the manner in which the Lord will deal with each.

¶ 38. Describe the circumstances by which the class referred to in verse 17 is identified.

¶ 39, 40. How has the beginning of the judgment of God's people made manifest two classes? How has the Lord dealt with each class, and for what purpose?

¶ 41-43. How will the faithful anointed ones now regard their position? How maintain it? What future privilege awaits them?

GREATEST CAUSE UNDER THE SUN

DEAR BROTHER RUTHERFORD:

It is with great pleasure that I send you these few lines. I am on the firing line, shooting daily at old Babylon. What a joy when she falls!

I am glad, dear brother, to be with you in the greatest cause under the sun. Surely the dear Lord is pleased with your untiring efforts, or he would let Satan put you out. We all know that the old Dragon would delight to put you down; but greater is he that is for you than all that can be against you.

I am thoroughly in harmony with all that is coming out from the Lord's house, and want to express my joy and appreciation for the *Watch Tower* articles. Press on, dear brother, and be assured of my loving devotion to the dear Lord and my prayers for you.

Your brother in the Lord's Big Business,

WM. A. CARROLL, *Colporteur.*

WHO ARE GOD'S WITNESSES

JEHOVAH is the only true God. He is the Creator and Giver of everything that is good. He is the source of life. A knowledge of him means to know the way to life, and life is what all sane persons desire.

Jehovah God has a mighty organization, the major portion of which is invisible to human eyes. It consists of Christ Jesus, the chief One, and a myriad of spirit creatures, and Jehovah is Head over all. It has a few members on earth amongst men. For a time the nation of Israel represented God on earth, the chief purpose in their use being to make prophetic pictures of a more potent representative whom God would have on earth. From amongst Israel God chose his faithful prophets and used them as his instruments to write down prophecy which they did not understand, but which can now be understood because it is God's due time to understand.

Among those who wrote prophecy was Isaiah. This prophecy placed alongside the events of modern history shows that the prophecy relates to the very day in which we are now living. In Isaiah 43:8 it is written: "Bring forth the blind people that have eyes, and the deaf that have ears." Clearly this prophecy means that at the time of its fulfilment there would be nations of peoples having natural eyes but mentally blind; that they can hear sounds of words but they understand them not. Such condition exists today because of the divers theories that are put forth by those who claim to be teachers of the Word of God. There is great confusion amongst the people, particularly in so-called "Christendom".

Then adds the prophet: "Let all the nations be gathered together, and let the people be assembled." That condition now exists as never before, and now the radio makes it possible for millions to hear at one time. Then the prophet of God propounds this question: "Who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified, or let them hear [my witnesses], and say, It is [the] truth." Then to his faithful Jehovah says: "Ye are my witnesses, saith Jehovah." There is a great question at issue which must now be determined and God will have testimony given upon that question at issue. Who are the witnesses in behalf of Jehovah? Today the stronger nations of the earth constitute what is called "Christendom", the religion of which is called "organized Christianity", which name, as heretofore shown, is grossly misleading. The greater number of the clergymen of "Christendom" have chosen evolution and say: 'This is a more potent God than the God of the Bible.' Therefore Jehovah calls upon these to come forth and make proof or else hear the testimony of his witness and agree to it. A less number of clergymen, called "Fundamentalists", teach contradictory theories of salvation; and all say: 'Let the Christians of the world align themselves with the League of Nations as the savior of the world.' A great crisis in the affairs of men is rapidly approaching and immediately about to fall. There is therefore an imperative reason for giving testimony at this time before that great storm breaks.

THE TESTIMONY

Jehovah does not execute his purpose in secret. He gives due notice of his purposes. It was but a brief space of time after the expulsion of man from Eden that Satan formed a company of men and caused them to hypocritically call themselves by the name of the Lord. (Gen. 4:26) Men hurried down the road of evil. Satan also led many of the angelic sons of God into evil, causing them to leave their first estate, take on human form, and debauch the daughters of men. Because of this wickedness God determined to destroy that evil generation. (Gen. 6:7) Before doing so, he sent Noah to bear witness concerning his purpose. (2 Pet. 2:5; 1 Pet. 3:20) That which Noah did was prophetic and foretold what would come to pass at the end of the world. Of this there is not the slightest doubt, because Jesus so declared.—Matt. 24:37.

When God would deliver his people from the oppressive hand of the ruler of Egypt, he sent Moses and Aaron to give testimony before that ruler and the people, of and concerning his purpose. (Ex. 3:18; 4:16; 5:1-4; see also Exodus 6 to 12) That what was there done by Moses and Aaron, and what followed thereafter with the Israelites, was prophetic and foretold similar things which would come to pass at the end of the world, is also certain. (1 Cor. 10:11) The prophecies fulfilled disclose two mighty organizations, to wit, God's organization and Satan's organization, which are at enmity and between which the war in heaven has been fought, and between which there is yet a great war to be fought, involving all the peoples of earth. It should be expected that Jehovah God would give notice of that approaching conflict by having testimony given in his own good way, of and concerning his purposes.

THE ISSUE

The great question at issue for early determination by all creatures is, Who is the Almighty God? That issue must and will have a final determination, because God has so declared it. When Nimrod, under the supervision of Satan, built the tower of Babel, the purpose was to prove that Satan was equal to Jehovah God, if not greater. Jehovah destroyed that tower and confused the speech of that people that they might learn that he is the Almighty God.

When Egypt's king became arrogant and oppressed God's chosen people, the issue then was, Who is the supreme God? Jehovah demonstrated his supreme power at that time, that his name and his supremacy might be kept before his people for good, and to dem-

onstrate to Egypt that Jehovah is God.—2 Sam. 7:23.

When the king of Assyria appeared with arrogance before the city of Jerusalem the issue raised by him then was, Who is the supreme God? Jehovah destroyed the Assyrian army that the people might see who is supreme.—Isa. 36:18; 37:36-38.

Today the world powers of combined Christendom give allegiance to Satan the Devil, and cast reproach upon Jehovah, while hypocritically claiming to be followers of Christ; and now the great issue is, Who is the Almighty God, and whom shall we obey? Jehovah has expressed his determination that the issue shall be settled, and that shortly; but before doing so, he will cause testimony to be given before the nations and peoples of the world of and concerning his purpose, to the end that the rulers and people may have an opportunity to know the truth; and further, that all mouths will be for ever stopped from saying that they had no opportunity to know. That the giving of such testimony should immediately precede the final determination of the great issue of the battle of Armageddon is made sure by the words of Jesus Christ, the great Prophet of Jehovah God: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:14, 21.

The fact that God would have this testimony given before the great time of trouble is proof that he would thereby furnish a warning to, as well as an opportunity for, those who hear to profit by the facts, break away from Satan's organization, and seek safety under the power and protection of Jehovah. It is equally certain that Satan would do everything within his power to keep the rulers and the people from hearing the testimony, to the end that he might hold them in his organization.

WHO WILL TESTIFY?

Testimony is given by witnesses, detailing certain facts that bear upon the issue. Who will be witnesses on the earth to testify to the name of Jehovah God as the Almighty One? That question can be determined by ascertaining whom God has used on former occasions when he would bring his name before creation. Jehovah puts his spirit upon men whom he sends to deliver his message of truth. That means that they are authorized to speak in his name. He endows such with power from on high to act as witnesses for him. His spirit is his invisible power operating according to his sovereign will. (2 Pet. 1:21) It is quite evident that God caused a record to be made of what he did in the past, to enable men to better understand what he will do in the future.

When God organized Israel into his prophetic organization he provided the priesthood to serve that people, and he caused the priests to be anointed with holy oil, thus indicating authority and approval from Jehovah. The holy oil was a representation of the holy spirit of God with which he anoints those who act in his behalf. Among other duties that must be performed by the priests of that time was that they were required to teach the people by informing them concerning God's law and his purposes. (Mal. 2:7) The priests of that organization prophetically foretold a similar class that would serve his real organization 'when Zion is builded up'.

Through his prophet God foretold the coming of his mighty Son Christ Jesus, the great Prophet of Jehovah. Concerning the work that He was to do, the prophet wrote: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2) When Jesus began his earthly work he took up the book containing that prophecy, read it in the hearing of others, and applied it to himself.

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:18, 19, 21) The fact that, in reading the prophecy at that time, Jesus omitted the words, "and the day of vengeance of our God," must be significant.

He knew that he would come again, and that at his second coming and the end of the world the "vengeance of our God" should be told to the people before that great and terrible day; and this conclusion is fully supported by what he subsequently said to his disciples. (Matt. 24:14, 21) In the period of time elapsing from Pentecost until the coming to his temple and the building up of Zion, his body members would be selected and gathered unto him. The last of these would constitute the "feet of him" and must therefore perform the duties designated by the authority of their anointing.—Isa. 52:7, 8.

For three and a half years Jesus gave testimony before the people and the rulers, telling of God's purposes. When he stood before Pilate and responded to the questions concerning his mission on the earth and whether or not he was a king, he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) Thus he proved his mission to be that of the great Witness or Prophet of God, and that all who are really of

the truth must hear and obey his voice and must be witnesses together with him.—Luke 24:48.

One of the titles given unto Jesus by Jehovah is "the faithful and true witness". (Rev. 3:14) It is also stated that his body members must be like him. (Rom. 8:29) This likeness must of necessity consist in this, that his body members would be wholly and unreservedly devoted to Jehovah God and delight in keeping his commandments. That would mean that they must be witnesses for Jehovah.

"A PEOPLE FOR HIS NAME"

Jehovah's purpose in having the gospel preached from the time of Pentecost until the coming of Christ Jesus to his temple was to take out from among men "a people for his name". The wily enemy Satan early began to carry on his campaign to offset God's purpose. Well knowing that he must operate by fraud and deceit, he projected into the minds of the leaders in the earthly organization of the church the conclusion that the mission of the church is to convert the world and to robe it in glory and beauty in preparation for the second coming of Christ Jesus. Satan knew that men could not do this, but that to follow that course would keep them busy and would hide God's real purpose from their understanding.

When Rome adopted a religion and named it the "Christian religion", the leaders then began to carry on a great campaign to compel the people to become members of that church. That meant that Satan had gotten control of the organization and had made that organization the "religion" of his organization, therefore had made it a part of Babylon. Those who would not yield to this influence were subjected to all manner of cruel treatment and torture.

The real purpose of the church was entirely lost to the sight of honest persons, and such was the result of Satan's evil influence. As the Pharisees were blind guides to the blind people when Jesus was on earth, even so the clergy, who are the counterpart of the Pharisees, became the blind guides of the people in the church, who likewise were blinded to the truth by Satan's course of action.

When the conditions in the Roman church became intolerable, some of the most honest ones broke away to form what is known as the Protestant church. The Protestants also fell under the seductive influence of Satan, misconceived the purpose of the church, and believed it to be their duty to convert the world to Protestantism. As a result thereof, many bloody wars followed, especially in Europe, between the Catholic and Protestant church organizations. Both of these great organizations participated freely in the politics of the world and really became a part of the ruling factors. The truth was hid to them. This condition of misconception of the purpose of the church continued until the second coming of the Lord and the beginning of the restoration of the fundamental doctrines of the truth.

During the period of time from 1878 forward the work of restoring the truth to the seekers therefor was carried on, which work was prophetically foretold by the course of action that Elijah took. In that period of time many withdrew from the Catholic and Protestant church organizations and joyfully embraced the truth; but some of the former errors clung to them. These errors are represented by the prophet as "the filthy garments" that were brought away with those who separated themselves from Babylon. Many of those who thus came to a knowledge of the truth and withdrew from the Catholic and Protestant organizations believed and proceeded upon the theory that their chief duty was to prepare themselves for heaven. To this end they set about to develop a sweet and beautiful character and to call the attention of others to the necessity of so doing. That they were honest in this, no one will question.

Of course it was right for them to believe that the Lord would give the faithful overcomers a part with him in his kingdom; and it was right for them to believe that they must be pure in thought, in word, and in action so far as possible; but they overlooked a work that must first be done by the followers of Christ while on the earth. Every Christian should lead a blameless life and put forth his best endeavors to always do that which is right; but that is not all that he must do. No man can by his own efforts become so good and perfect that by reason thereof he would be fit to reign with Christ in his kingdom.

The condition precedent to entering into that kingdom is love for and faithfulness unto Jehovah God and Christ Jesus. Such love is proven by joyfully keeping the commandments of God. (John 14:15, 21; 1 John 4:17, 18; 5:3) That means that the overcomers are unselfishly devoted to the Lord and his cause and refuse to compromise, either directly or indirectly, with any part of the Devil's organization. Those who are thus faithful to the end will be granted the crown of life and a place with Christ Jesus in his kingdom of heaven. The Christian cannot be faithful and true and at the same time neglect or ignore the commandments of Jehovah God. His delight will be to keep those commandments.

Jehovah reveals to man the meaning of his Word progressively. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The apostles began to see and understand God's purpose at the time they were anointed with the holy spirit at Pentecost, but thereafter they saw more clearly. Likewise the Lord's people gradually saw the truth as it was restored, and after the the Lord came to his temple they began to see it more clearly, and the light still continues to increase upon God's Word. When Jesus was on earth he restricted his preaching to the Jews alone. For three and a half

years thereafter his disciples taught the Jews exclusively. The religion of the Jews had become a formalism, as a result of the unfaithfulness of the clergy and leaders therein. For some time after Pentecost much of that formalism was held on to by the disciples of Jesus Christ.

A convention of the disciples of Jesus was held in Jerusalem to consider these questions. James, one of the disciples of the Lord, was the chairman of that convention. In the course of the discussion Peter related how God had sent the gospel by him to the Gentiles, and that now there is no distinction between Jew and Gentile so far as God's Word and purpose are concerned. Then Paul and Barnabas addressed the convention and told what miracles and wonders God had wrought amongst the Gentiles by them. In summing up the matter James gave utterance to prophetic words. Harmonizing his own words with those of God's prophet Amos, James said:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." (Acts 15:7-18) Thus he showed that it was a part of God's purpose from the beginning to take out "a people for his name" and, this done, then he would build up Zion, set his kingdom in operation (which was prophetically shown by the reign of David), and then the kingdom blessings would be extended to all the families of the earth.

The statement of James is a prophecy which could not be clearly understood until after it was fulfilled or in course of fulfilment. Since the opening of the temple in 1918 those of the temple class now clearly see that Jehovah God takes out a people for *his* name, and that this must be done before the restoration blessings of all the families of the earth begin. It must be clearly implied from this that God has a specific work for those so taken out to perform while yet on earth.

Satan's organization has cast great reproach upon the name of Jehovah God. This is particularly true in modern times. "Organized Christianity" is really a formalistic religion. This organization has taken on the name of Christ and claims to be Christian, but the course of action taken by the organization does violence and dishonor to the name of Christ and to the name of Jehovah God. The leaders and members draw near to the Lord with their lip service, but they have no heart devotion to him. They use the name of the Lord, but with no real understanding. Satan has used the organization and the formalistic practices therein to blind the people to the truth and turn them away from God. God now discloses his purpose to bring his name prominently before the people, and therefore he takes out from among the professed Christians a people whom he uses for his name's sake and who will give testimony to the greatness of his name. His great name must be properly set before the people, because the only way for them to obtain life is to know him, the true God, and Christ Jesus, whom he has sent into the world as Savior. (John 17:3) God selects a people and anoints them and authorizes them to give testimony concerning his name before the world.

Egypt was Satan's organization, and the people of God in bondage and under the oppression of Egypt's ruler prophetically foretold the peoples of earth in bondage to Satan and his wicked organization at the present time. Before delivering the Israelites from Egyptian bondage, God called Moses and, sending with him Aaron to do the speaking, directed Moses as to the message which must be given to Pharaoh. "Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Ex. 9:13-16.

In the sight of men Pharaoh seemed to do as he pleased in defiance of Jehovah God. To the demand made by Moses Pharaoh replied: "Who is [Jehovah], that I should obey his voice?" Because of such defiance it became necessary for Jehovah to set his name right before the people, and that for man's benefit. Therefore the Scriptures mark out those conditions and circumstances as foretelling the things which must come to pass at the end of the world, when the affairs of men and nations come to a great crisis. Upon this earth at the present time there exists a condition clearly foretold by the conditions then in Egypt. Never before in human history since the days of Pharaoh until the present time has there been anything that could so well fit the prophetic course of Egypt. That which God did to Egypt at that time to make a name for himself foretold the manner in which he will make his name known before all his creation at the end of the world.

God declares through his prophet his purpose to visit "organized Christianity" with a time of trouble such as man has never known. God will not take this action, however, without giving due notice. The time for serving such notice, or for the testimony to be given, he indicates must be shortly preceding the great trouble.

To accomplish his work in giving such notice God must have some instrument or some persons to be his

witnesses. The work corresponds to that which was done by Moses. The people are kept in ignorance and oppressed, and now the Lord will take action.

At this time God has not raised up an individual to do his work, but he has raised up a company of faithful followers of Christ Jesus, whom he names his "servant". Those who go to make up this "servant" are the ones found faithful and approved by the Lord at the time of coming to his temple, and to such he has committed the work of giving the testimony; and God commissioned them thus to do.

The people taken out for the name of Jehovah must be the ones whom he uses and will use to inform the rulers and the people concerning his purposes. Having come to Zion, and having built it up and brought his approved ones into the temple condition, the Lord informs them that there is a work for them to do, and that such work consists in giving testimony to the name of Jehovah God and in speaking forth his purposes concerning the evil organization and his purposes concerning the people.

The clergy of "organized Christianity" repudiate the Word of God, teach the theories of men, and extol the virtues and achievements of men and man-made organizations, and the result is that the peoples have been blinded to the understanding of the truth. The Lord's time has come to reveal his prophetic words and he brings forth a company of men and women who are fully devoted to him and uses them as his witnesses to tell the people the truth. These come to you with a simple message of God's Word which enables you to decide whether you wish to be longer led by the blind guides of "organized Christianity" or to look into the Scriptures for yourself. The message these men and women bring to your doors proves that Jehovah is the only true God, and that the Bible is his Word of truth. They bring to you books that contain, not the theories of men, but a statement of the historical facts compared with the prophecies of God by which you can determine the reason for the present unsatisfactory conditions and what shall shortly come to pass. By bringing to you these books they are preaching the gospel of God's kingdom, not for hire nor to build up an earthly organization, but solely because they love God and delight to obey his commandments and have a desire to do you good. For your welfare and peace of mind it is strongly recommended that you give a hearing ear to what they shall say to you and then decide the matter for yourselves.

You have long desired to understand the book of Revelation. The Lord has now caused that great prophecy to be fulfilled. These witnesses will tell you how to get an understanding of it, and when you do understand you will have a real blessing. The knowledge of God's Word will do more to reduce the crime wave throughout the land than all the commissions or boards that the president of the United States can possibly appoint. God's witnesses bring to you this truth. Do your part to obtain an understanding thereof, and then help others to understand. You owe it to yourselves, your families, and your neighbors thus to do.

"MANY WILL BE INTERESTED"

MY DEAR BROTHER RUTHERFORD:

I received the two books *Light* and *Prohibition* a week ago, and of course I wanted to write and thank you for them immediately. A strong desire for time to comment on the contents delayed.

After a little time to absorb some of the wonderful things now due I simply stand amazed at the things revealed. To my mind the outstanding feature is the soon-to-be destruction of the old "wench" ("organized religion") now so odious that even the other elements of the Devil's organization consider it expedient to be rid of her and "hate the whore" and will 'make her desolate and naked, eat her flesh, and burn her with fire'.—Rev. 17: 16.

I am always in the field when you speak on the chain, but Sunday an opportunity was afforded to make an exception for which I was grateful. You evidently anticipate that her overthrow cannot be long delayed. Persons not of the anointed remarked that the *power* of last Sunday's utterance was the *power* of the Lord and his truth.

I find absolutely no statements in *Light* based merely on human assumption. No interpretation is attempted except the Scripture is available to supply such interpretation. While this is true of all the preceding books, the very nature of the subject makes it outstandingly in evidence in *Light*. Now when we go to the people we are provided with a strong appeal that I am confident will be appreciated:

You have long time wondered why the book of Revelation was ever written and what could be the significance of its strange symbols. Nobody could know before the time they were fulfilled or about to be fulfilled. We know we have the key if it unlocks our door. These books present the words of the Bible about things that have taken place in the world during our lifetime concerning matters we are all interested to know. When you read these books you will KNOW that the LIGHT on these matters could not possibly come from human wisdom. Only God and the Bible could provide LIGHT on these matters.

More than ever, dear Brother Rutherford, I feel that we have in *Light* the subject matter that many will be interested in reading. I have always felt that the last published book provides the knowledge that makes the preceding books understandable and recommend that the books be read in order the reverse of that in which they are printed.

Workers have felt disheartened as they find books unread. The Lord evidently has his own method of creating conditions that will conduce to the reading of the books we have already placed. I anticipate that as *Light* goes forth at the same time that everybody will be compelled to see the fulfilment of the very things it portrays so graphically there will be a reading and even study of the books as never before.

In what contrast is Jehovah's love for his *friends* with his judgments upon his *enemies*. Was ever a book written that revealed it so fully as *Light?*

It is hard to write briefly. Such a flood of gratitude overflows. I thank you, dear Brother Rutherford, for the books, and the dear Lord for the privilege of living in this wonderful day of opportunities, and am more than ever determined to faithfully do my share in that which must be done *speedily*.

Yours in the love and joy of the Lord,

M. L. HERR.

SERVICE CONVENTIONS

ALL of God's anointed on earth are a part of God's organization. All the work of his anointed should be orderly, that the best results may be obtained. Coming together for consultation and encouragement and to strengthen the organization is for the well-being of the anointed and the Lord's work. The fact that there are different languages spoken amongst the anointed in the same vicinity should not separate them in these conventions. The Society is therefore arranging for week-end conventions, to be held at stated intervals at certain points. Therefore all the anointed of all classes and languages within a radius of sixty miles of the city or point where the convention is held will please convene together so far as it is possible. It would be well if these meetings are attended by colporteurs, sharpshooters, class workers, and all others who have a real interest in the Lord's work. The great and important questions before the church will be considered and the brethren instructed how they can best perform the terms of their covenant unto the Lord.

Each one of these conventions will be under the general supervision of the Society. A chairman will be selected by the Society, and the programs made out by the Society. The chairman will have general supervision of the assembly, and the regional service director will direct the field work. Where there are various languages spoken and some cannot understand the English, an effort will be made to have special meetings held for such and a competent brother speaking the language assigned to serve, or an interpreter provided to interpret the English speech.

Those desiring to communicate with the representative of the convention will please address their communications to the service director of the ecclesia where the convention is to be held, whose name and address will appear in *The Watch Tower* when the convention is fixed. The service director will work in conjunction with the regional service director in preparing for the convention and the activities in the field.

All these conventions will open on Friday evening, with an address by the chairman or some person assigned for that purpose; and then will be given instructions concerning the work in the field for the day following. From nine o'clock Saturday morning until 2:30 Saturday afternoon will be devoted to field service. At 3:30 Saturday afternoon there will be a talk to the assembly on some up-to-date subject, discussed as treated in a recent issue of *The Watch Tower*. A similar course of activity will be followed on Sundays.

When the suggestion is made that discourses be on subjects discussed in the recent issues of *The Watch Tower* the purpose is, not to take the *Tower* and read it literally, but to consider the matter in harmony with the *Tower* and to support what is set forth and explain it more fully. The brethren should remember that now the most important thing for consideration is God's kingdom. That involves a better knowledge of Jehovah and of his beloved Son as well as of the setting up of the kingdom. The conventions so arranged will enable brethren to get a better view of their privileges in connection with the kingdom interests. There is much to be done, and great is the privilege to have a part in that work.

The year 1931 should make the best record ever yet in giving the witness which the Lord has commanded shall be given. It is hoped that every one in the vicinity of these conventions will take a keen interest in seeing that the coming together is an honor to the Lord and a blessing to those who attend. Following are set forth a number of conventions that have already been arranged. Later another list will be published.

We earnestly request that the brethren avoid having other conventions or assemblies in these districts that would conflict with the ones herein named. Let us all work together to the glory of the Lord and to the advancement of his cause.

CONVENTIONS

NOVEMBER

Albany, N. Y.	14-16
Toledo, Ohio	14-16
Rochester, N. Y.	21-23
Muskegon, Mich.	21-23
Attleboro, Mass.	27-30
Washington, D. C.	27-30

DECEMBER

Scranton, Pa.	5-7
Dubuque, Iowa	5-7
E. St. Louis, Ill.	12-14
Cincinnati, Ohio	19-21
Philadelphia, Pa.	26-28

JANUARY

Richmond, Va.	1-4
Columbus, Ohio	1-4
Greensboro, N. C.	9-11
Chattanooga, Tenn.	16-18
Jacksonville, Fla.	23-25
Indianapolis, Ind.	23-25

FEBRUARY

Miami, Fla.	Jan. 30-Feb. 1
Louisville, Ky.	Jan. 30-Feb. 1
Tampa, Fla.	6-8
Kansas City, Mo.	6-8
New Orleans, La.	13-15
Houston, Tex.	20-22

MARCH

San Antonio, Tex.	Fb. 27-Ma. 1
Denver, Colo.	6-8
Los Angeles, Calif.	13-15
San Francisco, Calif.	27-29

APRIL

Portland, Oreg.	3-5
Seattle, Wash.	10-12
Everett, Wash.	17-19
Spoakane, Wash.	24-26

MAY

Boise, Idaho	1-3
Salt Lake City, Utah	8-10
Minneapolis, Minn.	8-10
Pueblo, Colo.	15-17
Milwaukee, Wis.	15-17
St. Louis, Mo.	22-24
Allentown, Pa.	22-24
Buffalo, N. Y.	29-31

JUNE

Wheeling, W. Va.	5-7
Springfield, Mass.	12-14
Portsmouth, Ohio	12-14
Lowell, Mass.	19-21
Muncie, Ind.	19-21
Trenton, N. J.	26-28
Decatur, Ill.	26-28

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA

Adelaide 5KA
Sun am 10-11; pm 8.30-10
Tue Thu pm 9-9.15

Ballarat 3BA
Sun pm 7.15-7.30

Newcastle 2HD
Sun am 10-12; pm 7-8.30

Perth 6ML
Sun pm 3-4 (alternately with Sun pm 9-10)

Toowoomba 4GR
Sun am 10-10.45; pm 8.45-9.30

CANADA

Brandon, Man. ..... CKX
Sun am 10-11 (second, m'thly)

Winnipeg, Man. ..... CKY
Sun am 10-11 (first, m'thly)

Fleming, Sask. ..... CJRW
(Short-wave station CJRX generally included)
Sun am 10-11 (fourth, m'thly)

Saskatoon, Sask. ..... CJHS
Sun pm 12.30-1.30

Vancouver, B. C. ..... CJOR
Sun pm 6.15-7

Yorkton, Sask. ..... CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND

St. John's VO8A
Tue pm 8-9

ALABAMA

Birmingham ..... WBRC
Sun pm 5-5.45

Mobile ..... WODX
Sun pm 12.30-1

CALIFORNIA

Fresno ..... KMJ
Sun pm 3.30-4.30

Hollywood ..... KNX
Sun pm 1-2

Los Angeles ..... KTM
Sun am 9-10; pm 4.30-5

Oakland ..... KROW
Sun am 10-11; pm 1-2.30, 6-7, 9 10
Tue pm 8-8.30; Thu pm 8-8.15
Wed Fri pm 2.30-2.45

San Diego ..... KGB
Sun am 10-11

COLORADO

Colorado Springs ..... KFUM
Wed pm 8.30-9

Denver ..... KLZ
Sun am 10-10.30

Pueblo ..... KGHF
Mon pm 8-8.30

GEORGIA

Atlanta ..... WGST
Sun pm 9-9.15

Columbus ..... WRBL
Sun pm 12.30-1

IDAHO

Boise ..... KIDO
Sun pm 2-2.30

ILLINOIS

Rockford ..... KFLV
Sun pm 6-6.30

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10

Council Bluffs ..... KOIL
Sun am 10-11

Davenport ..... WOC
Sun pm 6.30-7

Des Moines ..... **WHO
Sun pm 6.30-7

Muscatine ..... KTNT
Sun pm 1-1.30

*** Broadcasts simultaneously with WOC, same program.*

---

the VOICE from

The WATCH TOWER

broadcast every Sunday morning

A NATIONAL CHAIN PROGRAM

Time	*AM*
Atlantic (Intercolonial) Standard	11-12
Eastern Standard	10-11
Central Standard	9-10
Mountain Standard	8-9

Bangor, Me.	WLBZ	New York	WMCA
Boston	WLOE	Norfolk	WTAR
Charlotte	WBT	Paterson	WODA
Chicago	WCFL	Philadelphia	WIP
Cleveland	WHK	Pittsburgh	KQV
Columbus	WCAH	Providence	WLSI
Evansville	WGBF	Raleigh	WPTF
Fort Wayne	WOWO	St. Joseph	KFEQ
Hamilton, Ont.	CKOC	Schenectady	WGY
Harrisburg	WHP	Scranton	WGBI
Hopkinsville	WFIW	Sioux Falls	KSOO
Indianapolis	WKBF	Syracuse	WFBL
Lincoln	KFAB	Washington	WMAL
Muscatine	KTNT	Wheeling	WWVA
New York	WBBR	Youngstown	WKBN

KANSAS

Milford ..... KFKB
Sun am 8-9; Fri pm 4.30-5

Topeka ..... WIBW
Sun pm 1-1.30

Wichita ..... KFH
Sun am 9.15-10

LOUISIANA

New Orleans ..... WJBO
Thu pm 8-8.30

Shreveport ..... KTSL
Thu pm 8.30-9.30

MARYLAND

Baltimore ..... WCBM
Sun pm 6-7

Cumberland ..... WTBO
Sun pm 2.30-3

MASSACHUSETTS

Boston ..... WLOE
Sun am 11-12; pm 8-9
Sun pm 12-1 (foreign)
Thu pm 8-9

Lexington ..... WLEX
Sun pm 2-3

MICHIGAN

Flint ..... WFDF
Fri pm 9.30-10

Grand Rapids ..... WOOD
Sun pm 9-10

Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45

Minneapolis ..... WRHM
Sun am 9.45-10.30

MISSISSIPPI

Meridian ..... WCOC
Sun am 10-11

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30

Butte ..... KGIR
Sun pm 5.15-5.45

NEBRASKA

York ..... KGBZ
Sun am 10-11

NEW YORK

Binghamton ..... WNBF
Sun am 10-12; pm 7-9
Thu pm 8-9

Jamestown ..... WOCL
Mon pm 6.30-6.45

New York ..... WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8

NORTH CAROLINA

Greensboro ..... WBIG
Fri pm 6.30-7

NORTH DAKOTA

Fargo ..... WDAY
Sun pm 1-2

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30

Cleveland ..... WHK
Sun am 8.50-11; pm 2-3, 6.30-7.30
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8

Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9-9.30; Thu pm 7.30-9

OKLAHOMA

Oklahoma City ..... KFJF
Sun am 11-11.30; Thu pm 8-8.30

Chickasha ..... KOCW
Sun 12.30-1

OREGON

Medford ..... KMED
Sun pm 7.30-8

Portland ..... KGW
Sun am 10-11*

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30

Erie ..... WEDH
Sun pm 12.30-1 (Polish, first and third, monthly)
(Slovak, second and fourth, monthly)
(Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)

Oil City ..... WLBW
Sun pm 6-6.30

Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)

Pittsburgh ..... KQV
Sun pm 1-2, 7-8; Fri. pm 8.30-9.30

Reading ..... WRAW
Sun pm 6.30-7.15 (first, monthly)

Wilkes-Barre ..... WBAX
Sun pm 2-3 (Polish, every other week; Russian, second, monthly)

RHODE ISLAND

Providence ..... WLSI
Sun am 9.30- (Polish, every other week)

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 10-11

TENNESSEE

Memphis ..... WREC
Sun pm 1.30-2

TEXAS

Corpus Christi ..... KGFI
Sun pm 3-3.30

Dallas ..... WRR
Sun am 9-10

Galveston ..... KFLX
Sun am 8.45-9.30, 10-11 (Spanish, every other week)

Houston ..... KPRC
Sun am 9.30-10

San Antonio ..... KTSA
Sun am 9.30-10

Waco ..... WACO
Sun pm 6.30-7.30 (every other week)

Wichita Falls ..... KGKO
Sun pm 2-2.30

UTAH

Salt Lake City ..... KDYL
Sun pm 3.15-3.30

VIRGINIA

Petersburg ..... WLBG
Sun pm 7-8

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11*

Seattle ..... KOMO
Sun am 10-11*

Spokane ..... KHQ
Sun am 10-11*

Wenatchee ..... KPQ
Sun pm 1-1.30

WEST VIRGINIA

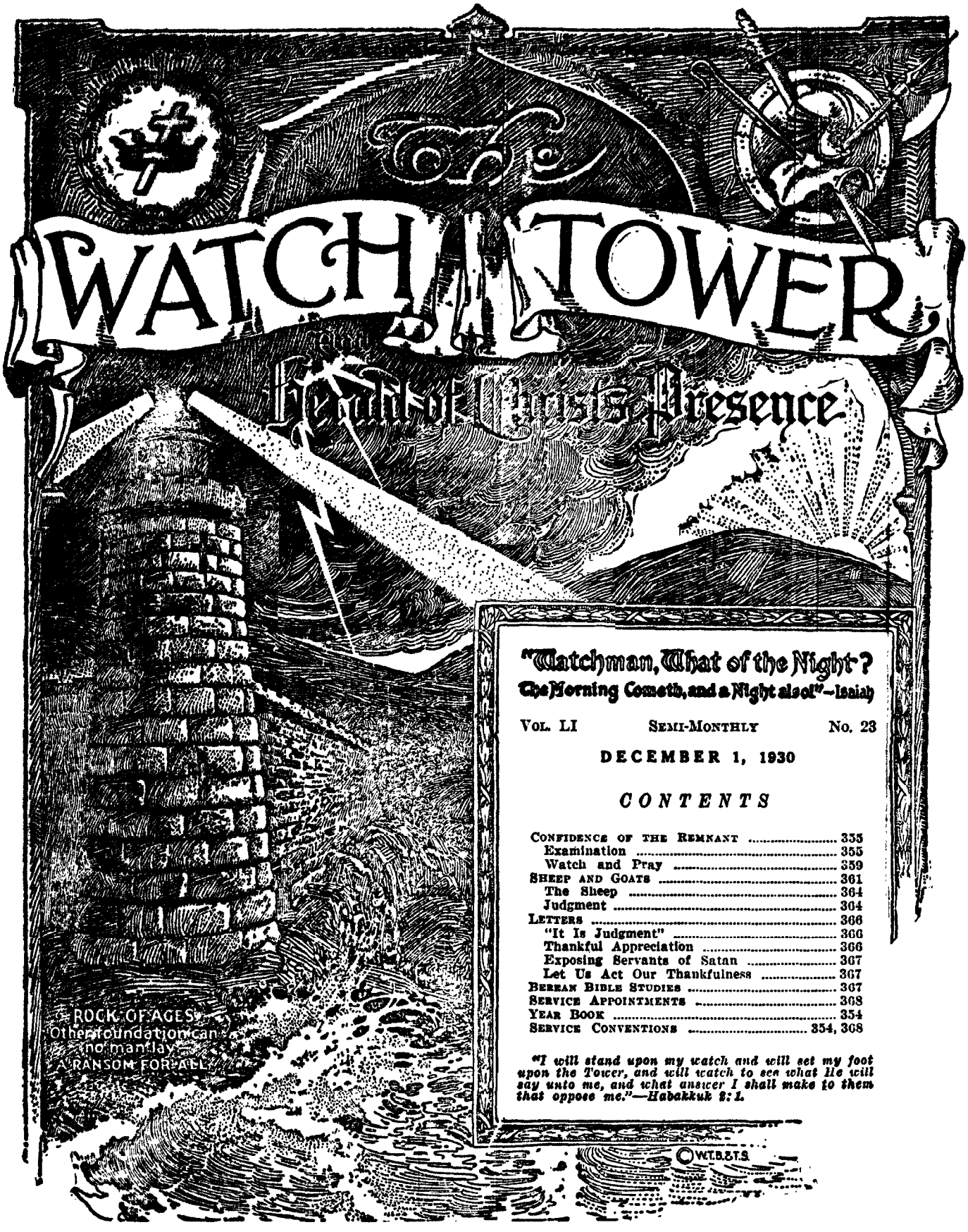
Huntington ..... WSAZ
Thu pm 4-4.30

WISCONSIN

Madison ..... WIBA
Sun am 10-10.30 (first, third, monthly)

Milwaukee ..... WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

** Northwest network program.*



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LI SEMI-MONTHLY No. 23

DECEMBER 1, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21: 25-31; Matthew 24: 33; Mark 13: 29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WATCH TOWER BIBLE & TRACT SOCIETY

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Please address the Society in every case

YEAR BOOK

The *Year Book* for 1931 will be ready for delivery about December 15. It contains the President's Annual Report, which is very encouraging to all the anointed. For instance, the report shows an increase of 150 percent in the distribution of bound books in Germany during the year. There was a large increase in the United States and in other places. The *Watch Tower* list is especially interesting. A number of subscribers canceled their subscriptions during the year, presumably because no longer in harmony with the Society. About the same number of new subscribers were enrolled, and the number of workers in the field has increased. This indicates that the Lord has someone ready to take the place of anyone who steps aside. There are many other interesting features in the report.

A number of classes report that where the class is small a portion of the Prayer Meeting hour is used in giving consideration to some part of the Report relating to a country. In this way the workers keep in close touch with every part of the field, and this is an encouragement to each other. The suggestion is a good one, and profitable.

In addition to the complete report are the Scripture texts with comments for the year. First is the Year Text, with appropriate comment, and a text for each Wednesday prayer meeting; and then a text for every day of the year, with suitable comment.

Send your orders in promptly. If each ecclesia, through its secretary or stockkeeper, will act promptly in sending in orders, designating the number you wish, this will greatly aid us in determining the number to bind up. The limited edition makes it necessary to take the usual price of fifty cents a book. Where the class orders a number through the stockkeeper, the shipment may be by parcel post, freight or express.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Scranton, Pa. — Dec. 5-7
Joseph L. Hoagland, 108 Kurtz St.

Dubuque, Iowa — Dec. 5-7
L. O. Hillyard, 1504 Henion St.

East St. Louis, Ill. — Dec. 12-14
A. H. Tyler, 428 N. 22d St.

Cincinnati, Ohio — Dec. 19-21
August L. Hussel, 3433 Bevis Av., Evanston, Cincinnati
Colored: F. C. Crowe, 921 Hopkins St.

Philadelphia, Pa. — Dec. 26-28
Royal F. Spatz, 2123 N. 12th St.
Colored: B. J. McClellan, 31 Church Lane, Germantown, (Phila.)
German: Martin Schneider, 4736 N. 2d St.
Greek: N. Canias, 501 Rising Sun Av.
Italian: Dominick Simonetti, 834 Morris St.
Polish: M. Oryneczak, 3920 N. 7th St.

Richmond, Va. — Jan. 1-4
Russell R. Miller, 3023 Haynes Av.

(Continued on page 368)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI DECEMBER 1, 1930 No. 23

CONFIDENCE OF THE REMNANT

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1.

JEHOVAH has made abundant provision for those who implicitly trust in him and who delight to have a part in vindicating his word and name. The remnant of his anointed is now on the earth. Christ Jesus, the Head of the anointed, has gathered together these faithful ones unto himself. None on the earth aside from the remnant can appreciate what it means to be in the temple. The enemy sees the remnant and the activities of each one and continues to reproach, revile and attempt the destruction of God's anointed. Those who compose the remnant, being part of God's "servant" class, pray to have the full favor of God and to continue in his service. Such confidently trust in him.

[2] The twenty-sixth and twenty-seventh Psalms are closely related to each other and this is true with reference to the writer and to those for whom these Psalms were written. The anointed clearly see that the Psalms are not merely records of the experiences of the writer, but that they are prophetic utterances written particularly for the benefit of God's people on earth at the end of the world. Probably the writers of the Psalms had some experiences similar to those which are described, but it is very plain to the anointed that the words thereof were dictated by the Lord and recorded for the benefit of those who manifest their love for him. Both of these Psalms call upon God for his approval and ask for needed help from him, and both express an abiding confidence in him.

EXAMINATION

[3] Since the coming of the Lord to his temple the trials of God's children have not ceased. Some very severe tests have been upon them from that time forward. There are moments of discouragement, and because of some strong opposition or fiery trial one of the Lord's little ones is led to ask himself: 'Am I one of God's anointed or not, or has the Lord cast me away?' Any examination of self is a good thing and is in harmony with the will of God. (1 Cor. 11:28) "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5) If the anointed one thinks of himself soberly as he ought to think and then conducts his self-examination in faith, always keeping in mind his relationship to God through Christ Jesus, then he can arrive at a just conclusion. The words of the psalmist in the twenty-sixth chapter disclose just such a self-examination, and prayer to God that he will take account of the course of action of his child and grant his approval.

[4] The promise of the Lord is not that he will prevent his children from having fiery trials, but the promise to the anointed is that God will keep his children in these trials provided the child of God stedfastly holds his integrity. The terms of the covenant must be met. The remnant is the chief objective of Satan's attack, and he uses various agencies to accomplish the destruction of the remnant. Satan attacks at what he considers the most vulnerable point. As a complete offset to Satan's attack Jesus says to his true followers: "But he that shall endure unto the end; the same shall be saved."—Matt. 24:13.

[5] Satan raised the issue concerning Job, to wit: Would he hold fast his integrity under the most severe trials? What is recorded in this matter concerning Job was written for the benefit of God's children on earth upon whom the end of the world has come. The fact that the book of Job was never understood before that time is proof that the lessons therein are especially intended for the present time. In obedience to God's commandments his anointed go forth preaching the gospel of the kingdom, and while so doing they are constantly attacked by many of Satan's agencies. The occasion for self-examination is needful, that the child of God may be sure he is in the love of God. If he finds himself suffering because of his faithfulness to God and to Christ, and to the kingdom interests, that is strong evidence that he is right and on the right course. Then he remembers the words of Jesus spoken to his faithful ones of the present time, to wit: "And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."—Luke 21:17-19.

6 At once it is apparent that the follower of Christ must pursue his course in patience. But patience does not mean outward cheerfulness while enduring trials. On the contrary, one may be weeping outwardly and at the same time be patiently enduring and progressing. There may not appear any good cheer on his countenance. Patience means constancy and stedfastness in the performance of duty amidst opposition or persecution and at the same time inwardly rejoicing in the knowledge of the fact that he is doing the will of God. Thus he is impelled to go on regardless of all opposition. Patience results from an abiding confidence in Jehovah.

7 Now the remnant are at war with Satan, who is desperately striving to destroy them because such are the only real enemies of Satan that are on earth. We must expect to fight to the end, but let us always keep in mind that the promise of the Lord is that those who maintain their integrity shall not suffer harm or injury. 'Not even a hair of your head shall perish.' That is a strong promise, and true. The words of the prophet in Psalms twenty-six and twenty-seven are specifically applied to the remnant. The language of the psalmist shows that such are not seeking the approval of men, but as God's children they do want to be sure they have his approval. Therefore the request: "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart."—Ps. 26:1, 2.

8 In other words, the creature petitions the Lord to let his case come before him and to give consideration to it and to make known to him if there is anything wherein his child is coming short. Then he presents his case before the Lord for examination. Note that he does not justify himself because of his inward or self goodness. He has learned that self-justification before the Lord is displeasing. The true follower of Christ learns that he cannot bring himself up to perfection or develop a beautiful character that in itself could be pleasing to the Lord. Paul was God's chosen vessel, and yet he said: 'I know that in me there is no good thing.' (Rom. 7:18) There is no pretense that he has developed a sweet and beautiful character and made himself righteous within himself and for that reason is a fit one for God's kingdom. And so the psalmist here emphasizes his faithful devotion to God and his reliance upon him. Such a thing is possible and is required of every one whom God approves. Paraphrasing the words of the Psalm, which are in fact the words of the faithful members of the remnant, he presents his case before the Lord in this manner:

9 'O Lord, thy loving-kindness is before my eyes always. On every side I see thy truth and righteousness, and thy goodness manifested toward those that love thee; I have walked in thy truth and it has been a lamp to my feet; I desire to be guided in no other way. I have not indulged in the discussion of vain philosophy, nor have I associated with those who cause division amongst thy people and oppose thy organization. I have hated and therefore shun the meetings of these wrongdoers and I will refuse to sit with them, because I have respect to thy loving-kindness. Behold my hands, because they are innocent, and I have not touched anything of those who oppose thy work. Thus I have done that I might have part in giving testimony concerning the great works of thine and in magnifying thy name and singing forth thy praises.'

10 Then the servant or creature of his hand prays God to gather him not into a place with these sinners and wicked ones but to examine him and find that he is holding fast his integrity. When Job was being sorely oppressed by his tormentors he cried out: "Though he slay me, yet will I trust in him." Even so faithful members of the remnant class, being hard pressed by the enemy, with confidence in God with emphasis say: 'But as for me, I will walk in mine integrity; . . . my foot hath taken its stand on a level or sure place in the congregation of Jehovah, and I will serve him and praise his name for ever.' The real heart's sincerest desire of the remnant is to have God's approval, and not the approval of any creature. He knows he cannot justify himself before God; but he does properly ask God to consider his case, that he might have the approval of the Lord.

11 Every one of the anointed may well know by self-examination as to whether or not he is maintaining his integrity with God. He may ask himself, 'Since the coming of the Lord to his temple has there been one moment that I have not loved my God? Have I had a single disloyal thought concerning God or his organization or his work? Have I had any sympathy with those who oppose his work? Surely at all times my chief desire has been to honor God's name and to prove my love for him by keeping his commandments. My heart, my mind, and my motive at all times have been toward God. I know that in myself I am imperfect, but I have confidence that my God and my Lord will judge me according to my faithfulness.'

12 No one can be loyal and faithful and true to the Lord unless he joyfully keeps his commandments. (1 John 5:3) No one who opposes the work of God that is being done through his organization can be loyal and faithful to God, because to so oppose even those whom God is using means to practice iniquity. Every one can see and determine whether or not he has endeavored to serve God by joyfully keeping his commandments, particularly to advertise his kingdom by preaching the truth and doing so unselfishly and with a pure heart. Such self-examination and such conclusion in the light of the facts and Scriptures bring peace of mind because of an abiding confidence in Jehovah. Such confidence is shown by the words

of the psalmist: "My foot standeth in an even place; in the congregations will I bless the Lord."—Ps. 26:12.

[13] Then follows the beginning of the twenty-seventh Psalm, with the expression of complete confidence in Jehovah. The Prophet Isaiah (12:1) pictures the people of God coming to a realization that Jehovah had been displeased with them but now his anger was turned away from them, and such knowledge brings to them comfort, peace and joy. This Psalm shows God's people in a somewhat similar condition. The faithful see that they are surrounded on every side by the cruel enemy and that his assaults against them are being directed by Satan and carried into operation by his various agencies. Now they see that Satan has recruited to his forces, and brought them to the front, those who were once the children of Jehovah and who also walked in the light until lawlessness led them into the wrong paths. Now these derelict ones have become bitter foes of the faithful, and because of their former knowledge are better equipped to be used by Satan against those who are in the favor of God. But none of these things cause the faithful to fear or tremble or to deviate from their stedfastness in devotion to Jehovah. With confidence and courage the faithful remnant say: "Jehovah is my light and my salvation; of whom shall I be afraid? Jehovah is the stronghold of my life; of whom shall I be in dread?"—Ps. 27:1, *Roth.*

[14] The wicked are those who have once been enlightened by the Word and spirit of God and been favored with an opportunity to serve and to show their love for him, and who have then, because of selfishness, turned away from God and become opponents to him and his work. Then they become persecutors of God's favored witnesses. Directed by the chief enemy, they still claim to be doing a work in the name of the Lord, but they hate instruction and cast behind them God's words and persecute his witnesses. On occasions and in order to deceive and mislead, and cause disruption amongst the ranks of the Lord's visible army, these deluded instruments of Satan use "good words and fair speech" and by such induce the simple to fall under their spell and away from the Lord. Then they speak words of slander against God's children who have been born or brought forth under the same covenant or mother, all of which they do under the influence of Satan to the end that God's word amongst his own might be rendered valueless. Before these things fully come to pass God shows them to the faithful for their encouragement and protection.

[15] The Lord's remnant now see "the man of sin, the son of perdition" made manifest and by faith, based upon God's Word, they see the end thereof. The combined foes of the enemy do not disturb the equilibrium of the faithful. They say: "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." (Ps. 27:2) This manifestation of God's protection and loving-kindness induces the remnant to be bold and very courageous and to say: "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."—Vs. 3.

[16] This prophecy in the Psalms pictures and foretells the remnant, or "servant" class, unharmed though pressed on every side by numerous foes. The remnant or "servant" class see the enemies are numerous and that the fight will continue desperately to the end. The "servant" sees the mighty, wicked host under the leadership of Satan marching to the attack, yet declares he will not fear, because he is in the hand of Jehovah. His confidence in Jehovah is so strong and complete that he is led to say that 'though war should be made against me, because I am God's servant, I will not fear, but confidently trust in Jehovah'. He sees host upon host marching against him, and with ever increasing danger, yet in faith and in confidence he grows stronger in the Lord. When the enemy surrounded Elisha and God revealed the presence of a host of angels sent for his protection the prophet said: "Fear not, for they that be with us are more than they that be with them." (2 Ki. 6:16) Even so now, when the servant of God is doing the work foreshadowed by Elisha, and the enemy comes in great hordes, the servant will not fear, because his reliance is upon Jehovah, who has promised to give his angels charge over the servant at this time, and this furnishes all the needed protection.—Ps. 91:11, 12.

[17] Only those who know Jehovah and who are sure of their relationship with him and that they are lawfully doing according to his will can have joy and express such abiding confidence. Not everyone who claims to serve God and who says, "Lord, Lord," can have such confidence. Only those who unselfishly serve God and confidently rely upon him do have such faith. By self-examination the servant can determine whether or not he is stedfastly thus holding his integrity. If so, he is in the joy of the Lord and with inherent joy he delights to see the Lord and his army pressing the battle to the gate that the word and name of Jehovah God may be for ever vindicated. He furthermore realizes that to be in the faithful and triumphant class, which Job pictured in his stedfastness, will be a wonderful favor from God; and thus the servant will press on. His faith and confidence in Jehovah increases, and he is strong in the Lord and in the power of his might.

[18] Every member of the servant class may see that God has graciously put these truths in his Word for the special aid, comfort and encouragement of the faithful at this time. This is a time of greatest peril, because of the desperate warfare the "Wicked" is making on the remnant, and yet it is the most blessed

of all times for God's faithful ones to be on the earth. The Lord is leading the hosts of righteousness and is absolutely certain of victory and soon God's name will be vindicated, and the faithful will have some little part therein.

19 Continuing to realize the loving-kindness of Jehovah such confidence in him increases the love of the servant for Jehovah. The "servant" is now in the temple, where he has been gathered by the Chief One of the "servant" class. The remnant, by God's grace, is now given a vision of the glorious organization of Jehovah, with the throne of the Most High standing above all. The One upon that throne is pictured in the Revelation as like a most precious gem stone, glorious in the reflection of light, transparently pure, and without comparison in righteousness. It is God's house, and he is the glory thereof. It is his organization, and it is the glory of God surrounding it.

20 The beauty and glory of the Eternal King begins to come to those of the "servant" or remnant after the temple of heaven is opened to his vision, and no man had anything to do with granting this vision. The Lord then makes the "servant" class to understand concerning the things that must be done speedily, and in doing this he has shown them glorious things in his marvelous organization. The "servant" knows that Jehovah is all-powerful, all beauty, and glorious, and the light from the temple continues to enlarge his vision, and with a heart sincerity he says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Vs. 4.

21 The remnant of the "servant" now asks God that he might remain in the blessed place or condition all his days and to continue to behold the beauty of the Lord and to learn of him. This cannot be properly understood as a pious exclamation or even a sincere desire to have and enjoy merely a sweet rest and unruffled life away from things of strife. The typical temple was not a dwelling place even for the priests. It was a place of God's service. This text must therefore be properly understood and applied to the "servant" class when the Lord builds up Zion and the faithful are brought into his organization and anointed. Each member of the remnant realizes that now he is in the house of Jehovah, of which Christ Jesus is the Head, and that to abide there he must comply with the rules and regulations. Knowing this, his request and prayer is that he might remain there all the days of his life and continue to behold the beauty of Jehovah and learn more of his marvelous works, that he might honor and serve him.

22 The expression of desire to "dwell in the house of Jehovah" is not a prayer or request to be taken to heaven and away from the turmoil of the world, as some prayed during the Elijah period of the church. No faithful servant now prays in that manner. He appreciates the fact that all he has is a gracious gift from God and that in this life it is his privilege to be a "servant" of God, and while so doing his desire is to abide in the house of the Lord and to behold his beauty and glory, and to learn of him and serve him. He desires to know God's way, that he may do that which will show forth his praises; and he knows now that he must dwell in the house of the Lord in order to do so. The servant would abide in the secret place of the Most High in security while he is engaged in the blessed service of Jehovah.

23 The "servant" is fully aware of the trouble that is on and that such must continue to surround God's people while on the earth. Because of the wrath of the enemy Satan and his agencies, the "servant" well knows that this war must continue until the final overthrow of the enemy. The "servant" sees the day of the great battle of God Almighty approaching and he knows that such will be the greatest tribulation that ever was in the world, and he knows that those who continue to abide in the house of the Lord are safe. Therefore the "servant" says: "Surely he will conceal me in his covert in the day of calamity, he will hide me in the hiding-place of his tent, in straits will uplift me." (Ps. 27:5, *Roth.*) These words show faith and complete confidence in Jehovah, and they were written aforetime for the encouragement and comfort of the last members of the body of Christ on earth and who will continue there until the great battle. The enemy threatens the remnant or "servant" and brings to bear the power of all his agencies to destroy the "servant" and the work in which he is engaged. The "servant", however, will not be frightened into quietness nor be deterred in his work and onward march to the honor of God. His trust in Jehovah's care and protection is complete, and he says: "Now therefore shall my head be uplifted above my foes round about me, and I will sacrifice in his tent sacrifices of sacred shouting to Jehovah."—Vs. 6, *Roth.*

24 There would be no reason for the remnant to be on earth now unless such could be witnesses to the name and word of Jehovah. These are the process servers of the Lord and must deliver the message committed to them to the rulers and peoples who are under Satan, giving notice of what is speedily to come to pass. The hiding or secret place is not such that he cannot be heard to sing forth Jehovah's name. The "servant", knowing his security in the house of the Lord, lifts up his head above his enemies and says with boldness: 'I will sing the praises of Jehovah God. I will sacrifice in his tent'; meaning that in this temporary dwelling place on the earth he will give God the praise and sacrifice of his lips by being a faithful and true witness. This conclusion is supported by the words of the apostle: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his

name." (Heb. 13:15) This means nothing less than joyful service by God's remnant now in carrying the message of the kingdom as witnesses to the nations of the earth.

25 With words of vitriolic sarcasm, scorn and reproach the enemy's agents say to the remnant: 'You are merely engaged in a book-selling scheme. You are not serving God.' Some of less knowledge and weak faith are hindered by such attacks. The faithful will remember, however, that Jesus, the Head of the "servant", commanded his followers to preach this gospel as a witness before the final end and that God commands that those of his house must be his witnesses and that all of the temple do show forth his praises. —Matt. 24:14; Isa. 43:10-12; Ps. 29:9.

26 In what manner could this witness work be done except by means of the radio and by a publication of books containing the message of the truth? The Lord himself has made this provision, and it is the duty and privilege of his anointed ones to make use of that which the Lord has provided. The more books containing the message of the truth that are placed in the hands of the people, the greater will be the witness to the glory of God and in obedience to his commandments. The small amount of money taken for the books does not cover the expense of publication and delivery. The Lord is giving the people of good will an opportunity to bear some of the burdens of the publication of the message for their own good. The true and faithful will not permit these cruel and unwarranted assaults to hinder them in the witness work.

WATCH AND PRAY

27 The Lord's witnesses are face to face with the enemy. Their privileges of service which they enjoy constantly remind them of their dependence upon Jehovah. As long as the fight continues the remnant will be subjected to tests of faith and will find need to be watchful and pray to God. By his grace are they protected and assisted. The fiery darts of the enemy are always flying at those who serve God. There are slanderers who mingle with the company of the faithful, and these the adversary uses to secretly and cunningly do injury to the Lord's work. There are those who think they are in the truth and yet who busy themselves by speaking slanderous words against others who are diligently engaged in the Lord's service. Then there are open attacks made by the enemy, who uses all his sagacity and wickedness to defeat the purposes of the Lord in giving the witness to the nations. It is incumbent upon each of the remnant to always be watchful of his course of action that he may keep strictly within the rules of God's organization and keep in close communication with the Lord by exercising his privilege of prayer. Of such need the remnant is reminded by the words of God's prophet, to wit: "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me." (Vs. 7) Jesus knew that he had been faithful to God and that he was serving him continuously and faithfully, yet he prayed and cried unto God for aid and comfort. This would suggest the united prayer of God's remnant in a cry unto the Lord God for his continued favor and for his blessing upon his work and that the enemy should be destroyed, to the glory of God.

28 The faithful remnant always seek the face of Jehovah because desiring his favor. The impulses of the heart lead the servant thus to do. Therefore he says: "To thee said my heart, Thy face Jehovah do I seek." (Vs. 8, *Roth.*) The servant recognizes that in Jehovah he has his best and trusted friend and that it is his heart's desire that he may always have the smiling approval of the Most High. Since first the servant knew Jehovah, and even before he knew him, God has been his best Friend, and he craves the privilege of ever holding that friendship and enjoying that sweet relationship. Hence he prays: "Do not hide thy face from me, do not thrust away in thine anger thine own servant: my help hast thou been, do not abandon or fail me, my saving God!"—Vs. 9, *Roth.*

29 Every one who has wholly devoted himself to God and his service has soon found that by so doing he has broken his earthly or fleshly ties. Husband abandons wife, or wife the husband. The children turn away from the parents that serve the Lord. Former friends shun the Lord's faithful ones. As a rule, the greatest love is manifested by the parents for the child. They look upon their child with pride. They mark out the course he is to take. They select his school, arrange for his education, choose his calling or profession, arrange for his marriage, and generally hedge him about. When this child, however, devotes himself to Jehovah God and his service all this watchful care of the earthly parents flees away. The parents forsake the child and fail him in time of need. Every earthly tie is broken. But the child of God now has the assurance that the heavenly Father will not fail him nor forsake him, because it is written concerning God's children: "I will not fail thee, nor forsake thee." (Josh. 1:5; Heb. 13:5, 6) In keeping with these words the psalmist, speaking for the remnant, now says: "Though my father and my mother have failed me, yet Jehovah will care for me." (Vs. 10, *Roth.*) The remnant care for the approval of none other, but go on joyfully serving the Lord.

30 The servant of God now finds himself a stranger to the entire world. There is no arm of flesh upon which he can lean for support. In fact he does not wish to risk any support of human power. "Organized Christianity," so called, claims that its early organization constitutes the parents of "Christianity", but now they entirely repudiate those who are humbly following in the footsteps of Jesus and who endeavor to obey the commandments of the Lord to

be his witnesses. Those who have once walked with the remnant as their brethren in Christ have also forsaken them. But this condition of abandonment of the remnant and his apparent loneliness does not disturb him at all. With real satisfaction, consolation and inherent joy he says: 'My heavenly Father has picked me up and he will always care for me.' To the same effect the Apostle Peter writes for the encouragement of his brethren in Christ: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (1 Pet. 5:6, 7) This promise especially applies at the time Satan and his agencies seek the destruction of the remnant.

[31] The servant, knowing that he is safe as long as he abides in the secret place of the Most High, yet fearful lest he should come short and displease Jehovah, proceeds on his course with fear and trembling. This is not a morbid fear, but it is watchfulness with care that leads him always to do what will bring the best possible results. Therefore the servant says to God: "Point out to me, O Jehovah, thy way, and guide me in an even path: do not give me up to the greed of mine adversary, he that breatheth out violence against me." (Ps. 27:11, 12, *Roth.*) He wants to walk exactly in the way that God would have him walk, and thus he asks to be shown.

[32] The rendering of verse thirteen by the *Authorized Version* is misleading. The words "had fainted unless I had believed" appear not to be warranted even by the context, and surely not by the original text. "The land of the living" certainly does not refer to heaven. A place symbolically represents a condition, and therefore the land of the living would refer to the condition of those who have life and all right thereto by the grace of God. The life of the remnant God hides or secures by and through Jesus Christ. All of the temple class are therefore in the condition of "the land of the living". If these continue faithful to the terms of the covenant unto the end they are absolutely certain of everlasting life. At the present time the remnant is being attacked by the enemy, which is numerous and strong. Desiring to be certain he is right, and that he has the approval of God, he requests Jehovah to examine him and to prove him to be right. He presents his own case before the Lord in the light of the Scriptures. He sees that he has maintained and continues to hold stedfast his integrity. Therefore in full confidence the "servant" class says: "I believe that I shall gaze upon the good things of Jehovah in the land of the living." (Vs. 13, *Roth.*) That is to say, 'While I am in the tent condition or temporary dwelling place of earth fighting the good fight of faith and joyfully proclaiming the praises of Jehovah, I believe that I shall continue to see the good things of the Most High.'

[33] Manifestly Jehovah is pleased with such confidence, faithfulness and stedfastness of the remnant. Becoming to his majesty and dignity he speaks to the "servant" through the Head thereof words of assurance and says: "Wait thou for Jehovah; be strong, and let thy heart be bold; wait thou then for Jehovah." (Vs. 14, *Roth.*) These words bring peace, consolation and courage to the servant class. They are fitting and appropriate at this opportune hour.

[34] Those of the "servant" class yet on the earth begin to appreciate the blessed relationship that exists between the servant and Jehovah the Great Master. Christ Jesus, the King and Executive officer of Jehovah and who speaks for him, says to the faithful followers who have been brought under the robe of righteousness and who are in the covenant for the kingdom: "In the world ye shall have tribulation, but be of good courage, I have overcome the world." "Be thou faithful unto death, and I will give thee the crown of life."

[35] Those of the remnant therefore see that they are wholly dependent upon Jehovah and their confidence that they can depend upon him is complete. They are in the covenant with the Lord for the kingdom. They know that if faithful to their part of the covenant they shall be for ever in the kingdom, because God is always faithful to his part of the covenant. They are therefore dependent upon him for the kingdom.

[36] Full performance of the terms of the covenant by the creature, the servant, will bring to him the great prize of immortality. But even in this the servant is for ever dependent upon Jehovah, because Jehovah is in the other side of the covenant. There is therefore existing that most wonderful and beautiful relationship between Jehovah and his anointed sons. This is the relationship none other can know or ever enjoy.

[37] In these last days, when conditions are strenuous and the fight is sharp, God graciously provides in his Word food for the new creature by which he can be sure of the continued favor of the Most High. The servant has every reason to have full confidence in Jehovah, because he knows that Jehovah keeps inviolate every promise he makes. The servant delights to serve Jehovah because he loves him, and he proves his love by boldly representing the Most High. With ever increasing joy the servant goes forward singing the new song to the honor of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

¶ 1. Why has Jehovah made especially abundant provision for his anointed at this time?

¶ 2. What is the nature of the Psalms? For whose benefit were they written?

¶ 3. Describe the situation which calls for the special encouragement in Psalms 26 and 27. How may the child of God avail himself of the help offered therein?

¶ 4. Account for the fiery trials which come to God's children. What has God promised in this regard?

¶ 5. What is now evident as to the purpose of the book of Job? Why is self-examination necessary and helpful?

¶ 6, 7. What is meant by patience? How is it manifest? Why is it so necessary at this time?

¶ 8, 9. Explain the meaning of Psalm 26: 1, 2. Paraphrase the Psalm, to show for whose benefit it was written.
¶ 10. How will the remnant apply the words, 'I will walk in my integrity; I will praise the Lord'?
¶ 11, 12. Point out how every one of the anointed may know whether he is maintaining his integrity with God. With regard to one's activities, what is the test as to one's faithfulness?
¶ 13. How is Isaiah 12: 1 related to Psalm 26?
¶ 14, 15. Identify "the wicked". Describe the methods they employ. To what will their course of action lead?
¶ 16. How do the words of Psalm 27: 3 apply at this time?
¶ 17, 18. Under what condition only can one who claims to serve God take this expression of joy and confidence as his own? Why has God placed these truths before the faithful at this time?
¶ 19, 20. What is the inspiring vision now given to the remnant?
¶ 21, 22. What is clearly the application of Psalm 27: 4?
¶ 23, 24. What is meant by "the day of calamity"? What is the attitude of the "remnant" in that time?
¶ 25, 26. In what are the faithful engaged while "in the secret place"? Jehovah has provided what means for accomplishing the witness work? How does the enemy seek to hinder that work?
¶ 27. What is the occasion for the words of verse 7, and the great importance to the remnant that they "watch and pray"?
¶ 28. What does it mean to 'seek Jehovah's face'? How has the servant been led to do so?
¶ 29, 30. Describe the circumstances in which the words of verse 7 have application to the remnant.
¶ 31. How are verses 11 and 12 peculiarly fitting as the words of the faithful servant?
¶ 32. How does the "servant" class "gaze upon the good things in the land of the living"?
¶ 33-36. Why is the "servant" told, "Wait thou for Jehovah", and that he should 'be strong, and his heart bold'?
¶ 37. What is then the manifest provision Jehovah has made for his faithful in these last days? How will the faithful receive such provision and show appreciation therefor?

SHEEP AND GOATS

JEHOVAH has caused prophecy to be written for the purpose of instructing those who have a desire to know the truth. In the 25th chapter of Matthew are found the words of Jesus concerning the sheep and the goats. That is a prophecy spoken in the form of a parable, and the purpose is to conceal its meaning until the time of its fulfilment. When events come to pass, such are called physical facts. When we can see that such well known facts when placed along beside a prophecy exactly fit that prophecy then we may know that such constitute a fulfilment of the prophecy. This is one of the strong proofs that all prophecy proceeds from Jehovah God, because no human mind can foretell long in advance events that must come to pass.

Many Christian men have made an honest endeavor to interpret and to state the meaning of the prophecy concerning the sheep and the goats and have failed. The reason is, as stated in the Scriptures, that no prophecy is of private interpretation. In his own due time the Lord causes events to come to pass in fulfilment of prophecy and then to those who honestly desire to know the truth he makes it clear what is the meaning thereof. Some have said that this prophecy means that in one twenty-four-hour day all the peoples of earth would be assembled and caused to pass before the judgment seat of Christ and receive their final sentence. That could not be true, for the one reason that all the peoples of earth could not pass before a given point within twenty-four hours. Others have said that the prophecy applies during the thousand-year reign of Christ and that during that period all people will be separated into two companies represented by sheep and goats. That could not be true to the facts, for many reasons; but one is here mentioned, and which is sufficient, to wit: that the judgment is pronounced because of what is done or not done to the brethren of Christ, whereas during the millennial reign of Christ there will be no brethren of Christ on the earth.

The Divine Record shows that the Bible was written for the special benefit of the people who would be on the earth at the end of the world. That of itself would prove that the prophecy of the sheep and the goats must be fulfilled and understood before all the members of the body of Christ have passed from the earth into heaven. We are now in the time in which God has made clear the Scriptures as never before, because it is his due time.

The words of Jesus in this prophecy fix the time for the beginning of its fulfilment when he says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" for judgment. These words of Jesus are spoken to his disciples in answer to the question propounded by them as to what would be the evidence of the end of the world and his coming for his own, as he had promised. That is further proof that the fulfilment of the prophecy relates to the specific time mentioned, to wit, the end of the world; because without doubt Jesus would answer their question truthfully, and their question particularly related to the end of the world.

The Bible proof and facts outside of the Bible, and well known to all, show beyond all doubt that the period known as the end of the world, meaning Satan's world, dates from the fall of the year 1914 and was marked by the beginning of the World War, exactly as Jesus had foretold in the twenty-fourth chapter of Matthew.

The events of the first and second coming of Jesus correspond. Three and a half years after his first coming Jesus appeared at the typical temple at Jerusalem for judgment. Within a like period of time, to wit, three and a half years after the fall of the year 1914, to wit, in the spring of the year 1918, Jesus came

to his temple for judgment, and therefore that would mark the beginning of the time of judgment. The facts upon which such judgment involved in this prophecy are based must have begun to come to pass before that date, and they would continue to come to pass until the judgment period is finished. The prophecies recorded in Psalm 11 and Malachi 3, and other places in the Bible, show that the coming of Jesus to his temple, with his retinue of servants called angels, is for the purpose of judgment, and 1 Peter 4:17 is proof that such judgment must begin with those who profess to be followers of Jesus Christ. You should now note that the prophecy of the sheep and the goats is recorded in the twenty-fifth chapter of Matthew, verses 31 to 46. Make note of this and read that scripture carefully. It will be seen that the judgment pronounced by the Lord Jesus is not for or against those who are real followers, but is for and against those who claim to be his followers and who at the same time do either good or evil to those who are his true and faithful followers.

The record shows that Jesus says: "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:32, 33) "All nations" here mentioned by him necessarily means all the nations that constitute what is called "Christendom", that is to say, the nations of the earth that claim they are Christian, as contradistinguished from heathen. The nations are composed of the rulers and the ruled. The rulers are made up of three elements, to wit, commercial, political and religious. The nations of Christendom are now assembled, and have been assembled especially since 1919, when the League of Nations compact was formed. "Christendom," so called, is responsible for bringing forth the League of Nations. Never before in the history of man were the nations thus assembled. The radio now makes it possible for these nations to communicate almost instantly with one another. Since Christ the Lord is in his temple for judgment all these nations are assembled before him. Looking down to this very day the Lord by his prophet speaks to the people, in the prophecy of Habakkuk 2:20, and says: 'The Lord is in his holy temple; let all the nations keep silent before him.' That means for all the nations to take heed to the message he is about to send to them.

The statement of the judgment or decree of Jehovah was written long ago, because he foreknew that certain ones would fulfil the prophecies and the terms of those announced judgments. In the day of the Lord, to wit, after the coming of Christ Jesus to his temple for judgment, the written judgments in the Bible must be announced by someone, and Psalm 145:5-9 plainly states that such judgments of the Lord will be announced by those who are God's faithful witnesses now on the earth. These witnesses are wholly devoted to God and his kingdom and their commission of authority is set forth in Isaiah's prophecy (chapter 61) and includes these words, to wit, that 'the Lord has appointed and anointed these to declare the day of the judgment of our God'. Therefore in making the declaration of God's judgment written no man is assuming to judge another, but man is merely announcing and calling attention to the facts showing God's judgment upon certain ones. I now say to you without hesitation that the nations called "Christendom" are before the judgment seat of the Lord, and the facts and the prophecy announcing the judgment must be declared in order that the people who so desire may see who is their friend and on whose side they will stand. Jehovah God is the true Friend of man, and those who take their stand on his side will be blessed.

The word "Christ" means the anointed of God. Jesus is the Chief One or Head of the anointed class, and the others who are anointed with him are designated as his brethren. So when the Lord speaks of his brethren in this prophecy he refers to those who are his real followers and fully devoted to God, and must include those of the present day who are truly messengers or witnesses for the Lord in the earth.

In this prophecy the word "sheep" is used symbolically and applies to that class of people now on the earth who mentally accept Christ as the Redeemer of man and who are looking for a better time to come under his reign and who have respect for anyone who is a true follower of Christ Jesus. The word "goats" is used symbolically to represent that class of people who live in the land called "Christendom" and who as a matter of form call themselves Christian people but who do not look for the reign of Christ for the blessing of the people but who think and teach that man will first robe this earth in beauty and glory and then the Lord will come and visit it.

It is well known that the clergy are the shepherds or pastors of the congregations called "Christian" in this land of "Christendom" so called. The Modernist clergymen deny God's Word, and particularly the fact that the blood of Jesus Christ provides the redemptive price for man, and hence they deny the blessings to the people under his kingdom. The Fundamentalists of the clergy, while claiming to believe in God and Christ, wholly repudiate the plain teachings of the Bible concerning the reign of Christ and the work of his kingdom in destroying the evil world, and deny the restoration of the human race, the giving to man of peace, prosperity, life, liberty and happiness by and through the kingdom.

Since these leaders claim to represent the Lord, they are responsible for what they might know if they tried to learn. The principal ones of their congregations or flocks are frequently men of great wealth and political influence but who have no real interest in

the kingdom of God. There are many people in the common walks of life who support these organizations and who therefore have the mark of the organizations, called "the beast", both in their foreheads and in their hands. "The beast" is a symbolic term referring to Satan's visible organization. There may be some "sheep" amongst these, but most of the leaders, if not all, are "goats". The goat is an arrogant, proud, disdainful and cruel animal. In these congregations there are many people who have desired to learn the truth and do good but who have refrained from taking a firm stand on the side of God and his Christ because of their fear of the clergymen. These are therefore virtually held prisoners in these congregations, and the Lord speaks of them as prisoners. Others in these congregations desiring the truth and who have sought it have been driven away and persecuted by the pastors. To the pastors who thus hinder members of their flocks from getting an understanding of the truth the Lord by his prophet Jeremiah says: "Woe be unto the pastors that destroy . . . the sheep of my pasture! saith the Lord. . . . Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings."

The prophet says that Jesus at the time of judgment will place the sheep on his right hand, which means the position of his favor, and the goats on his left hand, which means the position of his disapproval. To those whom the Lord designates as "goats" he then says: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." —Matt. 25:42-45.

Note that Jesus says that his true followers are counted as members of his body and therefore the same as himself, and any ill-treatment of these faithful followers of his he counts as ill-treatment of himself. Consideration is now given to the facts which clearly apply to the prophecy and by which anyone can determine who are the "goats" and who are the "sheep". During the past few years men and women wholly devoted to God as his witnesses have gone from house to house to carry to the people the message of God's kingdom. They have not done this work for money, but because of their love for God and their fellow man and because the Lord has plainly commanded them to go and give this information to the nations of the world. Frequently these faithful witnesses call at the door of some clergyman and explain to him that they are visiting the people to help them gain an understanding of the Word of God concerning his kingdom under Christ, that the people may know how their relief and blessing may come to them. On many such occasions the clergyman has driven these humble witnesses away from his door, using harsh and abusive words against them, and treated them very unkindly. Then in his anger the clergyman would induce some law officer to arrest the one calling and have him or her put in prison upon the charge or pretext that this Christian is violating the Sunday law or peddler's law. Every few days some of these humble witnesses have been arrested and thrown into prison at the instance of some of these clergymen, who profess to be followers of Christ. Manifestly the arrest is caused because the message of the kingdom is being preached directly to the people.

During the World War many of the clergymen of America, Canada, England, Germany and other countries caused the arrest and severe punishment of humble Christian men and women, not because they committed any crime, but because they were telling the people that the great World War was evidence of the coming of God's kingdom under Christ. Clergymen of all denominations have joined in opposition to these faithful men and women who have done no wrong but who have interfered with the clergymen by telling the truth to the people concerning the kingdom. In many places these humble followers of Christ were arrested at the instance of clergymen merely because they were in possession of song books and Bibles. Number 27 of the *Golden Age* magazine is filled with copies of affidavits setting forth the actions of clergymen who thus persecuted the humble followers of Christ. Jesus had foretold this at the same time he spoke the parable concerning the sheep and the goats, in these words: "Ye shall be hated of all nations for my name's sake." That Jesus had these faithful ones in mind when he spoke the prophecy is sure, because he said to them: "If they have persecuted me, they will also persecute you." 'The servant is not greater than his Master.' And again, he said that 'in the world you shall have much tribulation because I have chosen you out of the world'.

It was the clergymen and the principal ones of their flocks that persecuted Jesus, and it is the same class who now persecute his true followers and who demand the people to bring together their books explaining the Bible and burn them in public bonfires. Every man or woman who has been arrested and persecuted during the past ten years for preaching the gospel of the kingdom has been arrested at the instance of some clergyman or some principal one of his flock. Many have been driven out of the congregations because they dared to speak the truth.

Many who are spiritually sick because they found no food in the church denominations to feed upon have turned against God and the Bible and spiritually

starved to death. Concerning those who have been responsible for this condition the Lord by his prophet says: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered because there is no shepherd; and they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." (Ezek. 34:4-6) It is therefore clear that the "goats" represent that class of men who persecute and do violence to humble followers of Christ because they are preaching the truth.

THE SHEEP

There is another class here mentioned by the Lord and which he calls "sheep". That animal is harmless and gentle and voluntarily injures no one. Concerning this class Jesus says: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." (Matt. 25:35, 36) Then the prophecy represents this "sheep" class as saying: 'Lord, when did we do these things for which you commend us?' And the Lord's answer to them is: 'Inasmuch as you have done them to one of the least of these my brethren, you have done these things to me.'

The facts that have come to pass within the last twelve years in relation to the Lord's people on earth show that the words of Jesus here quoted have been literally and symbolically fulfilled. Many instances have occurred like this: One of the Lord's witnesses, otherwise called a colporteur, has called at a home of strangers and briefly told the members of the family about God's kingdom, the second coming of Christ, and the blessings of relief that shall soon come to suffering humanity. These words fall upon sympathetic ears and tender hearts and the reply would be like this: 'I know what you say must be the truth and you must be sent of the Lord. I know you must belong to Christ. I would love to have those books, and with a Bible to learn more about God and Christ and his kingdom, but you see we are very poor. My husband has been without work for many months. I see you are so tired and the day so very warm, won't you please come in and be seated, and have a drink of cool water and refresh yourself somewhat?'

This kindness is done because the one showing it believes the other to be a witness and servant of the Lord. Is the Lord pleased with such kind treatment? The words of Jesus in Mark 9:41 answer: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

The Lord will take note of the least kindness shown one of his brethren, especially when it is shown to one because that one is a Christian. Many of those who are too poor to spend even a small amount for a book are given one that they might know the truth. Such always show gratitude to the Lord and kindness to the giver.

There are other instances in which the people of the home, when called upon by these faithful men and women, have said in substance: 'You must be very hungry; won't you please come in and have dinner with us?' Again, when the storms outside are beating hard, the man or woman of the house would say: 'Won't you please spend the night with us? We know you are doing a good work and we should love to do something for you.' Or again, when some faithful witness has been languishing behind prison bars because he is the victim of the spleen and denunciation of some clergyman, some of these good and humble men and women have visited those prisoners and shown them kindness because they have believed such to be doing a good work in the name of Jesus Christ. In this connection note the words of Jesus in the prophecy: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Matt. 25:35, 36.

JUDGMENT

The hardened criminal hates one who does nothing more than tell the truth that exposes him. The Devil hates anyone who tells the truth, because such speak the Word of God and of Christ. Those who persecuted Jesus and caused his death did so because Jesus told the truth. To the clergymen who led the persecution against him Jesus said: 'You seek to kill me because I have told you the truth, which I have heard of God.' (John 8:40) Then Jesus shows who induced them thus to persecute him, when he said to them: 'You are of your father the Devil, and his bidding you do.' This explains why some men persecute those who are doing good. The clergymen well know that the men and women who go from house to house showing the people books which explain and make clear the Bible are telling the truth and that the truth shows that the clergymen have not been faithful to God nor to the people. The truth makes them angry and they seek the punishment of these faithful witnesses of the Lord.

God's judgments are written against men who sin wilfully against the light of truth which is the result of his holy spirit making clear his Word. Therefore Jesus says to all that manifest the spirit of the cruel, butting goat against his humble followers: 'You are wilfully sinning against the light of truth. Depart

from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.' Then, as if he would fasten the matter more completely on them: 'Inasmuch as you have illtreated one of my little ones, you have wilfully illtreated me.' Then Jesus pronounced the final judgment upon these goat-like men in these words: "These shall go away into everlasting punishment." That means a punishment of destruction that shall last forever and from which there will be no recovery. The twentieth chapter of Revelation, which is fully explained in the book *Light*, gives a further explanation of this scripture.

For many centuries the people have been kept in ignorance of God's purpose, and this ignorance has been chiefly due to the work of Satan the wicked one. Now since the coming of the Lord to his temple greater light is given to the people, and Satan the wicked one and his organization are exposed by that light. The people of all the nations are today groaning under great burdens that are laid upon them by the instruments of Satan. They long for relief and help. Anyone who tells them the truth concerning help incurs the displeasure, hatred and persecution of Satan and his agents. Those people who are of tender heart and good will and are teachable desire to hear the message of truth as it is brought to them. As they hear they begin to see that it is truly impossible for any organization of men to bring about their relief from oppression. They see that God alone can relieve them from their great load of oppression and sorrow and give to them the blessings of life, liberty and happiness. When an honest man or woman comes to their door with this message of consolation they are hungry to hear and they rejoice that it is a message to them from God's Word. Being of good will and honest they desire to be kind to the ones bringing that message. Jesus foreknew this condition would exist at the present time, and hence he prophetically spoke concerning such people these words: "He shall set the sheep on his right hand, . . . [and] then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

From the beginning God announced that he would bring forth a "seed" by and through which all the nations of the earth shall be blessed. That "seed" the Scriptures define as the Christ, and the blessings will come to the people by and through the kingdom. All of those of good will and honest heart who now hear and obey the truth the Lord will bless. For these the kingdom has been prepared; hence Jesus tells them that the kingdom has been 'prepared for such from the foundation of the world'. It will be this class of honest and kind-hearted ones that will quickly enter upon the highway that leads to everlasting life; and faithfully obeying the Lord and following upon that highway, they will be rewarded with everlasting life on the earth. They are called righteous because they walk in the way of righteousness, therefore Jesus in this prophecy pronounces final judgment upon such obedient ones in these words: 'These shall go into eternal life.'

Now the time has come when this prophecy of Jesus is to be understood. It is also the due time in which the truth must be declared to the people. Those who hear have a great privilege, and a like responsibility as to what course they will take. The people must choose for themselves as to whether they will be further led by the clergymen, who are blind guides, or will inform themselves of and concerning God's purpose and be guided by his Word of truth.

The law officers of the land have been inveigled into Satan's trap, and Satan has used the clergymen and led them into that trap. Everyone knows that the leaders in the enactment of the Prohibition law have been and are the clergymen. The politicians fell into line because it seemed that they must do so in order to win the votes of their constituents and be elected. Certain other men of large money and property holdings fell into line because they saw that they could make larger sums of money out of the illicit liquor traffic. The combination, therefore, has been the clergymen in the lead, the conscienceless politicians joining in the song, and the bootleggers reaping a monetary profit; and the net result has been a greatly enlarged crop of criminals, and the wave of crime continues to increase. The sober-minded people of the land are beginning to see that they have been trapped and soon they will break away from the clergymen and pull off the mask that these gentlemen of the cloth have been wearing.

Officers of the law are trying to put down crime. The clergymen often misrepresent the facts to these law officers and, well knowing they are not telling the truth, say to them, in substance: 'These Bible Students are criminals in disguise.' To aid the law officers in the proper performance of their duty every possible step is being taken to have the Bible Students, who are the Lord's witnesses, properly identified as they go from place to place. The people are beginning to see that these faithful witnesses are doing a tremendous amount of good in the way of preventing crime. These witnesses of the Lord's kingdom go to the people with the truth and show them that only the Lord's kingdom can bring relief and blessings and therefore the people should be calm and wait a little while until righteousness is fully established in the earth by the Lord. The people are learning that Satan the Devil is their worst enemy and that Jehovah God and Christ are their best friends. And how do they obtain this knowledge? Not through any clergymen or through any church organization. They get this important knowledge from the Bible and the books explaining the Bi-

ble that are brought to them by these faithful witnesses of the Lord. Sober-minded law officers are learning these facts, and they see that these Bible Students are doing far more for the good order amongst the people than any other class.

The desire of the Bible Students is to cooperate with all order-loving people who want to do right. Throwing men into prison and shooting others down on suspicion never bring about righteousness. A knowledge of God's Word and his kingdom is the only possible means of reform. That will be a complete reform. It is written, in Isaiah 26:9: 'When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.' The Bible and the facts show that the judgments of the Lord are now in the earth. Let the people hear the Word of the Lord and, hearing, learn the truth and thereby find the way to peace, prosperity, righteousness, everlasting life and endless happiness.

The message of God's Word is today of the greatest public interest, convenience, and necessity. The radio is being used to broadcast freely to the people the message of the truth. The faithful witnesses of the Lord are bringing that message in a more amplified form to the homes of the people. Every order-loving person should aid in spreading this good news of God's kingdom. Receive it with thankful hearts and give all praise and honor to the name of Jehovah.

LETTERS

"IT IS JUDGMENT"

MY DEAR BROTHER RUTHERFORD:

Thanks for the part you had in it. I have thanked the Lord. I have read *Light*; and it is light, red light. After the outpouring of the seventh bowl, a voice from out the temple said: "It is done." (Rev. 16:17) And after reading *Light* one is almost impelled to say, "It is written," it is said. Indeed, one almost feels like asking, What more can the Lord say or do for us while we are yet in the flesh?

The mysteries of the symbolisms of Revelation are unfolded and applied by *Light* in such an easy trend that the reader has little trouble following the path therein marked out, provided he is in the light. "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23) Alas! How many who at one time had full opportunity to walk in the temple light, and refused to do so, are now in gross darkness!—Isa. 62:2; 5:20.

When the adversary cunningly causes the light to become darkness to some, how great is the delusion, and how helpless and hopeless are the deluded! "There is a sin unto death; I do not say that he shall pray for it." (1 John 5:16) "It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire."—Heb. 10:31; 12:29.

"Blessed is he that readeth, and they that hear the words of this prophecy." (Rev. 1:3) That some can now see that Revelation *is prophecy* and can read and hear the meaning of its words indicates that "the time is at hand" for the fulfilment of its prophetic statements. Only those who can grasp this fact can read *Light* with full understanding and appreciation.

However *Light* in its interpretations of Revelation may affect others, to the house of God *it is judgment*, and begins with them. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4:17, 18.

Whatever benefit others may or may not receive from reading *Light* is not of so much importance to the remnant as that the Lord's people should know that *it is judgment* and begins with us. In its interpretations *Light* draws the lines so distinctly that the John class may know exactly where they stand and what to do and how to do it. Others may not understand the book, but the John class *must* understand. When our judgment is pronounced and the favored ones have finished the work entrusted to them, then comes the battle of that great day of God Almighty. (Rev. 16:14) Meanwhile let us continue to praise Jehovah God and sing, "To the work, to the work," remembering that he only is faithful who deposits his gleanings in the garner of God and is found at the harvest home-coming in the kingdom of God.

Your well-wisher and fellow servant in this ministry of reconciliation,

J. P. MARTIN, *Ohio.*

HURTFUL TO THE ENEMY

DEAR BROTHER RUTHERFORD:

If you were seated with us in our sitting room, your talk would not be more real and natural than it is over the radio.

The talks you have been giving are concise, clear, logical, reasonable and, above all, absolutely Scriptural. They cause much pain and are very hurtful to the "Enemy". By all means keep it up until he bites the dust and God's name is exalted in all the earth.

By his favor I am

Your brother,

A. L. NORFLEET, *New York.*

THANKFUL APPRECIATION

DEAR BROTHER RUTHERFORD:

After listening to your unequivocal declaration for Jehovah and against the Devil, in your masterly presentation of "Nebuchadnezzar's Dream" this morning, we feel impelled to drop you a note and tell you of our thankful appreciation of having some little part with you in the vindication of the name of Jehovah.

During our past six years at Bethel we have often wished to do this, but knowing the voluminous correspondence and many burdens of the church here and abroad you had to attend to, we hesitated to add even one more letter to the load, feeling sure that you understood our deep love for you as a part of the Lord's remnant, in the vindication of his name, under the direction of his anointed King.

However, at this time, when we are aware, to some extent at least, of the false and malicious attacks made upon you by the enemy, particularly through his agency "the man of sin", in an endeavor to turn you from taking the lead in the work which the Lord says his people must now do, we want to tell you that the past six years of intimate association with you at "Bethel", in the King's service, have been blessed years indeed. Your unswerving devotion to the Lord and his cause has been an inspiration and encouragement to us always. And this, more than anything else, brands as false the contemptible charges hurled at you.

How any person or persons who listened to your fearless denunciation of the Devil and his crowd, and your whole-hearted stand for the Lord, as presented this morning and in the former broadcasts, and not realize that it was of the Lord, is an indication that they are void of all reason, and that the Devil has truly blinded their minds to all appreciation of the purposes of the Lord.

But be assured, Brother Rutherford, that the truly anointed appreciate what the Lord is doing and appreciate your labor of love in the Lord. As we meditate upon the manner in which the Lord has used you to the blessing of his people and to his own glory, we thank God for you, always making mention of you in our prayers.

What the period of "Chain Broadcasts" may mean from

the standpoint of fulfilling the divine purposes, we may not know now, but there can be no question that they have been the most complete and thorough denunciation (orally) of the Devil's organization since the days of our Lord, and in due time it may please him to reveal to us their significance.

With love and best wishes in the Lord,

BRO. AND SR. SULLIVAN, *Bethel.*

EXPOSING SERVANTS OF SATAN

DEAR BROTHER RUTHERFORD:

I have heretofore never undertaken to write a letter to you direct, always thinking that you are a very busy man, and thinking that you can occupy your time so much better at other things than using up the time to read my imperfect writing, for my education is limited and I never had the gift of expressing my feeling by writing, like many others; but after again listening to your lecture this morning over the Watch Tower network, on the subject "Opposing Organizations", I am so impressed that it is rather hard to withhold my feeling any longer. I am thoroughly convinced that the clergy class is the wickedest as well as the most deceiving class of people that we have to contend with in our day. They deceive many of the inexperienced well-meaning young people of our day. I personally am the father of a large family, and I have never had Satan approach me in so deceiving a way as through the clergy class. Some of my children who wish to find the right way, and are not fully able to see the truth, are constantly confronted by these servants of the Devil and misled. And this is something that is hard for a child of God to see, and especially after refraining from going forth in the pioneer work (which work I have had a great desire to do these years), because we thought that it was not right to leave our duties for the family and spend our time away from home. For this reason I am not in that work. And then when the children do grow up they must be misled by Satan's dupes; and this has a tendency to make one wonder how long the Lord will allow such wicked servants to deceive the people.

But we are glad that you can still use the radio to the extent that you can; and we are glad to call the attention of the people to the lecture every Sunday morning. Please remember us in your prayers, as we are praying the good Lord for the continuance of the radio programs.

Your brother in the *one hope*,

DAN HELMUTH, *Ohio.*

GLAD TO JOIN IN CHORUS

DEAR BROTHER RUTHERFORD:

Greetings! I do want to thank you and to express my appreciation for your generous gift book, *Light*. Of course all the glory and honor belong to Jehovah God, our Lord and Master's heavenly Father, from whom proceeds every good and perfect gift.

These books are a "perfect gift". It surely is marvelous how the Lord is showing his love to his people who love him. It is the most stupendous drama the universe ever beheld.

From the rising of the curtain, when Jehovah God puts his King upon his holy hill, until beyond the Millennium, when he has triumphed over his enemy and his holy name is vindicated for ever, we behold how thrilling and awe-inspiring is the grandeur of Jehovah God, the King Eternal.

We are glad to have a part by his grace to join in this great Alleluia chorus of his perfect organization.

I do love you and honor you because the Lord loves you and honors you. I realize the amount of work and love you put forth to bring these two books to a finis.

May the Lord bless you richly. May the Lord be blessed in Zion forever.

With much love and best wishes,

Your brother and servant by his grace,

CHARLES DE WILDA, *Bethel.*

LET US ACT OUR THANKFULNESS

DEAR BROTHER RUTHERFORD:

I just have to intrude on your time to express my wonder, thankfulness, happiness, awe and overwhelming amazement at the secrets our Lord is opening wide to our astonished gaze. "The Holy Spirit," *Light*, and now "Evil Servant", or rather, "The Man of Sin." As clear as a bell; the same logic of the Apostle Paul, the reasonableness, the absolute certainty that the argument is *the truth*. The Lord's care and oversight over his own, that they may not fall in the evil day, is a constant wonder and surprise to us: we just can't get used to it so it would become ordinary and common; and we are glad to have it so: we do love these thrills; they are the essence of life itself to us.

We have not yet finished the two books; have studied the chapter on "Destiny" and are picking out the newest things first. Our Lord is surely arming us completely, and to the teeth, for the great battle. The daily witness work we enjoy is daily increasing in rich results to ourselves; the motive for living is gone if we fail to get out a single day. We are in a territory which was thoroughly worked last year and also the year before, but out of eight people who have the old books, six are ready for more.

As the letter with our identification cards says, "the tide of truth is rising fast, and will continue to rise." Words of thankfulness to our Lord are poor; so let us every one continue to *act* our thankfulness by continuing to pass on to the starving people the message which only the remnant knows. All others are and will be deceived by the strong delusion, which is even now working to deceive. Accept our sympathy and love in your daily labor, the fiery trials with which Satan is permitted to afflict you. "Tried by fire." There is no escaping it. Suffering with him ends with reigning with him.

Yours in the bonds of love, the love of the truth.

MR. AND MRS. W. H. HOLKE, *Pioneer Colporteurs.*

'THE BATTLE GOES ON'

DEAR BROTHER RUTHERFORD:

While every sense of justice and fairness kept urging me to forget it, nevertheless it made me feel very sorry that you would not be on the radio network during the winter months. And now to my great joy I have the good news of the continuance of your lectures over the air by way of electrical transcription. How grand!

WLSI at Providence will use the records; and a sorely needed feature of the "battle" goes on.

What a tired and worn-out soldier you must be! But if you could only realize the immense benefit that your burning and scathing arraignment of Prohibition, League of Nations and other hypocrisies has been in our follow-up work with the literature, your heart would be made glad. What a cleavage is now going on, a sample of which follows: After your three "Prohibition" lectures a pillar in one of the local churches came to one of our workers, raging and furiously declaring that you should be shot at sunrise. Not ten minutes later, in the same factory, another man, grinning from ear to ear, said that you ought to be president of the United States.

Please accept the love and support of the remnant at Attleboro, one hundred percent in the work. In these days of deception and depravity and Judas-like tendencies among some who call themselves brethren I hope the "wilderness voice" may be of some comfort to you.

An altogether too long letter compels me to briefly but truly say of *Light* that it is the Lord's doings, and HOW MARVELOUS!

By his grace your brother,

J. ARTHUR PAYETTE, *Massachusetts.*

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"The Prize"

Issue of November 1, 1930

Week beginning January 4 . . . . . ¶ 1-19

Week beginning January 11 . . . . . ¶ 20-36

"Opposing God"

Issue of November 15, 1930

Week beginning January 18 . . . . . ¶ 1-22

Week beginning January 25 . . . . . ¶ 23-43

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Norfolk, Va.	Dec.	1, 2	Enfield, N. C.	Dec.	16, 17
Petersburg, Va.	"	3	Sanford, N. C.	"	19, 20
Portsmouth, Va.	"	5, 6	High Point, N. C.	"	21, 22
Lynchburg, Va.	"	7, 8	Asheville, N. C.	"	23, 24
Roanoke, Va.	"	9, 10	Nashville, Tenn.	"	25, 26
Salisbury, N. C.	"	12, 13	Chattanooga, Tenn.	"	27, 28
Chapel Hill, N. C.	"	14, 15	Birmingham, Ala.	"	29-31

R. H. BARBER

Dubuque, Iowa	Dec.	5, 7	Mattoon, Ill.	Dec.	16
Clinton, Iowa	"	9	Terre Haute, Ind.	"	17
Moline, Ill.	"	10, 11	Brazil, Ind.	"	18
East St. Louis, Ill.	"	12-14	Cincinnati, Ohio	"	19-21

T. E. BARKER

Waltham, Mass.	Dec.	2, 3	Lowell, Mass.	Dec.	12, 13
Lynn, Mass.	"	5, 6	Nashua, N. H.	"	14, 15
Beverly, Mass.	"	7, 8	Manchester, N. H.	"	16, 17
Lawrence, Mass.	"	9, 10	Portland, Me.	"	19-21

C. W. CUTFORTH

Vernon, B. C.	Dec.	1, 2	Buford, Alta.	Dec.	18
Illecillewaet, B. C.	"	4	Calmar, Alta.	"	19
Calgary, Alta.	"	6, 7	Edmonton, Alta.	"	20, 21
Swalwell, Alta.	"	8	Viking, Alta.	"	22
Coronation, Alta.	"	10, 11	Wainwright, Alta.	"	23
Camrose, Alta.	"	12-14	Biggar, Sask.	"	24
Wetaskiwin, Alta.	"	15	Wilkie, Sask.	"	26
Leduc, Alta.	"	16	Saskatoon, Sask.	"	27-29
Calmar, Alta.	"	17	Wakaw, Sask.	"	30, 31

G. H. DRAPER

Dowagiac, Mich.	Dec.	1	Warsaw, Ind.	Dec.	14, 15
Benton Harbor, Mich.	"	2, 3	Edgerton, Ind.	"	16
South Bend, Ind.	"	5-8	Cincinnati, Ohio	"	18-24
Elkhart, Ind.	"	9, 10	Fort Wayne, Ind.	"	26-29
Goshen, Ind.	"	12, 13	Sidney, Ohio	"	30, 31

M. L. HERR

Youngstown, Ohio	Nov. 30-Dec.	1	Massillon, Ohio	Dec.	16, 17
Niles, Ohio	Dec.	2, 3	Canton, Ohio	"	19, 20
Warren, Ohio	"	5, 6	Alliance, Ohio	"	21, 22
Ravenna, Ohio	"	7, 8	Lisbon, Ohio	"	23, 24
Kent, Ohio	"	9, 10	East Liverpool, Ohio	"	26, 27
Akron, Ohio	"	12, 13	Wheeling, W. Va.	"	28, 29
Wadsworth, Ohio	"	14, 15	Martins Ferry, Ohio	"	30, 31

W. M. HERSEE

Moncton, N. B.	Nov. 29, 30		Hamilton, Ont.	Dec.	14
St. John, N. B.	Dec.	1, 2	Simcoe, Ont.	"	15
Fredericton, N. B.	"	4, 5	Aylmer, Ont.	"	16, 17
Woodstock, N. B.	"	6, 7	St. Thomas, Ont.	"	18
Montreal, Que.	"	9, 10	Leamington, Ont.	"	19, 20
Trenton, Ont.	"	12	Windsor, Ont.	"	21

A. KOERBER

Chapel Hill, N. C.	Dec.	4	Greensboro, N. C.	Dec.	13, 14
Burlington, N. C.	"	5	Salisbury, N. C.	"	18-21
Danville, Va.	"	6, 7	Hickory, N. C.	"	26, 27
High Point, N. C.	"	11, 12	Shelby, N. C.	"	28

LOUIS LARSON

Wilmington, N. C.	Dec.	1, 3	Swainsboro, Ga.	Dec.	16
Bolton, N. C.	"	5	Fitzgerald, Ga.	"	17
Hayne, N. C.	"	6, 7	Waycross, Ga.	"	18
Sanford, N. C.	"	8	Jacksonville, Fla.	"	20-22
Hunter, S. C.	"	9	Sanford, Fla.	"	23, 24
Charleston, S. C.	"	10, 11	New Smyrna, Fla.	"	26
Savannah, Ga.	"	13, 14	Orlando, Fla.	"	27-29
Clyo, Ga.	"	15	Avon Park, Fla.	"	30, 31

A. H. MACMILLAN

Scranton, Pa.	Dec.	5-7	Philadelphia, Pa.	Dec.	26-28

G. Y. M'CORMICK

New Brighton, Pa.	Dec.	5, 6	Meadville, Pa.	Dec.	16, 17
Ellwood City, Pa.	"	7, 8	Cambridge Sp'gs, Pa.	"	19, 20
New Castle, Pa.	"	9, 10	Erie, Pa.	"	21-24
Farrell, Pa.	"	12	Ashtabula, Ohio	"	26, 27
Alliance, Ohio	"	13, 14	Painesville, Ohio	"	28
Sharon, Pa.	"	15	Columbus, Ohio	Dec. 30-Jan.	4

E. D. ORRELL

Dubuque, Iowa	Dec.	5-10	Chicago, Ill.	Dec.	12-29

J. C. RAINBOW

Coffeyville, Kans.	Nov. 30-Dec.	1	Albuquerque, N. Mex.	Dec.	19-21
Arkansas City, Kans.	Dec.	2, 3	El Paso, Tex.	"	23, 24
Douglas, Kans.	"	5	Roswell, N. Mex.	"	26
Winfield, Kans.	"	6, 7	Sweetwater, Tex.	"	27, 28
Garden City, Kans.	"	9, 10	Abernathy, Tex.	"	29
Pueblo, Colo.	"	12, 13	Littlefield, Tex.	"	30
Colorado Sp'gs, Colo.	"	14, 15	Quitaque, Tex.	"	31
Trinidad, Colo.	"	16, 17	Borger, Tex.		Jan. 2

C. ROBERTS

Coleman, Alta.	Dec.	2	Chaplin, Sask.	Dec.	18, 19
McLeod, Alta.	"	3	Moose Jaw, Sask.	"	20, 21
Lethbridge, Alta.	"	4, 5	Mossbank, Sask.	"	22, 23
Calgary, Alta.	"	6, 7	Mazenod, Sask.	"	25, 26
Medicine Hat, Alta.	"	9, 10	Shaunavon, Sask.	"	28, 29
Maple Creek, Sask.	"	11, 12	Aneroid, Sask.	"	30
Swift Current, Sask.	"	13, 14	Assiniboia, Sask.	Dec. 31, Jan.	1
Herbert, Sask.	"	15, 16	Viceroy, Sask.	Jan.	3, 4

H. L. STEWART

Belleville, Ont.	Nov. 28-30		Toronto, Ont.	Dec.	14
Lindsay, Ont.	Dec.	1	Guelph, Ont.	"	15, 16
Cameron, Ont.	"	2	Kitchener, Ont.	"	18, 19
Lindsay, Ont.	"	3	Stratford, Ont.	"	20, 21
Orillia, Ont.	"	4, 5	London, Ont.	"	22, 23
Midland, Ont.	"	6, 7	Preston, Ont.	"	25, 26
Hamilton, Ont.	"	9, 11	Galt, Ont.	"	27, 28
Brantford, Ont.	"	12, 13	Brampton, Ont.	"	29, 30

W. P. STRONG

Evansville, Ind.	Nov. 30, Dec.	1	Washington, Ind.	Dec.	17
Bellmont, Ill.	Dec.	2, 3	Linton, Ind.	"	19, 20
Robinson, Ill.	"	5, 6	Dugger, Ind.	"	21, 22
Dix, Ill.	"	7	Jasonville, Ind.	"	23, 24
Belleville, Ill.	"	8	Terre Haute, Ind.	"	26, 27
East St. Louis, Ill.	"	10-14	Brazil, Ind.	"	28, 29
Salem, Ill.	"	15	Paris, Ill.	"	30
Bricknell, Ind.	"	16	Mattoon, Ill.	Dec. 31	Jan. 1

W. J. THORN

Meriden, Conn.	Dec.	2	Pawtucket, R. I.	Dec.	19-21
Hartford, Conn.	"	4-8	Valley Falls, R. I.	"	22
Norwich, Conn.	"	9, 10	Attleboro, Mass.	"	23, 24
New London, Conn.	"	11	Fall River, Mass.	"	26, 27
Westerly, R. I.	"	12, 13	Newport, R. I.	"	28, 29
Providence, R. I.	"	14-17	New Bedford, Mass.	"	30, 31

S. H. TOUTJIAN

Green Bay, Wis.	Dec.	1, 2	Ellsworth, Wis.	Dec.	15
Wausau, Wis.	"	3-5	River Falls, Wis.	"	16
Hatley, Wis.	"	7	Minneapolis, Minn.	"	18-22
Stevens Point, Wis.	"	8	St. Paul, Minn.	"	23, 24
Black R. Falls, Wis.	"	9	Farmington, Minn.	"	26
Marshfield, Wis.	"	11	Lake City, Minn.	"	27
Royal, Wis.	"	12	Kenyon, Minn.	"	28
Conrath, Wis.	"	13	Rochester, Minn.	"	29
Glenwood, Wis.	"	14	Whalen, Minn.	"	30

J. C. WATT

Nampa, Idaho	Nov. 30, Dec.	1	Rocklin, Calif.	Dec.	15
Boise, Idaho	Dec.	2, 3	Sacramento, Calif.	"	16, 17
Emmett, Idaho	"	5	Stockton, Calif.	"	19, 20
Ogden, Utah	"	7-9	Modesto, Calif.	"	21, 22
Salt Lake City, Utah	"	10, 11	Oakdale, Calif.	"	23
Reno, Nev.	"	13	Tuolumne, Calif.	"	24
Loyalton, Calif.	"	14	Oakland, Calif.	"	26-29

GEORGE YOUNG

Scranton, Pa.	Dec.	4-10	Reading, Pa.	Dec.	19-22
Hazleton, Pa.	"	12, 13	Boyertown, Pa.	"	23
Pottsville, Pa.	"	14-17	Philadelphia, Pa.	Dec. 25-Jan.	5

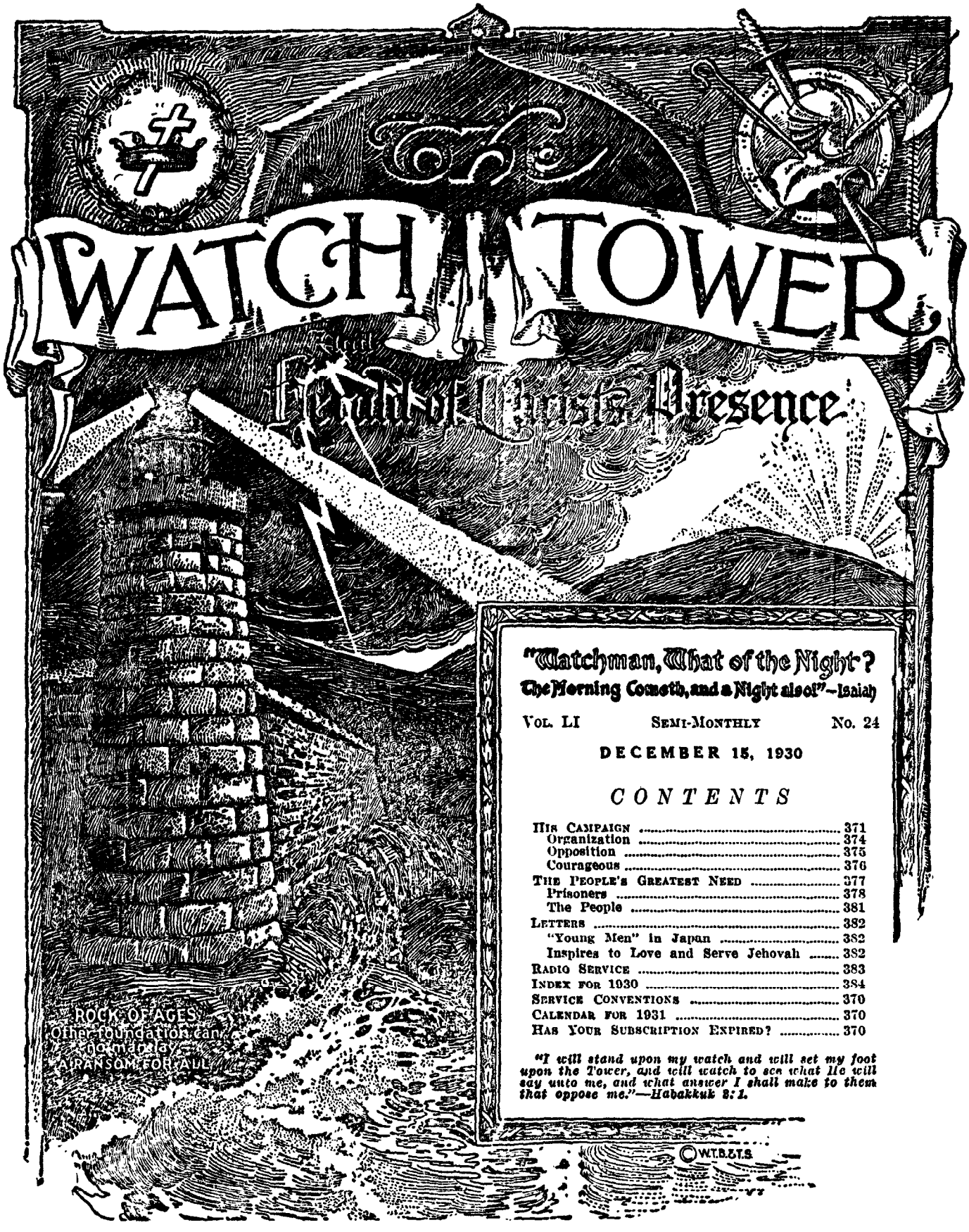
(Continued from page 354)

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Columbus, Ohio — Jan. 1-4
J. A. Nixon, 642 Jenkins Av.
Greek: Paul Sicaras, 22 N. Front St.
Colored: Oscar Newby, 1607 Pembroke Av.
Hungarian: Kalman Furolyas, 317 Barthman Av.

Greensboro, N. C. — Jan. 9-11
G. T. McLamb, 203 Westover Terrace



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI SEMI-MONTHLY No. 24

DECEMBER 15, 1930

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WATCH TOWER BIBLE & TRACT SOCIETY

117 ADAMS STREET - - BROOKLYN, N. Y., U. S. A.

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South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case

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Colored: F. C. Crowe, 921 Hopkins St.

Philadelphia, Pa. — Dec. 26-28
Royal F. Spatz, 2123 N. 12th St.
Colored: B. J. McClellan, 31 Church Lane, Germantown, (Phila.)
German: Martin Schneider, 4736 N. 2d St.
Greek: N. Canias, 501 Rising Sun Av.
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Polish: M. Orynczak, 3920 N. 7th St.

Richmond, Va. — Jan. 1-4
Russell R. Miller, 3023 Haynes Av.

Columbus, Ohio — Jan. 1-4
J. A. Nixon, 642 Jenkins Av.
Colored: Oscar Newby, 1607 Pembroke Av.
Greek: Paul Sicaras, 22 N. Front St.
Hungarian: Kalman Furolyas, 317 Barthman Av.

Greensboro, N. C. — Jan. 9-11
G. T. McLamb, 203 Westover Terrace

Chattanooga, Tenn. — Jan. 16-18
R. M. Smith, 516 National Av.
Colored: Wm. Kyle, 1810 Citico Av.

Jacksonville, Fla. — Jan. 23-25
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Colored: A. W. Perry, 1618 Jefferson

Indianapolis, Ind. — Jan. 23-25
O. H. Hackemeyer, 4219 Carrollton Av.
Colored: Benjamin Bonner, 551 Hiawatha
Hungarian: Charles Kerekesh, 723 Concord St.

Miami, Fla. — Jan. 30-Feb. 1
P. M. Perfect, 766 S. W. 2d St.

Louisville, Ky. — Jan. 30-Feb. 1
Emil Hammerschmidt, 117 State St.
Colored: Humphrey Smith, 2330 Green Alley

CALENDAR FOR 1931

We are now printing a calendar for the year 1931. It is different in design from any we have had thus far, and with its beautiful illustration, done in colors, will each day prove an inspiration and pleasing reminder of our relationship to Jehovah, the Preserver of the remnant.

In lots of fifty or more to one address, 25c each; single copies, 30c.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LI DECEMBER 15, 1930 No. 24

HIS CAMPAIGN

'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

JEHOVAH caused Jesus to speak these words for the instruction of his anointed people on earth after Jesus comes to the temple of God. About this there can be no doubt, because Jesus said: "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49) Those who are in full harmony with Jehovah are now joyfully obeying this commandment given by Jesus. All those who are so doing form a company, which company is engaging in the campaign to the glory of God. All the anointed should have a clear conception of this great campaign, and to help in arriving at a proper conclusion the following is here published.

[2] The Watch Tower Bible & Tract Society is engaged in the most important work that is being done on the earth. Those who are associated in this work do not work for any personal or pecuniary gain. With them it is the greatest privilege to engage in this work; hence hours are not counted by them. They do not limit themselves to an eight-hour day. Every other organization under the sun is moved by some selfish reason, either personal or pecuniary, for the work in which they engage, but the Society is carried on for an unselfish reason.

[3] All the worldly institutions or organizations are in doubt and perplexity as to what the future holds for them. The Society is not in the slightest doubt as to the results and future. These statements will sound peculiar to some, and therefore an explanation is deemed proper.

[4] More than six thousand years ago one of Jehovah's sons, then called Lucifer, was entrusted with the high office of overseer of earth's creation including perfect man. Lucifer rebelled against God and turned all of his power to wickedness. He defied Jehovah to put a man on earth who would hold steadfastly to his integrity when put to the most severe test. He caused man to fall and receive the sentence of death. He continued to reproach God. His name Lucifer was then changed by the Lord, and since then he has been designated in the Bible as Satan, Dragon, Serpent and Devil. God announced his purpose to destroy the wicked one. He could have done so immediately and have started another creation of perfect man on earth. Perfect wisdom took the very opposite course. Before accomplishing the destruction of Satan and his wicked allies, God purposes to let Satan have a full opportunity to prove his challenge, and for that reason Jehovah has not interfered with the Devil in carrying out his wicked schemes, until his own due time arrives. Jehovah did state that he would in his own due time interfere and destroy the wicked one and his works.

[5] From Eden, and afterwards for a period of more than sixty centuries, Satan has pursued his wicked course unhindered, except occasionally God has caused his own name to be brought prominently before men that they might not entirely forget the Creator. Now the Scriptures and the physical facts show that God's due time is at hand, when he will destroy Satan and his works. Before doing so, however, the Lord will have a special work done in the earth; and that work is now in progress, and the Society herein mentioned is the visible part of God's organization on earth that is doing that work. This work must be done and must be completed according to the Lord's commandments. What then is that work, and why is it being done?

[6] At the time of man's expulsion from Eden, Jehovah announced that he would bring forward a "seed" through which a righteous government would be established on earth, and by which Satan's wicked organization would be destroyed. Later he made known that this promised "seed" is Christ Jesus his beloved Son, and those associated with him in his work of righteousness. During the past nineteen centuries he has been selecting this "seed", which work is now about completed.

[7] To redeem man from death it was necessary for Jesus to become a man and die, which he did; and therefore Jehovah raised him out of death and gave him life everlasting as a divine creature. The chief purpose of the coming of Jesus to earth was not for the redemption of man, but to deliver a message of truth for Jehovah and incidentally to provide redemption for the human race in furtherance of God's purpose. He was faithful in the performance of the work assigned to him, and because of his faithfulness Je-

hovah gave to him, amongst other things, the name of "The Faithful and True Witness".

[8] Nearly nineteen centuries have passed since Jesus ascended to heaven; and never again will human eyes behold him, because he is divine. He is clothed with all power in heaven and in earth as Jehovah's chief officer. The divine promise is that in God's due time Jesus would return and take over the affairs of the world and rule them in righteousness. In 1914 Jesus Christ was placed upon his throne of authority by Jehovah and began to exercise his kingly power, and this is shown by the physical facts and the Scriptures, to wit: Psalm 110:1-4 and Psalm 2:6. Immediately thereafter a war in heaven took place, with Jesus and his angels on one side, and Satan and his angels on the other side, and Satan was cast out of heaven and down to the proximity of the earth, and his wicked actions are now carried on at the earth. That is the reason there is now such a great increase of crime and wickedness in the earth. It is a condition of darkness and wickedness that immediately precedes the complete overthrow of Satan's organization.

[9] It is hardly necessary to say that the Almighty God has an organization to carry on his work. He is the God of order and everything with him is orderly, and he works through his organization. Christ Jesus is made the chief one in that organization. It was about A.D. 1879 that Christ Jesus began to restore to his faithful followers on earth the truths of the Scriptures that had long been hidden by the wrongful acts of Satan's representatives on earth. The Scriptures designate this work as "preparing the way before the Lord". About that same time publication of *The Watch Tower* began, and the Watch Tower Bible & Tract Society was shortly thereafter organized, and since then has been the visible means or channel to communicate between the followers of Christ Jesus concerning his work, and who are yet on the earth. Without a doubt the Lord directed the formation of the Society.

[10] From its beginning until 1917 the Society continued to make known the truth to the people concerning God's purposes. In the year 1917 the World War was on, and a time of great persecution and trial came upon the people of God on earth. The World War furnished the occasion for such persecution and ill treatment. This became so severe that the work of the Society was practically stopped for more than a year. Then the Lord revealed to his people the reason why this work was stopped for a time, and why it was again revived. Since the year 1919 the work of the Society has been going forward with an ever increasing momentum.

[11] In the 24th chapter of Matthew will be found the great prophecy of Christ Jesus concerning the events that would come to pass at the end of the world. That prophecy was spoken in answer to the question propounded to him by his disciples. He had taught them of his return and of his kingdom, when he would establish righteousness, oust the wicked one, and bless the peoples of the earth. Keenly interested in this, his disciples asked him what would be the sign or proof of his presence and the end of the world. He answered that the beginning of that period of time would be marked by a world war, followed quickly by famine, pestilence and other disasters amongst the people. That prophecy began to have its fulfilment in the autumn season of 1914, and that marks the time of the fulfilment of the prophecy in Psalm 2:6, which reads: "Yet have I set my king upon my holy hill of Zion." It also marks the fulfilment of Revelation the 11th chapter, verses 17 and 18, which read as follows: "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come."

[12] There is a correspondency between the second and first comings of the Lord Jesus Christ, and particularly in this respect: Three and one-half years after he began his ministry, to wit, in the year 33 (A.D.), he came into Jerusalem to the temple and offered himself as king to Israel, and began a work of cleansing the temple. Corresponding thereto his second appearing took place in the autumn season of 1914, when he was placed upon his throne, and three and one-half years thereafter, to wit, in the spring of 1918, the Lord Jesus appeared at his spiritual temple and began the examination and cleansing thereof. By that temple is meant all of those who are wholly devoted to God and approved by him as the followers of Christ Jesus, and which constitutes the temple of God not made with the hands of creatures. (2 Cor. 6:16; 1 Cor. 3:16) The coming of the Lord Jesus to the spiritual temple was for examination of his followers and for judgment. The approved ones from that time forward the Lord Jesus has been gathering into his organization, and making them members of the temple class. Those who are members of the temple class and who yet remain on earth are called the "remnant" of the Lord, and are anointed, which means officially appointed to do the work of the Lord on the earth as he commands.

[13] The corporation bearing the name "Watch Tower Bible & Tract Society" was created and organized under the laws of the land to carry on the work therein designated. This, however, is merely a matter of legal organization. The real Society herein mentioned and called the Watch Tower Bible & Tract Society is made up of a company of men and women who are wholly, unselfishly, and completely devoted to God and his cause of righteousness, and who refuse to have any sympathy or cooperation with any part of Satan's organization. Such have been taken into the covenant with Christ Jesus for his kingdom, and have therefore devoted themselves to the service of the

Lord. Therefore, when mention is made herein of the "Society", the purpose is to include only those who are entirely devoted to God and to his cause of righteousness. The Lord has supplied the testimony to each one, that he may determine whether or not he is a member of God's organization.

[14] What is the reason for these men and women to be on the earth at this time, and be counted as a part of God's organization; are they preparing themselves to go to heaven? Jesus gave the answer to that question. Speaking of the faithful ones whom he would find on coming to his temple, he collectively calls them by the name and title of "servant", or "faithful and wise servant". His words are: "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24:43-47.

[15] In this text, when he speaks of his goods, he means the interests of his kingdom, which interests are on the earth. These faithful ones thus mentioned are therefore appointed by him and charged with the duty of doing God's will on earth. Such is the work in which the Society is now engaged.

[16] What then is the will of God concerning these, and the work that they shall now do? The great event to which Christians have been looking forward since the day of Pentecost has been, and is, the second coming of Christ and the setting up of the kingdom of God under Christ. In his answer to the question as to when that time would begin, Jesus mentioned certain events that would prove its beginning; and these events began to come to pass in 1914. The coming to pass of these events proving that the second presence of the Lord had taken place, and that the kingdom was at hand, constituted and is good news to all who love the Lord God. The word "gospel" means good news; hence the Lord Jesus, speaking to his "faithful and wise servant" class brought together when he comes to his temple, says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) By these words the Lord outlines clearly a positive work that must be done by those who are of the temple of God and who yet remain on the earth. No Christian could be pleasing to the Lord who would fail or refuse to engage in that work as opportunity is afforded.

[17] From and after 1918 the Lord has been gathering together unto himself these faithful ones, and has been bringing them into a company called the "temple", or "faithful servant" class, and which are otherwise designated in the Scriptures as the "remnant" of Zion, which is God's organization. To this "remnant" the Lord commits the obligation and duty of delivering a testimony concerning his kingdom. (Rev. 12:17) These men and women forming this company must be, and will be, obedient to the commands of the Lord, and therefore their service unto the Lord must be and is wholly unselfish. Their work is not for money, not for office, nor for honor or plaudits from men. They work because they love God and love Christ, and rejoice to have some part in the vindication of God's holy name. All of these that now prove faithful to the end will have a part in the vindication of Jehovah's word and name, and their course of action will prove that God can and does have some men and women on earth that maintain and hold fast their integrity to him under the most severe conditions. These now go forth to preach the gospel, and "preaching" means telling good news to others; and that is their entire work now.

[18] What is the purpose of having this company of people called the "Society" engaged in preaching the gospel or good news of the kingdom? The real purpose is to serve notice on the rulers and the peoples of the nations of earth, particularly those nations called "Christendom", of God's purpose of shortly vindicating his word and name, and to prove to all creation that he is the Almighty God.

[19] As soon as this witness work is done in obedience to the commandments of the Lord, then the final end of Satan's world or organization will be here; and this end will be marked by the great battle of the day of God Almighty, otherwise called the "Battle of Armageddon", that which Jesus designated as the worst time of tribulation or trouble the world has ever known; and he further states that there will never be another, because that battle will completely destroy Satan's organization. (Matt. 24:21, 22) Then immediately will follow the complete establishment of righteousness in all the earth. The government of Christ will take full control of the affairs of the world, and bring relief to the oppressed and blessings to the obedient.

[20] The work that the Society is now engaged in is therefore kingdom work, because those who go to make up the Society are declaring the works and the praises of the Almighty God, and informing the people of the great benefit his kingdom will bring. For this reason the work of the Society is now the most important work that is being done on earth. It is God's work, and therefore it is of the greatest importance. It must be done unselfishly, because no other motive would be acceptable to Jehovah and to the Lord Jesus as the great executive officer.

ORGANIZATION

[21] The work performed by God's consecrated ones on the earth from A.D. 1879 to 1918 was foreshadowed by the things performed by Elijah the prophet. The Scriptural record is that Elisha was anointed and appointed in the room or place of Elijah to finish the work which Elijah had begun. Both Elijah and Elisha represent God's chosen people, and represent the same people doing somewhat different work covering different periods of time. In keeping with these pictures, in the year 1918 the work practically came to a stop, which was foreshadowed by Elijah's being taken away. Something more than a year thereafter the work of God's consecrated people, by his kind favor, took on a new lease. It was then that the Lord revealed to his people that there was yet much to be done. Those who were unselfishly devoted to God, and anxious to magnify his name, went forward to the work with a zeal peculiar to his house. It was later, to wit, in 1922, that the church saw for the first time that Christ Jesus had come to the temple of God and now all of God's approved ones must engage in a work of advertising the King and the kingdom as the opportunity to do so was offered them. Consequently the Society's work was organized for the first time on a more systematic and efficient basis.

[22] The followers of Christ began to see that God was not merely preparing a people to take to heaven, but was taking out a people for his name, to be his witnesses particularly at the end of the world. It was more clearly seen that "this gospel of the kingdom" must be preached to the nations as a witness before the final end.

[23] To do this work it was necessary to manufacture many books and booklets. To hire all of the printing work would mean a high cost of the product to the people, and therefore make it impossible for the people to have the very message that God purposed they should have. The Society then set about to build printing plants for the manufacture of books and other literature required. The factory was built at Brooklyn and fully equipped with the latest improved machinery for printing and manufacturing books. And now in this factory it is possible to turn out twenty thousand bound books of 368 pages each in one working day. Another factory was built at Magdeburg, Germany, and still another in Bern, Switzerland. These factories provide the publications in the various languages used in Continental Europe and other parts of the earth. The result is that today this gospel of the kingdom is published in as many as thirty-six languages, and the message has been put in the hands of many people in all the lands of so-called "Christendom". The nations are therefore having the witness.

[24] Because the work of manufacturing books is done by the hands of men and women who are devoted to God and his cause, and who are not seeking financial gain, and because of exercising the strictest economy in buying the material and manufacturing the literature and books, and above all, because of the blessing of the Lord, these books are published and placed in the hands of the people at a very nominal cost.

[25] The Society now publishes the following cloth-bound books: *The Harp of God, Deliverance, Creation, Reconciliation, Government, Life, Prophecy,* Book One and Book Two of *Light;* and in addition thereto, the following small books, paper covered: *Our Lord's Return, Hell, Where Are the Dead? The Last Days, Prosperity Sure, Oppression, Judgment, Crimes and Calamities, War or Peace? Prohibition and League of Nations, Talking with the Dead, Millions Now Living Will Never Die, World Distress: Why? Desirable Government, Comfort for the People, Comfort for the Jews, Standard for the People, Freedom for the People, The Peoples Friend;* and additional thereto, publishes *The Watch Tower* and *The Golden Age,* all of these containing the message of the kingdom.

[26] Since 1922 in particular the work has gone steadily forward and increased every year, and it will be found upon examination of the report for 1930 that it is the best year yet. Nineteen hundred and twenty-nine was a year of material prosperity, comparatively speaking, whereas 1930 has been a year of much depression; and yet the work of the Lord's people in proclaiming the message of the kingdom has increased. Every one of the above books was written and published between the years of 1921 and 1930. At the close of the year 1929 the total number of these books that have been placed in the hands of the people in different languages was, to wit, 77,452,360. Add to this number the total of publications placed in the hands of the people for the year 1930, and you will begin to have some conception of the tremendous work that has been done in the past ten years by a few people collectively called the "Society" or God's "servant". No man-made organization could possibly accomplish such work. Only the Lord could accomplish this result, and this he has done through his consecrated people, and each one of them has appreciated the privilege now of obeying the Lord and sees that it is the will of God that this gospel of the kingdom must go to the people.

[27] To be sure, the work must be done orderly, and to this end the organization has been made as nearly perfect as imperfect men can make it, and by the Lord's grace it is working to his glory. For this reason it is confidently stated that the Society forms a part of God's organization to carry on his work, and that it is the only visible part of his organization now on the earth. This is not boasting of any man, nor man-made arrangement, but it is boasting in the Lord, because all who are of the Society realize that by themselves they can accomplish nothing, but by the Lord's grace and by his spirit his work can and will be accomplished.

OPPOSITION

[28] Satan the Devil is the great enemy of God, and therefore the enemy of all who love God and serve him. His purpose and scheme has ever been to keep the people in ignorance of the truth, and to do this he has constantly resorted to fraud and deception. Satan is the god of this world, and by deceiving the masses of the people as well as their leaders, he has builded a powerful organization. His organization constitutes his "seed" because they do his bidding. It is to be expected that this organization of Satan's would vigorously oppose the proclamation of the truth being made by representatives of Jehovah. The opposition is constantly made manifest, and all doubt of its source disappears when the Scriptures are understood.

[29] Jehovah points out in his Word that the seed of the serpent is the organization of Satan, made up of wicked spirit creatures which are invisible to man, and the visible rulers of this world, to wit, the commercial, political and religious elements combined, which rule and control the people. Jehovah states in his Word that there would be deadly enmity between the seed of promise and the seed of the serpent. (Gen. 3:15) This enmity could not be made manifest in such a marked degree until God's "seed" had come into prominence, and until the seed of Satan is arrayed against that seed. The seed of promise began to be made manifest in a marked degree in 1914, when Jehovah placed his beloved Son upon his throne, and the seed of the serpent has shown special enmity against the people of God since that date.

[30] Jesus stated in plain language that the clergy among the Jews were the offspring of Satan, the Devil. Those were the men that Satan used to persecute and oppose Jesus. The counterpart of those men consists of the clergy of the present day, particularly of the nations called "Christendom". Added to these are those who have been brought to a knowledge of the truth and who became lawless and joined themselves to Satan's organization. These are all of the seed of Satan because they are blinded to the truth and permit themselves to be used to oppose those who are feeding the truth to the people, and by their opposition these help to keep the people in darkness. Those who received a knowledge of the truth from and after 1879 and who did not receive the love of the truth became lawless. To receive the love of the truth means that one must be unselfishly devoted to Jehovah's cause. One who has a selfish motive in serving Jehovah, such as a selfish desire to get to heaven and help to rule the universe and shine, could not be entirely devoted to God's cause.

[31] All such who have refused to obey the commandments of the Lord to preach this gospel of the kingdom, and who have set themselves in opposition to such work, have fallen easy victims to Satan, and have been the most violent opposers of the work of the Society. They are better equipped to oppose, because their wits have been sharpened. This opposition to the work of the Society is one of the best evidences that the Society's work is of the Lord and has the Lord's approval, and here are submitted some Scriptures in support of that conclusion.

[32] Satan reproached and defamed God's name from the very beginning of man's history. He has ever been a slanderer of God, and his name Devil signifies that he is a slanderer. He has laid malicious charges and slanders against Jehovah at all times. When Jesus came to earth to do the work that God sent him to do, it is written concerning him, "The reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) A reproach is a malicious slander placed against the good name and work of another, the object being to do injury both to the creature and to the work. Those who have become the obedient children of God and have put forth their best endeavors to faithfully serve God and follow in the footsteps of Jesus have been and are subjected to the same reproaches or persecutions that fell upon Jehovah and upon Christ Jesus. "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." (Rom. 15:3) These also are slandered by the Devil and his representatives.

[33] To his faithful followers Jesus gave warning in these words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-20) Without a question of doubt Jesus spoke these words for the encouragement of those who would be faithfully following in his footsteps; and knowing these truths, those who are privileged to be a part of the Society, or God's visible organization, do not permit slanders or reproaches to retard their efforts in doing the Lord's work. Rather they take these things as a proof from the Lord that they are doing his work.

[34] That the true and faithful followers of Jesus might be encouraged to go on in the face of opposition, it is further written in his Word: "In the world ye shall have tribulation." (John 16:33) "We must through much tribulation enter the kingdom of God." (Acts 14:22) "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) "If we suffer, we shall also reign with him." (2 Tim. 2:12) As a further encouragement it is written for these: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4:14.

[35] In harmony with these texts, God's true people forming the Society love not the world, neither the things that are in the world, but their love is wholly

devoted to Jehovah and his righteous kingdom. These are for Christ and his kingdom, and they appreciate what the Lord has stated in his Word, that all that are against his work are anti-Christ or anti-kingdom, and therefore anti-God. This includes those who once claimed to serve God and who fell away. Those who continue faithful and true see the organization of Satan arrayed against the organization of Jehovah God. They clearly see the issue and delight to have their stand on the side of the Lord and to proclaim his message. To such the Lord through his Word says: "Ye have an unction from the Holy One, and ye know all things." (1 John 2:20) This means that they are appointed and anointed of God to do his work, and they know all the things that pertain to the issue. They see the evil organization on one side, and the righteous organization on the other, and are determined by God's grace to go on in the proclamation of his truth, regardless of all opposition. For this reason they are diligently engaging in preaching this gospel of the kingdom, and because of their faithfulness in so doing, are being persecuted; and that persecution is coming from those who claim to be Christians but who are not.

[36] Both the Scriptures and the physical facts therefore concur in proving that the Society, otherwise called the "servant", constitutes the visible representative of the Lord's kingdom on earth at this time, and therefore a part of his visible organization.

[37] Furthermore, the Society is not trying to get converts or to build up an organization by taking in members. Its sole mission is to preach this gospel of the kingdom, and thereby to advise the people that Jehovah is the only true God and that his kingdom is the only remedy for the many ills of humankind. The Society teaches the people the truth, and nothing else but the truth. This being the work that the Lord has commanded must be done, everyone who has faith in him will know that the work will continue until his will is accomplished.

COURAGEOUS

[38] "Courage" means to confidently go forward in an assigned duty or work, knowing that there is serious opposition in the way, but at the same time relying implicitly on the power that is behind the work assigned. During the year the remnant has been showing real courage. These know that Jehovah is with them in the campaign. They confidently rely upon the Lord, and are of good courage regardless of any danger or opposition. They appreciate the promise of Jehovah, that he will furnish all the needed protection, "Because he [the remnant or servant] hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." —Ps. 91:14.

[39] During the year the opposition has increased, but this has not at all dampened the ardor or beat down the courage of God's faithful ones. Much opposition has been manifested by the clergy of so-called "organized Christianity", and these have instituted their bitter opposition against the remnant. This is exactly as the Lord foretold it would be, because Satan is mad at God's organization and seeks the destruction of the remnant of her seed. (Rev. 12:17) The clergy have caused the arrest of many of the brethren, and numerous cases have had to be tried in the courts. The brethren have been charged with the breaking of the Sunday law or with selling goods and merchandise without a license.

[40] To be sure, these charges are false, but they are made just the same; and those against whom they are laid are reminded that Jesus also was falsely charged. He also says to his faithful ones, 'The servant is not greater than the master. If they persecuted me, they will persecute you also.' None of the Lord's workers are peddlers in any sense. These workers are not doing a commercial business at all, and surely none that is in any wise in competition with anyone else. Everyone who loves the Lord and serves him delights to welcome everyone else to engage in the same thing. They are not attempting to make money, nor seeking members of an organization, but are devoting themselves exclusively to carrying out the commandments of Jehovah. As God's children they are authorized and commissioned to preach the gospel regardless of any day. It has always been customary in America to preach the gospel on Sunday. It is wholly inconsistent to arrest anyone who is going about proclaiming God's kingdom on the day called Sunday. Of course, we know this is the result of the laws of the organization of this world. That opposition and persecution must of necessity come, that the faithful ones might have tribulation. However, these questions must be fought out, because it is surely the Lord's will that his servants shall not lie supinely on their backs when persecuted, and fail to go on in the witness work. Having full confidence in God they press forward in the work.

[41] Sometimes when one is putting forth his best endeavor to serve, and is tired and worn and weary, and then is held up by some officer and dragged into court, he may wonder why God permits such persecution and opposition. But is it not true that this opposition draws the attention of the people to God's witnesses, and this makes them a spectacle or a witness for the Lord? The remnant realize that the Lord is at the head of this campaign, and knows all about the opposition, and can break it to pieces at any time he sees fit. The fact that he permits it to go on must be for some good purpose for the remnant.

[42] With full confidence and with renewed courage, the remnant press on and do the work. They are determined to go forward with it until it is done, regardless of any or all opposition. Those who love the Lord realize that they must be obedient to "the higher

powers", and "the higher powers" means Jehovah God and Christ Jesus, and such other parts of God's organization to which he has committed the direction of his work, such as the apostles.

[43] Warned of opposition and knowing it will come, the faithful are not surprised when it does come. Surely the Lord must have caused Peter long ago to write these words for the benefit and encouragement of those who are now going about preaching the gospel of the kingdom. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4: 12-14.

QUESTIONS FOR BEREAN STUDY

¶ 1. Who is the author of the words of our text? Why were they recorded?

¶ 2, 3. In what important respects is the Watch Tower Bible & Tract Society different from every other organization on earth?

¶ 4-6. Account for the unrighteousness on earth during the past six thousand years. To what extent has God interfered therewith, and why? What work on earth has God been accomplishing in the meantime?

¶ 7. What was accomplished by Jesus' coming to earth?

¶ 8. Account for the great increase of crime and wickedness in the earth in recent years.

¶ 9. When and how was the work of "preparing the way before the Lord" accomplished?

¶ 10, 11. What prominent prophecies had their fulfilment in and during the World War and in the conditions immediately following it?

¶ 12. Point out the correspondency between the Lord's first and second comings.

¶ 13. What is the Watch Tower Bible & Tract Society? State the particular application of the term "the Society".

¶ 14, 15. What do the facts clearly prove to be the correct application of Matthew 24: 45-47?

¶ 16, 17. On what occasion did Jesus speak the words recorded in Matthew 24: 14? How may we clearly know the time for the fulfilment of that prophecy and command? By whom and how is that work being done?

¶ 18-20. What is the purpose of the witness now being given? "Then shall the end come." End of what? How? What then is the nature and comparative importance of the work of the Society?

¶ 21, 22. Point out the fulfilment of what was foreshadowed in the work of Elijah and in the anointing and work of Elisha.

¶ 23-27. Describe the provision Jehovah has made for giving that witness, and how the work has been progressing. What does this clearly show as to the relation of the Society to God's organization and work?

¶ 28, 29. What is the source and purpose of the opposition to this work of proclaiming the truth? Why is the opposition particularly manifest at this time?

¶ 30, 31. Point out how Jesus' plain statements regarding the Jewish clergy serve to identify the seed of Satan in this end of the age. What special recruits has Satan sought, and why? Account for their being so easily led out of the way. Of what is this opposition to the work of the Society clearly an evidence?

¶ 32-34. Quote scriptures to show what may be expected by those who faithfully serve God and follow in the footsteps of Jesus. How does the fact of persecution reveal the status (a) of those who engage in the persecution and (b) of those who are persecuted?

¶ 35. Account for the determination and diligence of God's true people in proclaiming the gospel of the kingdom.

¶ 36, 37. What then is clearly the position of the Society in relation to God's kingdom?

¶ 38. What is meant by courage? How has real courage been exemplified in the activities of the remnant? Account for their confidence.

¶ 39, 40. How does Revelation 12: 17 reveal the source of all the bitter opposition against the remnant? Describe the method Satan has recently employed in his persistent effort to hinder God's witnesses in their work.

¶ 41, 42. That form of persecution is turned to serve what useful purpose? How does persecution affect God's faithful witnesses?

¶ 43. Quote the Lord's words of comfort and encouragement to those now faithfully preaching the gospel of the kingdom, as recorded in 1 Peter 4: 12-14.

THE PEOPLE'S GREATEST NEED

THE people of every country are in dire need. A few have an abundance of money and property, but they are not happy or satisfied. The masses have not sufficient to feed and clothe the body, and everywhere discontent continues to grow. All are in perplexity and distress because they can sense some calamity about to fall upon the world and have no knowledge of what it is or how to escape it.

There is just ahead the greatest time of trouble the world has ever known, and before that time of trouble falls upon the people of earth the Lord has given command to his faithful followers that they must bear the message of truth to the people concerning it. Among other things, these witnesses are specifically commanded to proclaim to the people that Jehovah is the only true God.

These indisputable facts show that the greatest need of the peoples now is a knowledge of what is the truth. If they understand the truth the people can see the way to turn in order that they might best conserve their own interests. Every great and good thing is born amidst much tribulation. Faithful men and women are now calling at your homes to tell you of the truth and where you may find it. They are telling you of the coming relief and blessings, and this message is being vigorously opposed. Like all other good things, it meets with strenuous opposition from those who are against the general welfare of mankind. The entire situation as we now observe it was long ago foretold by the holy prophets of God, and the time has come to understand those prophecies and the people must be told.

Jehovah caused his prophet to foretell the reason why his witnesses must now give testimony before

the peoples of the world that he is the Almighty God. The enemy and his agents would have the people believe that requiring the giving of testimony that Jehovah is God shows selfishness and weakness on God's part; selfishness, because, say they, he desires the honor that the people would confer upon him by giving him praise; weakness, in this, that he fears all creation will forsake him. Such conclusions are entirely wrong and are indeed wicked.

God could not be selfish, because "God is love", which means that he is the perfect expression of unselfishness. He never did anything for a selfish reason, but always for the good of his creatures. His great unselfishness and perfect love were specifically shown when he gave his beloved Son to be put to death as a sacrifice that men might live. In this great act, the apostle truly says, Jehovah made a gift for mankind that cannot be fully valued: "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15) This forever disproves that there is selfishness on Jehovah's part in having the witness given. No power could exist or be exercised except by the permission of Jehovah, because he is the Author and Creator of heaven and earth, and all power is in his hands. It is therefore impossible for God to fear that anything would be taken away from him. All the facts show that he acts for the vindication of his name and for the benefit of his creatures.

For centuries Satan has attempted to prove to all others of creation that he is equal to Jehovah God; and for this reason he has attempted to duplicate and has counterfeited the principal parts of God's purposes revealed to man. Satan, by reason of his fraud and misrepresentations, has succeeded in turning the masses of the people away from God. Jehovah has not interfered with Satan's attempt to exalt himself; but, unless he did interfere at some time, almost all men would be for ever destroyed. Satan has never been able to give life to man, and never could do so. Jehovah God is the fountain of everlasting life. God alone can give everlasting life to his creatures. But he will not force life upon them. He provides life as a gracious gift, and then brings man to a knowledge of his purposes that man may have an opportunity to accept or not. Life is the gift of God through Jesus Christ our Lord.—Rom. 6:23.

No man could accept a gift without knowledge of the gift and the giver. Therefore if man is ever to receive life everlasting he must know God and know that he is the gracious Giver. The time comes for God to halt Satan in his nefarious course, in order that man, unhindered, may have an opportunity to receive the gift of life. God announces his purpose to destroy Satan and his wicked works, to the end that all willingly obedient ones may have life everlasting in a state of happiness. Before that time of destruction, however, God causes a campaign of education to be carried on in the world for the purpose of informing the people what he intends to do for their good. He will not take action secretly and without giving notice. He will have the people told of his purpose, and then he will demonstrate to them his supreme power.

The purpose of the witnessing, or the campaign of education, may therefore be briefly stated as this: To enlighten the people by opening their blind eyes, and to enable the "prisoners" to see that there is to be a relief for them, and that all may know the only one and true way to life everlasting in happiness. To do this it is necessary to tell the people what constitutes God's organization and what constitutes Satan's organization, and why the one is opposed to the other.

Long centuries ago God caused his prophet to write and foretell that a time would come when a campaign of education would be carried forth in the earth, and that this would be done by his "servant" in whom Jehovah delights: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles [nations]." (Isa. 42:1) Furthermore, God says to his witnesses or servants: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:6, 7.

It will be observed from this prophecy that at the time of its fulfilment there are blind people whose eyes must be opened, and that there are prisoners in the prison-houses who must have an opportunity to be relieved. The prophecy must have a fulfilment, because it is uttered under the direction of Jehovah by his prophet upon whom he has placed his approval. The student will look for the physical facts showing a fulfilment of this prophecy, and, if it is in course of fulfilment, he will be able to discern who are the prisoners and who are they that are blind.

PRISONERS

It has been suggested that the grave is "the prison" and that the dead are in "the prison house". That conclusion is clearly incorrect. The Scriptures show that the prisoners groan and cry unto God for help, and he hears them. Dead people do not groan and cry. They are unconscious and know not anything, waiting in the grave for God's due time to awaken them out of death. (Eccl. 9:5, 10; Ps. 115:17) A prison is a place where men are held in restraint of personal liberty. Thus a man may be held behind iron bars, or he may be held in restraint by fear and for that reason be unable to exercise his liberty. "The fear of man bringeth a snare." (Prov. 29:25) A prisoner held by reason of coercion that puts him in

fear is just as truly a prisoner as one who is physically restrained.

The Scriptural proof is now here submitted, showing that the 'prison-houses' mentioned by the prophet consist of organized systems of religion, and particularly so-called "organized Christianity". There are many congregations, symbolically called 'houses', both Catholic and Protestant, all of which have taken the name of Christian, but which in fact show by their course of action that the organizations are anything but Christian. The worship in those houses or congregations is formalism. The worshipers bow down before images and go through forms of worship, which is contrary to the Word of God. They draw near to the Lord with their lips only, but there is no heart devotion to the Lord. They magnify men and go through a ceremony that, instead of reflecting honor upon the Lord, brings reproach upon his name. God is pleased only with those who worship him in spirit and in truth. (John 4:23, 24) Formalism is an abomination in the sight of the Lord God.

The Israelites fell away to idolatry and formalism, and their course was prophetic, foretelling how professed spiritual Israel would fall away from God and into idolatry. God commanded that no graven image should be made: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God."—Lev. 26:1.

The formalism that is practiced in so-called "organized Christianity" comes clearly within the definition of graven images. (Isa. 44:9; 29:13; 2 Tim. 3:1-5) For that reason such become a part of Babylon, or the Devil's religion, because the purpose is not to honor Jehovah's name but to build up an organization that dishonors his name and turns the people away from him. The ecclesiastical systems are therefore the prison-houses.

The chief prison-keeper, or warden, is Satan himself, because he has by fraud obtained control of the organization called "Christian". In each congregation of these ecclesiastical organizations there is a shepherd, or watchman, otherwise called "pastor". These men, who are clergymen, call themselves the shepherds of the flock, or the clergymen of the flock. Each one looks to his own congregation for support. By their course of action they prove that they do not love God and Christ and his kingdom, because they give allegiance and support to the League of Nations, which is the Devil's makeshift. They otherwise participate in the politics of this world, and are more interested in what they call civic affairs than in telling of God's great purpose and his kingdom. They refuse to hear the testimony of his Word, and therefore they are blind to what the Lord God is really doing at this time. Not only do they refuse to hear, but they put forth their best endeavors to prevent their congregations from hearing. These clergymen are like their counterpart, the Pharisees, to whom Jesus said: "Woe unto you, lawyers [doctors]! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—Luke 11:52; Matt. 23:13.

The lawyers, the Pharisees, the politicians and the commercial leaders stood together amongst the Jews. Today the politicians and the commercial powers support the "doctors of divinity", so called. Not only are they themselves blinded to the truth and refuse to hear it, but they take every action within their power to prevent members of their congregations from hearing the truth. The clergymen and the principal of their flocks are blind guides, and, as Jesus said, they will fall into the ditch.—Matt. 15:14.

It is these clergymen who are local prison-keepers. Probably in every one of the denominational organizations, called a church, and in every congregation thereof, there are those who do love God and who are anxious to know about him and to obey him. But because of the influence of the clergymen and "the principal of the flock" they are not permitted to freely discuss the Bible in the church meetings, and are discouraged from going anywhere else to get a knowledge of it. In fact, it is in a very few of these organizations that there is any Bible study. The clergy do not talk about the Bible. In fact, the modern clergymen deny that the Bible is God's Word of truth. If the attention of these clergymen is called to some book that gives instruction in the Bible and sets forth the Scriptural proof of God's purpose, the clergymen strongly denounce the book and ask their congregations to have nothing to do with it. The clergymen claim to be the only ones authorized to interpret the Bible. The result is that the people in those congregations are in darkness concerning the true teaching of the Word of God.

The congregation observes that the pastor or clergyman devotes his sermons to worldly politics, science so called, civic affairs and social matters, but never does he give them any food from the Word of God that establishes the faith of the people in God and in his purpose of salvation. If it is suggested that members of the congregation go elsewhere to hear the truth, the clergyman vehemently opposes this, saying that if they withdraw from the church they will be doing an evil work and will therefore participate in wrecking society, and that they will find their own eternal destiny in torment. A "great multitude" of good people are thereby held in fear and restraint in the denominational organizations called "churches". As the prophet foretold, they have a superstitious fear of God but that fear toward God "is taught by the precept of men".—Isa. 29:13.

God foretold through his prophet that the clergymen, or shepherds, would come to a time when they would not feed the congregation but would feed them-

selves, and he expressed his decided disapproval of such. Israel was a typical people foreshadowing organized Christianity of this day. The Lord caused his prophet to write foretelling these conditions in these words: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out."—Ezek. 34:2-4, 9-11.

The people of good will in these church organizations see that there is no longer any truth taught to the congregation by the clergymen nor by the principal of the flock. When the congregation assembles it is chiefly for the purpose of exhibiting the fine clothes of some and listening to a discourse that has no reference to God's Word. Therefore there are hungry souls in the denominational church systems who are in great distress because of the condition they see there existing. God, through his prophet foretells this condition, and puts in the mouth of those in the congregation who are of good will this prayer: "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake." (Ps. 79:9) They know that the name of God is not honored in the congregation; and they know that the people on the outside, commonly called heathen, look with disgust upon the profession of the clergymen, well knowing that they are hypocrites and that their claim to represent God is not true.

The prophet then represents these honest "prisoners" as saying: "Wherefore should the heathen [those outside of the church systems] say, Where is their God?" They sigh and cry because of this condition, and the prophet represents them further praying: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people and sheep of thy pasture will give thee thanks for ever; we will shew forth thy praise to all generations."—Ps. 79:10-13.

This prophecy shows that the prisoners are alive, but that they are "appointed to die"; and thereby they are definitely identified. All who have made a consecration to do God's will, and who have been accepted in the name of Jesus and taken into the covenant of sacrifice with him, must die as human creatures and be raised out of death as spirit creatures, if they live at all. Therefore they are "appointed to die" by reason of the covenant made. Those who willingly and joyfully separate themselves from the worldly religious systems, in obedience to the Lord's commands (2 Cor. 6:16-18), also must die; but they are not held prisoners. Feeding upon the Word of God, they have become strong and have left the prison-houses, and have been brought into Zion. Many of such were once "captives" to Babylon, or the Devil-captured system, but they came away and rejoiced. (Ps. 126:1-3) But those consecrated ones who remain in the denominational systems and are held there by being put in fear or by restraint, are held as prisoners; and these are they who cry for relief. God's great Prophet then shows that this class is the "great multitude" who must pass through the time of trouble and wash their robes in the blood of the Lamb and thereby receive God's approval, and that then "God shall wipe away all tears from their eyes". They will not be of the royal family of heaven, but they will serve "before the throne of God".—Rev. 7:11-17; Zech. 14:2.

The facts are that in the denominational church organizations, both Catholic and Protestant, there are today many souls hungry for the truth, and yet the clergymen or prison-keepers do their best to keep them from knowing the truth. In their distress these prisoners pray unto God: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low; deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me."—Ps. 142:4-7.

Through his prophet God foretells of a time when he would hear the cries of these prisoners and send relief, and then shows that the time that such relief would be sent would be after the building up of Zion. This proof shows a work that the temple class, God's witnesses, must do, and one reason for giving the witness: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear

the groaning of the prisoner, to loose those that are appointed to death."—Ps. 102:16-20.

The Lord has, just at the right time, brought the radio into action, which permits the people to remain in their homes and listen to a proclamation of the truth, regardless of the opposition of the prison-keepers, the clergy. Knowing this, the clergymen unite with Big Business to control the radio and, if possible, to prevent the truth from being broadcast. The Lord has also provided a great number of books explaining the Bible, and his faithful witnesses go from house to house and put these in the hands of the people that the prisoners may have some food. The prophet shows then that God will open the prison doors by giving those who honestly seek the truth an opportunity to hear and know him. "Praise ye the Lord . . . , which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down: the Lord loveth the righteous."—Ps. 146:1-8.

The proof shows, therefore, that the consecrated ones in the denominational church organizations who desire to know God and his Word are hungry and in distress, and that they cry for help; and that the clergy are the prison-keepers who render no help and concerning whom God says: "Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more."—Ezek. 34:10.

And then God, through his prophet, shows how he will bring relief to the prisoners by giving them a knowledge of the truth. Through his prophet God says he will send his "servant" or "witness" to tell them the truth.

This is one of the reasons why the testimony of the truth of God's Word must now be given by the "servant" class; and that work is now progressing in fulfilment of prophecy. That is the reason why faithful men and women go from house to house with books that explain the Bible, and place them in the hands of the people at a nominal cost. That is the way they preach the gospel, because it is God's appointed way. The effect of giving the testimony by radio, by books and by other means, is to separate or divide the people. It brings the honest persons of good will, who want to serve God, out from those who are hypocrites. It is neither the purpose, nor the result, to get anyone to join an organization; but the testimony is given to enable them to get their eyes opened and to take their stand on the side of Jehovah God. God having commanded this testimony to be given to the prisoners, his witnesses must deliver the testimony; otherwise they could not be pleasing to him.

THE PEOPLE

There are millions of people of good will in the world who are no part of Satan's organization but who are under the influence and control of that oppressive organization. They are not held in the church prison-houses, but are on the outside. They see the hypocrisy in the churches and hold themselves aloof therefrom. They are blind to the truth, however, and Satan has caused their blindness. (Isa. 42:7; 2 Cor. 4:3, 4) It is God's purpose that such persons may have an opportunity to learn the truth and have their eyes, which means their understanding, opened to enable them to take their stand on the side of Jehovah God and against the Devil. Jehovah, through his prophet, foretold that he would make provision for this work, and he has made provision for it. By his prophet he foretold that he would make an everlasting covenant with Christ, his beloved Son, and that others would be brought into that covenant, and that the ones faithful to that covenant should be members of his "servant" class that is approved.—Isa. 55:1-3; 42:1-6.

That he provides these witnesses to do a work for the benefit of the people is made clear. Through his prophet he said: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) These words of the prophet apply primarily to Jesus Christ, who declared that he came into the world that he might be a witness to the truth. They apply to all who are in Christ, which includes those who are in the temple and therefore of Zion. The last members of The Christ on earth are therefore designated by Jehovah as his 'witnesses to the people', and the obligation laid upon them is made plain. Under the supervision of the great Witness, Christ Jesus, these are to be made, and are made, "a witness to the people, a leader and commander to the people."

The remnant constitute the "feet of him", the great Witness, and are therefore of Zion and in the temple and, being yet on earth, are standing at the very borders of God's glorious kingdom. These are God's watchmen, and he speaks of them as being placed upon the walls of Jerusalem, which represents the organization of his people on earth; and then through his prophet he says of and concerning them: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence."—Isa. 62:6.

The remnant or servants of God must continue to give the witness, even unto the time of entering the kingdom. The entrance therein is symbolized by the "gates", and, addressing the servant class who are his witnesses, Jehovah says: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

With their faces toward the heavenly kingdom the

faithful witnesses are pointing the people to the right way. These faithful ones are 'preparing the way of the people' by telling them the reason for their blindness and oppression, and of God's gracious provision to release them from their burdens and to show them the way to endless life. This is not an effort to convert the world, such as the clergy have pretended that they could do, but it is a campaign of education, informing the people according to God's commandments.

The witnesses are commanded to "lift up a standard for the people". A standard means a guidon or staff to which the people may rally and identify themselves with a specific side. The standard to be lifted up for the people is God's standard concerning salvation and his government of righteousness. The people must be told that Satan is the real enemy of mankind and that Jehovah is man's true and everlasting Friend. This must be done in order that all the people of good will may have opportunity to take their stand on the side of the Lord God and under his standard.

The people's greatest need, therefore, is a knowledge of God and his kingdom under Christ which will bring to them complete relief and everlasting blessing. In bringing to you God's message of truth these witnesses are making a fight for you. Let all those people of good will who love righteousness and hate wickedness cast away the shackles that bind and hold them in some selfish organization; let them take a bold and fearless stand on the side of Jehovah and no longer hold to man-made theories that dispute the Word of God. Let them joyfully and gladly accept the truth. The day of deliverance is at hand, and every one who seeks the truth and obeys it by walking in the way of righteousness shall be for ever blessed and the good name of Jehovah God will be for ever vindicated.

LETTERS

"YOUNG MEN" IN JAPAN

DEAR BROTHER RUTHERFORD:

Thank you for your encouraging letter.

The whole condition in Japan is very critical socially and financially. About eight millions are out of work here. Many stores and corporations are closing every day. The government does not know how to handle the present situation. More troubles are arising in Korea also.

More books are going out to the people, who are very hungry for *something*. More new ones are coming into colporteur service. There were thirteen in the field fifty days ago, but now there are twenty-five in Japan and six in Korea.

It is surely wonderful to see that these new ones or "young men" can understand the present truth by new light which comes through *The Watch Tower* every month. "Young men" can understand the new light and appreciate it far better than "old men". So they sing the new song to the honor of Jehovah God with such a great joy.

Surely the Lord is blessing us with revealment of his own purposes toward us one by one.

A class was organized at Ina, of Nagano province, two months ago. Five men and four women symbolized their consecration. Four (two men and two women) have already entered into the colporteur service. Besides these, three more applied for entering. These "young men" rejoice more in their position to represent great Jehovah God at this hour.

We moved into our new office. The work in Japan and Korea is progressing very finely under the Lord's guidance.

We are waiting for *Reconciliation* and *Government* in Japanese.

The work to make paper mats for *Crimes and Calamities* and *War or Peace* is already done. Now we shall start to make paper mats for *Prophecy*.

With much Christian love, I remain

Your fellow servant by his grace,

J. AKASHI, *Tokyo.*

INSPIRES TO LOVE AND SERVE JEHOVAH

DEAR BROTHER RUTHERFORD:

I have finished the first reading of *Light* with profit and joy.

The amazing thing is the simplicity of the explanations. No labored argument is used in the presentation, and the reader is not required to stretch his imagination to understand it.

It is indeed a revelation pleasing and satisfying, and well named *Light*. Its simplicity is as gripping as the explanations are satisfying, and urges the reader to read on.

There is no room for argument or controversy, for the physical facts are placed alongside of the scriptures, and fulfilled prophecy is apparent.

Revelation has been looked upon as being such a mysterious book, this simple presentation may stumble some who may be inclined to hold to previous interpretations; but God is his own interpreter and he will make it plain.

Truth, however, when due to be understood is not complex, but simple; it is error that is complex.

Truly it throws a flood of light upon the pathway of the church, and in calm, forceful and convincing language proclaims the doom of the archoppressor Satan and his organization visible and invisible.

It magnifies the name and word of Jehovah God, and helps us to better understand some of the purposes of the great Eternal One, man's best friend and greatest benefactor.

It draws out our hearts' affections to him, and inspires a greater desire to love him more and serve him better.

It is meat in due season for the household of faith, and a fitting climax to the books thus far written.

I thank and praise Jehovah for your noble example of loyalty and steadfastness, your unswerving devotion to truth and righteousness, your uncomprising attitude to all that is anti-God and anti-Kingdom, and your fearlessness in the proclamation of the truth.

All this is a stimulus to me, and, I am sure, to many others.

With gratitude and thanksgiving to Jehovah, and with increasing desire to press forward, and with Christian love and greetings,

Your brother and colaborer by the Lord's grace,

J. C. WATT.

'WHAT SHALL I RENDER UNTO JEHOVAH'

BELOVED BROTHER RUTHERFORD:

Light devoured; marvel of marvels! Marvelous *Light!* Astounding! My joy and satisfaction know no bounds. Every question answered; proved conclusively. Hallelujah! What shall I render unto the Lord for his great benefit toward me?

"Oh, what language can express,
Oh, what ministries can show,
All my heart's deep thankfulness,
Love which in my heart doth glow?"

Your humble colaborer,

C. W. STIVER, *Illinois.*

the VOICE from

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener through stations and at hours shown here.

AUSTRALIA

Adelaide 5KA
SU-A 10-11; P 8.30-10
TU- TH-P 9-9.15

Ballarat 3BA
SU-P 7.15-7.30

Newcastle 2HD
SU-A 10-12; P 7-8.30

Perth 6ML
SU-P 3-4 (alternately with SU-P 9-10)

Toowoomba 4GR
SU-A 10-10.45; P 8.45-9.30

CANADA

Brandon, Man. ..... CKX
SU-A 10-11 (second, monthly)

Winnipeg, Man. ..... CKY
SU-A 10-11 (first monthly)

Sydney, N. S. ..... CJCB
SU-P 9-10

Fleming, Sask. ..... CJRW
(Short-wave station CJRX generally included)
SU-A 10-11 (fourth monthly)

Saskatoon, Sask. ..... CJHS
SU-P 12.30-1.30

Vancouver, B. C. ..... CJOR
SU-P 6.15-7

Yorkton, Sask. ..... CJGX
SU-A 10-11 (third, monthly)

ESTHONIA

Tallinn .....

FRANCE

Paris ..... VITUS

NEWFOUNDLAND

St. John's ..... VOSA
MO-P 8-9

Alabama

Birmingham .... WBRC * ¶
Mobile ..... WODX * SU-P
12.45-1
Montgomery .... WSFA * SU-A
10.15-10.30

Arizona

Phoenix ..... KOY * SU-P
6.45-7

Arkansas

Little Rock ..... KLRA * ¶

California

Fresno ..... KMJ * SU-P
4.15-4.30
Hollywood ..... KNX * ¶
Los Angeles ..... KTM
SU-A 9-10; P 4.30-5
Oakland ..... KROW * ¶
SU-P 1-2.30, 6-7, 9-10
TU-P 8-8.30; TH-P 8-8.15
WE- FR-P 2.30-2.45
Sacramento ..... KFBK * SU-P
6.45-7
San Diego ..... KGB * ¶
Stockton ..... KWG * SU-P
3.45-4

Colorado

Colorado Sp'gs KFUM * ¶
Denver ..... KLZ * ¶
Pueblo ..... KGHF * ¶
Trinidad ..... KGIW * ¶

Connecticut

Bridgeport ..... WICC * ¶

Delaware

Wilmington ..... WDEL * ¶

District of Columbia

Washington ..... WOL * ¶

Florida

Miami Beach .... WIOD * SU-P
1.30-1.45
Orlando ..... WDBO * ¶
St. Petersburg .. WSUN * SU-P
12.15-12.30
Tampa ..... WDAE * ¶

Georgia

Atlanta ..... WGST * SU-P
6.45-7
Augusta ..... WRDW *
Columbus ..... WRBL * ¶
Savannah ..... WTOC * ¶

Idaho

Boise ..... KIDO * ¶
Pocatello ..... KSEI * TU-P
7.30-7.45

KEY TO ABBREVIATIONS

*¶

indicates WATCHTOWER electrical transcription program. Time (¶) is local standard, 10-10.15 AM, Sunday, unless otherwise shown.

SU-	*Sunday*	TH-	*Thursday*
MO-	*Monday*	FR-	*Friday*
TU-	*Tuesday*	SA-	*Saturday*
WE-	*Wednesday*	A	*AM period*
		P	*PM period*

Illinois

Chicago ..... WCHI * SU-A
11.30-11.45 P 12.30-1, 1-2 (first monthly, Polish; second m'thly, Scandinavian; third m'thly, Lithuanian; fourth m'thly, German and Greek; fifth m'thly, Ukrainian and Hungarian), 2-3; MO- TU- WE- TH- FR- SA-P 3-3.15
Decatur ..... WJBL * ¶
La Salle ..... WJBC * ¶
Rockford ..... KFLV * ¶
SU-P 6-6.30
Rock Island .... WHBF * WE-P
6.15-6.30
Tuscola ..... WDZ * ¶

Indiana

Anderson ..... WHBU * SU-P
4-4.15
Evansville ..... WGBF * SU-A
9.45-10
Fort Wayne .... WOWO * SU-A
10.30-10.45
Gary ..... WJKS * SU-A
10.15-10.30
Indianapolis .... WKBF * SU-A
9.45-10

Iowa

Cedar Rapids .... KWCR * ¶
SU-P 2-2.30; WE-P 9-10
Council Bluffs .... KOIL * ¶
Davenport ..... WOC * ¶
Des Moines ..... WHO * ¶
Muscatine ..... KTNT * ¶
Waterloo ..... WMT * ¶
SU-P 5.30-6

Kansas

Milford ..... KFKB * ¶
SU-A 8-9; FR-P 4.30-5
Topeka ..... WIBW *
Wichita ..... KFH * SU-A
9.45-10

Louisiana

New Orleans .... WJBO * SU-A
9-9.15
Shreveport ..... KTBS * ¶
Shreveport ..... KTSL * SU-P
4-4.15

Maine

Bangor ..... WLBZ * SU-A
9.45-10

Maryland

Baltimore ..... WCBM * SU-A
10.30-10.45, P 6-7
Cumberland .... WTBO * SU-P
2.30-3

Massachusetts

Boston ..... WBZA * SU-A
10.15-10.30
Boston ..... WLOE * SU-P
4-4.15, SU-A 10-11 (foreign), 11-12.15, P 12.15-1 (foreign); TH-P 8-9
Lexington ..... WLEX
SU-P 2-3
New Bedford .... WNBH * ¶
Springfield ..... WBZ * SU-A
10.15-10.30

Michigan

Bay City ..... WBCM * SU-A
10.30-10.45
Flint ..... WFDF * FR-P
9.30-10
Grand Rapids .. WOOD *
SU-P 9-10

Minnesota

Duluth ..... WEBC * ¶
Minneapolis .... WDGY * ¶
St. Paul ..... WRHM * SU-P
12.30-12.45

Mississippi

Meridian ..... WCOC * ¶

Missouri

Kansas City ..... WHB * ¶
St. Joseph ..... KFEQ * ¶

Montana

Billings ..... KGHL * ¶
Butte ..... KGIR * SU-P
5-5.15
Great Falls ..... KFBB * ¶
Wolf Point ..... KGCX * SU-A
10.45-11

Nebraska

Lincoln ..... KFOR * ¶
Norfolk ..... WJAG * ¶
York ..... KGBZ * ¶

New Jersey

Atlantic City .... WPG * ¶
Paterson ..... WODA * ¶

New Mexico

Albuquerque .... KGGM * ¶

New York

Auburn ..... WMBO * SU-P
6.15-6.30
Binghamton .... WNBF * SU-P
7-9; TH-P 8-9
Buffalo ..... WMAK * ¶
Jamestown ..... WOCL
MO-P 6.30-6.45
New York ..... WBBR * ¶
SU-A 8.30-11, P 5-9
MO-A 6.30-7, 10-12, P 2-7
TU-A 6.30-7, P 12-2, 6-8
WE-A 6.30-7, 10-12, P 6-8
TH-A 6.30-7, 10-12, P 12-3 6-8
FR-A 6.30-7, P 2-4, 6-8
Rochester ..... WHEC * ¶
Schenectady ..... WGY * ¶

North Carolina

Asheville ..... WWNC * SU-A
10.30-10.45
Greensboro ..... WBIG * ¶
Wilmington .... WRBT * ¶
Winston-Salem .. WSJS * SU-A
9.45-10

North Dakota

Bismarck ..... KFYR * SU-A
10.10-10.25
Fargo ..... WDAY * SU-A
10.30-10.45

Ohio

Cincinnati ..... WFBE * SU-A
9.45-10
Cleveland ..... WHK * ¶
SU-A 8.50-11, P 2-3, 6.30-7.30
MO- TU- WE- TH- FR- SA-A 7.30-8; TH-P 7-8
Columbus ..... WCAH * ¶
SU-P 12-1, 9-10
MO- TU- WE- TH- FR- SA-A 9-9.30; TH-P 7.30-9
Dayton ..... WSMK * ¶
Mansfield ..... WJW * ¶
Toledo ..... WSPD * ¶
Youngstown .... WKBN * ¶
Zanesville ..... WALR * ¶

Oklahoma

Chickasha ..... KOCW * SU-P
12.45-1
Oklahoma City .. KFJF * ¶
Ponca City ..... WBBZ * ¶

Oregon

Eugene ..... KORE * ¶
Medford ..... KMED * SU-P
7-7.15
Portland ..... KTBR * ¶

Pennsylvania

Harrisburg ..... WHP * SU-A
10.45-11
Johnstown ..... WJAC * SU-P
4.30-4.45
Lancaster ..... WGAL * SU-A
9-9.15
Oil City ..... WLBW * SU-A
9.45-10
Philadelphia .... WPEN * ¶
Pittsburgh ..... KQV * SU-P
12-2, 7-8; FR-P 8.30-9.30
Reading ..... WRAW * SU-A
9.30-9.45
Scranton ..... WGBI * SA-P
7.45-8
Williamsport .... WRAK * ¶

Rhode Island

Providence ..... WLSI * SU-P
5.30-5.45

South Carolina

Spartanburg .... WSPA * ¶

South Dakota

Sioux Falls ..... KSOO * ¶

Tennessee

Bristol ..... WOPI * SU-A
10.45-11
Chattanooga .... WDOD * ¶
Knoxville ..... WROL * SU-A
9.30-9.45
Memphis ..... WREC * ¶

Texas

Austin ..... KUT * ¶
Beaumont ..... KFDM * ¶
Corpus Christi .... KGFI * ¶
Dallas ..... WFAA * SU-A
9.45-10
El Paso ..... KTSM * SU-A
9.15-9.30
Galveston ..... KFLX * ¶
Houston ..... KPRC * ¶
San Angelo ..... KGKL * SU-P
2-2.15
San Antonio .... KTSA * ¶
Wichita Falls .... KGKO * ¶

Utah

Salt Lake City .... KSL * SU-A
10.15-10.30

Virginia

Danville ..... WBTM * SU-P
4.30-4.45
Lynchburg ..... WLVA * SU-P
12.45-1
Norfolk ..... WTAR * SU-A
9.15-9.30
Petersburg ..... WLBG * ¶
Roanoke ..... WDBJ * ¶

Washington

Bellingham ..... KVOS *
Everett ..... KFBL * SU-A
9.45-10
Seattle ..... KJR * ¶
Spokane ..... KHQ * ¶
Tacoma ..... KVI *
Wenatchee ..... KPQ * ¶
Yakima ..... KIT * ¶

West Virginia

Huntington ..... WSAZ * SU-P
12.45-1

Wisconsin

Madison ..... WIBA * ¶
Milwaukee ..... WISN * ¶
SU-A 10.30-11 (German and Polish, alternately, weekly)
Racine ..... WRJN * SU-A
11.15-11.30

Wyoming

Casper ..... KDFN * ¶

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