Watchtower

1931

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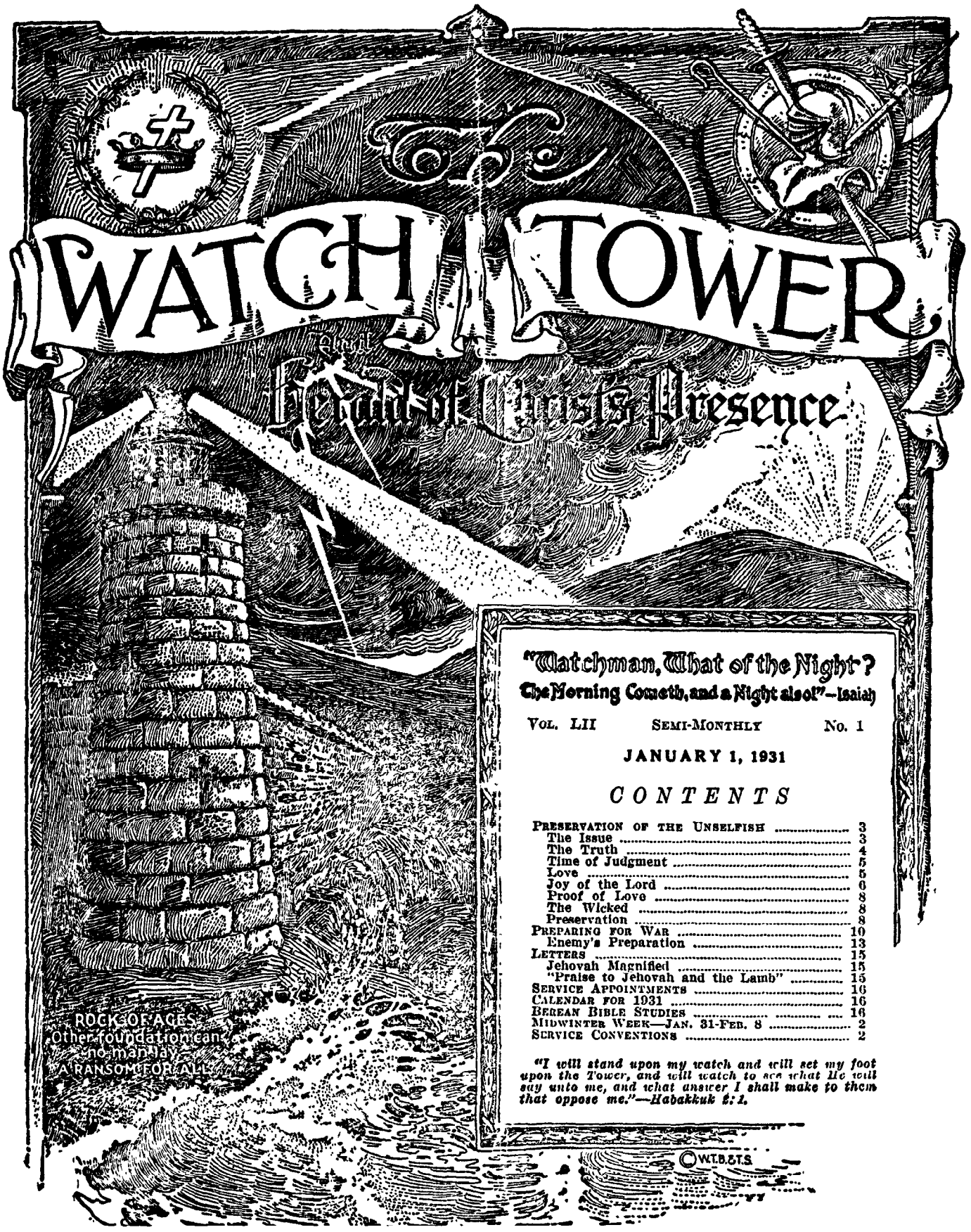

"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. LII SEMI-MONTHLY No. 1

JANUARY 1, 1931

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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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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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MIDWINTER SERVICE WEEK

JANUARY 31-FEBRUARY 8

The Lord has been pleased to reveal to his people that a witness must be given regarding his purpose to vindicate his name and establish a kingdom of righteousness upon the earth and that this must be done speedily.

In accordance with this expressed will of Jehovah the Society has arranged the midwinter service week commencing January 31 and ending February 8. We know that all the anointed will rejoice in this privilege of honoring the name of Jehovah. By that time the new 1931 prices will be in effect; and with the substantial reduction made in all the bound books, many homes will be able to take the message in that form that could not do so before. The new WATCHTOWER radio programs will have been on the air over a month and will have covered large sections of the country which were never covered before by the WATCHTOWER program. The Lord showed his approval on this branch of the service by enabling his people to have 152 stations participate in its inauguration. Undoubtedly the Lord's object in this was to prepare the field for the workers. Let each one recognize, therefore, that the Lord is going on before and that this midwinter drive will be a wonderful opportunity to "speed" the work of magnifying the name of Jehovah.

SERVICE CONVENTIONS

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

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
Fred L. Boyer, 1929 Pearl St.
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

Tampa, Fla. Feb. 6-8
John C. Foster, 216 Cass St., Ste. 6

Kansas City, Mo. Feb. 6-8
F. T. Hoeck, 4510 Pennsylvania

New Orleans, La. Feb. 13-15
Joseph L. Gundermann, 317 S. Telemachus St.
Colored: Jas. Faw, 1603 Joliet St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII JANUARY 1, 1931 No. 1

PRESERVATION OF THE UNSELFISH

"Jehovah preserveth all them who love him."—Ps. 145: 20, Roth.

JEHOVAH is just; therefore he is always right and righteous. There is no exception to this rule. This fact once firmly fixed in the mind of the creature, he is better equipped to steadfastly maintain his integrity.

[2] Jehovah is wise, and could never make a mistake. Knowing this fact enables the creature to learn wisdom. Jehovah is unselfish; therefore he is love. Knowing this fact enables the creature to love. Jehovah is the source of all life and has unselfishly made provision for his creatures to have life. Because of his unselfishness he made provision for them to have life through his beloved Son Christ Jesus. There is no other way of getting life everlasting. Those who do not get life in that way must perish. Knowing this fact enables the creature to look to God, through Christ, and live.

[3] Jehovah is all-powerful and his power is always exercised for good. He is the great Preserver who has made provision for the preservation of his creatures who comply with his unchangeable rules. The sum total of the rules of Jehovah is love; "therefore love is the fulfilling of the law." (Rom. 13: 10) Knowledge of this fact discloses the vital necessity of ascertaining what is love. Those who love God he will protect and save.

THE ISSUE

[4] Those who receive benefits from the Bible are chiefly the creatures on earth who have been called to the kingdom and who have responded joyfully to that call. These are the ones who first learn the reason why God has made and announced the rule that he will preserve all who love him. That reason is summed up in these words, to wit: For the vindication of Jehovah's word and name. The salvation and preservation of his creatures is a secondary matter.

[5] God created the earth for man and then made man to inhabit the earth. There was at least an implied agreement or covenant that man must ever be obedient to God. Such was the condition by which man would continue to live everlastingly. God always faithfully performs his covenant. If man should keep inviolate his side of the covenant, then the worship by the creature would always be given to the Creator. Lucifer coveted this worship for himself; hence he set about to induce man to break the covenant. Doing this, Lucifer (who is now called Satan) challenged God to put a creature on earth who would steadfastly hold his integrity when put to the test. Satan therefore put in issue the word and power of God and which of course involved the name of Jehovah. In addition thereto Satan plainly told Eve that God is a liar. From then till now the question at issue was and is, Who tells the truth, and who is a liar?

[6] If God fails to put a creature on the earth who will constantly maintain his integrity, then the issue must be decided against Jehovah. If God puts a creature or creatures on the earth who under all conditions hold fast their integrity, then the issue is decided against Satan and Satan is proved a liar and God's words are proven true.

[7] The all-powerful God could create a creature in such manner that he would be compelled to obey whether he tried to do so or not; but that would not vindicate God's name, because the freedom of action of the creature would be ignored and the opportunity of Satan to show his lawlessness would be limited. The supreme power of God would thus be demonstrated, but the fact would remain that the creature had not maintained his own integrity. God lays down the rule that love must be the inducing cause for the creature to hold fast his integrity and that all who are thus moved to action and faithfulness he will preserve.

[8] Jesus championed the word and name of Jehovah. It is written of him that 'he was the delight of his Father'; therefore he must have always loved his Father and was unselfishly moved to action to the honor of his Father. (Prov. 8: 30) Jesus was willing and glad to be changed from spirit to human, and as a perfect man on earth proved that his Father's word is true and that his name is worthy of everlasting praise. That he voluntarily submitted himself to his Father to this end, and was not compelled to do so, is shown by the words written of and concerning Jesus, to wit: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45: 7) "I delight to do thy will, O my God."—Ps. 40: 8.

[9] Because of his unselfish devotion to righteousness, and his hatred of wickedness or lawlessness, Jesus was appointed by Jehovah to the highest position in the universal organization of God. He was entrusted with the task of proving that man can hold fast his integrity to God under the most severe test, and in this he fully succeeded. His faithfulness unto death provided the ransom price for fallen man, and his exaltation to heaven opened the way for other creatures to follow in his steps; but this was not the moving cause on his part. That which moved Jesus to the course of action taken by him was his love for Jehovah, and that which moved Jehovah to preserve and exalt Jesus was pure unselfishness.

THE TRUTH

[10] When Jesus began his part of the covenant Jehovah had made with him he opened his campaign of preaching the truth. What is truth? Whatsoever Jehovah says is truth. Jesus gave answer when he said: "Thy word is truth." (John 17:17) Whatsoever Satan or any other creature says contradictory to the word of God is a lie. Jesus said that Satan was a liar from the beginning and there was no truth in him. (John 8:44) Therefore Jesus put himself squarely on Jehovah's side of the great question at issue and defied Satan the liar and all of the agencies he uses. The truth, therefore, is the great issue, because this involves the word and name of Jehovah.

[11] Seeing the issue and the position Jesus took and maintained, we can easily see why he said: "My doctrine is not mine, but his that sent me." (John 7:16) Otherwise stated, the truth is what God says; the truth is not the product of man. If any man has the truth and speaks it he got it from God. To give man honor for the truth is to push God into the corner. Furthermore Jesus said: "He [my Father] that sent me is true." "The word which ye hear is not mine, but the Father's which sent me."—John 8:26; 14:24.

[12] Jesus continued to impress upon his hearers that Jehovah his Father always speaks the truth and that he, Jesus, had come to the earth to bear witness to the truth. He made this the most important part of his mission. He emphasized this when 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." (John 18:37) No one could possibly have any doubt as to where Jesus stood. He was for the truth under all conditions, and therefore always on the side of his Father; and he was there because he loved his Father.

[13] The positive course of righteousness taken by Jesus drew upon his head the constant fire of the enemy Satan. That, however, did not at all deter Jesus from continuing in the way of righteousness and in his unqualified devotion to Jehovah. He fearlessly and boldly continued to preach the truth to those who would hear. Throughout the entire period of his ministry he was persecuted by Satan, and Satan at all times sought to kill Jesus.

[14] Satan turned the people of Israel against Jesus; hence it is written that he came to his own and his own received him not. The leaders of Israel, who claimed to be servants of God, were employed by Satan to persecute Jesus even unto death. He saw the people about him defaming his Father's name and aligning themselves on the side of Satan the liar, and for this reason Jesus suffered much. He was driven from the synagogues and denounced in the public places, haled into the courts and falsely charged with crime, unjustly convicted and wickedly put to death. God could have prevented him from thus suffering, to be sure. He could have restrained the forces of wickedness about him, but the fact that he did not do so is proof that God would permit Satan to prove his threat and challenge and would afford Jesus the opportunity to prove that men can maintain their integrity under all conditions and that Satan is a liar and God is true.

[15] What was the inducing cause or motive for Jesus' holding fast his integrity under these most severe trials? Was it that he might be rewarded with the high place of King and Chief in God's great organization? That was not it at all. It was because he loved his Father. He loved righteousness and hated wickedness, and his Father stood and forever stands for righteousness. The wicked one had put at issue his Father's word and name, and Jesus delighted to take his stand on the side of his righteous Father. God's righteous law was written in his heart and he delighted in doing that which would honor his Father's name. (Ps. 40:8) That he did not endure persecution and suffering that he might receive some new glory is conclusively proven by his words at the end: "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17:5) To this the apostle adds concerning Jesus: "Who for the joy that was set before him endured the cross, despising the shame." The joy set before Jesus was the fact that some day in God's due time he would have an opportunity to vindicate his Father's word and name.

[16] Jesus did not spend three and a half years in his ministry to develop a character. That time was allotted to him and spent by him to proclaim his Father's word of truth and to prove that his Father is right and his name worthy of all praise, and in these he was prompted to act because of his unselfish devotion to his Father. Because of the love of Jesus for his Father, and the proof of that unselfishness by faithful devotion under the most severe test, God preserved his existence and raised him up to the highest position in his organization and gave him a name above all creation.

OTHERS INVOLVED

[17] These things are here stated concerning Jesus because they clearly define the rule that Jehovah has

made to govern his creatures who shall receive his favor and hold it. The nation of Israel had the favor of God, but because of selfishness and unfaithfulness, all, with the exception of a few, fell away to the enemy. With the little remnant of Israel the Lord organized his church, and caused his faithful disciples to proclaim the truth to others that they might take their stand on the side of righteousness. From Pentecost forward men heard the message of truth and many came to the Lord. The inducing cause of their coming was not the same with all. The writings of the apostles show that selfishness was manifested in the early church and that the selfish walked for a while in the light and then fell away. A smaller number held fast together and steadfastly held their integrity. What was the motive that induced these men to remain faithful and true? The apostle answers: "The love of Christ [the anointed] constraineth us." (2 Cor. 5:14) Not the love *for* Christ, but the love *of* Christ or love similar to that of Christ, was the inducing cause and is yet the inducing cause for one to hold fast his integrity and to firmly remain on the Lord's side. The love of Christ is an unselfish devotion to God, and that like devotion the apostle says was then holding his brethren on the Lord's side. That must be true with reference to all who remain faithful.

[18] From the passing of the apostles from the earthly stage of action until the manifestation of the second presence of Christ there must have been a small number who were really devoted to God. Approximately A. D. 1879 Christ Jesus began the work of preparing the way before Jehovah; and that work progressed until 1918, when the Lord suddenly came to his temple. (Mal. 3:1) In that period of time the fundamental truths were gradually restored to the faithful, and these truths were preached by them to others. Many heard the truth and embraced it gladly. The facts now made known, however, show that the major number of those who in that period of time received a mental conception of the truth received it in a selfish manner and not with a pure and unselfish motive. To such present truth was the best religion about which they had ever heard. It disclosed that God does not have a place of eternal torment and that what had been taught concerning such place of torture was wholly the Devil's lie and that therefore neither the recipient of the truth nor any one else would have to go to such place. It was a great relief of mind to know that they would escape the so-called "tortures of hell".

[19] Then the heavenly prize was seen in a measure and many looked forward with great expectancy to being in heaven by reason of having been called to that heavenly place and responding to the call. Frequently one would remark like this: 'If only I can get to heaven I shall be satisfied. I shall be glad to even get in by the back door.' It is easy to see that self preservation and self blessing and honor and exaltation was the chief inducing cause or motive for such receiving and serving the truth.

[20] Still others were frequently heard to say: 'How marvelous it will be to go to heaven. I am in possession of a clear knowlege of the truth and I have developed a character more nearly perfect than many others and therefore God will take me to heaven to help rule the world.' These did not receive the love of the truth. Subsequent facts show that some in that period of time did receive the love of the truth. Their motive or moving cause to action was unselfish.

TIME OF JUDGMENT

[21] The words of the psalmist, "Jehovah preserveth all them who love him," constitute the text for the year 1931 and will be more appreciated because the church now has a clearer vision of its meaning than heretofore. It is true that the text announces a universal law of Jehovah, but it is also certain that its particular application could not be until the coming of the Lord to his temple. It is then that judgment began, and that judgment must begin with those who have responded to the call to the house of God. (Ps. 11:4; 1 Pet. 4:17; Mal. 3:1-4) It is then that the "Wicked" is revealed and that the "faithful servant" is also made manifest. Now Jehovah, true to his promise, discloses to the faithful the former things that have come to pass in fulfilment of prophecy, and now he discloses new things unto them, and before these spring forth he makes known the meaning thereof to the faithful. (Isa. 42:9) To those whose motives are right these truths call forth more intense devotion to Jehovah and induce them to sing unto the Lord the new song of praise.

LOVE

[22] What is love? Love is the full and complete expression of unselfishness. Of the Most High it is written: "God is love." There is not one act of God disclosed by the Scriptures that is at all selfish. Everything he does is unselfishly done. No creature could bring any profit to Jehovah, and therefore self-gain is an impossibility as an inducing cause of action with Jehovah. The complete expression of unselfishness is therefore the Scriptural definition of love.

[23] The primary commandment of the law, which God gave to Israel, and which Jesus restated, is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37) The "heart" is that part of the creature wherein resides the motive or inducing cause for action; hence it is said to be the seat of love and affection. The "soul" stands for the entire creature, every part thereof; while the "mind" is that part of a creature used to search out the truth of the Scriptures and to consider this together with the facts, arrive at a conclusion, and ascertain the will of God. All these faculties must be devoted to Jehovah by one who loves him. The unselfish devotion to God leads the creature

to joyfully do the will of Jehovah, having in mind that it is his duty and privilege thus to honor the great Creator, from whom all good things proceed. Love is not a sentimentality nor an emotion, but is an unfaltering and unselfish devotion of the creature to the Creator.

[24] The fact that God's primary commandment is that his creature shall love him, does not this show that God is selfish? may be asked. Not in the slightest. God gave life to man with the privilege of retaining it upon condition of full obedience. Satan used his power to induce man to give his allegiance and devotion and honor to Satan, thus turning man away from God and thereby depriving man of life and the right thereto. God is the only source of life. For man's own good, therefore, God commanded man to love him, that man might save himself from the wicked one and from the fate of the wicked. Satan is man's worst enemy even as he is God's enemy. God is man's best friend and therefore it is for man's welfare that he devotes himself unselfishly to God. Obedience to the first great commandment means the full, complete and unselfish devotion of the creature to his best friend, and results in his eternal welfare, happiness and life. The commandment was therefore wholly unselfishly given.

[25] "Sanctification" means to be wholly and completely set aside or apart for a specific purpose. The prayer of Jesus in behalf of his eleven faithful disciples was: "Sanctify them through thy truth: thy word is truth." (John 17:17) The petition of Jesus was that these faithful men should be wholly and completely devoted to God and his service, and that this should be done by and through the truth. That would mean that they must receive a knowledge or mental conception of the truth and that in addition thereto they must receive the love of the truth. This would be proven by their full and complete devotion to the truth because the truth is God's Word. That would mean that they would be wholly on God's side because everything he says is the truth.

[26] The Apostle Paul, addressing the church, speaks of those who come into judgment in the last days because they received not the love of the truth. (2 Thess. 2:10) What is meant by receiving the love of the truth? Clearly the meaning is that one receives the truth and devotes himself wholly and unselfishly to the truth because the truth honors, magnifies and vindicates God's word and name. It follows, then, that anyone who receives a knowledge of the truth and who uses that knowledge for a selfish purpose does not receive the love of the truth. The one who receives the love of the truth is sanctified by the truth. The others are not.

[27] The Scriptures disclose God's purpose to redeem and deliver mankind through the sacrificial blood of his beloved Son; also to select a small number from amongst men who willingly and joyfully suffer with Christ Jesus and who shall reign with him; and that Christ Jesus and these faithful ones with him shall constitute the "elect servant" of God, his royal house, the ready instrument to carry out God's future purposes. This is a statement of the truth.

[28] But why should God carry his purpose into action by this means? Many answer, The reason is, to keep the Devil from getting mankind, and that God wants to save as many as possible and take them to heaven and to save others on the earth. Then, say they, we see that God is calling some to the high or heavenly place and that by responding to that call one may be taken to heaven and assist in ruling and restoring the world. Those who see no further than this do not appreciate God's primary purpose in the redemption and blessing of the human race.

[29] The primary purpose of God is to decide the great issue to the vindication of his own word and name and for the benefit of creation.

[30] The salvation of mankind and the salvation of the church, and exalting the members thereof to glory, is only secondary to the real primary purpose of God.

[31] Those who are brought to a knowledge or mental understanding of the truth concerning redemption, the exaltation of the church, and the restoration of the world, as revealed in the Bible, and then embrace it that they may have some personal gain do not receive the love of the truth. Those who receive a knowledge of the truth and then unselfishly devote themselves to God that they might have some small part in vindicating his name and word receive not only the truth, but also the love of the truth. These love God because everything he says is truth. They love righteousness and hate lawlessness because God is wholly righteous, while Satan is iniquitous, wholly wicked, and everything he says is a lie.

[32] Those who receive the love of the truth take their firm stand on the side of God regardless of what personal honor and glory may come to them. Such are sanctified by the truth. As Jesus was content to be restored to his former glory, so his faithful followers are content to have whatsoever place God may see fit to give them. Their great objective is to be on the side of the Lord, to honor and magnify his name and to do that which is pleasing to him.

JOY OF THE LORD

[33] When the Lord appeared at his temple for judgment he found two separate and distinct classes, both of which had received a knowledge of the truth, and only one of which had received the love of the truth. The selfish class had been looking forward to the coming of the Lord and their own exaltation to heavenly glory. They being selfish, their love of self was more than their love to magnify Jehovah's word and name. Since coming to a knowledge of the truth they had looked forward particularly to being with the Lord and reigning with him and enjoying the great distinction and honor, and this hope they expected to be

consummated in 1914. The year 1914 came and passed, and 1918 came, and still their expected glory had not materialized. This class the Lord collectively designates in his Word as the "evil servant" who 'says in his heart, My lord delayeth his coming'. This class in mind concluded that the Lord has delayed his coming to take them to heaven, and they became sour and began to smite their brethren who were born of the same mother covenant. Had this class, called the "evil servant", received the love of the truth a different attitude would have been manifested, and instead of looking for some selfish glorification they would have been waiting upon the Lord and looking after the kingdom interests.

[34] The other class the Lord collectively designates as "a faithful and wise servant", and whom upon coming for examination he finds to be doing what they can to magnify the Lord's word and name. Those going to make up this class have received the love of the truth and are humbly doing what they can to look after the kingdom interests, and their desire is to see the name of God exalted.

[35] The words of Jesus spoken as a prophecy, and which apply at the time of his coming to the temple, and now addressed to the ones who received the love of the truth, are these: 'You have been faithful over a few things [such as you saw to do], I will make you ruler over many things; enter into the joy of your lord.' The Lord expresses his pleasure in these and brings them under the robe of righteousness (thereby denoting their approval) and into the temple, and reveals to them the meaning of his words, "the joy of thy lord." Only those who have received the love of the truth enter into the joy of the Lord and can appreciate the meaning thereof. If one is really in the joy of the Lord he loves God; and if he continues in that attitude, faithful to the end, God will preserve him according to his promise.

[36] Someone who is in the colporteur service remarks: 'I find such great joy in going from house to house with the books and placing them in the hands of the people because I know that this knowledge will bring relief and benefit to the people; therefore I know I am in the joy of the Lord.' This is a misconception of what constitutes "the joy of the Lord". The one who would thus remark would show that he has a good feeling arising from the fact that he is doing good to others, and he *is* doing good; but that does not constitute "the joy of the Lord".

[37] Jesus delighted to do his Father's will, which included the preaching of the truth. But that was not "the joy that was set before him". Furthermore, when Jesus was diligently preaching the truth he was the object of all manner of persecution because he did so preach the truth. He was "a man of sorrows, and acquainted with grief". He was accused of all manner of crime, abused and maligned, and yet he went right ahead preaching the truth, at the same time knowing that soon he must die in the most ignominious manner. Because of the joy set before him, however, he refused to give consideration to the sufferings that he must endure upon the cross.

[38] The joy set before Jesus was this: He knew that some day he would have the great privilege of seeing the issue decided in favor of Jehovah his Father and that that issue thus decided would vindicate the word and name of God. He was willing to wade through fire and death to accomplish that end. After his resurrection and ascension into heaven, without a doubt he was ready to proceed at once to oust Satan, and to settle the matter at issue before all creation. Jehovah said to him, as it is written: "Sit thou at my right hand, until I make thine enemies thy footstool"; and in obedience to his Father's will he did that very thing.—Heb. 10:12, 13.

[39] In 1914 God set his beloved Son upon his throne and said to him: Now the time has come for action; now "rule thou in the midst of thine enemies". (Ps. 2:6; 110:1, 2) Then the fight in heaven began; and the victory was with Christ Jesus. The joy set before him, and therefore the joy of the Lord, had then really come, because he then actively engaged in putting down Satan and vindicating his Father's name. When Jesus came to the temple and gathered the faithful together unto himself he invited them to "enter into the joy of thy lord". It is therefore clearly seen that the joy of the Lord in which the faithful now participate and will continue to participate is the fact that Jehovah's word and name shall be vindicated and that they shall have a part therein.

[40] Another colporteur says: 'I suffer very much when I go out to give the testimony by carrying the message from house to house. I am anxious to go and be a witness to the name and word of my God, but I am so apprehensive and timid that when someone speaks unkindly to me I suffer very much. I have wondered many times if this is an evidence that I am not anointed and that I am not pleasing to the Lord.' Such timidity and mental suffering is no evidence that one has not received the anointing of the Lord. Satan and his agencies caused great suffering to Jesus, and the body members must expect the same thing. Now Satan and his organization causes the arrest, imprisonment and persecution of some of the Lord's faithful witnesses. These witnesses are denounced as the offscouring of the world and all manner of abuse is heaped upon them from time to time. But still they go straight forward in doing the work the Lord has given them to do, fully realizing the fact that, in so doing, in the end they will have some part in the vindication of God's word and name, and this causes rejoicing on their part. That is one of the best evidences that they are in the "joy of the Lord", and have received the anointing of Jehovah.

[41] One may be weeping tears of bitterness by reason of persecution and ill treatment and slander heaped

upon him by the "evil servant" class, and others of Satan's agents, and still not slack the hand in delivering the testimony that has been committed to him. Doing this because he loves God and because he thus has a part in the vindication of God's name proves it is unselfish and is strong evidence that he is in the joy of the Lord. Because one loves righteousness and hates lawlessness, and because he is determined to have some part in giving honor to God's name, he goes on through the storm of persecution and slander and at the same time is conscious of an inward joy that his course of action is right and lawful and that he is on the Lord's side, and such is proof that one is really in the joy of the Lord.

42 The joy of the Lord is induced by love for God. These faithful ones see that soon the great battle of the day of God Almighty will be fought and that it is the will of God that before then testimony shall be given, and they delight to have a part therein at and cost. Their course of action is prompted by love for God, and they have therefore received the love of the truth. With some of these faithful ones every earthly tie has been severed, and all of them, like the Master, are hated by every nation under Satan's control, and yet there is present in the heart of each a conscious joy that the Lord Jesus Christ is leading them to certain and complete victory in the vindication of Jehovah and to his glory and honor. Moved by this, they go on. They have received the love of the truth.

PROOF OF LOVE

43 The promise of God is to those who love him. How may one know that he loves God? The answer is, by keeping the commandments of the Lord and doing so unselfishly and delighting in the opportunity of so doing at the cost of self-abasement. "For this is the love of God, that we keep his commandments; and his commandments are not burdensome." (1 John 5:3, *Diag.*) It is not sufficient to merely say, 'I love God.' But those in fact love him who keep his commandments joyfully and thereby prove their love for him and his cause and his truth. "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:15, 21.

44 Regardless of what anyone may say about loving God, he who does not joyfully keep God's commandments proves he does not love him. The anointed ones now see that the great issue is soon to be determined and that, Satan, with his organization, being destroyed, the name of Jehovah will be vindicated. Plainly these see that the commandments of God are: 'Ye are my witnesses that I am God. The kingdom of heaven is at hand; go and tell this message to the people. This gospel of the kingdom must be preached to the nations as a witness before the end. The testimony of Christ has been committed to you; be faithful in telling it.' (Isa. 43:10-12; 6:9-12; Matt. 24:14; Rev. 12:17) Those who are moved by an unselfish devotion to God to obey these commandments prove their love for Jehovah.

THE WICKED

45 No one can be wicked until he has received some knowledge of the truth. Using that knowledge for selfish purposes and then persecuting those who are striving to honor God's name is proof of wickedness. The wicked do not keep God's commandments and do not love God. (John 14:24) They receive the *knowledge* but not the *love* of the truth. Having received the truth into a selfish heart such use the truth in a selfish manner, "and on this account God will send to them an energy of delusion, to their believing the falsehood; in order that all those may be judged who believed not the truth, but approved the iniquity." (2 Thess. 2:11, 12, *Diag.*) Selfishly they have in substance said to their brethren: 'We are more holy than others; we are developing character, and we are the ones who shall rule with Jesus in the kingdom.' These are saying, "Lord, Lord," but they are not doing his will by keeping his commandments. Thus the apostle states that they pursue a lawless course, ignoring and repudiating the commandments of God. They never receive the love of the truth, have never been in the joy of the Lord, and are not concerned about the vindication of his word and name. They are blind to the issue. They love lawlessness rather than righteousness, and the final decree of Jehovah concerning such is: "All the wicked will he destroy."—Ps. 145:20, 2 Thess. 1:8; 2:8.

PRESERVATION

46 "Preservation" means to hedge about with a secure fence or shield; to guard, protect and finally save. It means to keep in a place of security. God has promised to preserve all who love him, and this he is certain to do. This does not mean, however, that God will spare his children from slander, abuse and persecution. As the Master suffered much tribulation it shall be so with his faithful body members. Jehovah preserved the life of Jesus, raised him out of death, and exalted him to glory, because of his loving devotion by which he proved his faithfulness. He will do likewise for the faithful followers of Christ Jesus. The enemy now directs his attack against the remnant because to the remnant has been committed the testimony of Jesus Christ and they are telling it in obedience to his commandments. (Rev. 12:17) That means a fight to the very end. Those who love God need have no fear of being the losers in that fight, because to such Jehovah says: "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.

47 It has pleased Jehovah by and through the ministry of his beloved Son to open the book called The Revelation, that the faithful may see what is to be speedily done. This suggests that the great battle of the day of God Almighty draws near. Of course we do not know how soon, but it behooves every one of the anointed to be on the alert and do joyfully the part assigned to him.

48 The opening of the book of Revelation will, of possible, increase the anger of Satan and his agents against the anointed. "The man of sin" will be more determined than ever to resist the onward march of the truth. The delusion of that class will cause them to become even more vituperative and reckless. On the other side, the opening of Revelation fires with greater zeal those who love God. More determined than ever are they to give the testimony as he commands Amidst the storm of slander and persecution, and against the increased opposition from the enemy, the remnant marches on. Some are timid and apprehensive, but all are singing the praises of Jehovah with an increased inward joy. They love God and are marching to Armageddon, and they know that victory is sure.

49 The year text is appropriate to the time, and its selection was doubtless directed by the Lord. Because of the vicious attacks of the enemy, there is a greater necessity for the remnant to be fortified. Without the strength of the Lord they could not stand.

50 Jehovah shows his strength now in behalf of them whose hearts are perfect toward him. (2 Chron. 16:9) Such are they who love God and whose love is proven by joyfully keeping his commandments. It is absolutely certain that none of the consecrated can maintain a pure heart and prove his love for God without engaging in the Lord's service as opportunity affords, because his commandment is to preach this gospel. The remnant, being wholly devoted to God, are unwaveringly held on the course of righteousness and steadfastly continue to be faithful. Thus proceeding lawfully in delivering the testimony, thereby proof will be given of their entire love and devotion to God. Instead of being terrified by the onslaught of the enemy they will continue to sing the new song of deliverance because they hear the voice of the Lord saying to them: "Jehovah preserveth all them who love him."

51 Salvation is an unspeakable gift from God to his creatures, but the triumph of the truth is of far greater importance. Let it be kept in mind that those who will partake of the great salvation must prove their love for God, and this they can do only by joyfully obeying his commandments. The integrity of such must now be shown. The remnant has received the truth and the love of the truth and now must bear the life-giving and life-sustaining fruits of the Lord before the nations as a testimony to his majesty, truthfulness and righteousness. In this conflict the Lord's promise to the faithful remnant is: "His truth shall be thy shield and buckler. . . . There shall no evil befall thee." Thus holding fast their integrity the remnant shall see the triumph of the truth and the everlasting vindication of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

¶ 1-3. What does it mean, and what is the great importance to the creature to have knowledge of the fact, (a) that Jehovah is just? (b) That Jehovah is wise? (c) That Jehovah is love? (d) That Jehovah is the source of all life? (e) That Jehovah is all-powerful? (f) That "love is the fulfilling of the law"?

¶ 4. For whose benefit was the Bible written? For what purpose?

¶ 5, 6. Describe the situation which put in issue the word and power of Jehovah. What are the conditions upon which the decision of the issue depends?

¶ 7. In this connection, how does the free moral agency of the creature come into consideration?

¶ 8, 9. Explain whether the providing of the ransom price was the primary purpose in Jesus' coming to earth. Why was this great privilege granted to Jesus?

¶ 10-13. Describe the position which Jesus took in regard to the truth and the source of truth.

¶ 14. Explain why Jesus was rejected and persecuted even by "his own" people. Why did God permit this persecution?

¶ 15, 16. Account for Jesus' so faithfully enduring the great persecution and suffering to which he was subjected. What in particular brought the Father's approval and exaltation of Jesus?

¶ 17-20. Why was it that only a small number of the early church remained faithful? Why did the larger number fall away? Describe how a similar condition developed during the time of 'preparing the way before Jehovah', in this end of the age.

¶ 21. Show how timely and fitting is our text for the year.

¶ 22, 23. Just what does it mean to love the Lord your God with all your heart? With all your soul? With all your mind?

¶ 24. Show that Jehovah is not selfish in commanding his creature to love him supremely.

¶ 25, 26. Just what did Jesus mean when he said, "Sanctify them through thy truth: thy word is truth"? What is meant by receiving "the love of the truth"? What is the evidence of one's being 'sanctified by the truth'?

¶ 27, 28. What is the common misconception of God's purpose in the redemption of mankind and the selection of the church? On what important Scriptural truths is that view erroneously based?

¶ 29, 30. What is and will have been God's primary purpose during the seven thousand years from Lucifer's and man's deflection? His secondary purpose?

¶ 31, 32. Distinguish clearly between those who receive the love of the truth and those who do not.

¶ 33. Account for the manifestation of a class who 'have said in their heart, My lord delayeth his coming'.

¶ 34, 35. Identify the class designated by the Lord as "a faithful and wise servant". How does the Lord express his approval of these? What is the privilege given to them?

¶ 36-39. As to Jesus, just what was "the joy that was set before him"? What then is 'the joy of the Lord', into which the Lord invited the faithful to enter?

¶ 40, 41. Explain whether timidity or mental suffering is evidence of not being in the joy of the Lord.

¶ 42. Show whether however adverse the circumstances or bitter the opposition one can still be in the joy of the Lord.

¶ 43, 44. Quote scriptures to show how one can know whether he truly loves God. Describe the present situation which serves to test everyone claiming to love God.

¶ 45. Who are "the wicked"? Account for their present condition. How are they manifest? What is the destiny of the wicked?

¶ 46. Explain the preservation which Jehovah has promised to all who love him.

¶ 47. What is suggested by the fact that Jehovah has opened the book of The Revelation? What will be the effect of the opening of Revelation?

¶ 48-50. Point out the Lord's direction in the selection of the year text. How may it be known who are included in those words of assurance?

¶ 51. What is the great joy awaiting the remnant, and the condition precedent to entering into that joy?

PREPARING FOR WAR

THE peoples of the world today are in great distress mentally, financially, morally and physically. They know not the reason nor what is the remedy. They sense some great calamity approaching but know not what it means. The thoughtful man has no desire or purpose to add to their burdens, but it is his duty to tell the truth to the people. Such is the commandment of God's Word, and therefore it is right.

When the atmospheric conditions give evidence of an approaching storm it is the duty of the weather bureau to give warning to the people for their self-protection. If one knows that a great crisis is approaching that involves the whole world and all the nations of the earth, it is one's solemn duty to pass that information on to the people that they may take such course as may be deemed for their best interests.

The Bible contains the Word of truth written especially for the instruction of the lovers of righteousness who are on the earth at this particular time. The prophecy of the Bible, together with the physical facts now well known, show beyond all question of doubt that the greatest tribulation that ever came upon the nations of the world is now just ahead. The period of time in which we are now living is designated in the Scriptures as "the day of his preparation" because it is the time in which preparation is made for the greatest warfare of all time. It is to be a war between the seen and the unseen powers of the universe.

Jehovah God through his prophet Nahum describes that preparation in these words: "He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily. The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved."—Nah. 2:1, 3-6.

These dark sayings of God's prophet could not be understood in times past, but are now understandable because it is God's due time and because he has caused the coming to pass of physical facts showing that the prophecy is in course of fulfilment. This prophecy means the preparation for the great battle of Armageddon; but before explaining it in detail the Word of God by another prophet concerning the preparation for war is first briefly considered.

Sixty centuries ago Satan the enemy of God and man defied Jehovah to put men on earth who would remain true and steadfast and righteous unto God when put to the severe test. That defiance put at issue before all creation of the entire universe the question of Jehovah's supremacy or whether or not he could do what he says. In order to for ever settle the matter and to settle it right and beyond all dispute Jehovah has permitted Satan to go his limit and do his worst in his attempt to carry out that wicked defiance. Jehovah declared from the beginning that the day of reckoning would come. Wickedness has prevailed so long that the majority of men have concluded that it will go on forever, but he who knows and believes God's Word knows that wickedness will soon come to an end. Satan has builded a mighty organization, the visible part of which is the commercial and political rulers of the earth, which rule is "sanctified" and joined in by the religions of the world, and particularly so-called "organized Christianity". The doom of that organization is sounded. Soon it shall fall.

Jehovah is preparing for battle against the enemy. There is now no possibility of preventing that great battle. God foretold it by his prophets when he directed that the cup of his fury should be handed to all the nations. Had the teachers of "organized Christianity" stood by God's Word and caused the people to hear the truth, the great battle upon Christendom would have been avoided. But not now! (Jer. 23:21, 22) Prophetically, God announces his decision when he directs his prophet to take the wine cup of his fury and pass it to every nation. "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them."—Jer. 25:15-26.

The "wine cup" is a symbol of the potion which Jehovah has decreed shall be drunk by all the ruling powers of the earth. "Sheshach" is one of the names applied to Babylon, which means the Devil's organization, and therefore the prophecy particularly applies to "Christendom", so called, or "organized

Christianity". It applies, of course, to all of the Devil's religions, but greater responsibility is upon those who have had ample opportunity to know better. While God proceeds with this preparation, he causes notice of his purpose to be delivered to the nations.—Matt. 24:14.

By his prophet Jehovah foretold the end of the Gentile times, the end of the world, and the beginning of the reign of Christ, and stated that it would be marked by the World War, quickly followed by famines, pestilences, distress of nations, the regathering of the Jews to Palestine, and the federation of the organizations of Christendom. The physical facts in fulfilment of this great prophecy began to come to pass in 1914. Between that date and 1918, Christ Jesus, the great executive officer of Jehovah, ousted Satan from heaven. Next in order thereafter is the preparation for the final battle for the destruction of Satan's organization. The evil organization that controls the nations of the earth must be destroyed before Christ Jesus, earth's rightful King, inaugurates righteousness amongst the nations of the earth. Satan is now devoting his attention to the earth, as the great Prophet foretold; and "because he knoweth that he hath but a short time", Satan is preparing for the final battle. (Rev. 12:12; 16:14) Just when that great battle will take place is not now revealed to man; but because the preparations are being made, the indications are that it will come to pass in the very near future.

The Prophet Nahum had a vision concerning Nineveh, the ruling city of Assyria, and he began his prophecy by saying, "The burden of Nineveh." The word "burden" means "an utterance of doom". His prophecy that follows related to the day of God's preparation for the expression of his vengeance against his enemy, and incidentally refers to Satan's preparation also. Assyria was the Devil's organization in which politics held sway, and at the same time the political element was ably supported by the commercial and religious elements. The fact that Nahum's prophecy is directed against Nineveh, the capital city that ruled Assyria, is strongly significant that the day of preparation marks a period of time when, in the world organization, politics holds sway, and at the same time the political rulers are ably supported by Big Business and the religious elements.

The conditions existing at the present time exactly fit the description of the prophecy. Just now it is the political rulers who are making peace pacts and treaties, and forming leagues, and declaring that they are going to make the world safe for democracy and a desirable place in which to live. In this they are ably supported by the commercial powers, which powers join in the cry of "Peace!" and at the same time are spending great sums of money to prepare for war. The claim is that the best way to prevent war is to prepare for war. In other words, the best way to prevent two men from killing each other is to arm each one of them with all the guns he can carry.

In the peace movements and war preparations the clergy and religious leaders are giving their unstinted support. These religious leaders occupy high seats at the councils held for the consideration of a world arrangement to prevent war. It is just at this time that the great political power restores temporal power to the head of the church of Rome, and a large sum of money is handed to the pope in connection therewith, which evidently the financiers had something to do with providing. All the facts show that the political rulers are in the saddle, Big Business and the preachers are in the chariot, and the entire combine is moving on to the great climax. All the facts show that Nahum's prophecy is now in course of fulfilment.

Then the Lord tells his own that he will make an utter end to the wicked and that affliction shall not arise the second time. (Nah. 1:8-11) The prophet tells how the elements of the enemy organization are folded together like thorns and are drunk with ambition and their own schemes, but that God is preparing to destroy them like stubble. The Lord then informs his people that their day of affliction is about ended. "For now will I break his yoke from off thee, and will burst thy bonds in sunder." For the further encouragement of his people, God then tells them that the Devil's wicked system shall be destroyed, and adds: "I will make thy grave; for thou art vile." —Nah. 1:10-14.

Then the prophet shows Jehovah preparing for the siege of the enemy and his strongholds. The fact that God foretold through his prophet the day in which he would prepare for battle is proof that the battle will be fought. The physical facts which we now see show the fulfilment of the prophecy, and are proof also that the great battle is in the very near future. Addressing those who are of Zion, and who are watching the fulfilment of God's prophecy, the prophet of the Lord says: "He that dasheth in pieces is come up before thy face." That means that Christ Jesus, the great executive officer of Jehovah, is present and preparing the siege, which he does after casting Satan out of heaven.

Another of God's prophets describes the mighty officer of Jehovah, Christ Jesus, as the maul or war club with which he beats to pieces the enemy organization, and specifically names Babylon as that enemy. (Jer. 51:20-24) Appropriate to this same time, the Lord's prophet says concerning the compact of the League of Nations: "Gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought."—Isa. 8:9, 10.

Further addressing God's anointed concerning the preparation for the siege against the enemy, Nahum the prophet says: "Keep the munition, watch the way, make thy loins strong, fortify thy power mightily [pull yourselves together firmly]. For the Lord [Jeho-

vah] hath turned away [restored, *Rotherham*] the excellency of Jacob [his people]." (Nah. 2:1, 2) God announces that his time is at hand when he will show his favor in a special manner to his anointed, and he tells them to prepare for the siege and to be of great courage. Up to this time "plunderers have plundered" those of God's anointed. (*Roth.*) They have "emptied out" God's people and marred their vine branches; but now henceforth and forever God will protect them and keep them night and day.—Nah. 2:2; Isa. 27:2, 3; Ps. 125:1-3.

Then says the Prophet Nahum: "The shield of his mighty men is made red, the valiant men are in scarlet; the chariot shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."—Nah. 2:3.

The words of the prophecy, now illuminated by the lightnings of Jehovah, show that they are descriptive of Almighty God's preparation for war. It is Jehovah who lays siege to Nineveh, the Devil's organization. Jehovah provides the shield for his mighty men. God then tells the enemy to get ready for the siege, because he is going to destroy him. He says: "Draw thee waters for the siege, fortify thy strong holds. . . . There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm; make thyself many as the cankerworm, make thyself many as the locusts."—Nah. 3:14, 15.

Jehovah's 'mighty man' who is commanding all his forces is the great Christ Jesus. His other "mighty men" are those who are fully and completely devoted to God as members of the army of the Lord. To Christ Jesus, the great Field Marshal, Jehovah says: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." (Ps. 45:3, 4) Concerning all the members of Zion, Jehovah says: "I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even my proudly exulting ones."—Isa. 13:3, *R. V.;* see also Zech. 10:5.

Again, another picture is given by the prophet. The mighty Christ Jesus is described as returning from the war and the question is propounded to him, "Wherefore art thou red in thine apparel?" and he replies that he has stained his raiment with the blood of the enemy. (Isa. 63:1-3) "The valiant men are in scarlet," says the prophet; and these words show that the garments are made red, which identifies them with those who have the absolute and abiding faith in the shed blood of Christ Jesus as the Redeemer and Deliverer, in whose footsteps they joyfully follow. The so-called "organized Christianity" has no faith in the shed blood of Jesus, because his blood is denied as a means of salvation. It is only those who valiantly stand for the Lord that are identified by their garments of scarlet. These are given the garments of salvation when the Lord builds up Zion.—Isa. 61:10.

"The chariots shall be with flaming torches in the day of his preparation." The "chariots" represent the divisions of Jehovah's militant organization. (Ezek. 1:4-26) Bearing upon this point, mention is here made of Elisha's experience at Dothan. For the purpose of taking Elisha, his enemy the king sent "horses and chariots, and a great host, and they came by night and compassed the city about". Elisha's servant was terrified by the great power of the enemy, but Elisha was not at all disturbed. He held firmly to his shield of faith, the shield with which God had provided him, and then it was that the Lord disclosed that he had filled the mountains round about with horses and chariots of fire for the protection of Elisha. (2 Ki. 6:12-17) That record was made for the benefit of God's people, and now we are "in that day" when God is making ready for the war and when the enemy, the dragon organization, would take the remnant and destroy the members thereof because doing the work foretold by Elisha; and the Lord surrounds the remnant with his fiery chariots. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place."—Ps. 68:17.

Throughout the earth today there are small militant groups of the remnant of God's organization, who are active in the service of the Lord. These are divisions of God's organization, and are represented as his chariots; and these flash with the light of fire from the "lightning" of Jehovah, which shines upon them by and through his present King, who is now in his temple.

To be sure, Jehovah is always fully equipped to engage his enemy in war; therefore "the day of his preparation" seems to refer more particularly to the fact that he is preparing by enlightening his own people, who are members of his organization, as to the time when the great conflict is approaching, and fortifying them to do their part which he has assigned to them. He sends the remnant forth to proclaim his praises and to advise the world of the approaching day of his vengeance, and while these faithful ones do so he enlightens them. He shields them and protects them, and puts them in proper order in his organization.

"And the fir trees shall be terribly shaken." What could that mean in connection with God's preparation? It appears that God's consecrated people are likened unto fir trees. The prophet foretells the shaking of spiritual Israel and the protection of those who 'shall dwell under the shadow of his wing'. These are represented as saying: "I am like a green fir tree. From me is thy fruit found." Then adds the prophet: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are

right, and the just shall walk in them; but the transgressors shall fall therein."—Hos. 14:7-9.

Following the coming of the Lord to his temple in 1918, judgment began at the house of God. (1 Pet. 4:17) From that time forward there was a great shaking amongst the consecrated, and those who took the wise course God has blessed with an understanding of his Word, while others who claim consecration have been shaken down. This is in exact accord with what Paul declared would take place immediately preceding the destruction of Satan's organization and the complete establishment of God's kingdom on earth. —Heb. 12:27, 28.

The war that is impending is not the battle merely of men. It is "the battle of that great day of God Almighty". God has not kept it secret and is not now proceeding in secrecy. He causes his witnesses to proclaim the facts, that even his arch-enemy and all of his organization may have an opportunity to know of his purposes. Satan is now aware of the fact that he is facing the greatest conflict of his existence. Recently he engaged in a fight with Christ Jesus in heaven and was worsted in that fight and cast out of heaven down to the earth. The Devil now has "great wrath, because he knoweth that he hath but a short time" to prepare.—Rev. 12:12.

ENEMY'S PREPARATION

In keeping with his usual mode of procedure, Satan the enemy prepares for war, and he does so with great noise and boasting and at the same time keeps the people in ignorance of his purpose. Christ Jesus, God's great Prophet, caused John to make a record of this prophecy: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which 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."—Rev. 16:13, 14.

In substance they say: 'The earth is ours, and we are going to fix everything to our liking; and when we get through the people will like it.' This is but voicing the sentiment of the Devil, who says: "My river [peoples] is mine own, and I have made it for myself." (Ezek. 29:3) The visible part of the organization makes peace pacts and boldly announces: 'We have outlawed war and hence there will be no more war, and let the people be assured to that end.'

When the Paris Peace Pact was pending before the United States Senate for ratification, its chief sponsor in America was prancing about like a well-groomed horse that wanted to show itself. Even moving pictures were made of his antics, and these were exhibited before the people throughout the land. At the same time the war organization was pushing the law-making body both for the ratification of the peace pact and for more battleships. The political whip was brought to bear to carry out the purposes of those in power: "The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots."—Nah. 3:2.

The chariots mentioned in this last quoted verse are not the same chariots as those mentioned in verse three of the same chapter. The chariots first mentioned are outside of the city (the Devil's organization) and are preparing to lay siege to the Devil's organization. The chariots mentioned in verse four are in the streets or roadways inside of the city, and are therefore a part of and belong to the city which is the Devil's organization. These chariots last mentioned are therefore the military organization and machinery of Satan.

The Hebrew word used to translate the word "rage" in verse four of the prophecy is *hallal*, and means "to praise or to boast", and is also rendered, "to show oneself foolish." (*Young*) Thus the "chariots" of Satan's organization that "rage" in the streets are the military preparations that are vainglorious and carried on in a boastful manner; and those who are doing it swell up and bellow like bullfrogs making a great noise, while praising their own greatness, and thereby seek to impress the people by appearing in the streets and exhibiting themselves.

Why all the noise in the public press and upon the screens of the moving pictures concerning war preparations? Why the great military and naval display at every national function? Why the exhibition at every moving picture show of some politician or warrior who is preparing for war? It is the war organizations and war lords raging in the streets and making themselves foolish. Why, in all the war preparations, at the canteens, in the art galleries, in the public press and in the moving pictures, is the religious element made so prominent? It is always a part of the same bombastic campaign that Satan himself is engineering, and he is blinding the men who are really engaged in it and using them as his dupes. These fraudulently say: 'We are Christian, and we therefore represent Christendom.' But be it noted that they do not praise God, nor his King, but they praise themselves. They are hurrying in their preparations and boast of their power and make themselves mad and foolish before the Lord. And the preparation goes on!

Then adds the prophet: "They shall seem [the appearance of them is, *R. V.*] like torches." The word "torches" in this verse is more frequently translated "lamp", and suggests the view that Satan's organization-units, or his foremost agencies, will claim or appear to be as lamps lighting the way of the people, or like torches of liberty lighting the way for freedom and progress in the government of the people. It is the clergy that use their pulpits and the radio to harangue the people and to tell them of the great torches of liberty that the heroes are holding forth to light the people into a desirable condition. They are really

blind guides and false prophets. God foretold exactly that the condition would exist which now does exist. "For such are false apostles [preachers and teachers], deceitful workers, transforming themselves into the apostles of Christ [claiming to represent Christ, and hence called 'organized Christendom', or 'organized Christianity']. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers [the clergy] also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:13-15.

Then adds the prophet: "They shall run like the lightnings." They are swift in the execution of their preparations, because Satan knows he has but a short time (Rev. 12:12), and the rulers are in distress and perplexity because of what they see approaching. —Luke 21:26.

Those who carry out Satan's purposes are his favored ones, hence called his "worthies", or nobles or famous ones. This is one of his schemes to turn the people away from Jehovah God. Satan keeps before the people the great heroes of his organization. In the religious organizations, in the great political meetings, in meetings of the financiers, in all of these the importance of the principal men, as examples and heroes worthy of praise, is held before the people. The metropolitan press, which is merely the tool or mouthpiece of Satan's organization, publishes glowing accounts of the valor of the mighty officers of war, of the power and virtue of the financial giants, and of the greatness of the religious element and religious leaders. It is a mutual admiration society; and the press and the radio, the moving pictures and the artist, are all called into action to glorify the names of men, all of which keeps the minds of the people turned away from Jehovah God.

In his preparation for the great battle Satan summons his nobles and the principal of his flock, and these "noble" clergymen and principal of the flock, hypocritically claiming to be Christians, hurry to obey the summons of their master, Satan, even as the prophet of God says they would do; and as they come "they stumble in their march". (*R. V.*) They stumble over "The Stone", which is God's anointed King, as the prophet foretold. They make haste to the defense of Satan's world or organization; and in so doing they stumble and fall, even as Jesus the great Prophet foretold they would. (Matt. 21:44) "And many among them shall stumble, and fall, and be broken. and be snared, and be taken." (Isa. 8:14, 15) They hasten to aid in the preparation for the assault upon God's Anointed, but they fall. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell."—Ps. 27:2.

The prophet says: "They shall make haste to the wall thereof." The clergy and the principal of their flocks make haste to seek the instruments available for the persecution and punishment of those of God's people who are known as the remnant, and who are diligent in spreading among the people the truth of Jehovah. They make haste to man the bulwarks of Satan's organization, that the hated remnant may be destroyed. But while this preparation is going on, the clergy, or "nobles", decline to appear in the open and defend their cause. Their policy is to never enter into an open discussion with those who represent God, because that would expose their duplicity to the people. They are "mighty men of Babylon" (the religious part of the organization), and they swagger about and content themselves with boasting words, and secretly bring their influence to bear upon the political factors to torment God's witnesses until the day the great battle will be fought.—Jer. 51:30.

Satan knows that shortly he must fight the Lord, and therefore he prepares for the conflict. His method of preparation, however, is that of darkness. By loud boasting, by exalting the virtues and achievements of men, and by putting the nations in fear of each other, he hastens the gathering of the people together for the great day of battle. He is really keeping the men of his visible organization in the dark. Satan hates the remnant of God with a deadly hatred, and he incites his nobles and the principal of the flock to attempt their destruction. Doubtless Satan is confident that he can destroy the insignificant and "pestilential" group in the coming battle, but he now attempts to torment and persecute them.

Satan would completely destroy the remnant now, were it not for the protection God furnishes his own. The prophet refers to Satan's preparation and to his cohorts preparing for battle, and then says: "And the defence shall be prepared." These latter words manifestly refer to the protection God furnishes to his remnant. The word rendered "defence" appears in the margin as "covering", and is a covering or protection for those assaulting Satan's organization. Rotherham renders the text: "Yet the storming cover is prepared." Jehovah is the covering, and his protection for his own is "in the secret place of the Most High", under the shadow of his wing; 'he shall cover these with his feathers, and under his wings shall they trust.'—Ps. 91:1-4.

Jehovah sent Jonah to prophesy against the capital city of Assyria. The prophecy was given when Jonah had been delivered from the belly of the whale. The destruction of the city was deferred until the day of God's preparation. Since Jesus Christ was raised from the dead, which was foretold by the deliverance of Jonah (Matt. 12:40), there has been given a testimony to the nations of earth; and particularly has this testimony been given since the second coming of the Lord and the resurrection of the faithful body members of Christ. During that period of time there has been a partial repentance of those who claim to be followers of Christ. Now the testimony work is about

complete. The day of God's preparation is done. War upon and destruction of Satan's organization is now about due. As the gates of ancient Babylon were opened and the army entered and the city fell, so, as the prophet says, "The gates of the rivers shall be opened, and the palace shall be dissolved," and Satan's organization shall fall.—Nah. 2:6.

The day of battle draws nigh. The day for the judgment of the nations is at hand. The Lord is in his holy temple for judgment. "Hear, all ye people; hearken, O earth, and all that therein is; and let the Lord God be witness against you, the Lord from his holy temple."—Mic. 1:2.

LETTERS

JEHOVAH MAGNIFIED

DEAR BROTHER RUTHERFORD:

I desire to express my thanks and appreciation to our heavenly Father for the light, comfort and instruction which he has furnished to the faithful in the new bound books from *The Harp* to *Light*.

When it comes to speaking words of commendation, my tongue is like the pen of a ready writer. But a few words will convey in a nutshell the reasons for my appreciation. The important thing in these volumes is that man and his works are not glorified, but only the name and truth of Jehovah God; and that all credit for the light is given to Jehovah. How very different!

The writings of ecclesiastics religiously stick to errors of the past, or present new thoughts in line with evolution and modernism, either or both. But, unlike those bound by the creeds of men and misled by science falsely so called, in the Society's literature new thoughts are presented and older ones discredited as fast as the light shines and the truth is unfolded in its due time, in harmony with THE WORD OF GOD. This gives me full assurance that the Society's leadership is directed by the mind of God, bringing perfect results out of imperfect human efforts which are directed by God's holy spirit.

These features, together with the evidence of wisdom, justice and love displayed by the style and expression of the writings in presenting Jehovah's purposes, and the fitness and harmony in the interpretations presented, convince me overwhelmingly that Jehovah is using the Society as the visible part of his organization on earth.

With much Christian love, I am

Your fellow servant in Jehovah's organization,

ARCH W. SMITH, *Illinois.*

JOY IN KINGDOM WORK

DEAR BROTHER RUTHERFORD:

Just want to say that we shall be so happy to see you on Friday, October 31, D.V. Have just finished writing cards and mailing programs to "Judge Rutherford's radio friends". We mean by this that as we canvass from house to house we meet the sweetest, dearest people, who invite us into their homes, offer us chicken dinners, and show all manner of kindness to us; and they speak of Judge Rutherford as a friend. A number of them asked me either to telephone or to write them if you ever came to Pittsburgh. So now I have just finished writing them.

Two weeks ago I met a lady who lives in North Carolina, and who was visiting a sister in Pittsburgh. This lady had never had our books to read, nor any circulars; but the knowledge she has is wonderful. She said: "I am done with all preachers; and I have learned more about my Bible since listening to Mr. Rutherford's lectures than I ever knew in my life. I understand my Bible now." Then she added: "I cannot praise him too much. I think he is one of the broadest-minded men I ever heard."

Well, this is one of the many experiences we have. She, of course, got some books; and she wants me to keep in touch with her by correspondence. So if you ever go where she can hear you, she will be present.

We are enjoying our new *Light* books; and the *Prohibition* is taking well, especially by the men. Oh, we cannot find words to express our joy in this kingdom work; and we love you, dear brother, for your encouraging words in *The Watch Tower*, for the warning against the evil servant class and everything. We say "Amen" to Brother Hemery's letter in *The Watch Tower*. God bless and keep you in the secret place of the Most High. The girls join me in sending love, and hope to see you soon in person.

Excuse me for writing; but we just felt that we must say a few words.

Your sister by his grace,

MINNIE GARDNER, *Pennsylvania.*

'PRAISE TO JEHOVAH AND THE LAMB'

MY DEAR BROTHER RUTHERFORD:

Greetings in Zion. Rise and shine (to Jehovah's praise); for thy light has come, and the glory of the Lord is risen upon thee and all his faithful anointed.

I want to join my voice and powers in joyful praise to the great Jehovah and his beautiful, beautiful Son, for the Revelation of Jesus Christ which God gave to him to point out to his servants the things it is necessary to have done *speedily;* the time is at hand.

Surely everything around us, and the message, shows the necessity for a *mighty work speedily.* We have all said, "Here am I, Lord; send me." And now we want to go on record anew, saying, "We are ready and are going by his grace and in his *strength,*" and keep so busy and faithful that we will not worship the ones who were used to bring us this marvelous Revelation, which God has kept in his own power until now.

The truth has been grand and new from the first we knew. But now what a stream, clear as crystal, flowing from the *throne,* deeper and wider, with the trees on either side for food and the healing of the nations! This is Jehovah's doing and is marvelous in our eyes. Praise him and his dear Son for ever and ever.

I know you must be happy, dear brother, seeing that our great and good Father's name is *soon* to be vindicated. I want you to know that I am, too.

I do thank you for the book *Light,* 1 and 2. Words fail me when I would try to say how I do appreciate this marvelous *Light* from the Eternal King and his beautiful, beautiful, dear Lamb.

I want to try to show my appreciation by being more faithful and zealous as a light bearer. I do thank the Lord, too, for the wonderful articles in *The Watch Tower* that have prepared us for *Light*: "The Royal House," "Daniel," "The Angels," etc.

"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."

We are praying that the Lord will comfort, cheer and keep you in his mighty work.

Surely this is the great voice from or out of the temple of heaven *from the throne,* saying, It is done; the mystery is finished; the Light has come. "Praise ye the Lord."

Yours, rejoicing in the Light of Revelation,

W. F. MCLENDON, *Pioneer Colporteur.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Decatur, Ala.	Jan.	2, 3	Greshamville, Ga.	Jan.	16, 17
Auburn, Ala.	"	4, 5	Thomasville, Ga.	"	18, 19
Stroud, Ala.	"	6, 7	Jacksonville, Fla.	"	21-25
Atlanta, Ga.	"	9-12	De Funiak Sp'gs, Fla.	"	26, 27
Monticello, Ga.	"	13, 14	Pensacola, Fla.	"	29, 30

T. E. BARKER

Attleboro, Mass.	Jan.	4, 5	Waterbury, Conn.	Jan.	18, 19
Providence, R. I.	"	6, 7	Derby, Conn.	"	20, 21
New Haven, Conn.	"	9, 10	Bridgeport, Conn.	"	23, 24
Cromwell, Conn.	"	11, 12	S. Norwalk, Conn.	"	25, 26
Hartford, Conn.	"	13, 14	Stamford, Conn.	"	27, 28
New Britain, Conn.	"	16, 17	Port Chester, N. Y.	"	30, 31

C. W. CUTFORTH

Prince Albert, Sask.	Jan.	2-4	Kamsack, Sask.	Jan.	17, 18
Plunkett, Sask.	"	5	Durban, Man.	"	19, 20
Foam Lake, Sask.	"	6, 7	Swan River, Man.	"	21, 24
Yorkton, Sask.	"	8, 9	Novar, Man.	"	23
Quill Lake, Sask.	"	10, 11	Minitonas, Man.	"	25
Clair, Sask.	"	12, 13	Dauphin, Man.	"	26
Wadena, Sask.	"	13, 14	Grandview, Man.	"	27, 28
Invermay, Sask.	"	15	Gilbert Pl'ns, Man.	Jan.	31, Feb. 1

G. H. DRAPER

Piqua, Ohio	Jan.	1-3	Lexington, Ky.	Jan.	19, 20
Tippecanoe City, Ohio	"	4, 5	Ashland, Ky.	"	21, 22
Urbana, Ohio	"	6	Catlettsburg, Ky.	"	23, 24
Springfield, Ohio	"	7-10	Paintsville, Ky.	"	25
Dayton, Ohio	"	11-13	Auxier, Ky.	"	26
Middletown, Ohio	"	14	Whitehouse, Ky.	"	27
Hamilton, Ohio	"	16, 17	Huntington, W. Va.	"	28, 29
Cincinnati, Ohio	"	18	Charleston, W. Va.	"	30, 31

M. L. HERR

Cambridge, Ohio	Jan.	2, 3	Detroit, Mich.	Jan.	16-19
Zanesville, Ohio	"	4, 5	Royal Oak, Mich.	"	20, 21
Newark, Ohio	"	6, 7	Plymouth, Mich.	"	23, 24
Columbus, Ohio	"	9, 10	Ann Arbor, Mich.	"	25, 26
Marion, Ohio	"	11, 12	Port Huron, Mich.	"	27, 28
Toledo, Ohio	"	13, 14	Flint, Mich.	"	30, 31

W. M. HERSEE

Leamington, Ont.	Jan.	11	Aylmer, Ont.	Jan.	22, 23
Chatham, Ont.	"	13, 14	King Lake, Ont.	"	24, 25
St. Thomas, Ont.	"	15, 21	Simcoe, Ont.	"	26, 27
London, Ont.	"	16, 17	Caledonia, Ont.	"	29
Belmont, Ont.	"	20	Hamilton, Ont.	"	30, 31

A. KOERBER

Richmond, Va.	Jan.	1-4	Richmond, Va.	Jan.	23-25
Greensboro, N. C.	"	10-12	Shelby, N. C.	"	29
Chattanooga, Tenn.	"	16-18	Hickory, N. C.	Jan.	30-Feb.
Ruther Glen, Va.	"	22	Charlotte, N. C.	Feb.	5, 8

LOUIS LARSON

Okeechobee, Fla.	Jan.	2	Tampa, Fla.	Jan.	16, 17
Arcadia, Fla.	"	3, 4	Seffner, Fla.	"	18, 19
Fort Myers, Fla.	"	5	Palm Harbor, Fla.	"	20
Miami, Fla.	"	6-10	Lakeland, Fla.	"	21
Bradentown, Fla.	"	11, 12	Jacksonville, Fla.	"	22-26
St. Petersburg, Fla.	"	13, 14	Miami, Fla.	Jan.	28-Feb. 2

A. H. MACMILLAN

Richmond, Va.	Jan.	1-4	Knoxville, Tenn.	Jan.	14
Lynchburg, Va.	"	5	Chattanooga, Tenn.	"	16-18
Roanoke, Va.	"	6	Atlanta, Ga.	"	19
Greensboro, N. C.	"	8-11	Savannah, Ga.	"	20
Asheville, N. C.	"	13	Jacksonville, Fla.	"	22-25

G. Y. M'CORMICK

Warren, Ohio	Jan.	5-8	Columbiana, Ohio	Jan.	22
Niles, Ohio	"	10, 11	Lisbon, Ohio	"	23, 24
Youngstown, Ohio	"	12-18	Alliance, Ohio	"	25-27
East Liverpool, Ohio	"	20, 21	Canton, Ohio	"	28, 29

E. D. ORRELL

Joliet, Ill.	Dec.	30, 31	Waukegan, Ill.	Jan.	13
Montgomery, Ill.	Jan.	2, 3	Marengo, Ill.	"	14
Aurora, Ill.	"	4-6	Belvidere, Ill.	"	16, 17
Geneva, Ill.	"	7, 8	Rockford, Ill.	"	18, 19
Elgin, Ill.	"	10	Rockton, Ill.	"	20
Zion, Ill.	"	11	Freeport, Ill.	"	21

J. C. RAINBOW

Shattuck, Okla.	Jan.	3, 4	Brownwood, Tex.	Jan.	15
Fairview, Okla.	"	5	Purmela, Tex.	"	17
Butler, Okla.	"	6	Llano, Tex.	"	18
Komalty, Okla.	"	7	Austin, Tex.	"	19, 20
Chickasha, Okla.	"	9, 10	San Marcos, Tex.	"	21
Wichita Falls, Tex.	"	11, 12	Kerrville, Tex.	"	22
Rochester, Tex.	"	13	Bandera, Tex.	"	23
Breckenridge, Tex.	"	14	San Antonio, Tex.	"	24-26

H. L. STEWART

Souris, Man.	Dec.	31, Jan. 1	Buford, Alta.	Jan.	14
Winnipeg, Man.	Jan.	2-4	Edmonton, Alta.	"	16-18
Neepawa, Man.	"	5	Prince Rupert, B. C.	"	20-22
Kamsack, Sask.	"	7, 8	Vancouver, B. C.	"	24, 25
Saskatoon, Sask.	"	9-11	Port Coquitlam, B. C.	"	26, 27
N'th Battleford, Sask.	"	12	New Westminster, B.C.	"	28, 29
Calmar, Alta.	"	13, 15	Victoria, B. C.	Jan.	30-Feb. 1

W. P. STRONG

Danville, Ill.	Jan.	2, 3	Flat River, Mo.	Jan.	19, 20
Champaign, Ill.	"	4, 5	Cape Girardeau, Mo.	"	21
Normal, Ill.	"	6	Thayer, Mo.	"	22
Decatur, Ill.	"	7, 8	Swanwick, Ill.	"	24, 25
Gillespie, Ill.	"	9, 10	Dix, Ill.	"	26
East St. Louis, Ill.	"	11, 12	Salem, Ill.	"	27
Alton, Ill.	"	13	White Ash, Ill.	"	28
St. Louis, Mo.	"	14-18	Louisville, Ky.	Jan.	30-Feb. 1

W. J. THORN

Taunton, Mass.	Jan.	1	Waltham, Mass.	Jan.	16, 17
Brockton, Mass.	"	2, 3	Lynn, Mass.	"	18-20
Quincy, Mass.	"	4, 5	Beverly, Mass.	"	21, 22
Duxbury, Mass.	"	6	Lawrence, Mass.	"	24-26
Plymouth, Mass.	"	7, 8	Haverhill, Mass.	"	27
Boston, Mass.	"	10-14	Nashua, N. H.	"	28

S. H. TOUTJIAN

Ellsworth, Wis.	Jan.	1, 2	Evansville, Minn.	Jan.	14
Glenwood City, Wis.	"	3	Aitkin, Minn.	"	16
Centuria, Wis.	"	4, 5	Duluth, Minn.	"	17-20
Grantsburg, Wis.	"	6, 7	Proctor, Minn.	"	22-24
Princeton, Minn.	"	9, 10	Two Harbors, Minn.	"	25, 26
Milaca, Minn.	"	11, 12	Wabik, Minn.	"	27, 28
Glenwood, Minn.	"	13	Hibbing, Minn.	"	30, 31

J. C. WATT

S. Francisco, Calif.	Dec.	30-Jan. 5	Pacific Grove, Calif.	Jan.	18, 19
Healdsburg, Calif.	Jan.	6, 7	Paso Robles, Calif.	"	20, 21
Upper Lake, Calif.	"	9, 10	Morro Bay, Calif.	"	23
Ukiah, Calif.	"	11	Santa Maria, Calif.	"	24, 25
San Jose, Calif.	"	13, 14	Santa Barbara, Calif.	"	26-28
Santa Cruz, Calif.	"	16, 17	Ventura, Calif.	"	30, 31

GEORGE YOUNG

Trenton, N. J.	Jan.	6, 7	Park Ridge, N. J.	Jan.	18, 19
Roebling, N. J.	"	9	Passaic, N. J.	"	20-22
Manville, N. J.	"	10	Montclair, N. J.	"	24
High Bridge, N. J.	"	11	Bloomfield, N. J.	"	25, 26
Dover, N. J.	"	13, 14	Newark, N. J.	"	27-29
Paterson, N. Y.	"	15-17	Bayonne, N. J.	Jan.	31-Feb. 2

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.

Fifty or more to one address, 25¢ each; single copies 30¢.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Confidence of the Remnant"

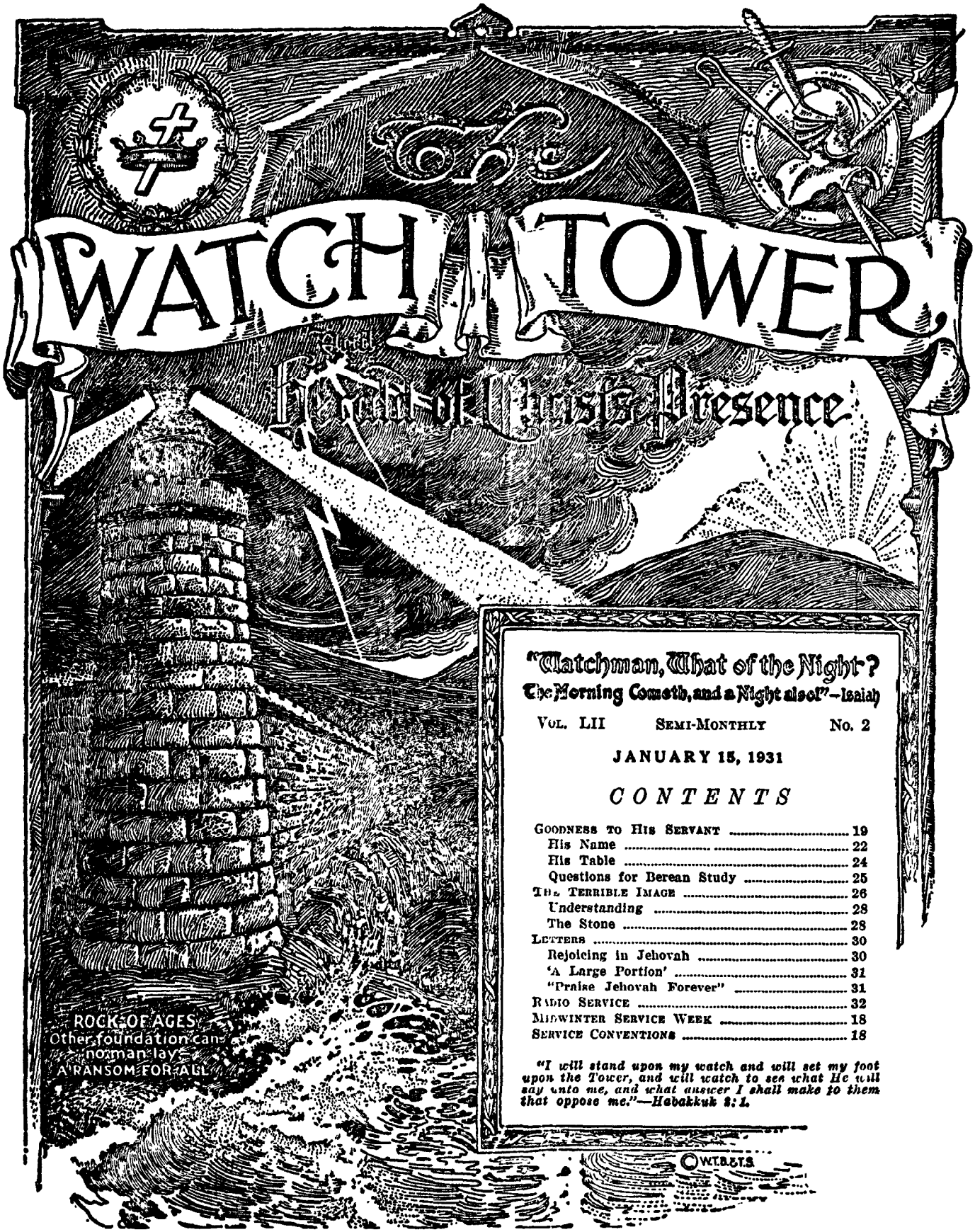
Issue of December 1, 1930

Week beginning February 1 . . . . . ¶ 1-19
Week beginning February 8 . . . . . ¶ 20-37

"His Campaign"

Issue of December 15, 1930

Week beginning February 15 . . . . . ¶ 1-20
Week beginning February 22 . . . . . ¶ 21-43



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

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JANUARY 15, 1931

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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.*

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MIDWINTER SERVICE WEEK

JANUARY 31-FEBRUARY 8

The Lord has been pleased to reveal to his people that a witness must be given regarding his purpose to vindicate his name and establish a kingdom of righteousness upon the earth and that this must be done speedily.

In accordance with this expressed will of Jehovah the Society has arranged the midwinter service week commencing January 31 and ending February 8. We know that all the anointed will rejoice in this privilege of honoring the name of Jehovah. By that time the new 1931 prices will be in effect; and with the substantial reduction made in all the bound books, many homes will be able to take the message in that form that could not do so before. The new WATCHTOWER radio programs will have been on the air over a month and will have covered large sections of the country which were never covered before by the WATCHTOWER program. The Lord showed his approval on this branch of the service by enabling his people to have 152 stations participate in its inauguration. Undoubtedly the Lord's object in this was to prepare the field for the workers. Let each one recognize, therefore, that the Lord is going on before and that this midwinter drive will be a wonderful opportunity to "speed" the work of magnifying the name of Jehovah.

SERVICE CONVENTIONS

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

Chattanooga, Tenn. Jan. 16-18
R. M. Smith, 516 National Av.
Colored: Wm. Kyle, 1810 Citico Av.

Jacksonville, Fla. Jan. 23-25
Fred L. Boyer, 1929 Pearl St.
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

Tampa, Fla. Feb. 6-8
John C. Foster, 216 Cass St., Ste. 6

Kansas City, Mo. Feb. 6-8
F. T. Hoeck, 4510 Pennsylvania

New Orleans, La. Feb. 13-15
Joseph L. Gundermann, 317 S. Telemachus St.
Colored: Jas. Faw, 1603 Joliet St.

Houston, Tex. Feb. 20-22
H. A. McElvy, 1518 Stanford St.
Colored: J. W. Hall, 2401 Loraine St.
Spanish: Jose Renteria, 1807 Congress Av.

San Antonio, Tex. Feb. 27-Mar. 1
Dr. W. H. Dunn, 3012 Broadway
Colored: N. H. Keller, 222 Douglas Way
Spanish: P. C. Moreyra, 1718 Guadalupe St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII JANUARY 15, 1931 No. 2

GOODNESS TO HIS SERVANT

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Ps. 23:6.

JEHOVAH'S goodness bestowed upon those who love him is always in evidence. It establishes the full confidence of the son in his everlasting Father. A sweet relationship between the Father and his creature is disclosed that can be enjoyed only by those who are fully devoted to God. The new creature is in the covenant with the Creator, and upon that covenant he can and does confidently depend. His complete trust in and reliance upon Jehovah, and his certainty that he has Jehovah's love, lift the servant above the opposing influence that would otherwise bring upon him despair. To know that one is the constant recipient of Jehovah's goodness makes him strong in the Lord and in the power of his might.

[2] The twenty-third Psalm is said to be a song of David expressing his complete confidence in Jehovah and acknowledging that he is the constant recipient of God's favor. The Psalm is probably the best known chapter of the Bible. It has been a comfort to the people of God throughout the days of the new creation. Many a person in distress has repeated this Psalm with consolation to his soul. Surely the Lord is not displeased to have any of his creatures seek him for good and acknowledge his goodness, whether they have done so with a knowledge of his provision for them or not. Sober-minded persons in the various walks of life repeat this Psalm with some satisfaction, but there are some among the creatures of the great God who receive special consolation therefrom. Having the assurance from his Word that whatsoever things were written aforetime in the Bible were written for the comfort of those who are in the covenant with Jehovah at the end of the world, we may expect to find some special help for these in this Psalm at the present time.

[3] It seems certain that Jehovah selected David from amongst the sons of Israel for a special purpose and used him in a prophetic way. He was called from the sheepfold to become king over God's chosen people. His selection was not by chance, but was designedly made. Other tribes of the nation God passed by and laid his hand of favor upon the head of the shepherd boy. Asaph, a Levite, was one of the leaders of David's choir, and a composer of music. He was also a seer, or one permitted to see and write down the will and purpose of Jehovah God.—1 Chron. 6:39; 2 Chron. 29:30.

[4] It is said that the seventy-eighth Psalm was composed by Asaph, the sweet singer, and therein it is written concerning God's selection of David. "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion, which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands."—Ps. 78:67-72.

[5] The lad David was tending his father's sheep in the field when he was sent for and brought before Samuel the prophet, who then anointed him king over Israel. In his youth there must have been planted in his mind by the hand of the Lord 'germs' of ideas and ideals which in later days resulted in producing that which made David a fitting type of the great King to whom God would give the kingdom of the world. Even then the goodness of God began to appear towards some who were not on the earth then but who are on the earth at this very day. Jehovah had such in his mind and purpose and made provision for them.

[6] The experiences which men have had with evil or wickedness have not taught them profitable lessons. Evil things corrupt the creature rather than teach good lessons. The experiences that men have had with the good things, however, have taught them valuable lessons. All knowledge of God's goodness and loving-kindness, and all experiences one passes through in connection therewith, result in profitable lessons to every one who has a right condition of heart. The Scriptures and the physical facts concur in proving that evil experiences do not result in teaching profitable lessons, but that good experiences, with a knowledge of the Giver of goodness in connection therewith,

do result in good. This conclusion is in harmony with the statement of Jesus that a knowledge of God leads into the paths of everlasting life.

7 It is clear from the Scriptures that it was never God's purpose to teach men profitable lessons by experience with evil things, but that he does teach them by giving them a knowledge and a demonstration of his goodness and loving-kindness toward his creatures. Had the word, name and goodness of God been magnified at all times by professed teachers of the Bible, the race would have been in a far better condition today. The fact that God has been held up as the Mighty One who permits and connives at evil to teach lessons to men has turned millions away from him. The people must come to a knowledge of the truth and of the goodness and glory of God in order to receive profitable lessons and everlasting blessings. Experience without a knowledge of God would teach nothing, but it is a knowledge of God and his goodness in connection with the experience that results in good. In harmony with this it is written: 'This is the will of God, that all men shall be saved and brought to a knowledge of the truth.' (1 Tim. 2:3, 4) It is the truth that sanctifies, and that means the truth concerning Jehovah God.—John 17:17.

8 David lived out in the open, and his eyes feasted upon the creation of the Almighty God and his gracious provision for all creatures. He saw the birds instinctively led by the Creator to build their houses high in the trees of the forest, while the wild beasts made themselves secure in the rocks of the hills. He beheld that God in his goodness had provided all things necessary for these; and God having done that for the lower animals, he learned surely that God would always make provision for those that love and serve him. This led him to give tender care to the sheep that were in his charge. His day's work done and his sheep brought to the place of rest, David, alone in the wide fields and under the canopy of the stars, would doubtless muse upon the goodness of the Almighty Creator and sing songs to his praise. He made a record of some such experiences, and this record now serves to a good purpose to God's people on the earth who learn of and concerning the same. Concerning some of these blessed experiences he wrote these words: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord." (Ps. 104:24, 31, 33, 34) The man who lives close to and in communion with God and who silently meditates upon God's Word and his goodness may recount his own experiences of that nature with profit to himself and to others.

9 The shepherd boy in the hills of Judea thought of and cared for the sheep which had been placed in his charge and which belonged to Jesse his father. This would suggest to his mind that the whole nation of Israel were the sheep of Jehovah's pasture and now David was appointed and anointed over them to have charge of and care for them. The giving of proper consideration for the flock of sheep would suggest to his mind the care that God has for his own. These conditions lifted his mind to greater things than the sheep of the field, and yet his care over the sheep helped him to see and appreciate his own great responsibility toward God and his people.

10 David owed a simple duty to Jesse his father to safeguard the interest of the flock he was minding. When a lion and a bear came to destroy the sheep he made bold to attack these wild beasts in order to save the flock. He realized that he had a responsibility to his father, and he would give a good account of the trust reposed in him. If possible he would prevent the lion from taking even one of that flock of sheep. He was determined that the bear should not break in and carry away that which his father had committed into his hands. It was his fidelity to his father that gave him courage to risk his own life for the flock. David's faithfulness in the performance of duty to his father Jesse led him to realize what is due to Jehovah. David knew that the Israelites were the covenant people of God, and he would reason that since this flock of sheep that he was tending belonged to an Israelite, and that God had declared himself to be the shield and the caretaker of the Israelitish people, then God would give strength to him to perform his assigned duty. Such faith in God would be a greater inspiration even than fidelity to Jesse his father for David to protect the flock. His knowledge of God, and his experience in connection therewith, would therefore lead him to trust God in small matters as well as in larger ones.

11 The divine record does not disclose the time that David wrote the twenty-third Psalm, but it must have been sometime after he became king and after the Lord had delivered him from many trying situations. He would then look back upon his boyhood experiences with the sheep in the fields and remember how Jehovah had shown his goodness to him at that time. As the sheep depended upon David to protect and lead them, so now he would see himself and the peoples of Israel under the care and protection of the great Shepherd, Jehovah God, and would look to Jehovah for protection and blessing. As the visible ruler and caretaker of the most important nation then on earth, David would carry the burdens incident to his high office; and to carry these burdens he would trust in the Lord for strength. Beset on every side by his enemies, and appreciating the need for help, David would remember his boyhood days, when he was the shepherd, and how he had cared for the flock; and this would turn his mind to Jehovah and give him

complete confidence in the Most High. This led David to say: "Jehovah is my shepherd; I shall not want." He was certain that the Lord would always safeguard him and provide for his every need.

[12] During the day David's flock would feed upon the green pastures, and at eventide the sheep would rest in a quiet place, beside still waters. Doubtless many times, observing these habits of the sheep under his care, David was led to think, and later wrote: "He [Jehovah] maketh me to lie down in green pastures; he leadeth me beside the still waters." Sheep are foolish animals, doing many foolish things, and following their natural inclinations some of them would wander away amongst the rocks and into places of peril. The plaintive bleat of the straying sheep would reach David's ears and he would go to its rescue and bear this foolish sheep safely back to the fold. Looking back to these experiences he would be reminded of what God had done for him when his soul was weary almost unto death. He would cry unto Jehovah, the great Shepherd, and his plaintive cry would be heard and God would restore David to his favor and bring comfort to his heart.

[13] The picture given in the Psalm is so simple and so beautiful that it becomes a sweet and comforting one to the Christian now dwelling upon the earth.

[14] The twenty-third Psalm, however, must take its place amongst prophecy written by the man who was devoted to God and who wrote as the spirit of God moved upon his mind, as he so stated on another occasion. Those who are now in close tune with the Lord by reason of being in the temple can readily see that now the prophecy of this Psalm has been only partially fulfilled. Jesus, the beloved One of God, being sinless and harmless, the words of the Psalm apply to him; but there is no other one person to whom it applies. It is true that many followers of Christ have often repeated the words of this Psalm and applied the same to themselves individually, such being possible, however, only because the words of the psalmist seemed to suit their case, and not because the prophecy had really been fulfilled by them or in anything they had experienced. It must be kept in mind that no scripture is of private interpretation, nor is the scripture written for any special individual. No man should take himself so seriously as to conclude that God has caused a prophecy to be written just to fit his particular case. Many have so thought, but they did not think soberly. Aside from the Lord Jesus the twenty-third Psalm applies to no individual.

[15] Of and concerning whom is the twenty-third Psalm written? How may we know that the Psalm is given of God? and for whom? The inspired writer answers, by "comparing spiritual things with spiritual". (1 Cor. 2:13) Surely these words of the apostle mean that the truth is ascertained as set forth in God's Word by those who have the spirit of God and who then compare one part of God's Word with other parts. That which is written in the Word of God is consistent, and only those who have the spirit of God can know and appreciate the true meaning thereof. (1 Cor. 2:10, 11) Employing this divinely-given rule the irresistible conclusion is that the antitype of David is not any individual except Christ Jesus, and those represented in Christ. Its application is to the "servant" of Jehovah, to Christ Jesus first, and secondarily to all who are privileged to be of the "servant" class when considered collectively. Its application is to the same one about whom the psalmist often speaks, namely, Jehovah's "servant". The first Psalm introduces the "servant" with these words: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." These words were not written for individuals aside from Jesus, but were written for God's approved "servant". How clear these words have become to the remnant as applying to those who are collectively in the covenant with and wholly devoted to Jehovah God!

[16] It is proper to say that the words of the twenty-third Psalm apply to Jesus and also to the church in the days of the apostles when there was unity amongst the anointed ones of God. But when the apostles passed from the stage of action, and for this reason their supervision over the congregations ceased, there could be no further application of the twenty-third Psalm to the followers of Christ, because of the lack of unity. When the followers of Christ could be spoken of as a unit then the "servant" as a unit could properly claim the promises of this Psalm. When the Lord came to his temple and gathered together unto himself his true and faithful followers, and brought them under the robe of righteousness, then the words of this Psalm apply to the visible members of the "servant" because of their unity in Christ. Looking at the prophetic words of the Psalm from this viewpoint, and applying these words as they should be to the "servant" collectively, let us now observe how beautifully the Lord used David to picture the "servant" class at the present time. If we do so find, then the "servant" should take much courage and consolation therefrom; and this is the very reason why the Scriptures were written.

[17] When Jesus was with his disciples he said of himself and in the presence and hearing of them, and others: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." (John 10:14, 15) The words of Jesus thus spoken, however, do not contradict the fact that Jehovah is the "great Shepherd". Jesus was and is the shepherd over the sheep which God has given to him, and Jehovah is the great Shepherd over all them that are his. Jesus also said: "Thine they were, and thou gavest them me." (John 17:6) Prior to his

coming to the temple of God and gathering his own unto himself Jesus occupied the place of shepherd to the flock of God. It is not unreasonable to say that since that time Jesus and his flock are more closely united as the joint "servant" and therefore the "servant" is spoken of as the flock of Jehovah. Only such could speak of Jehovah as his Shepherd. No one could say, "Jehovah is my shepherd," unless he is in Christ and a part of the "servant". Concerning these the prophet of the Lord says that such are in the shadow of Jehovah's hand. (Isa. 49:2) The "servant" is also described as being 'in the secret place of the Most High, abiding under the shadow of the Almighty'. (Ps. 91:1) The "servant" as a whole enjoys a different relationship to Jehovah from that which it is possible for any individual member thereof to have, and one which the remnant could not have prior to 1918.

[18] There can be no question as to the standing of the "servant" and his relationship with Jehovah now. Being in Jehovah's secret place and under the shadow of his wing the "servant" now with full confidence says: "Jehovah is my shepherd; I shall not want." Henceforth there would never be any shortage of food for God's sheep, the "servant" class. Jehovah, the great Shepherd, feeds his people upon food that is convenient for them, and they are satisfied and made fat thereon. (Prov. 30:8) The "servant" rests in the Lord and continues to feed upon the precious things provided, and the prophet long ago wrote these words as being spoken by the "servant", to wit: "He maketh me to lie down [and to rest] in pastures of tender grass."—Margin.

[19] Let the "servant" class now look back to God's gracious provision for his people following 1918, and particularly from and after 1922. God's covenant people have always realized that good food was provided for them, but the prophetic expression "pastures of tender grass" more particularly describes what God has given the "servant" since 1922. From then till now the truth, like tender grass, has sprung up continually, and this always fresh and appetizing. No longer are God's devoted people left in doubt as to where they are. The chronology was good at the time, but it always left some doubt in the mind of a careful student. When the prophecies of the Bible were opened to the view of the "servant" class, and continued to open like a beautiful flower, spreading sweet fragrance all about, there was no longer reason or room for doubt concerning God's provision for his own. Still or quiet waters are deep. God is now revealing to his "servant" the deeper things of his prophetic word. The "servant" therefore now says of Jehovah: "He leadeth me beside the still waters [or waters of quietness]." The storms without beat against God's people, and the wrath of the enemy greatly increases against them, but the "servant" is in a sheltered place, feeding upon the refreshing and life-sustaining food.

[20] One can have a mental vision of David seeking out and restoring some wayward, crippled and hungry sheep to the fold. Some of them would be caught in the storm and would be found amongst the thorns or in some rugged place, discouraged and almost in despair, and now behold David the shepherd holding in his arms and bearing these sheep back to the fold. How like the great Shepherd, who restores his people of a contrite heart. In 1917 the storms began and raged against the people of God, and continued to increase in fury in the year following. It was in 1919 that the great Shepherd Jehovah by and through the Head of the "servant" began to bring back and restore his people to himself and to the fold. Those of the "servant" then, like David, said of Jehovah: "He restoreth my soul." Isaiah had a vision of God's people in distress and almost in despair because of fear that God was angry with them. This depressed and lonely condition had caused even the faithful to become inactive and greatly discouraged. The prophet then sees the "servant" revived and his lips cleansed with the fire of zeal from the altar of God. (Isa. 6:6,7) The "servant", collectively, then begins to realize his restoration to God's favor; and the prophet describes the "servant", meaning all the faithful, collectively, saying: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:1-3.

[21] The faithful then, once revived, see that God has something for them to do, and this is shown by the words of the prophet put in their mouths: "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.

HIS NAME

[22] A weakness on the part of God's people has been to take themselves too seriously. The manner in which the twenty-third Psalm has been received and used by them is one of the best evidences of this. The general rule has been to consider this Psalm as a special provision God has made for those individuals who were supposed to be "developing a sweet character" that would qualify such to have a place in heaven. With this thought in mind these said, in substance: 'The Lord sees how superior I am to others, and therefore he selects me to take me to heaven to aid him in operating the universe; and this he shows me by these words he speaks to me through the psalmist. I know that I shall be one who will rule the world. Jehovah is doing this for me, and therefore

he must see that I am more holy than others, and hence he leads me in paths of righteousness and I am righteous.' The real purpose of the great Shepherd in leading his sheep was not seen by those in the state of mind above described. If ever seen it was entirely overlooked. The words of the Prophet David are: "He leadeth me in the paths of righteousness *for his name's sake.*" The latter part of the sentence was entirely ignored.

[23] Until after the Lord had gathered together his people into the temple of God, how many of the consecrated saw that the primary purpose of God in selecting and leading the church is "for his name's sake"? How many saw that the great issue involved in the outworking of God's expressed purpose is the honor of his name? Is it not true that the followers of Christ have looked upon the Bible as a textbook that shows them how to be saved and get to heaven and that God's primary purpose, as expressed therein, is the salvation of men? Most of those who were fortunate enough to get a knowledge of the truth took it to mean that they were better fitted than others to reign with Christ, while a lesser number humbly walked before the Lord, anxious to do what they could to serve him unselfishly. Since the coming of the Lord to his temple those who have been brought thereinto and illuminated have seen and appreciated the fact that the favored flock of God has not been chosen because of any special value in themselves, but that the primary purpose of calling and choosing them has been for the sake of Jehovah's great name. This purpose is clearly stated in the Scriptures, but was not seen and appreciated until the Lord illuminated his people in his own due time; and this was when they were gathered into the temple.

[24] The things pertaining to Israel illustrate God's purpose concerning the "servant", and this shows why the Lord has selected the "servant". To Israel Jehovah said: "But I had pity for mine holy name, which the house of Israel had profaned among the heathen [nations], whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen [nations], whither ye went. And I will sanctify my great name, which was profaned among the heathen [nations], which ye have profaned in the midst of them; and the heathen [nations] shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." (Ezek. 36:21-23) Jehovah's name is of far greater importance than the life of any creature.

[25] Jehovah's great name is at issue because his word has been challenged by the enemy. With defiance the enemy has said that Jehovah cannot put men on the earth who will maintain their integrity and that he cannot establish a righteous government. That issue must be decided in favor of Jehovah. He will demonstrate that he can and will put men on earth who will maintain their integrity and, furthermore, that he will establish his righteous government. That will afford a way for all in a right condition of heart to return to him and to maintain their integrity. Knowing the end from the beginning, he proceeded to "take out a people for his name". (Acts 15:14-18) The faithful ones thus taken out maintained their integrity while on the earth, and this for his name's sake. They are called to show forth God's praises for his name's sake. (1 Pet. 2:9, 10) Like David, these sometimes do wrong, and then cry unto the Lord for help, and 'for his name's sake he hears and forgives them'. (Ps. 79:9) These scriptures convince the teachable ones that they are not so important, but God's name is all-important.

[26] Now to the "servant" plainly appears the secret of the Psalm and the reason for the appearing of these precious words of the twenty-third Psalm, to wit, "he leadeth me in the paths of righteousness, for his name's sake." The time has now come when Jehovah will vindicate his name. He places his King upon his throne and sends him forth to rule amongst the enemies. With joy the King proceeds to his work. He comes to his own and invites those found faithful to "enter into the joy of thy lord", and share in the vindication of Jehovah's name. These he gathers together into the temple and under the robe of righteousness, and therefore he leads the sheep, composing the remnant, and forming a part of the "servant", into paths of righteousness, and this he does that they may have the privilege of participating in the vindication of Jehovah's name. The paths of righteousness are those wherein the "servant" walks while covered with the robe of righteousness, which symbolizes God's approval. This corresponds with the "path of the just" upon which the light of God continues to shine with increased brilliancy. (Prov. 4:18) Those who love God with a complete and unselfish devotion walk in these paths. For his name's sake the great Shepherd leads them there. No longer can they take themselves seriously, but humbly and joyfully walk before the Lord.

[27] The "servant" of the Lord in the temple continues to proclaim his praises, and the light of God illuminates his mind and rejoices his heart. To those of the temple Jehovah now says: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. [Therefore] sing unto the Lord a new song." (Isa. 42:9, 10) Jehovah God has now opened to his people The Revelation which he gave to Jesus Christ. In awe and wonder these look upon what has come to pass and they worship God for his goodness bestowed upon them. By the grace of God the "servant" is now also permitted to see what must be done speedily and what is to come to pass shortly, and then joyfully engages

in the service and continues to sing forth the praises of Jehovah.

[28] The "servant" now sees that there is a strenuous time just ahead for him because it is the privilege of the servant to be a witness to the name of Jehovah. Because the remnant faithfully gives this witness the enemy is exceedingly mad and seeks his destruction. Doubtless it was necessary at times for David to lead his sheep through dark valleys even in time of storm and that the sheep would be inclined to be frightened; but, they relying upon their shepherd, their fears would be stilled and they went on. Now the sheep of God's pasture see that what is just ahead is fraught with much danger, but the love of the "servant" is set upon Jehovah and his full confidence and trust is in Jehovah. The "servant" hears and relies upon the sure promise: "Jehovah preserveth all them who love him." Therefore with complete confidence the "servant" says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Ps. 23:4.

[29] The rod of the great Shepherd will drive back the wicked enemy and shield the "servant" from his assaults, and the great Shepherd's staff will be a constant reminder of his care for the "servant". Knowing that he loves Jehovah the "servant" remembers the Shepherd's promise to him: "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. 91:15) This gives him complete confidence, and on he goes on his way, singing to the praise of Jehovah, even though he walks in the valley of death.

HIS TABLE

[30] Jehovah will never permit his "servant" to want or to go hungry. On another occasion the prophet said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37:25) The anointed "servant" can now take this literally and symbolically, or spiritually. God will make all necessary provisions for his own because the "servant" loves and serves him.

[31] The year just past has been a striking example of the goodness of God to his people. While many of the world have been sore oppressed for necessary food, God's "servant" has been graciously provided with all things needful. This is exactly in harmony with the words of Jesus concerning those who seek the kingdom: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

[32] The "servant" now says to Jehovah: "Thou preparest a table before me in the presence of mine enemies." (Vs. 5) The numerous letters written by members of the remnant and received at this office bear testimony to the fact that never before has God so abundantly provided for them the spiritual food as during the past few years. All of these rejoice that this provision has been made for them by the Lord and they gladly give all honor to the Lord, where it is due. Only the foolish give honor to creatures for the precious things provided for the anointed.

[33] There are those who once associated with the Lord's "servant" and were in the covenant by sacrifice who would now like to see Jehovah's sheep starve to death. They not only try to hinder the Lord's sheep from feeding upon the convenient food he has so graciously provided for them, but join efforts to devour the sheep. While this is going on Jehovah reveals to his "servant" class "the man of sin", which instrument is now to be used as Satan's most subtle tool.

[34] The "evil servant" class rejects present truth and at the same time slyly employs "good words and fair speeches" in order to deceive as many as possible amongst the weaker ones. (Rom. 16:18; 2 Thess. 2:1-9) These claim to be feeding upon food which God provided prior to 1917, and they claim that no food has been furnished since that date. While God did give that food prior to 1917, the "evil servant" class give honor therefor to a creature rather than to the Creator, but, in truth, their honor to a creature is another subterfuge put forward under the influence of Satan to insure their destruction, and under such they fall. Honoring the creature, contrary to the Word of God, and disregarding Jehovah's purpose to vindicate his name, puts them in jeopardy, and God permits these to have an energy of delusion, and many to believe the lie rather than the truth. (Job 32:22; 2 Thess. 2:11) No effort is made by them to honor Jehovah's name, but they busy themselves in a conspiracy to destroy the "servant". In the presence of these enemies Jehovah spreads a bountiful table for the benefit of the "servant", and the "servant" sees it and feeds bountifully and rejoices.

[35] Take note here of some of the precious and succulent food God has placed upon his table for his own. Opening the temple in heaven he permitted the "servant" to get a glimpse of heavenly things. He revealed the enemy's powerful and subtle organization and showed the "servant" God's universal organization and the royal house thereof.

[36] He has made known the birth or beginning of his kingdom and shown the "servant" his great privilege of having some part in giving testimony concerning that kingdom and, above all, of testifying to the great name of Jehovah.

[37] He has shown the "servant" what is the real and paramount issue, to wit, the vindication of God's word and name, and has permitted the "servant" to enter into the joy of the Lord by having some part therein. During the past ten years Jehovah has been using the remnant of his people on earth in fulfilling some parts of prophecy which he caused to be written centuries ago for their benefit and encouragement.

The Lord in his temple has sent his angels and through them directed the remnant in the work of fulfilling prophecy, and that without the knowledge of the remnant at the time. And now the Lord has graciously made known to the remnant the meaning of Revelation and thereby is shown where the anointed really stand.

[38] The abundance of food upon his table shows the remnant that God is giving his "servant" his favor and using him to his glory. He has shown his "servant" what a great and wonderful privilege is now his to have a part in giving testimony to the world that Jehovah is God and that the kingdom has come. He has made clear that when this witness work is done then Armageddon will follow and then the "servant" will be permitted to see the wicked organization of the enemy swept out and Jehovah's organization put in control and the name of the Most High for ever glorified. He has permitted his "servant" to look into the temple and see some of the glories of God. The "servant" now hears the voice of Jehovah and Christ Jesus saying to those who desire to know the truth, "Come," and the "servant" is moved to action and is permitted to have a part in joining in that gracious invitation to 'come and take of the water of life freely'.

[39] Thus the "servant" beholds the table of the Lord laden with precious and sustaining food of which he is permitted to partake continually, and this even in the very presence of his enemies. Why should not he rejoice and be glad?

[40] The goodness of God manifest toward his "servant" is so marvelous that the "servant" lifts up his heart in devotion to Jehovah and says: "Thou anointest my head with oil; my cup runneth over." This beautiful poetic phrase signifies that the "servant" is approved by Jehovah and is assigned to a place in his organization. The running over of his cup indicates the abundance of provision God has made for his own, and the "servant" joyfully partakes of this provision made.

[41] The "servant" now sees that he is in the covenant with Jehovah for the kingdom. He knows that Jehovah is and always will be faithful to his part of the covenant, and so he depends absolutely upon Jehovah for his continued favors, blessings and life. The "servant" resolves to remain firm and steadfast on the side of Jehovah forever. He has an abiding confidence that God will hold him there. He has desired that he may dwell in the house of the Lord all his days while on the earth and that he may continue to behold the glory of God and learn of him. He feels assured that this blessing will now be granted to him, and with full assurance he exclaims: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." (Vs. 6) The "servant" knows that the house of the Lord is a permanent establishment, for it is the beginning of that great work which is to continue until the kingdom work on earth is done, and that then through endless ages those of the temple will be favored with service to Jehovah and will be the recipients of his everlasting grace.

[42] The twenty-third Psalm is therefore seen by the "servant" to be a precious and sacred song long ago written at the dictation of Jehovah and for the comfort and encouragement of those on the earth in the last days and who are unselfishly devoted to the Most High. It is one stanza of the new song which those who now stand upon Mount Zion with Christ Jesus their Lord and King are singing to the glory of God and to the honor of his name. Together the "servant" class sings: 'I will mention thy loving-kindnesses, O Jehovah, and the praises of Jehovah according to all that Jehovah has bestowed upon us.'—Isa. 63:7.

[43] Seeing these things, it would now be impossible for the "servant" to remain quiet and inactive. In the temple all are praising Jehovah's name. Let all of the remnant be of good courage and continue to give forth expressions of loving devotion to our God.

QUESTIONS FOR BEREAN STUDY

¶ 1. Describe the relationship and position which lifts Jehovah's servant above opposing influence and makes him "strong in the Lord and in the power of his might".

¶ 2-4. With what measure of favor has this Psalm been regarded, and why? Point out the fitness of its having been written by David. How does the 78th Psalm show Jehovah's direction in the anointing of David as king of Israel?

¶ 5. What was it that made David a fitting type of the world's great King?

¶ 6, 7. Explain how profitable lessons may be learned through experience.

¶ 8-10 Point out the fidelity manifest in David's experiences as shepherd of his father's flock, which contributed to qualify him for his duties as king of God's covenant people.

¶ 11-13. Describe corresponding experiences as shepherd boy and as king of Israel which would lead to David's words recorded as verses 1 and 2 of this Psalm.

¶ 14-17. What do the Scriptures show as to the nature and application of this Psalm?

¶ 18, 19. How have verses 2 and 3 been having their fulfilment to God's "servant"?

¶ 20, 21. Describe Jehovah's provision and care in which were fulfilled the words, "He restoreth my soul."

¶ 22-27. Point out the importance of a correct understanding and true appreciation of the meaning of "for his name's sake", in verse 3. What are the "paths of righteousness" in which Jehovah leads his "servant"? How does he thus lead?

¶ 28, 29. Describe circumstances of sheep and shepherd, and the situation of God's "servant", to show how appropriate are the words of verse 4.

¶ 30, 31. Quote scriptures which give full assurance that God will graciously provide his people with all things needful.

¶ 32. Prove the fulfilment of the prophetic words, "Thou preparest a table before me in the presence of mine enemies."

¶ 33, 34. Point out the error, in regard to truth and the source of truth, which contributed so particularly to the development of the "evil servant".

¶ 35-39. Mention some of the precious and sustaining food which God has placed on his table for his people. What privilege attends their partaking thereof?

¶ 40. Apply the words, "Thou anointest my head with oil; my cup runneth over."

¶ 41, 42. What is the basis for the expression of confidence with which this Psalm closes? What, then, does the "servant" now see as to the nature and purpose of Psalm 23? What is the "servant's" response to Jehovah's loving-kindness bestowed?

THE TERRIBLE IMAGE

JEHOVAH caused prophecy to be written in hidden phrase and purposed that it should be understood at the end of the world, where we now are. The Israelites were God's covenant people, and prophecy relating to that people comes clearly within the announced rule. In 1 Corinthians 10:11 it is written: 'Now all these things happened unto them for types [examples]: and they are written for the admonition of those upon whom the end of the world has come.'

"Babylon" is a name given to Satan's organization. The world power of Babylon was Satan's organization. Because of their unfaithfulness God permitted his covenant people, the Israelites, to be carried away captive to Babylon. There he caused some types to be made and recorded which foreshadowed like things of far greater importance to come to pass at the end of the world. "Christendom," so called, which means the nations that call themselves "Christian", claims to be the people of God. "Christendom" is really a part of Satan's organization, and the word Babylon properly applies to it. Among those of God's people in ancient Babylon was Daniel, the faithful prophet of Jehovah. He foreshadowed a particular class of people on the earth at the end of the world which people are wholly devoted to God and his righteous cause and who are in the world called "Babylon" but not of it.

The ruler of ancient Babylon, Nebuchadnezzar, had a dream which gave him much trouble. He forgot the dream, and of course its meaning was unknown to him. Because his wise men could not tell him his dream he ordered all of them to be killed, and this included Daniel the prophet. Daniel prayed to Jehovah for help, and God gave him a knowledge of the dream and so much interpretation thereof as was due to be understood then. That dream, as stated by Daniel, was a prophecy; and that prophecy foretells what is immediately about to fall upon the world, and therefore it is now due to be understood. Since it relates to the vengeance of Jehovah God upon Satan's organization, and the setting up of God's kingdom, the Scriptures clearly prove that the due time is now here when the attention of the people must be brought to this matter. That the fulfilment of this prophecy applies at the present time is further supported by the language of the prophet, who said, when he stood before Nebuchadnezzar: 'The God of heaven revealeth secrets and maketh known what shall be in the last days.' We are now in the last days. Let those who hear give careful consideration to this prophecy, because its complete fulfilment is in the very near future.

Standing in the presence of the mighty potentate of the world, Daniel, the prophet of God, said: "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."—Dan. 2:31-35.

Daniel then proceeded to tell the interpretation of the dream, and that interpretation was also a prophecy, the complete fulfilment of which is now at hand. On this occasion there is time only to give a brief explanation. You are referred to the books *Light*, which give a detailed explanation thereof.

The image as it appeared in the dream was in the form of a man, and terrible, and therefore must represent something that is wicked and cruel. The head of the image was of fine gold, the breast and arms of silver, the belly and thighs of copper, the legs of iron, and the feet part iron and part clay. That terrible image pictured or represented Satan's organization, both that which is invisible and that which is visible to man and which for sixty centuries has oppressed the human race. It has been wicked, harsh, cruel and terrible. In brief the proof is here submitted.

In Jehovah's universal organization, Lucifer, one of his "morning stars", was the head of a division or part thereof. This proof is found in Ezekiel 28, verse 14, in which Jehovah says to Lucifer: "Thou art the anointed [meaning the duly commissioned] cherub that covereth [meaning officer or overlord]; and I have set thee so: thou wast upon the holy mountain [organization] of God." Lucifer was made the head or chief one in a certain division of Jehovah's organization, and under Lucifer there were many other creatures, including angels, perfect man and the beasts of the field.

Gold is used in the Scriptures as a symbol of things

divine or that which emanates from Jehovah God. The terrible image had a head of fine gold, and thus represents that Lucifer was appointed to his high office of overlord by Jehovah God. Lucifer defied Jehovah, rebelled against him and turned his organization against the Most High. While Jehovah could have killed Lucifer at once, his perfect wisdom dictated otherwise. God permitted Lucifer to retain his position of authority, but changed his name, and thereafter he has been known as Dragon, Satan, Serpent and Devil.

From the beginning that part of God's universal organization, over which Lucifer presided, was in several divisions. His first officers and subordinates are described in the Scriptures as "princes", who are mighty spirit creatures, and in this terrible image are represented under the symbol of silver. Silver is a noble metal, but of less importance than gold. The Scriptures also show that those princes are more powerful than the angels.

Copper is next mentioned as forming a part of the terrible image. In the Scriptures it is mistranslated "brass". Copper is inferior to silver, and symbolizes the angelic division of Satan's organization. The Scriptures plainly state that Satan had a host of angels under him from the beginning, and that these followed him into rebellion. Daniel's prophecy speaks of that portion of the image, or organization, symbolized by the brass as "bearing rule over all the earth". At once this suggests that the wicked angels have had direct communication with and influence over the rulers of the earth, and this explains why the rulers of the earth, such as the czar of Russia, have frequently consulted spirit mediums and thereby received information from the wicked angels. When Jesus was on the earth he made it plain that there was then a host of wicked angels having to do with the affairs of the world. In this image the gold, silver and copper therefore picture the invisible part of Satan's powerful organization.

The legs of the man-like image were of iron. The head and all other parts of the body are above the legs, of course, and the legs bear up and support the body and are controlled by the head. Iron is used in the Scriptures to symbolize military rule. Daniel's prophecy says: 'The legs were of iron, and as iron breaketh shall it break in pieces and bruise.' The legs of iron picture the world powers that, beginning with ancient Egypt, have ruled the earth and that have existed from then till now. All of these world powers have kept the people in subjection and ruled by military authority.

The feet of the image, forming a part of the legs, to be sure, were part of iron and part of clay. The financial and military elements of the rulers have provided for and employed the military, which is symbolized by the iron, in all the world powers. Clay looks like stone, but is not stone. A stone is used in the Scriptures to represent Christ. Clay is a camouflage, and therefore a means of practicing hypocrisy by making it appear that a thing is stone when it is not. The clay of the image therefore fitly and exactly represents the religious elements of the world powers, which have been employed for the practicing of hypocrisy in the name of Christ and for the purpose of keeping the people in blindness and in subjection to the rulers.

In every world power religion has been employed to induce people to believe that the rulers act under divine arrangement and authority. Today the religion of the leading nations of earth is called "Christian", and it has been used and is used as the greatest means of hypocrisy ever employed amongst men. Leading the list of these important nations is Great Britain, and America, claiming to be Christian and to rule by divine right, and in which the three elements, commerce, politics, and religion join hands to control the people.

The entire image therefore represents Satan's organization, both that which is invisible and that which is visible, to human eyes. That Satan is the god of this present wicked world there cannot be the slightest doubt. Jesus on a number of occasions spoke of him as the ruler of this world and the author of crime and wickedness. In 2 Corinthians 4 it is stated in plain phrase that Satan is the god or invisible ruler of this world and that he blinds the people to the truth. The ruling factors of this world are of the three named and of and concerning which Daniel wrote: "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."—Dan. 2:43.

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.

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

people of Russia have broken away, and the people of good will throughout all the nations now are seeing that the religious leaders are the greatest hypocrites that have ever walked the earth.

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.

The seventeenth chapter of Revelation and other scriptures strongly support the conclusion that within a very short time the commercial and political leaders will rid themselves of these religious hypocrites and boldly expose them and their hypocrisy to all mankind. Already such is beginning to be manifested in America. The commercial and political leaders are clearly seeing that they have been inveigled by the religionists into enacting and trying to enforce certain laws which have afforded hypocrisy an opportunity to flourish and have caused great suffering amongst the people.

UNDERSTANDING

It was impossible for man to understand the meaning of this prophecy until God's due time, and that at the end of the world. That time of the end of the world dates from 1914, when God placed Jesus Christ upon his throne. It was three and one-half years thereafter, to wit, in 1918, when the Lord came to his temple, and the heavenly temple was then opened and these prophetic things began to be understood. It was about 1925 that Satan's organization as distinguished from God's organization, was first discerned by Christians. No man is entitled to any credit for the unfolding of these prophecies and the understanding thereof. It is God's truth, and he chooses his own time to make such things plain.

According to the Scriptural proof, the great battle of Armageddon, will soon be fought. This terrible image of Daniel briefly discloses the wicked powers that have ruled the world for centuries and shows what will be the fate of that wicked organization at Armageddon and what Jehovah will employ to destroy that organization and bring relief and blessings to the people.

THE STONE

The prophecy of Daniel says: 'A stone was cut out of the mountain without hands and smote the image.' Understanding the meaning of "The Stone" is really the key to an understanding of this prophecy. A stone symbolically represents God's great Priest and chief executive officer Christ, who is made the Chief One in Jehovah's great organization. From the time of the rebellion God declared his purpose to bring forth a seed, the offspring of his universal organization, that would destroy Satan and his works. This promised seed is The Christ, earth's rightful King and God's chief executive officer.

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.

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.

Then Jehovah 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.

God has now expressed his purpose to 'take away from him [Satan] that which he hath and give unto him [Christ] who had 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.

"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) 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) 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. 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.

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.

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.

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.

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.

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.

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.

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. They continue to cry, Peace, peace, when there is no peace; and suddenly destruction shall come upon all. (1 Thess. 5:3) This is in full accord with Daniel 2:35: "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."

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.

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. His name, completely vindicated, stands preeminently above all. Seeing the day of Jehovah is here, let his witnesses be bold, yet kind, in telling the truth. Be faithful and true to the commission granted.

LETTERS

REJOICING IN JEHOVAH

DEAR BROTHER RUTHERFORD:

It gives me great pleasure to be with you in the proclamation of God's truth as set forth upon the pages of his holy Bible. It was a crisis and a turning point in my life last February when I had the chance to sit at the feet of Mr. Skinner in Lahore for about eight days only. I was wonderstruck to hear the explanations of the texts in the Bible. I feel I am the luckiest man in the Punjab to know this truth which is indeed comforting, peaceable, satisfying and joyous. Wish I may have the chance to hear you and see you personally. It will indeed be a glorious day for me to receive you in the Punjab. It is my fervent prayer day and night that the Lord may add upon you decades of life to accomplish your undertakings in upholding the name of Jehovah God.

Just recently this humble soul has been entrusted with the responsibilities of a representative in the Punjab. I have every hope that in spite of the opposition from the missionaries here the work will spread and be promulgated in no distant date. The people have begun to awake to the truth and have realized that the I.B.S.A. is telling them the truth and that the missionaries as a class have led them astray from the truths of the Bible. The Punjab Christian community is financially very weak, and so depends a lot upon help and assistance from the missionaries in educating their children who are receiving

education in their institutions. But I hope the Punjab will not be a prisoner in the hands of so-called "Christendom" for long.

May God reveal the mysteries of his Word unto you so that you may be able to illumine the minds of men and women to understand and comprehend the truth.

I request you to remember me in your prayers always, so I may be able to handle my work successfully and that many may be chosen to join the remnant to sing with them the chorus of praise and admiration.

I request all the members of the Bethel family to remember me and the Punjab work always in their prayers. I know what is impossible can be attained through prayer.

With Christian love and greetings to all the members of the Bethel family,

Yours in the bond of Zion,

S. M. SHAD, *India.*

'A LARGE PORTION'

MY DEAR BROTHER RUTHERFORD:

Since 1926 it has been my pleasure each year to render to you a report of the activities in which I have been privileged to have a share. This year, owing to changed circumstances, it is not my business to render an official report, but I take this opportunity of sending you a personal letter and ask pardon if I am trespassing upon your time.

I want to tell you that I love you ever so much and am really glad to have been a colaborer with you in the great campaign in the year that is now past. It has been to me a year rich in the blessing of the Lord, and despite some difficulties, well known to yourself, I am glad to have been and to be alive and kicking some against the Devil's organization.

I am grateful to the Lord for the wonderful way he has made clear so many things in recent times, and I rejoice with you in the part you have had in being the instrument used. *Light*, in bringing together so many important facts, has been just a wonderful inspiration to me, and the way it is confirmed by the physical facts clearly shows that it is true.

In 1927 I so much enjoyed the article on "The Passing of the Powers", showing the close working of England and America. I looked forward to the time when in the Lord's providence we should hear something more about the matter. Now the full explanation has come. It is surely a much larger portion than I had hoped for, but the reasoning is so cogent that one who is truly alive can surely easily grasp the message of the book.

Relative to your point that "the proof is overwhelming that the League of Nations compact originated with British officers", a recent speech of Mr. Lloyd George is of interest. He began to squeak because people remember more the part he played in the war than what he did in the interests of peace (so called). He said (speaking of himself): "It was the member who was elected in this town forty years ago who proposed the first resolution in the gathering of the principal Allied statesmen in Paris in 1919 upon which the Covenant of the League of Nations was afterwards based. The cabinet of which I was the head was the only government in the world that had, before the conference met, and even before the Armistice was signed, prepared carefully thought-out plans for putting the principle of that resolution into operation. Even during the most anxious moments of the war there were committees of that cabinet sitting to frame a scheme for setting up an association of nations for ensuring peace on earth."

Regarding the Monroe Doctrine, Dantes Bellegarde, a native of Haiti, speaking recently at the League of Nations, said, "It was nothing more than a blank cheque which the American secretary of state could fill out at the expense of the Latin-American nations."

Both speeches clearly confirm what is written in *Light*.

It is grand to be living in the days when the hypocrisy of this devilish alliance is being exposed.

During the past days you will have been in the swing of a campaign with *Light;* we look forward to the time when it will be our privilege to put it out here in Northern Europe.

Meantime we push on with what we have, and joy in our share in proclaiming the good news.

That the Lord may continue to bless you and make you a blessing is my earnest desire.

With warmest love as ever,

Your brother and workfellow,

A. J. WEST, *Denmark.*

"WORTH READING"

TO JUDGE RUTHERFORD AND HIS NOBLE COWORKERS:

I am now studying your book *Light*, the interpreted Revelation. The contents prompt me to do something I ought to have done long ere this; that is, to thank you from the bottom of my heart for publishing the only literature on earth worth reading.

Yours sincerely,

JOHN BENNETT, *England.*

"PRAISE JEHOVAH FOREVER"

MY DEAR BROTHER RUTHERFORD:

Have just finished *reading Light*, One and Two, and now have started to *study* them. Indeed, what marvelous light these contain! What a wonderful revelation that just thrills my heart and soul with joy and thanksgiving, and stirs me up to greater zeal in publishing, door to door, the kingdom message, and thus have a share in "bringing forth the fruits of the kingdom". How glad I am that this day of the Lord is come, when both his word and his name shall be made known and vindicated! "How can I keep from singing?"

As I began to read each chapter of *Light*, this is what stood out so prominently before my mind: the name of Jehovah, our great God and Most High over all. This is the Lord's doing. No doubt the angels, or angel of the Lord, was directing and overruling the writing of *Light;* for it is Jehovah's revelation which he gave to Jesus Christ to be revealed to his servants now, "for the time is at hand."

In putting God first and giving him all the praise, honor and glory, you, dear Brother Rutherford, are a noble "example of the believers". And God bless you for this also.

This letter of appreciation would be too lengthy if I tried to comment on my joys received in reading each chapter. Those on the "seven angels", the "seven churches", and the "seven bowls" poured out and their effects as witnessed by God's people, and the share, by his grace, that they had in it! It is simply wonderful! The wine-press feature of Revelation 14 also is wonderful beyond words. How vividly it depicts the wrath of God upon Satan and his crowd! Even this makes my heart glad. No wonder God's people break forth into songs of praise, singing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

The description of the New Jerusalem, God's organization, is most beautiful. How well it pictures the glory of God and his kingdom! Truly, "In thy light shall we see light."

The Easton class certainly appreciate *Light*, and have voted to set aside one night a week for its *study*. I am grateful for this; for it will prove a great blessing and help to the little band of workers here. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein."

"Praise ye the Lord forever." With much gratitude to God for these wonderful blessings, and to you as a faithful servant of the Lord, I am, by his grace,

Your loving fellow servant,

HIRAM P. KLEINHANS, *Pa.*

"DONE WITH CHURCHES"

MY DEAR SIR:

Please enter my name for the *Golden Age* magazine. The one dollar is enclosed.

I am done with the churches and the preachers; and I would like to know the way to get back into Christ's glad service. I used to preach as a Methodist, but am through.

Please tell me the conditions of distributing your books and how to get them. I have read them all, but would like for all others to read them.

Yours very truly,

P. O. MACE, *Ohio.*

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

KEY TO ABBREVIATIONS

* indicates WATCHTOWER electrical transcription program presented each Sunday morning (¶) 10 o'clock (local standard time) unless otherwise shown

Su	*Sunday*	We	*Wednesday*	Sa	*Saturday*
Mo	*Monday*	Th	*Thursday*	A	*AM period*
Tu	*Tuesday*	Fr	*Friday*	P	*PM period*

AUSTRALIA

Adelaide 5KA
SuA 10-11; P 8.30-10
Tu ThP 9-9.15

Ballarat 3BA
SuP 7.15-7.30

Newcastle 2HD
SuA 10-12; P 7-8.30

Perth 6ML
SuP 3-4 (alternately with SuP 9-10)

Toowoomba 4GR
SuA 10-10.45; P 8.45-9.30

CANADA

Alberta

Calgary ..... CJCJ * ¶
Lethbridge .... CJOC *
SuP 5.30
Red Deer .... CKLC *
SuA 10.30

British Columbia

Kamloops .... CFJC *
SuP 12.45
Vancouver .... CJOR *
SuP 6.00
Victoria ..... CFCT *
SuA 10.30

Manitoba

Winnipeg ..... CKY *
SuP 3.45

New Brunswick

St. John ..... CFBO *
SuA 10.30

Nova Scotia

Sydney ..... CJCB *
SuP 9.00

Ontario

Cobalt ..... CKMC *
SuP 5.45
Hamilton ..... CKOC *
SuA 10.30
London ..... CJGC *
SuA 10.30
Midland ..... CKPR *
SuA 10.15
Waterloo ..... CKCR *
SuA 10.45

Prince Edward Island

Charlottet'n CFCY * ¶

Saskatchewan

Saskatoon .... CFQC *
SuA 9.45

ESTHONIA

Tallinn .....

FRANCE

Paris ..... VITUS

NEWFOUNDLAND

St. John's .... VO8A * ¶

UNITED STATES

Alabama

Birmingham WBRC * ¶
Mobile ..... WODX *
SuP 12.45
Montgomery WSFA *
SuA 10.15

Arizona

Phoenix ..... KOY *
SuP 6.45
Tucson ..... KVOA * ¶

Arkansas

Little Rock .... KLRA * ¶

California

Fresno ..... KMJ *
SuP 4.15
Hollywood .... KNX * ¶
SuP 1-2
Los Angeles .... KTM
SuA 9-10
Oakland ..... KROW * ¶
SuP 1-2.30, 6-7, 9-10
TuP 8-8.30; ThP 8-8.15
We FrP 2.30-2.45
Sacramento.. KFBK *
SuP 6.45
San Diego ..... KGB * ¶
Stockton ..... KWG *
SuP 3.45

Colorado

Colo'do Sp'gs KFUM * ¶
Denver ..... KLZ * ¶
Pueblo ..... KGHF * ¶
Trinidad ..... KGIW * ¶

Connecticut

Bridgeport .... WICC * ¶
Hartford .... WDRC *
SuA 10.30

Delaware

Wilmington WDEL * ¶

District of Columbia

Washington .... WOL * ¶

Florida

Miami Beach WIOD *
SuP 1.30
Orlando ..... WDBO * ¶
Pensacola .... WCOA *
SuA 11.45
St.Petersburg WSUN *
SuP 12.15
Tampa ..... WDAE * ¶

Georgia

Atlanta ..... WGST *
SuP 6.45
Augusta ..... WRDW *
SuP 3
Columbus .... WRBL * ¶
Savannah .... WTOC * ¶
Thomasville WQDX *
WeP 7.30

Idaho

Boise ..... KIDO * ¶
Nampa ..... KFXD *
SuA 11
Pocatello ..... KSEI *
TuP 7.30

Illinois

Chicago ..... WCFL * ¶
Chicago ..... WCHI *
SuA 11.30, P 12.30-1, 1-2 (first monthly, Polish; second monthly, Scandinavian; third monthly, Lithuanian; fourth monthly, German and Greek; fifth monthly, Ukrainian and Hungarian), 2-3; Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL * ¶
La Salle ..... WJBC * ¶
Rockford ..... KFLV * ¶
SuP 6-6.30
Rock Island WHBF *
WeP 6.15; MoP 6.30-7
Tuscola ..... WDZ * ¶

Indiana

Anderson .... WHBU *
SuP 4
Evansville .... WGBF *
SuA 9.45
Fort Wayne WOWO *
SuA 10.30
Gary ..... WJKS *
SuA 10.15
Indianapolis WKBF *
SuA 9.45

Iowa

Cedar Rapids KWCR * ¶
SuA 10.30-11, P 1.30-2; WeP 9-10
Council Bluffs KOIL * ¶
Davenport .... WOC * ¶
SuP 6.30-7
Des Moines .... WHO * ¶
SuP 6.30-7
Muscatine .... KTNT *
SuM 12; P 1-1.30

Kansas

Milford ..... KFKB * ¶
SuA 8-9; FrP 4.30-5
Topeka ..... WIBW *
SuP 1
Wichita ..... KFH *
SuA 9.45

Louisiana

New Orleans WJBO *
SuA 9; ThP 8-8.30
Shreveport .... KTBS * ¶
Shreveport .... KTSL *
SuP 4; ThP 8.30-9.30

Maine

Bangor ..... WLBZ *
SuA 9.45

Maryland

Baltimore .... WCBM *
SuA 10.30, P 6-7
Cumberland .. WTBO *
SuP 2.30

Massachusetts

Boston ..... WBZA *
SuA 10.15
Boston ..... WLOE *
SuP 4.15, SuA 10-11 (foreign), 11-12.15, P 12.15-1 (foreign); ThP 8-9
Lexington .... WLEX
SuP 2-3
New Bedford WNBH * ¶
Springfield .... WBZ *
SuA 10.15
Worcester .... WORC * ¶

Michigan

Bay City .... WBCM *
SuA 10.30
Detroit ..... WMBC *
SuP 6.45
Flint ..... WFDF *
FrP 9.30
Grand Rapids WOOD *
SuP 9

Minnesota

Duluth ..... WEBC * ¶
Minneapolis WDGY * ¶
St. Paul ..... WRHM *
SuP 12.30

Mississippi

Meridian .... WCOC * ¶

Missouri

Kansas City .. WHB * ¶
St. Joseph .... KFEQ *
SuA 9

Montana

Billings ..... KGHL * ¶
Butte ..... KGIR *
SuP 5
Great Falls .... KFBB * ¶
Wolf Point .... KGCX *
SuA 10.45

Nebraska

Lincoln ..... KFOR * ¶
Norfolk ..... WJAG * ¶
York ..... KGBZ * ¶

New Jersey

Atlantic City WPG * ¶
Paterson .... WODA * ¶

New Mexico

Albuquerque KGGM * ¶

New York

Auburn ..... WMBO *
SuP 6.15
Binghamton WNBF *
SuP 7-9; ThP 8-9
Buffalo ..... WMAK * ¶
Jamestown .... WOCL
MoP 6.30
New York .... WBBR * ¶
SuA 8.30-11, P 5-8
MoA 6.30-7, 10-12, P 2-7
TuA 6.30-7, P 12-2, 6-8
WeA 6.30-7, 10-12, P 6-8
ThA 6.30-7, 10-12, P 12-3, 6-8
FrA 6.30-7, P 2-4, 6-8
New York .... WMCA * ¶
Rochester .... WHEC * ¶
Schenectady .... WGY * ¶

North Carolina

Asheville .... WWNC *
SuA 10.30
Charlotte ..... WBT * ¶
Greensboro .... WBIG *
SuA 10.30
Raleigh ..... WPTF * ¶
Wilmington WRBT * ¶
Winston-Salem WSJS *
SuA 9.45

North Dakota

Bismarck .... KFYR *
SuA 10.10
Fargo ..... WDAY *
SuA 10.30

Ohio

Cincinnati .... WFBE *
SuA 9.45
Cincinnati .. WKRC * ¶
Cleveland .... WHK * ¶
SuA 8.50-11, P 2-3, 6.30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Columbus .... WCAH * ¶
SuP 12-1, 9-10
Mo Tu We Th Fr SaA 9-9.30; ThP 7.30-9
Dayton ..... WSMK * ¶
Mansfield ..... WJW *
SuA 10.15
Toledo ..... WEPD * ¶
Youngstown WKBN * ¶
Zanesville .... WALR * ¶

Oklahoma

Chickasha .... KOCW *
SuP 12.45
Oklahoma City KFJF * ¶
Ponca City .... WBBZ * ¶

Oregon

Eugene ..... KORE * ¶
Medford .... KMED *
SuP 7
Portland ..... KTBR * ¶

Pennsylvania

Altoona ..... WFBG *
SuA 10.30
Erie ..... WEDH *
SuA 10.45
Harrisburg .... WHP *
SuA 10.45
Jeannette ..... WGM *
SuA 11.30
Johnstown .... WJAC *
SuP 4.30
Lancaster .... WGAL *
SuA 9
Oil City ..... WLBW *
SuA 9 45
Philadelphia .... WIP
WeP 3.45-4
Philadelphia WPEN * ¶
Pittsburgh .... KQV *
SuP 12-2, 7-8; FrP 8.30-9.30
Reading .... WRAW *
SuA 9.30
Scranton .... WGBI *
SaP 7.45
Williamsport WRAK * ¶

Rhode Island

Providence .... WLSI *
SuP 5

South Carolina

Charleston .... WCSC *
SuP 1
Spartanburg WSPA * ¶

South Dakota

Sioux Falls .. KSOO * ¶

Tennessee

Bristol ..... WOPI *
SuA 10.45
Chattanooga WDOD * ¶
Knoxville .... WROL *
SuA 9.30
Memphis .... WREC * ¶

Texas

Austin ..... KUT * ¶
Beaumont .... KFDM * ¶
Corpus Christi KGFI * ¶
Dallas ..... WFAA *
SuA 9.45
El Paso ..... KTSM *
SuA 9.15
Galveston .... KFLX * ¶
Houston ..... KPRC * ¶
San Angelo .... KGKL *
SuP 2
San Antonio KTSA *
SuA 9.30
Wichita Falls KGKO * ¶

Utah

Salt Lake City KSL *
SuA 10.15

Virginia

Danville ..... WBTM *
SuP 4 30
Lynchburg .... WLVA *
SuP 12.45
Norfolk ..... WTAR *
SuA 9.15
Petersburg .. WLBG * ¶
Roanoke ..... WDBJ * ¶

Washington

Bellingham .. KVOS *
SuP 1
Everett ..... KFBL *
SuA 9.45
Seattle ..... KJR * ¶
Spokane ..... KHQ * ¶
Tacoma ..... KVI *
SuP 2
Wenatchee .... KPQ * ¶
Yakima ..... KIT * ¶

West Virginia

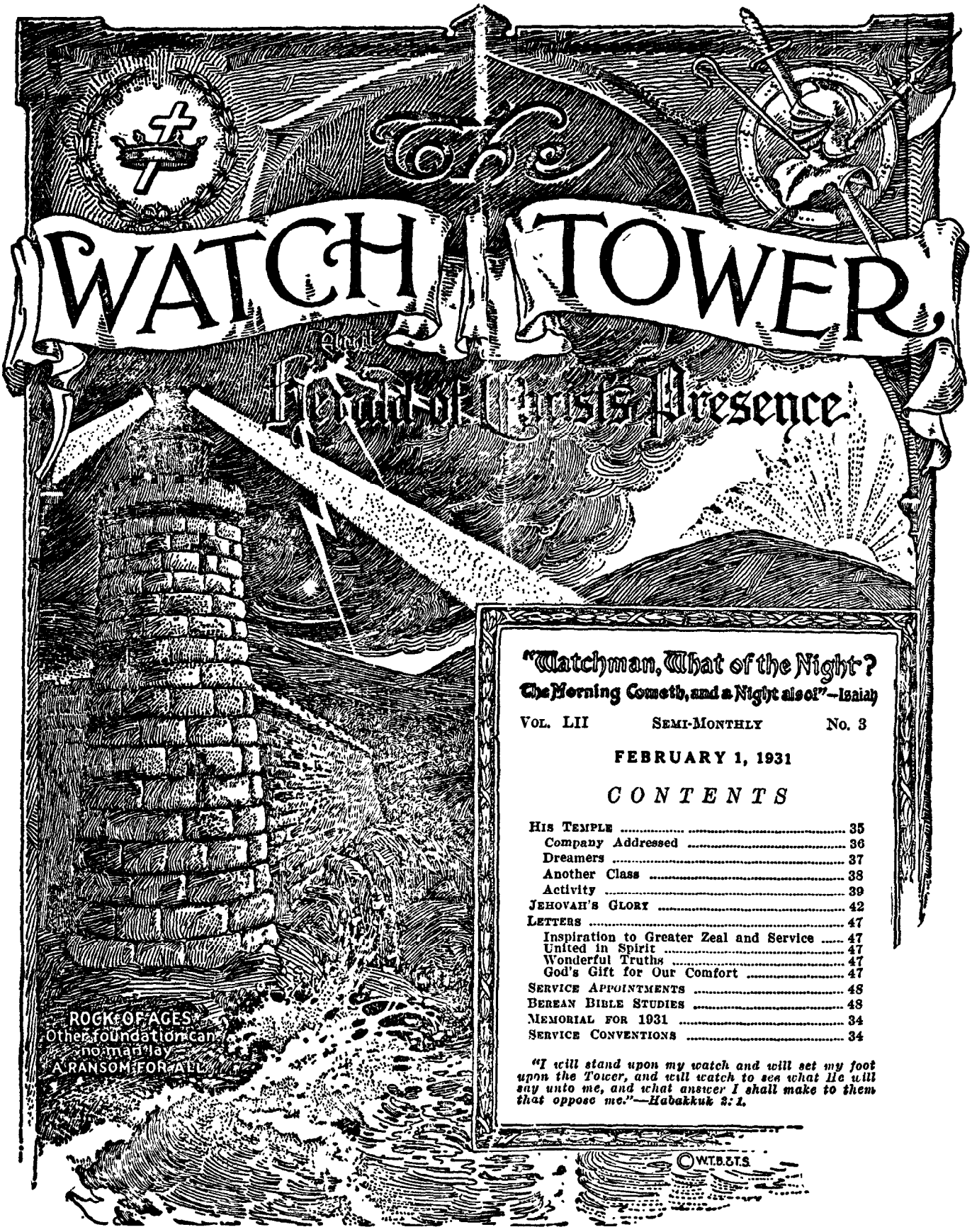
Huntington .. WSAZ *
SuP 12.45

Wisconsin

Madison ..... WIBA * ¶
Milwaukee .... WISN * ¶
SuA 10.30-11 (German and Polish, alternately, weekly)
Racine ..... WRJN *
SuA 11.15

Wyoming

Casper ..... KDFN * ¶



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

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FEBRUARY 1, 1931

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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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(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

MEMORIAL FOR 1931

The beginning of the Jewish month Nisan, the "beginning of months" according to Jehovah, is dated from the appearance of the new moon nearest the Spring equinox, according to the authorities. Such new moon this year appears at 2:51 a.m., March 19. The first day of Nisan would begin, therefore, at 6 p.m., that evening, which time of day is the beginning of the Scriptural Jewish day.

Hence the fourteenth day of Nisan would commence at 6 p.m., April 1. It follows that the proper date for the celebration of the memorial of Jesus' death would be after 6:00 p.m., Wednesday, April 1, 1931. That will be the time at which the Lord's anointed ones will desire to assemble together at their respective meeting places and celebrate the memorial instituted by our Savior.

Secretaries of classes are requested to report to *The Watch Tower*, immediately following celebration of the memorial, the number partaking in their respective places.

SERVICE CONVENTIONS

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

Tampa, Fla. — Feb. 6-8
John C. Foster, 216 Cass St., Ste. 6

Kansas City, Mo. — Feb. 6-8
F. T. Hoeck, 4510 Pennsylvania

New Orleans, La. — Feb. 13-15
Joseph L. Gundermann, 317 S. Telemachus St.
Colored: Jas. Faw, 1603 Joliet St.

Houston, Tex. — Feb. 20-22
H. A. McElvy, 1518 Stanford St.
Colored: J. W. Hall, 2401 Loraine St.
Spanish: Jose Renteria, 1807 Congress Av.

San Antonio, Tex. — Feb. 27-Mar. 1
Dr. W. H. Dunn, 3012 Broadway
Colored: N. H. Keller, 222 Douglas Way
Spanish: P. C. Moreyra, 1718 Guadalupe St.

Denver, Colo. — March 6-8
K. C. Reddish, 4785 Quitman St.

Los Angeles, Calif. — March 13-15
W. F. Crawford, 526 W. Washington St.

San Francisco, Calif. — March 27-29
N. A. Yuille, 195 W. Portal Av.

MONEY ORDERS

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.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII FEBRUARY 1, 1931 No. 3

HIS TEMPLE

"And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."—Hag. 1:14.

JEHOVAH is pleased to encourage those who love him. Long ago he caused Haggai his prophet to deliver a message to his covenant people relative to the building of the temple at Jerusalem. The purpose of that message was to encourage Zerubbabel and those with him to finish the temple building.

2 God's due time has now come for his "servant" to have a better understanding of this and other prophecies. Since it is positively stated that all scripture given by inspiration of God is for instruction that the man of God may be thoroughly furnished, and since it is clear that the man of God mentioned is the "servant", there must be something in this prophecy for the "servant". Furthermore it is stated in the Scriptures that whatsoever thing was heretofore written in the Lord's Word was written for us (the "servant") that we might learn and through patience and comfort of the Scriptures have a stronger hope. There is therefore a double assurance given that the prophecy of Haggai was a message sent from the Lord to encourage the modern temple workers or the "servant" class to finish the work which the Lord has provided for such to do.

3 When the apostles were on the earth, and the visible leaders of the people of God, there was a unity amongst the consecrated. With the end of the earthly career of these godly men that unity quickly passed away. It is now clearly seen that approximately from the year 1878 and forward the Lord Jesus Christ began to carry forward the work of preparing the way before Jehovah, and among other things he did was to restore the truth to the consecrated and to bring the faithful out from Babylon. Then followed the building up of Zion and the appearing of the Lord in his glory. (Ps. 102:16) It is certain from the Scriptures that the temple of God must be built of the "living stones" all of which are in God's organization. It is wholly inconsistent to think that God has more than one general organization or that he would have on earth several divisions of his organization. God has one people on earth that are his, and at the present time there is unity between such. To those who are of God's organization it is believed that the study of the prophecy of Haggai will now be of interest, encouragement and profit. Jehovah provides such encouragement for his own that they may continue faithful in his service until his due time to finish it.

4 Haggai was Jehovah's messenger to bear, and did bear, to the people God's message. (Hag. 1:13) This prophet speaks as he is borne along by the spirit of Jehovah. (2 Pet. 1:21) His name means "festive", and is derived from the Hebrew word meaning 'festival' or 'the sacrificial victim for the festival occasion'. In the following scripture texts the same Hebrew word is used concerning the festival sacrifice, to wit: "Yahweh is God, and hath shed on us light; bind ye the festal sacrifice with cords, up to the horns of the altar." (Ps. 118:27, *Roth.*) "Blow at the new moon the horn, at the full moon for the day of our sacred festival." (Ps. 81:3, *Roth.*) "A song shall ye have, as in the night of hallowing a festival, and gladness of heart, as when one goeth with the flute to enter into the mountain of Yahweh, unto the Rock of Israel." (Isa. 30:29, *Roth.*) "Lo! upon the mountains the feet of one who bringeth good tidings! who publisheth prosperity! Celebrate, O Judah, thy pilgrim festivals, fulfil thy vows, for not again any more shall the Abandoned [wicked] One pass through thee."—Nah. 1:15, *Roth.*

5 The name Haggai has a deep significance. It shows that the fulfilment of the prophecy is at the time that the faithful followers of Christ Jesus should be and are joyful in the Lord in anticipation of his gathering them together unto himself, and approximately at the time when these would enter into the joy of the Lord. It is at this time when these faithful ones are admonished to keep the festival unto Jehovah, presenting to him "the festal sacrifice", binding it with cords of joy and leading it up to the horns of the altar. (Ps. 118:27; Rom. 12:1) There was a desolate and mournful condition existing amongst the consecrated between the years 1914 and 1919, and it seems certain that this prophecy has its complete fulfilment shortly following that period of time. If so, then it is food which Jehovah spreads upon his table for those

who love him, and he permits them to feed upon it in the presence of the enemy; and thus doing, they are encouraged.

6 In the year 536 B.C., Cyrus, the king of Persia, made a proclamation in which he stated of God's people, the Israelites: "Let [them] go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." (Ezra 1:3) In the year 521 B.C., Darius the Persian succeeded this Cyrus as ruler of Persia. It was in the second year of the reign of this Darius, and approximately about the middle of August, that the Lord sent Haggai with this prophetic message. With the Jews it was then the vintage season when they would take an estimate of the blessings God had bestowed upon their fields and vineyards, and suggests a fulfilment of the prophecy at a time after much labor had been bestowed by the people of God upon the field and when the workers would take account of what God had done for them.

7 Acting under the decree and proclamation made by Cyrus the Jews returned to Palestine and began the rebuilding of the temple. The leaders in this work were Zerubbabel the governor, and Joshua the high priest. Those "religious hybrids" called "Samaritans" wanted to mix in the work of rebuilding the temple and thus defile it. Their proffered aid was positively refused; and it being refused, the Samaritans became the open adversaries of the Jews, interfered with the building operations, and hired counselors against the Jews to frustrate the work; and this opposition continued until the reign of Darius. The work on the temple was stopped for a period of sixteen years. This was due to the fear the Jews had of Satan's world power.

8 It has long been proverbial that 'the law of the Medes and the Persians changeth not'. Here was an occasion, however, which marked an exception. The decree originally issued by Cyrus had evidently been overlooked at the time the Jews were caused to stop work, and if they had reposed complete faith in God and proceeded immediately to place their case before the king of Persia doubtless that ruler would have caused thorough search to be made of the records, which, if made, would have disclosed the decree of Cyrus ordering the work done and the work would have proceeded. This is exactly what was done in the second year of the reign of Darius the Persian. This action was taken, however, only after the prophets Haggai and Zechariah had encouraged the Jews to proceed with the building of the temple, and then it was done.

9 There appears to be a modern correspondency with the aforementioned historical facts. In the year 1914 Christ Jesus, the Greater than Cyrus, and whom Cyrus had foreshadowed, came to the throne by order of Jehovah. The first act of this Mighty One was to oust from heaven Satan, the invisible ruler of Babylon his organization. The time had come for God's true people to go up to his organization, called "Jerusalem", and vigorously engage in the work of the Lord which relates to the upbuilding of the temple of God, and to do this in obedience to his commandments. Through his prophet God had said: "Gather yourselves unto me, ye my men of lovingkindness, who have solemnized my covenant over sacrifice."—Ps. 50:5, *Roth.*

10 Modern Samaritans, who are imitation Christians of so-called "Christendom", claimed that they would set up their own house of God by their own scheme, and their opposition to the true children of God became so great throughout the earth that the activities of God's workmen ceased until well near the end of 1919. As Elijah had fled because of fear, even so within the period of time just mentioned much fear was shown on the part of the people of the Lord because of the oppression and persecution by the modern Samaritans. As the spirit of God moved Haggai to prophesy and to encourage the resumption of the work on the temple, even so the spirit of the Lord God came upon his people whom we call collectively the "Society", or his visible organization on earth, and at the Cedar Point convention in 1919 the attention of the faithful was directed to the fact that the Scriptures showed that the Elijah work had ended and that the work foreshadowed by Elisha must now be done by the faithful members of God's organization.

11 These faithful ones were then called upon to proceed at once with the work and not to fear the wrath of Satan's representatives, but to proceed with boldness in the Lord and at all cost to do the work. But even then the work did not take on a real zeal and activity. Many consecrated showed a lack of interest in the work to be done, and continued to dream of things they had enjoyed in the past and what might still be their portion in the future. It was not until the eighth day of September, 1922, that the Lord stirred up the more zealous ones like unto Haggai, and then the Society called attention to the temple of the Lord and there went forth the slogan: "Advertise the King and the Kingdom." From that time dates the real activity amongst the Lord's people who are of the temple class and the work went steadily forward. These things help now to understand the prophecy and to apply the lesson that is taught thereby.

COMPANY ADDRESSED

12 It becomes important to determine to whom the message brought by the Prophet Haggai was addressed, both primarily and antitypically. Primarily the message of the Lord was sent unto Zerubbabel, the son of Shealtiel, governor (otherwise called captain, margin) of Judah; and to Joshua, son of Josedech, the high priest. The message was also to the remnant of the people of Israel. Since the record so accurately identifies the recipients of the message, we may be sure that this is important and that the names

and meaning thereof will now enable the anointed to have a better understanding of the prophecy; hence some attention is here given to the names and the meaning, in order to determine more clearly to whom the prophecy relates in its final application.

[13] Shealtiel was the father of Zerubbabel, and the genealogy shows that Shealtiel was reckoned as the grandson of King Jehoiachin through the latter's daughter; and thus Zerubbabel's title to Judah's throne is shown. He was in reality a descendant of the male line proceeding from Nathan. Matthew's gospel (Matt. 1:12-16) shows that Shealtiel (there called Salathiel) begot Zerubbabel and was the ancestor of Joseph the husband of the virgin Mary and foster father of the human Jesus. Luke's gospel shows that Jesus was actually a descendant of Zerubbabel through the daughter of Heli, that is to say, the virgin Mary. The title of Zerubbabel to the throne of Israel is therefore clearly established. Jesus is the One "whose right it is" to the kingdom and who is the world's true and rightful King.

[14] As Jehovah's chief Officer and Agent, Jesus is the builder of the temple of God, that is to say, the antitypical temple, the one not made with hands. It is therefore apparent that Jesus should be a descendant of Zerubbabel, who built the typical temple at Jerusalem, and that therefore Zerubbabel foreshadowed or was a type of Jesus Christ. Zerubbabel being a direct descendant of Israel's anointed king through the approved line of Nathan, and being also an ancestor of Christ Jesus, God's anointed King, he, Zerubbabel, was properly and fittingly used to foreshadow the anointed class, to wit, Christ Jesus and the members of his body. All of the anointed are counted in as a part of Christ Jesus, and this prophecy especially mentions the remnant.

[15] The various authorities assume that the name Zerubbabel is a compounded word and that the word "babel" is compounded into the name. Babel and Babylon properly apply to the Devil's organization and the name Zerub-babel means the attitude or action against the Devil's organization. Jehovah speaks of Zerubbabel as 'my servant, whom I have chosen'. (Hag. 2:23) His identification and name therefore well represent Zerubbabel as an uncompromising foe of Satan's organization. One of the authorities interprets the name Zerubbabel as "stranger or banished at Babylon". Such description exactly fits the present-day remnant class, because these are strangers to and banished at Babylon, which is the Devil's organization. Another author says that the name has the meaning "to flow away". The remnant class did "flow away" from Babylon, or the Devil's organization, and came to God's organization; and therefore that description well fits. The name also, according to another author, has the meaning of "scatterer of Babylon". And still another: "The grief of Babylon." Surely the anointed of God is both the grief and the scatterer of the Devil's organization. All these meanings therefore well fit God's faithful and true people.

[16] Jehovah, by his prophet, declares that Babylon is a great destroying mountain or wicked organization which he will roll down and destroy and that "before Zerubbabel thou shalt become a plain". (Jer. 51:25; Zech. 4:7) Zerubbabel was the captain, governor, or leader, of Judah, meaning 'the leader of praise to Jehovah's name'. Christ Jesus is the Leader of the class that renders praise to Jehovah, and God's remnant class now leads in the company that gives praise to Jehovah God, and hence the name Judah properly applies to such.

[17] The message from God carried by Haggai was jointly delivered to Zerubbabel, the governor, and to Joshua, the high priest of Israel. Joshua's name means the same as "Jesus", and he is therefore a type of Jesus. Since the remnant constitute a part of The Christ, the message antitypically is addressed to this anointed company also. The name Josedech, the father of Joshua, means "Jehovah is just, or righteous", and would signify that the judgment of Jehovah has begun and is progressing and is righteous and true, and would therefore suggest that the prophecy applies about this time, when the Lord has appeared at his temple for judgment. That the words of the prophecy were addressed to the "high priest" foretells that it is the royal priesthood that is addressed, the remnant of which is yet on earth and serving Jehovah God.

DREAMERS

[18] Haggai begins his prophecy with these words: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." (Hag. 1:2) These words are spoken to all the consecrated people of God on earth. From 1916 on for several years, associated with those who go to make up God's children there were many consecrated people who are now asleep as to the times and seasons and have therefore been doing no work to the glory of God. Such are described as 'old men, who dream dreams'. Continuing in this indifferent attitude they formed into the class that says, "My lord delayeth his coming." These fall into the snare about which Jesus gave warning, to wit: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36) Those who fail to heed this warning did not understand but fell away.

[19] Jehovah had used Cyrus to send the Jews back to Jerusalem, otherwise called Zion, the site of the

typical temple, and the reconstruction of the temple became the most important work of their lives. Even so with the conclusion of the work of the Master in 'preparing the way before Jehovah', the temple activity is the next order and of the utmost importance. Suddenly or straightway Christ Jesus the great Messenger came to the temple, in 1918. Concerning the consecrated people of God at this time, it was written: "Ye are come unto mount Sion, . . . the heavenly Jerusalem." (Heb. 12:22) Fear of the forces or powers of Satan's organization deterred the Jews from their proper work of rebuilding the temple and led them to say: "The time is not yet come that the Lord's house should be built." The Jews were then enjoying God's favor in the land of their nativity, and doing so selfishly and without proper regard to God's interest or the glory of his name. Because of their negligence, indifference and selfishness, they 'knew not the time of their visitation' and they permitted opposition to stop their work.

[20] Even so it has been with many of those who have made a covenant to do the will of God. Fear of Satan's organization has caused many of such to become inactive. Such course of action was induced by selfishness. Where there is unselfishness there is no fear. The desire of self-preservation, ease and comfort, and the selfish desire for honor amongst men, made such cool ones easy objects of Satan's attack, and so they soon said in substance as did the Jews: 'The Lord delayeth his coming and therefore it is not time that the Lord's house should be built.'

[21] Consider now the well known facts that came to pass from 1917 to 1918 and put these facts along beside the prophecy and see how well they fit when the falling away began to be made manifest and progressed rapidly from that time forward. The fault-finders and complainers and slanderers of their brethren were overreached by Satan and entangled in the affairs of this world and quickly fell into the snare of the enemy about which Jesus had warned.

ANOTHER CLASS

[22] Jesus foretold of a faithful class that would be found by him when he would appear. It is to those from whom the faithful ones come forth that the prophet now addresses his words, and this the Lord uses to challenge the false prophecy spoken by the dreamers and fault-finders. Those who are of humble and teachable mind heard the rebuke from the Lord's prophet and learned therefrom. Hence it is recorded: "Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Vss. 3,4) A proper paraphrasing of the words of the prophet addressed to the teachable may be this: 'You have received the truth and you now enjoy your deliverance from Babylon, the Devil's organization, and is it consistent for you to receive these good things from Jehovah and neglect to do the work he has given into your hands to do?' These words of rebuke aroused the faithful to their privileges and to a performance of their duties.

[23] Shortly after the Jews returned from Babylon to Jerusalem the altar of the Lord was set up on its base and the opportunity to offer sacrifice was therefore afforded. And then the foundation of the temple was laid. Due to the interference of their enemies the Jews had ceased from their work upon the house of the Lord. Their proper worship of Jehovah was therefore thus hindered and they were not manifesting the 'zeal of the house of the Lord' as was their duty. (Ps. 69:9) Likewise in the spring of 1919 the Lord's people were doing little if anything to the glory of God. The zeal of the Lord's house was not being manifested. Firmly but gently the Lord said to the consecrated, in substance: 'Is it consistent for you to enjoy the good things you have received and at the same time neglect the work that I have given into your hands to do?' This rebuke made the true ones think that it was time for them to awake.

[24] Then the prophet, further speaking in the name of Jehovah, said to those who thus heed: "Now therefore thus saith the Lord of hosts, Consider your ways." This was a plain admonition for the Lord's people to examine themselves and their relationship to God by reason of the covenant. In harmony with this the apostle wrote to the people of God: "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) "For if we would judge ourselves, we should not be judged." (1 Cor. 11:31) Some of the true people of God did begin a self-examination and that examination resulted to their good and to the glory of God's name, while at the same time others continued in their indifferent attitude. Those who examined themselves and profited by the examination awoke to their duties and became active.

[25] The Jews who returned from Babylon to Jerusalem did not reason from effect to cause and thus see that they were not having the rich blessings of the Lord they should expect even though they were again in the land of promise. Had they been doing their full duty God would have showered upon them his blessings according to his promise. To further awaken them to their situation the Lord through his prophet Haggai said: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." —Hag. 1:6.

[26] It was even so with many of the consecrated for some time after 1918. The storms of war and persecution had been passed and many said in substance: 'Now we have true riches, in this, that we have the

truth and know what God has in store for the people, and we need nothing more. We have done much work in the past and we have drunk deep of the waters of truth. Now we are clothed with the favors of God and we have earned our wages. We will wait until we are taken home.' But the Lord, however, says of such: 'Even though this is true, you have brought in very little. You have not enough to eat, and you are not filled with drink, and while you think you are clothed you are not warm and comfortable, and what you think you have earned you have put into a bag with holes and even that is quickly gotten away from you.' This is another proof that no one can remain in the truth unless he busies himself in performing his covenant.

27 Then God through his prophet further urges upon all such an examination and says: "Thus saith the Lord of hosts, Consider your ways." (Vs. 7) The time of judgment had come and the great Judge says to those who still remain inactive: "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. As many as I love, I rebuke and chasten; be zealous therefore, and repent." (Rev. 3:17-19) Thus is shown that the prophecy of Haggai particularly applies to the antitypical or spiritual Israelites on earth corresponding with the time of the Laodicean congregation.

28 Accompanying his rebuke to the Jews the prophet of God said: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."—Vss. 9-11.

29 These words were uttered, be it noted, in the time of harvest of the olives of the lowlands and at the time dates and figs and grapes were ripe and hence a seasonable time for the people to give consideration to their actual conditions and the blessings they enjoyed, and how these related to the performance of their duty unto God. They had not received the abundant blessings of the Lord because they had been negligent of the most important thing they were brought back to do, to wit, the building of the house of the Lord.

30 Even so the Lord's consecrated people for a time from and after 1918. They had not then learned to appreciate what it means to love. It was after that date that the consecrated came to a realization that love is not sentimentality nor "character growth", but that it is an unselfish devotion to Jehovah God, which means the unselfish performance of the covenant in looking well to the interests of God's cause and his people, out of which people the house of the Lord is built. Salvation through death and getting into heaven is not the most important thing, by any means. That which is of paramount importance is the building of Jehovah's royal house by the use of which he will vindicate his glorious name. It is for this very purpose that he takes out from amongst men a people for his name; and when these come to a realization that their chief duty is to glorify God then they are beginning to see their covenant in a proper way.

THE COMMAND

31 The Lord then having administered a rebuke to the Jews through his prophet gave to them a positive command, saying: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." (Vs. 8) God's anointed now looking back can see the correspondency between the prophecy as then spoken and as applied at the present time. The Lord sent his angels and directed his people and gave them a positive order to move into action. It was in 1922, when a company of the consecrated were assembled at the Cedar Point convention, that they came to an appreciation of Jehovah's commandment that they were to go up and do service in the house of the Lord, even as he had commanded the Jews in rebuilding the temple at Jerusalem. God commanded the Jews to go up to Mount Lebanon, where grew the great cedars, and bring down, not fire wood, but sturdy logs and beams and joists to rebuild the house of the Lord.—1 Ki. 7:1-3, 13; 2 Chron. 2:8-11.

32 Even so the commandment of the Lord to his people about 1922 was to go and do the work laid out for them to do concerning the King and the kingdom. They must then go forward and proclaim the name of Jehovah and his mighty works and say to each other: 'Our God reigneth. The kingdom is here. Busy yourself to make these truths known.' No other kind of work could then be properly or really done by the consecrated that would glorify the name of the Lord. It is the temple class that go up to do the work as commanded and that speak of the glory of Jehovah God, and all in the temple thus do.—Ps. 29:9.

ACTIVITY

33 Now call to mind how the faithful elders of the various classes, and other humble souls, earnest men and women who loved God, responded to the trumpet call that sounded in September, 1922. (*Light*, Book One, p. 105) From that time forward those in the covenant for the kingdom zealously and joyfully went

to the work. Zerubbabel and Joshua foreshadowed these because they are part of the royal priesthood led by Christ Jesus the glorified Head thereof. Christ Jesus was now leading his people forward in the work. In harmony with this the prophecy of Haggai is: "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."—Vs. 12.

34 There was a godly fear that took hold upon the remnant people of God from that time on and they were and are fired by a zeal peculiar to the Lord's house. These faithful ones did not resent the message of the "Lord's messenger", nor say as some of the unfaithful continue to say: 'Oh, it's merely one man's opinion, and so we do not need to take it seriously. We will use our own best judgment and do what we think best.' Contrary to this stubborn disposition thus manifested the faithful responded with joy of heart and have continued to respond and to do the work which the Lord has given his people to do. It is therefore encouraging now to see how the Lord long ago foreknew and foreshadowed this class in the church, and particularly how he showed that there would be some called the "remnant" who would faithfully, earnestly and zealously continue to do his work to the end.

35 The Lord is pleased with the zeal of his own, and this is indicated by the words that he spoke through Haggai for the encouragement of the Jews at the rebuilding of the temple in Jerusalem. "Then spake Haggai, the Lord's messenger, in the Lord's message unto the people, saying, I am with you, saith the Lord."—Vs. 13.

36 From 1922 forward the anointed realized that they were acting under command from the Lord; and they thus acting, the work has gone speedily forward from then till now to the glory of Jehovah. The angel or messenger of the Lord has spoken unto the congregations described as Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Those messengers to the truth have not been one man's opinion, nor any part of it a man's message. The messengers have been from Jehovah God and have set the remnant class of God right on their feet and opened their eyes that they might see where they now are and what they are to do. To those who are fearlessly and faithfully doing the work as commanded, Jehovah God now says, "I am with you," even as he said to the Israelites; therefore, "If God be for us, who can be against us?" Those of the remnant know that they are right and that they are on the Lord's side, and they are determined to go forward regardless of all opposition.

37 During the Elijah period of the work of the church a few had been prominent in the work of the Lord. The time must come when God's prophecy uttered by Joel would be completely fulfilled, as it is written: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh [all the remnant] . . . And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2:28, 29) The fulfilment of this prophecy in completion is particularly seen from 1922 forward. Jehovah foretold the stirring up of his people with a fiery zeal to do his work when he caused his prophet Haggai to write: "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."—Vs. 14.

38 Can any one of God's remnant people today have any doubt as to the fact that Jehovah is dealing with his people as he promised and is leading them in the way that they should go? It is now clearly to be seen that the work the zealous ones have been doing in the past few years has been exactly in harmony with God's will and true to his prophetic commandments, and this should be a great encouragement to the remnant. Instead of listening to the slanderous statements of the enemy, the faithful will turn a deaf ear thereto, and march forward, continuing the work to the end. The Lord directed Haggai his servant and messenger to say to the Jews, "I am with you"; and since 1922 God's people who have really devoted their all to him can appreciate the fact that Jehovah has said and still says to them, "I am with you." The obedient and faithful ones fully realize the fact that "except the Lord build the house, they labour in vain that build it; except the Lord keep the city [his organization on earth], the watchman waketh but in vain."—Ps. 127:1.

39 At the same time these deeply appreciate the fact that God permits them to be coworkers with him and that the way to be pleasing to the Lord is to be diligent in obeying his commandments and doing the work that he has commanded shall be done. The foresight of Jehovah God in behalf of his faithful "servant" class, and his goodness toward them, is astounding. These now look back upon it and say: 'This is marvelous in our eyes; only the Lord could do such.'

40 Long centuries ago Jehovah foreknew and foretold the work that the remnant has been doing within the past few years. The remnant has engaged in this work and done it because of love for God; and now after such unselfish devotion to him is manifested, Jehovah shows his remnant how they have fulfilled prophecy which he caused to be written centuries ago. Surely this is for the purpose of aiding, comforting and encouraging those who love him. The Lord furnishes every means necessary to preserve those who do love him.

41 Now Satan and his instruments are on the alert

to discourage those who are doing the work of the Lord. Some who once had the blessed privilege of knowing the Lord but who were selfish became negligent and turned away from him and his cause and now claim to be God's own and by "the use of fair words and good-sounding speech they deceive the hearts of the simple" and induce them to become negligent and fall away. Those who are doubtful, and therefore unwise, will continue to be deceived by the "evil servant" class.

42 Concerning the work now being done by the remnant in advertising the King and his kingdom, and giving testimony to the name of Jehovah God, those of the "evil servant" class now say: 'You are only advertising a commercial business of selling books; behold, how good we are, and we show love for all and are preparing ourselves for the heavenly home.' Such is fair speech, but it is deceptive speech. It is speech used subtly, and is contrary to God's commandments, and it deceives only those who are weak. The Lord foreknew and foretold this condition now on earth amongst those who claim to worship him, and caused the prophecy to be written for the very purpose of aiding his faithful ones. Therefore let all those who love God take courage now and slack not the hand but go zealously on in obedience to the Lord's commandments and do the work. Thus did God command the people of Judah, and thus he commands those now who sing praises to his name.

43 Due to the encouraging message God sent to the Jews through Haggai, the work was organized quickly and proceeded with due diligence. Even so now, due to the encouraging message the Lord has sent and sends to his people through his Word, and by his angels, to the remnant, these must now move forward joyfully in the organization and the work and carry it on diligently and to the glory of God.

44 For some time the remnant have seen that there is a great work yet to be done by those who love Jehovah; and although this work is fraught with much danger by reason of the activity of the enemy, it shall be done and carried to a successful end, because Jehovah has commanded it and because he says that he is with those who are faithful and who continue to do the work according to his commandments. The blessings that the Lord has showered upon his faithful workers during the year past is conclusive evidence of this. It is not for the remnant to say when they shall slack the work or sit down and be at ease. God through his prophet clearly indicates that this work must go on. In response to a question propounded by the Prophet Isaiah, representing God's remnant, to wit, "Lord, how long?" the answer is given by the Lord: "Until the cities [organizations of the enemy] be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away."—Isa. 6:11,12.

45 There are many corroborative scriptures showing that some of the faithful remnant will still continue to be used of the Lord in doing his work in connection with the temple and doing it right here on earth until Armageddon is fought. Some have foolishly taken the position that a portion of the remnant would be on earth during the entire thousand-year reign of Christ. There is no warrant for this in the Scriptures. In fact, such a conclusion is entirely out of harmony with the Scriptures. It seems clear, however, that for the sake of the elect Armageddon will be quick and sharp and immediately following it some of the remnant, before they are taken away, will be used to instruct the people. How long that will be it is impossible to say, but it seems it would be a brief time. Let each one of the remnant now do with his might what he finds to do, and do it to the glory of God. As the temple building progressed in the days of Zerubbabel, so the work in connection with the antitypical temple now progresses.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What was the immediate purpose of Jehovah's message delivered by his prophet Haggai? Show from the Scriptures the further purpose of this and other prophecies.

¶ 3. As to unity of understanding and purpose, compare the condition of the church in the days of the apostles with that since then.

¶ 4-6. Explain the significance of Jehovah's giving this message through his prophet Haggai. Also of its being given at a particular season.

¶ 7, 8. Account for the delay in undertaking the work of rebuilding the temple according to the decree originally issued by Cyrus.

¶ 9-11. Describe the modern situation of which those historic facts were prophetic.

¶ 12-15. What regarding Zerubbabel is shown in the record of the genealogy of Jesus? What important information lies in the meaning of the names mentioned in our text? Point out the evident purpose in the Lord's so definitely identifying the recipients of this message.

¶ 16. Apply the statement that 'before Zerubbabel shall Babylon become a plain'.

¶ 17. What was prophetically indicated in the fact that Haggai's message from the Lord was delivered to Zerubbabel and Joshua?

¶ 18. How is Haggai 1:2 related to Luke 21:34-36?

¶ 19-21. Compare the present situation with that in which the Jews failed to go forward to the work of 'building the house of the Lord'.

¶ 22, 23. Apply Haggai 1:3, 4.

¶ 24-27. To whom was the admonition given to "consider your ways", "examine yourselves"? How was this to be done? For what purpose? Describe the situation in which Haggai 1:6 and Revelation 3:17-19 have fulfilment.

¶ 28-30. When and to whom were the words of Haggai 1:9-11 spoken? What is their prophetic application?

¶ 31-34. What were the circumstances in which the command of verse 8 reached those for whom it was prophetically given?

¶ 35-37. Why was the Lord's messenger to say to the people, "I am with you, saith the Lord"? How has this served its purpose to those for whom it was given as a prophecy?

¶ 38, 39. Clearly discerning the application of this and other prophetic commandments, and the Lord's blessing upon his people, how will they consider his marvelous dealing with them?

¶ 40-42. What particular method is now being employed by the "evil servant"? What will be the course taken by the faithful?

¶ 43-45. Compare the effect of this message of the Lord when given by Haggai to the Jews and its effect upon those for whom it was given prophetically. What do the Scriptures indicate as to the further privilege of service by the faithful remnant there foreshadowed?

JEHOVAH'S GLORY

IN THE prophecy of Habakkuk 2:14 it is written: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That prophecy is certain to have a complete fulfilment. For more than sixty centuries the peoples of earth have been kept in ignorance of the glory of Jehovah God, and Satan has been the chief one who has thus hindered them from obtaining knowledge. Satan uses his agents in general, and his religious agents in particular, to blind the people to the truth. The day of hypocrisy must end, because God has declared that his truth shall sweep away the refuge or hiding place of lies and that all shall be brought to a knowledge of the truth. It is a happy privilege now to announce that already the tide of truth, giving a knowledge of God's glory, is beginning to rise, and no power can prevent its continuing to rise until all shall know the Lord from the least to the greatest.

Those who in this day devote themselves earnestly to the study of God's Word are blessed with an advance vision of the glory of God and the blessings he will bring to the peoples of the earth.

Never in the history of man has there been a time so favorable for the study of God's Word of truth as now. Jehovah God, by and through the words of his prophet, and the bringing to pass of physical facts in fulfilment thereof, has revealed his purpose to man, and it is written for man: 'Blessed is the man who reads and understands.' My sincere desire is to see the people of earth blessed, and therefore I delight to call attention to the goodness of Jehovah. He is the King of glory, and from him proceeds everything that is good for mankind.

Jehovah speaks of the earth as his footstool. His promise is to 'make the place of his feet glorious', meaning that the earth and the peoples of the earth shall be brought to a knowledge of his glory. He is the just and righteous One, and every act of his is prompted by love, which means complete unselfishness. When man comes to a knowledge of the unselfishness of the Almighty God, then he will begin to discern something of his glory.

Jehovah has expressed his purpose to have an 'elect servant' to administer his blessings and to be his chief instrument to carry out his purposes. The glory of this "servant" is received from Jehovah. None other is given such glory; and this honor and glory is particularly emphasized in the privilege of proclaiming the majesty, the loving-kindness, and the goodness of Jehovah God. The elect servant is composed of Christ Jesus and 144,000 others of like faithfulness. Included in this class is John, the faithful follower of Christ Jesus, who because of his fidelity was, in his old age, banished to the isle of Patmos, and there was privileged to write the book of Revelation. God's time has come and he has been pleased to make clear the meaning of this Revelation to those who love and serve him.

It is stated in the divine record that God gave this revelation to Jesus Christ and directed him in due time to point out to his "servant" class on the earth the meaning thereof and what must quickly come to pass. The fact that the Revelation is now made known to the servants of God is therefore strong proof that the great change from the unrighteous rule of the world to the righteous government is just at hand. A knowledge of these facts is essential to the people that they may know there is hope for their early relief and for their boundless blessings. All order-loving people should put forth their best endeavors to acquire such knowledge.

Today the peoples of every nation are in distress and suffering. The clergy now frequently remind the people that their suffering is due to the fact that they have not been faithful to their church and that God is punishing them for their wrong in neglecting their church duties. That claim of the clergy is false and hypocritical in the extreme. Others say that the great amount of distress and suffering amongst the people, which has covered a period of centuries, was permitted by the Lord in order to teach the people lessons needful for their welfare. Reasoning from that viewpoint many see that the wickedness of the world, if permitted for that reason, has been and is carried on by and with the consent and connivance of Jehovah. Thus believing, many are turned away from God and say, in substance: 'We want nothing to do with a God that causes us to suffer so much.' That reason is also false. The suffering of humankind is not by the consent or connivance of Jehovah to teach mankind lessons.

A knowledge of the true reason is essential and reflects the glory of God. Centuries ago Satan started the operation of wickedness, caused man to violate God's law, and all the human race to come under suffering and death. Satan knew that God had created the earth for man and man for the earth and had announced his purpose to people the earth with a perfect and happy race. He knew that such perfect and happy people would forever worship God and give

glory to his name. Satan coveted that very thing for himself; and ambitious for this worship, he caused man to sin in order to turn him away from Jehovah God. In substance, Satan said to Jehovah: 'You cannot put a man on the earth who will maintain his integrity and be always obedient to your law.' That immediately put at issue God's words and his great name. That issue could only be for ever and completely settled and settled right by permitting Satan to do his worst and then, when he has reached a climax in his wickedness, for God to reveal his own almighty power, justice, and wisdom, and to disclose this and his loving-kindness to his creation. A knowledge thereof proves the truthfulness of God's Word and gives glory to his name.

Jehovah gave his word that he would raise up a "seed" which in due time would destroy the wicked one and his works; that he would first send a redeemer for man and that then he would appoint a mighty ruler of the earth who should set up a government of righteousness, destroy wickedness, and bring complete relief to the people; that under that righteous government millions of men would be restored to life, who would learn the truth and maintain their integrity to God, and thus prove the truthfulness of his word and the honor of his name. Jehovah, having given his word, said: 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. I have purposed it, it will also come to pass.'

It is not experience with evil that teaches men to do right, but it is a knowledge of the truth and which knowledge discloses God's justice and loving-kindness, that leads men in the right way. Jehovah has furnished an abundance of proof in his Word from which men can gain the needed knowledge, and now the time has come for the people to begin to acquire that knowledge. Within a short time Satan's powerful organization, which now causes the terrible suffering of humanity, will be completely destroyed. It is this new and righteous government under the Messiah which will bring the people complete relief. Concerning such government Jehovah gave his word that it shall rest upon the shoulder of the mighty Lord, Christ Jesus, and that his government will bring everlasting peace, blessings and life to the human family. That will completely vindicate God's word and his name and show forth his glory.

John, who wrote down the Revelation, represented and stood for all of those faithful followers of Christ Jesus who would be on the earth at the end of the world, where we now are. God's promise is that these shall have an understanding of the vision which he gave John when upon the isle of Patmos. Furthermore, that when these do receive such understanding they must make the fact thereof known to others who might desire to know what is about to come to pass. These faithful witnesses of the Lord now discern the fact that Jehovah God's name and word are the great things involved. The complete vindication of his word and name is now just at hand. Therefore the prophet has put in the mouth of such these words: "O Lord, our God, how excellent is thy name in all the earth! who hast set thy glory above the heavens. 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." (Ps. 8:1, 2) His witnesses are compared to babes but they must and will tell the truth.

In the twenty-first chapter of Revelation John wrote down this vision: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The fulfilment of that prophetic vision follows the great battle of Armageddon soon to be fought. With the fire of that terrible trouble burned out, the righteous government of Messiah will appear to all and then the earth shall be filled with a knowledge of the glory of God. Then the people will for ever put out of mind the wickedness of Satan's rule and the suffering that they endured under that old world. Then they will give unstinted praise to Jehovah's name. Jehovah in his word of promise says: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—Isa. 65:17.

John had a vision of the fulfilment of that word of promise, and now it is seen that this prophetic vision is shortly to be completely fulfilled. The word "heaven" used in this text means "the kingdom of heaven", or God's righteous government having its seat of authority in heaven, under Christ. It is the invisible part of God's great organization. The "new earth" means the peoples of the earth organized and carrying on affairs in righteousness under the guiding hand of the righteous ruler, the Messiah.

Then the text says "there shall be no more sea". That does not mean that the oceans will be dried up. Remember that the book of Revelation is written in symbols. The "sea" symbolically represents the peoples of earth that are alienated from God, that fell under the influence and power of Satan, and that give birth to and bear up the wicked system of rule that oppresses mankind. It is from that sea that Satan has brought forth the visible part of his organization, symbolized by a wild beast. It means the beastly governing or ruling powers that have oppressed mankind. At Armageddon Satan and the beast and his entire organization will go down. Then Christ will begin the restoration of all obedient ones of mankind. Those who refuse to obey and who continue in wickedness will be destroyed.

When the work of reconciliation is done there will be no more godless people, or people alienated from God, and therefore there will be "no more sea", as this scripture says. That restored and happy people will reflect the glory of God. The invisible ruling

power, Christ, is the new heaven; and the peoples of earth, reconciled to God and obedient to him and to Christ, will constitute the new earth.

Furthermore it is written: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Vs. 2) "The holy city" is the heavenly organization completely separated from the wicked one and his organization, and every whit thereof dedicated to the Holy One, Jehovah; and therefore it is holy. Out of all the cities in the earth only one city was designated by Jehovah as "the holy city", and that was Jerusalem. It was typical. And so in the antitype there is but one city or organization which forms a part of Jehovah's greater organization and is the "holy city".—Neh. 11:1, 19; Isa. 52:1.

The name "new Jerusalem" means "the possession [foundation] of peace, the secure habitation". It has no reference to the earthly city of Jerusalem, either ancient or modern. It is the new organization composed of new creatures in Christ and called the "new creation" of God. It does not include the "great multitude", or 'tribulation class'; and this is indicated by the text. Only the overcomers have its name written on them.—Rev. 3:12.

It has twelve foundations bearing the names of the twelve apostles of the Lamb, which excludes all who are not members of the body of Christ. It has twelve gates bearing the names of the twelve tribes, showing that only "the servant of God" is admitted to its membership. It is organized in heaven, the abode of Jehovah, and it is therefore the holy city or organization 'which hath foundations, whose builder is God'. (Heb. 11:10, 16) It is "cut out of [his] mountain [meaning God's universal organization] without hands [of men]", and it comes down from heaven and rules the earth.—Dan. 2:45.

Concerning those who represent that city it is said: "For our conversation [citizenship, *Roth.*] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3:20) This is further proof that none will be of that holy city as citizens or parts thereof except the members of the body of Christ. It is a beautiful city and is adorned for her glorious husband, Christ, the Head of that city. (Isa. 61:10) "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62:5) "So shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him." (Ps. 45:11) In it is "the voice of joy, and the voice of gladness; . . . the voice of the bride; the voice of them that shall say, Praise the Lord of hosts; for the Lord is good; for his mercy endureth for ever".—Jer. 33:11.

There are millions of persons on earth today who claim to be Christian but who, because they have no knowledge of God, his goodness and his glory, do not appreciate the marvelous times in which we are now living. There is also a small number, comparatively speaking, on earth who are wholly devoted to God and his righteous cause, and these are spoken of in the Scriptures as the remnant of his people. It is to this class called the "remnant" the Lord has committed the testimony of Jesus Christ, and has commanded such to go and give this testimony before the people. These hear the voice or commandment of the Lord out of heaven, because they see in his Word his purpose and what is his will concerning those who love him. The Revelation then continues a description of God's organization:

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Vs. 3) This verse applies specifically to God's remnant now on the earth. John heard the voice, which denotes that the remnant first hears this message from the throne and then transmits it to the people. "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—Mic. 5:7.

This is strong evidence that some of the remnant will be on the earth after Armageddon and will be the ones used by the Lord to first inform the people who have survived the time of trouble. The message from the throne is, "The tabernacle of God is with men," and suggests that the remnant of God, the sanctuary class at that time, is still on the earth in a lowly, transient condition. This reference is to "the true tabernacle, which the Lord pitched, and not man", and is not one built by human hands.—Heb. 8:2; 9:11.

The Lord Jesus came to his temple in 1918 and began judgment with the house of God. The evidence is strong that the outpouring of the holy spirit according to the prophecy took place in 1922. (Acts 2:18; Joel 2:28, 29) In the type the tabernacle in the wilderness was anointed at its dedication and inauguration unto God's service. (Ex. 40:1-11) "The true tabernacle" is with the remnant, and from and after their anointing to the service of God. It is to be expected that God's anointed people would from that time forward carry out the commands to give a wide testimony of God and of his kingdom. (Isa. 43:10, 12; Matt. 24:14) The facts show that the work has been progressing, and particularly since 1922. At the same time the Devil is making conditions on earth as miserable as possible. (Rev. 12:12) The tabernacle denotes the presence of God with men in the representative capacity of his sanctuary class. There would necessarily be warfare between the sanctuary class and Satan from that time forward until Satan is put down completely following Armageddon. Then will follow the ministration to the people by those who represent God. First the remnant hear the voice from heaven and they lift up God's standard to the people. Then

those faithful men who shall be "princes in all the earth" shall represent the kingdom and teach the people.—Ps. 45:16; Heb. 11:39, 40.

Since the kingdom has begun, surely the Lord will have on earth some representative from henceforth and forever. If so, then the faithful princes, who shall represent the Lord on earth, must return before all the remnant class has passed from the earth. The earth must be a "holy place" from the time God's representatives take possession, even though the enemy continues to defile it until he and his organization are destroyed. John is then shown that God, ruling through his representatives, shall bring blessings to mankind and that he will be the God of all who obey him.

"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." (Vs. 4) Christ will be the hand that God will use to wipe away all tears. (1 Cor. 15:25, 26; Hos. 13:14) For many centuries the people have suffered oppression, pain, injury, sickness, loss of health and of life. Gradually these things shall be made to pass away and there will be no more slavery, drudgery, or cruel oppression, and finally there will be no sickness and no death. The final result of the reign of Christ will be the destruction of every enemy of man, including death. All this shall be to the glory of Jehovah God.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." (Vs. 5) Manifestly this represents Jehovah speaking to John and to the John class. (Rev. 4:2; 5:1) It is God who will reconcile the people to himself; and "all things are of God" and by Christ his "right hand". (2 Cor. 5:17, 18; Eph. 4:2-6) There shall be an entirely new world. "For, behold, I [Jehovah] create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. 65:17, 18.

To the remnant Jehovah gives anew the wine of good cheer and joy. (Matt. 26:29) He establishes the New Jerusalem. (Rev. 3:12) He establishes the new covenant with the true Israelites. (Heb. 8:8-13) Then he gives a new heart to the people who love and obey him and everything is made to the good of creation and to the glory of God. (Ezek. 36:26; 11:19) This is what John heard and what the remnant then discern.

John not only had this glorious vision of things that must shortly come to pass, but was commanded to write them. Now the remnant, whom John represented, seeing these things coming to pass, to them Jehovah now says: "New things do I declare; before they spring forth I tell you of them." (Isa. 42:9) It follows, therefore, that the remnant is not shown these things merely for the pleasure of the remnant, but that as witnesses for Jehovah they might tell them out to others. That witness to the name of Jehovah must continue until the 'princes of the earth' return. The testimony or word of God is "true and faithful", is reliable and trustworthy and sure of accomplishment. Blessed is the class now having a part in telling that message of truth to the people and to the glory of God.

The holy city or holy Jerusalem is a symbolic name given to the organization of Jehovah which is righteous and pure and reflects his personal glory. God's faithful witnesses now on earth and who like John are ostracized see in his Word Jehovah's glorious organization and what is about to come to pass and they are commanded to go and tell the people about it. This knowledge is given unto them by the grace of God, and given for the aid and comfort of those in this hour of stress who desire to see righteousness and peace established amongst the people. John continues to describe that glorious organization of Jehovah in these words: "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven, from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."—Rev. 21:10, 11.

The universal organization of Jehovah is mentioned under the name "Jerusalem which is above . . . [and] which is the mother" of those who are born in Christ. (Gal. 4:26) It is "the city of the living God". (Heb. 12:22) It is also designated Zion. Jehovah is the husband of his universal organization, pictured by his "mount Zion", which gives birth to the kingdom of which Christ is the Head and Chief. The hundred and forty-four thousand and One, composing the Christ, or kingdom, take the name (and are especially designated by the name) of God's universal organization. These bear the name of the Father and the mother. "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." (Rev. 3:12) The New Jerusalem in Revelation is restricted to the 144,000, who are espoused to one husband, Christ, and who take the name of Jehovah and of his organization. The "New Jerusalem", or "holy Jerusalem", is specifically the organization of Christ over which he is the Head, and it is "the Lamb's wife". It is also a part of Jehovah's universal organization. The ones composing this organization are wholly and completely devoted to Jehovah. As the city of Jerusalem in Palestine was the capital city of God's typical people, so the "holy Jerusalem", or "New Jerusalem", is the capital or chief part of God's true and universal organization.

Jehovah begins the fulfilment of this prophecy when he builds up Zion upon the coming of the Lord

to his temple, and therefore it is in course of fulfilment upon the anointed remnant, and to such he says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people."—Isa. 28:5.

To those who are of the remnant and continuing faithful he says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."—Isa. 60:1, 2.

"The God of all grace . . . hath called us unto his eternal glory by Christ Jesus."—1 Pet. 5:10; Eph. 1:12; 3:21; Rom. 2:6, 7.

This glorious organization is shown descending out of heaven; which is proof that it is God's organization created for his beloved Son. Her light or luminary is Jehovah and is likened unto a white diamond, the most precious of all stones. It is therefore pictured as a light most rare and precious. It is the organization or city of light, and God has declared that he will not hold his peace "until the righteousness thereof [shall] go forth as brightness".—Isa. 62:1.

The Revelator, after describing in symbolic phrase the glory of God, then delivers a message in his name notifying the peoples to come and learn of his glory and of the blessings that shall flow to those who receive such knowledge. In Revelation 22:17 it is written: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) This is a gracious invitation. Jehovah speaks to those who have agreed to do his will and says to them: "Ye are my witnesses that I am God," and these must deliver this invitation to the people.

Jehovah is the great Spirit. Christ Jesus is his express image, and the faithful body members of Christ constitute the bride. Therefore the Lord speaks through his witnesses and says to the people: 'Let all people who sincerely desire to know the truth come and take thereof freely,' because to know God and his Christ means to learn the way to everlasting life. This message is now being given to the glory of God.

Speaking through his prophet Isaiah to his 'elect servant' God now says, 'I have given you for a witness to the people, and leader and commander to the people.' (Isa. 55:4) This does not mean a leader in politics; but it means to take the lead in pointing out to the people the truth, that they may gain a knowledge of the goodness and glory of God. For this reason the faithful witnesses of the Lord now must go to the people and give them the testimony.

Although this testimony of truth exposes the hypocrisy of the clergy and the cruel and oppressive hand of their allied rulers, the purpose is not to do injury to any, but is given in order that the people may see and understand the truth and know how their relief shall come. It is the means employed by the Lord to sweep away the hiding place of falsehoods that the light of truth may shine into the minds of men. The giving of this testimony means the beginning of the fulfilment of God's prophecy to fill the earth with a knowledge of his glory. The giving of such testimony, to be sure, meets with strong opposition from Satan and his agencies; but it must be and will be given, regardless of all opposition. Jehovah God will see to it that his witnesses ride triumphantly over all obstacles.

Let the witnesses of Jehovah continue to joyfully sing his praises. Let the people that are in distress forsake and abandon the wicked organization of Satan that has so long oppressed them and turn to Jehovah God and learn of his way and complete remedy for their relief. The peoples of earth have long sought honor, wealth, comfort and ease, and all these have failed them. Now let the people seek a knowledge and understanding of God and his gracious provision for them. Such knowledge is more precious than all the gold, and far more to be desired than all the honor that can be conferred upon man. God through his King will make the earth a fit place on which to live. He will cause the oppressed of mankind to lay down their burdens and bear away a song of praise. His goodness and loving-kindness shall enter into their minds and make them glad.

Now let the oppressed take courage and lift up their heads. Let all who love righteousness now say to the people and nations of earth: 'God's kingdom is at hand; he will rule in righteousness and the world shall be established that it shall never again be moved.'

The song of praise now raised to the glory of God shall continue until every creature that has breath shall join in the song of praise to the name of the Most High.

GREAT IS JEHOVAH

and greatly to be praised; and of his greatness there is no search. One generation shall praise thy works to another, and shall declare thy mighty acts. Men shall speak of the might of his terrible acts. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. Jehovah is good to all; and his tender mercies are over all his works. Jehovah preserveth all them that love him.—David.

LETTERS

INSPIRATION TO GREATER ZEAL AND SERVICE

DEAR BRETHREN:

I have just read the double volume *Light* carefully, and now intend going over it again more thoroughly and studiously, looking up its various references and citations with still more care and prayerfulness for deeper mind impression. Its perusal in a cursory way should very clearly show to those falling away from the Watch Tower Bible and Tract Society that they are entirely wrong and are affiliated with Satan, and it should hasten their steps toward reuniting themselves with the instrument God is using to enlighten the world; namely, the Watch Tower Bible and Tract Society, which was formed of Jehovah and has been his earthly mouthpiece ever since its inauguration, and still is.

To read *Light* and then persist in antagonizing the Society is clear evidence of being on the side of the great adversary of God and men, whether its reader is cognizant of the fact or not. *Light* proves conclusively and indisputably that the Society of Bible Students have the correct understanding of the Bible and are positively right in their faith and work. Careful readers of this book can now plainly see why the Lord has kept secret his Revelation until now, and in his due time has made it so plain to his faithful remnant class, and has thus afforded ample opportunity for all the outgoers to select and appoint their own course of action, that is, to exercise their free moral agency on affiliation.

After reading *Light* how can any of the outgoers continue longer in their present course, the evidence being so clear that they are on the wrong side? There is now no excuse whatever for antagonizing the Bible Society. All right-minded ones of them must at once renounce their adherence to the faction to which they have belonged, and instead take a stand with the Lord, or prove themselves worthy of God's righteous indignation and punishment. And every wavering one of the Society, and such as may entertain some measure of criticism respecting its work, or may to some extent have questioned its more recent interpretation of Bible truth, should feel stimulated to greater zeal and confidence that God is with his human instrument, namely, the Watch Tower Bible and Tract Society, and is its guiding light. Our faith is strengthened and our confidence is made more secure. To Jehovah be all praise for this wonderful book, and thanks to the Brooklyn staff of ardent workers. This book will stimulate the colporteur corps to greater activity and incident blessing.

In his sending forth the book *Light* Jehovah leaves no excuse for any Bible Student to doubt that the Society has the truth and is being used of him for the proclaiming of his message. This book within itself conclusively proves that God directed its presentation, and that its human author was not employing his own judgment and wisdom in its preparation. No human creature could have written *Light* unless the holy spirit of God operated on his mind, actuated his thoughts and guided its utterances. It matters not whether Jehovah individually inspired the volume or had his representative Jesus do it. The evidence is there that the work is of the Lord. Brother Rutherford could not of himself have written this book. The wisdom therein is beyond human. It is divine. This double volume is priceless. It is wonderful. It should be an inspiration to the entire remnant class, prompting to still greater zeal and service, and should steady any who are wavering in faith or wondering whether the Society is right and correct in Bible interpretation and understanding. It should prompt any faltering ones to get into line and herald the divine message to the peoples of earth. No other agency on earth is doing that service.

Light carries witness in itself that its presentations have divine origin. It is indeed divine revelation entrusted to human for portrayal. God be praised for this gift, a satisfying portion. At last Revelation reveals. Brother Rutherford could not have improved on the book *Life* except by divine supervision. What a comfort to our dear brother this must be. I hesitate to take up his precious time with a personal letter of my deep appreciation. May the Lord continue to strengthen him is my prayer. Not once in this book does he allude to himself either directly or indirectly, but ever accords credit to the whole Society membership, and he treats the deluded outgoers as gently and as kindly as circumstances and conditions would admit of his doing in justice to his sacred trust.

If this letter seems too long, please pardon me, for "my cup runneth over" with gratitude. I heartily endorse everything set forth in *Light. It is sublime.*

Faithfully in Christ, your brother,

J. A. BOHNET, *Michigan.*

UNITED IN SPIRIT

DEAR BROTHER RUTHERFORD and COWORKERS:

At the last regular business meeting, it was the unanimous desire of the ecclesia to express to you our appreciation of the wonderful truths which are coming to us through *The Watch Tower,* and of the many blessings and favors received from the Bible House during the past year.

We rejoice that our heavenly Father, the great Jehovah, is so richly blessing us through his appointed channel, to which we pledge our most hearty cooperation.

Your radio programs are creating great interest and doing much good toward the vindication of Jehovah's great name.

May the voice from *The Watch Tower* continue to speak louder and louder proclaiming these sweet truths to the hungry ones throughout the earth.

It is our hearts' desire to tell you that we feel united with you in spirit, and by this letter we want to assure you of our joy in proclaiming the message of the kingdom of God, and are glad of the opportunity of fighting shoulder to shoulder against Satan's organization.

May our heavenly Father continue to bless, strengthen, and protect you, is our prayer.

With much love to you and all the dear Bethel Family,

Your brethren by His grace,

FLINT (Mich.) ECCLESIA.

WONDERFUL TRUTHS

MY DEAR BROTHER RUTHERFORD IN THE LORD:

After having finished reading the book *Creation,* which has been published in our language just recently, I really can't express in words the wonderful material that is found in it and how good this book is for me. What there was lacking for me I found in this book. I can now see more clearly than ever what work you are doing; that the Lord is causing all these wonderful truths to be brought to the peoples' attention through you and your colaborers, and that truly the Society is God's organization now on earth.

I fully realize the grave mistake some of the brethren are making by leaving the Society and following a different course of action. Am also sorry to notice that many of our Ukrainian friends have been misled by other so-called "brethren".—Rom. 16: 17, 18.

For a long time I was downhearted and discouraged by this condition of falling away, but now I see that it's only the ones that are zealous for the Lord's cause that can fully see and appreciate their standing with the Lord.

May the Lord bless you and all your associates. I am,

By his favor,

M. TYMKIW, *N. J.*

GOD'S GIFT FOR OUR COMFORT

DEAR BROTHER RUTHERFORD:

We can't find words to express our thanks for the new book *Light,* the most wonderful explanation of Revelation ever written. We fully accept it as a gift from God for our comfort at this seemingly most crucial time of testing of the feet members of Christ on earth. We are fully convinced that no human mind could write a book like that.

We thank the Lord for using you, his humble servant, to convey this meat in due season to the remnant.

We pray the heavenly Father's richest blessing on you.

Your brethren in the Lord's cause,

MR. AND MRS. E. M. JOHNSON, *Pioneer Colporteurs.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Hattiesburg, Miss.	Jan. 31, Feb. 1		Beaumont, Tex.	Feb.	16
Summit, Miss.	Feb.	2, 3	Port Arthur, Tex.	"	17, 18
Osyka, Miss.	"	4, 5	Houston, Tex.	"	20-23
Hammond, La.	"	6, 7	Galveston, Tex.	"	24, 25
Baton Rouge, La.	"	8, 9	San Antonio, Tex.	Feb. 27-Mar.	1
New Orleans, La.	"	11-15	Austin, Tex.	Mar.	3, 4

T. E. BARKER

New York, N. Y.	Feb.	1, 2	Chester, Pa.	Feb.	15, 16
Newark, N. J.	"	3, 4	Wilmington, Del.	"	17, 18
New Brunswick, N. J.	"	6, 7	Baltimore, Md.	"	20, 21
Trenton, N. J.	"	8, 9	Washington, D. C.	"	22, 23
Philadelphia, Pa.	"	10, 11	Richmond, Va.	"	25, 26
Camden, N. J.	"	13, 14	Petersburg, Va.	"	27, 28

C. W. CUTFORTH

Kelwood, Man.	Feb.	2, 3	Portage la Pr., Man.	Feb.	14, 15
Neepawa, Man.	"	4, 5	Winnipeg, Man.	"	16
Brandon, Man.	"	7, 8	Morden, Man.	"	17
Souris, Man.	"	9, 10	Altona, Man.	"	18, 19
Rapid City, Man.	"	12, 13	Winnipeg, Man.	"	20, 21

G. H. DRAPER

Pliny, W. Va.	Feb.	1	Newark, Ohio	Feb.	20, 21
Gallipolis F'y, W. Va.	"	3	Dresden, Ohio	"	22
Gallipolis, Ohio	"	4	Coshocton, Ohio	"	23
Mowrystown, Ohio	"	5	Port Washington, Ohio	"	24
Portsmouth, Ohio	"	6, 7	N. Philadelphia, Ohio	"	25, 26
Chillicothe, Ohio	"	8, 9	Cambridge, Ohio	"	27, 28
Columbus, Ohio	"	10-18	Zanesville, Ohio	Mar.	1, 2

F. J. FRANSKI

Victoria, B. C.	Jan. 30-Feb 1		Penticton, B. C.	Feb.	14, 15
Port Coquitlam, B. C.	Feb.	2, 3	Rock Creek, B. C.	"	16
Surrey, B. C.	"	5, 6	Grand Forks, B. C.	"	17, 18
Matsqui, B. C.	"	7, 8	Trail, B. C.	"	19, 20
Chilliwack, B. C.	"	9	Nelson, B. C.	"	21, 22
Penticton, B. C.	"	11	Cranbrook, B. C.	"	23, 24
Vernon, B. C.	"	12, 13	Lethbridge, Alta.	"	26-28

M. L. HERR

Saginaw, Mich	Feb.	1, 2	Grand Rapids, Mich.	Feb.	15, 16
Bay City, Mich.	"	3, 4	Muskegon, Mich.	"	17, 18
Midland, Mich.	"	6, 7	Kalamazoo, Mich.	"	20, 21
Lansing, Mich.	"	8, 9	Benton Harbor, Mich.	"	22, 23
Jackson, Mich.	"	10, 11	South Bend, Ind.	"	24, 25
Battle Creek, Mich.	"	13, 14	Elkhart, Ind.	"	27, 28

W. M. HERSEE

Beamsville, Ont.	Feb.	2, 3	Stratford, Ont.	Feb.	17, 18
St. Catharines, Ont.	"	5, 6	Kitchener, Ont.	"	19, 20
Niagara Falls, Ont.	"	7, 8	Guelph, Ont.	"	21, 22
Welland, Ont.	"	9, 10	Preston, Ont.	"	23, 24
Dunnville, Ont.	"	11, 12	Galt, Ont.	"	26, 27
Brantford, Ont.	"	14, 15	Toronto, Ont.	Mar.	1

A. KOERBER

Hickory, N. C.	Jan. 30-Feb. 1		Coeburn, Va.	Feb.	14-16
Charlotte, N. C.	Feb.	5-8	Bristol, Tenn.	"	20, 21
New Tazewell, Tenn.	"	13	Knoxville, Tenn.	"	23, 24

LOUIS LARSON

Tampa, Fla.	Feb.	3-8	Harleson, La.	Feb.	23
Marianna, Fla.	"	10, 11	Folsom, La.	"	24
New Orleans, La.	"	13-18	Bogalusa, La.	"	25
Biloxi, Miss.	"	20	Mobile, Ala.	"	27, 28
Baton Rouge, La.	"	21, 22	Bay Minette, Ala.	Mar.	1, 2

A. H. MACMILLAN

Miami, Fla.	Jan. 30-Feb. 1		Galveston, Tex.	Feb.	18
Tampa, Fla.	Feb.	4-8	Houston, Tex.	"	20, 22
Pensacola, Fla.	"	12	Corpus Christi, Tex.	"	24, 25
New Orleans, La.	"	13-15	San Antonio, Tex.	Feb. 27-Mar.	1
Beaumont, Tex.	"	16	El Paso, Tex.	Mar.	3

G. Y. M'CORMICK

Massillon, Ohio	Jan. 31, Feb. 1		Kent, Ohio	Feb.	13, 14
Barberton, Ohio	Feb.	2	Ravenna, Ohio	"	15, 16
Wadsworth, Ohio	"	3, 4	Kalamazoo, Mich.	"	19-22
Akron, Ohio	"	6-12	Cleveland, Ohio	Feb. 23-Mar.	7

E. D. ORRELL

La Salle, Ill.	Feb.	1	Rock Island, Ill.	Feb.	17, 18
Spring Valley, Ill.	"	2	Clinton, Iowa	"	20, 21
Kansas City, Mo.	"	4-11	Rock Falls, Iowa	"	22, 23
Davenport, Iowa	"	13, 14	Ashton, Ill.	"	24, 25
Moline, Ill.	"	15, 16	Kewanee, Ill.	"	27, 28

J. C. RAINBOW

Corpus Christi, Tex.	Feb.	1, 2	Devers, Tex.	Feb.	14
Galveston, Tex.	"	3-5	Beaumont, Tex.	"	15-17
Dickinson, Tex.	"	6	Port Arthur, Tex.	"	18
Houston, Tex.	"	7-9	Houston, Tex.	"	20-22
Sealy, Tex.	"	10	San Antonio, Tex.	Feb. 25-Mar.	2
Waller, Tex.	"	11, 12	Taylor, Tex.	Mar.	3, 4

C. ROBERTS

Biggar, Sask.	Jan. 31, Feb. 1		Wakaw, Sask.	Feb.	14, 15
Prince Albert, Sask.	Feb.	7, 8	Quill Lake, Sask.	"	20-22

H. L. STEWART

Victoria, B. C.	Jan. 30-Feb. 1		Lethbridge, Alta.	Feb.	11, 12
Kamloops, B. C.	Feb.	2, 3	Medicine Hat, Alta.	"	14, 15
Vernon, B. C.	"	4, 5	Maple Creek, Sask.	"	16
Calgary, Alta.	"	7, 8	Swift Current, Sask.	"	17, 18
Macleod, Alta.	"	9, 10	Herbert, Sask.	"	19, 20

W. P. STRONG

Carbondale, Ill.	Feb.	2, 3	Wabbaseka, Ark.	Feb.	17
Mounds, Ill.	"	4, 5	Scott, Ark.	"	18
Owensboro, Ky.	"	7	Little Rock, Ark.	"	20-22
Dexter, Mo.	"	8	Malvern, Ark.	"	23
Lexington, Mo.	"	9	Fort Smith, Ark.	"	25, 26
Memphis, Tenn.	"	10-15	Fayetteville, Ark.	"	27
Monroe, Ark.	"	16	Siloam Springs, Ark.	"	28

W. J. THORN

Manchester, N. H.	Jan. 30-Feb. 1		Pittsfield, Me.	Feb.	12
Dover, N. H.	Feb.	2	Bangor, Me.	"	14, 15
Springvale, Me.	"	3	Guilford, Me.	"	16
Portland, Me.	"	4, 5	Lowell, Mass.	"	17-20
Mapleton, Me.	"	7	Leominster, Mass.	"	21, 22
Lewiston, Me.	"	8, 9	Orange, Mass.	"	23, 24
Hallowell, Me.	"	10, 11	Greenfield, Mass.	"	25, 26

S. H. TOUTJIAN

Grand Rapids, Minn.	Feb.	1	Kathryn, N. Dak.	Feb.	17
Boy River, Minn.	"	2, 3	Enderlin, N. Dak.	"	18, 19
Argyle, Minn.	"	5, 6	Wyndemere, N. Dak.	"	21
Minot, N. Dak.	"	7	De Lamere, N. Dak.	"	22
Grand Forks, N. Dak.	"	8, 9	Berlin, N. Dak.	"	23, 24
Fargo, N. Dak.	"	11-15	Conde, S. Dak.	"	26, 27
Eckelson, N. Dak.	"	16	White, S. Dak.	"	28

J. C. WATT

Arvin, Calif.	Feb.	1, 2	Reedley, Calif.	Feb.	13
Bakersfield, Calif.	"	3	Los Angeles, Calif.	"	14-23
Tulare, Calif.	"	4, 5	Glendale, Calif.	"	24, 25
Porterville, Calif.	"	7	Van Nuys, Calif.	"	27, 28
Fresno, Calif.	"	8-11	Pasadena, Calif.	Mar.	1-4

GEORGE YOUNG

Plainfield, N. J.	Feb.	7-9	Lakewood, N. J.	Feb.	16, 17
New Brunswick, N. J.	"	10, 11	Atlantic City, N. J.	"	18-21
Carteret, N. J.	"	12	Woodbine, N. J.	"	22
Perth Amboy, N. J.	"	14	Millville, N. J.	"	23
Asbury Park, N. J.	"	15	Vineland, N. J.	"	24, 25

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Preservation of the Unselfish"

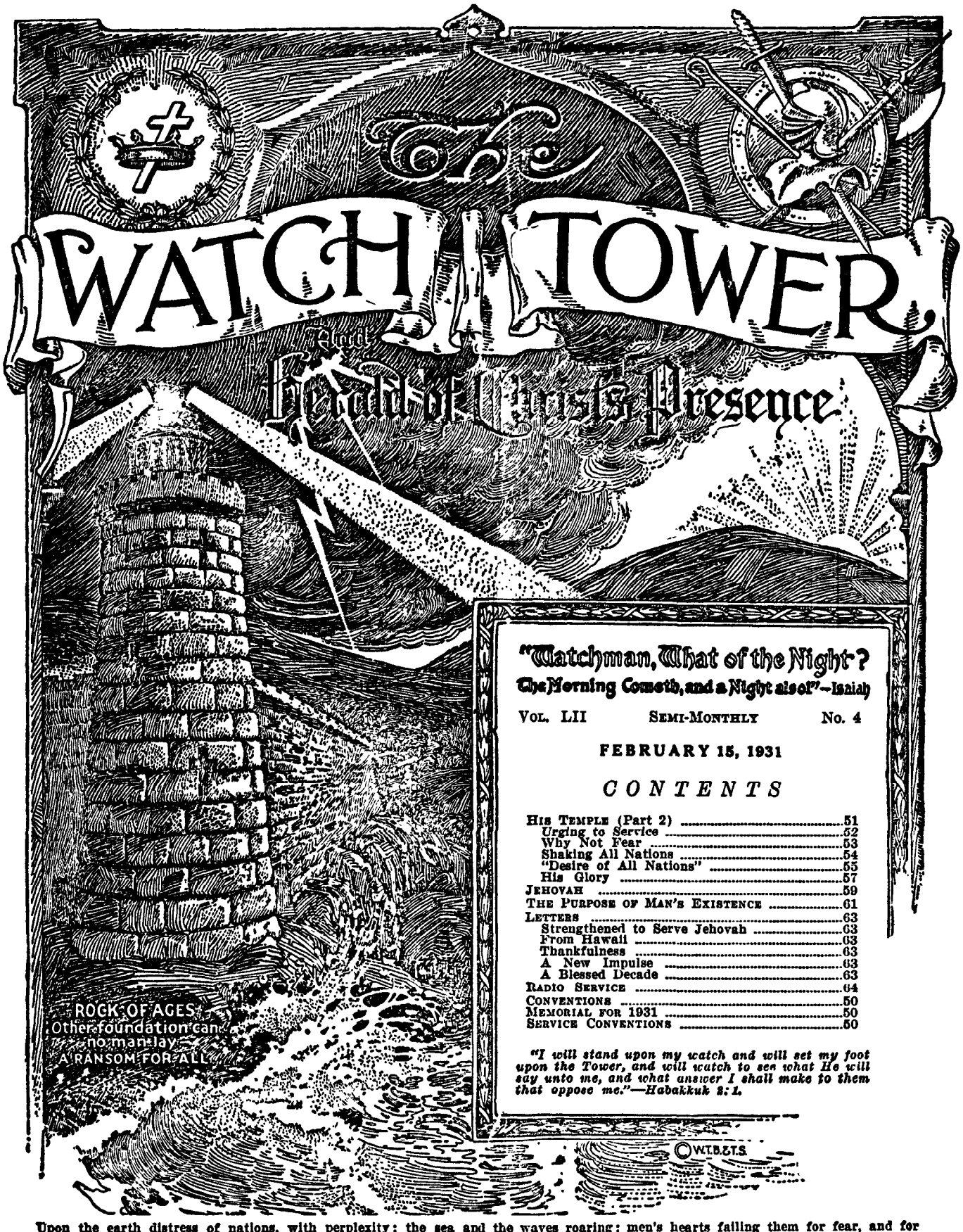
Issue of January 1, 1931

Week beginning March 1	¶	1-16
Week beginning March 8	¶	17-32
Week beginning March 15	¶	33-51

"Goodness to His Servant"

Issue of January 15, 1931

Week beginning March 22	¶	1-21
Week beginning March 29	¶	22-43



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

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FEBRUARY 15, 1931

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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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South African . . . . . 6 Lelie Street, Cape Town, South Africa
Please address the Society in every case

CONVENTIONS

For convenience of all readers of *The Watch Tower* throughout the world, announcement is now made of conventions of those who love and serve Jehovah, as follows:

May 23 to 26, 1931, Paris, France.

May 30 to June 1, 1931, Berlin, Germany.

June (exact date announced later), 1931, London, England.

July 24 to 30, 1931, Columbus, Ohio, U. S. A.

Let all in America and Canada, if possible, make arrangements for their vacations during the period of the Columbus convention, in order that they may attend. This promises to be a very important convention to the people of God, at which many blessings from Jehovah may be expected. The president of the Society hopes to attend all the above conventions. A more detailed announcement will be made in *The Watch Tower* shortly.

MEMORIAL FOR 1931

The beginning of the Jewish month Nisan, the "beginning of months" according to Jehovah, is dated from the appearance of the new moon nearest the Spring equinox, according to the authorities. Such new moon this year appears at 2:51 a.m., March 19. The first day of Nisan would begin, therefore, at 6 p.m., that evening, which time of day is the beginning of the Scriptural Jewish day.

Hence the fourteenth day of Nisan would commence at 6 p.m., April 1. It follows that the proper date for the celebration of the memorial of Jesus' death would be after 6:00 p.m., Wednesday, April 1, 1931. That will be the time at which the Lord's anointed ones will desire to assemble together at their respective meeting places and celebrate the memorial instituted by our Savior.

Secretaries of classes are requested to report to *The Watch Tower,* immediately following celebration of the memorial, the number partaking in their respective places.

SERVICE CONVENTIONS

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

Houston, Tex. Feb. 20-22
H. A. McElvy, 1518 Stanford St.
Colored: J. W. Hall, 2401 Loraine St.
Spanish: Jose Renteria, 1807 Congress Av.

San Antonio, Tex. Feb. 27-Mar. 1
Dr. W. H. Dunn, 3012 Broadway
Colored: N. H. Keller, 222 Douglas Way
Spanish: P. C. Moreyra, 1718 Guadalupe St.

Denver, Colo. March 6-8
K. C. Reddish, 4785 Quitman St.

Los Angeles, Calif. March 13-15
W. F. Crawford, 526 W. Washington St.

San Francisco, Calif. March 27-29
N. A. Yuille, 195 W. Portal Av.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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HIS TEMPLE

"The desire of all nations shall come."—Hag. 2:7.

PART 2

JEHOVAH does everything orderly. He chooses his own good time and seasons to bring to pass certain parts of his work, and this includes the messages he sends from time to time to his faithful people. The fact that the Lord is so explicit in the prophecies to name the month, day, and year, indicates that there is a specific time that the Lord sends to his people a message for their encouragement.

[2] The last verse of the first chapter of Haggai's prophecy shows the Jews doing work on the house of the Lord in the twenty-fourth day of the sixth month, in the second year of the reign of Darius, the king of Persia. The second chapter of Haggai's prophecy begins with the statement that on the twenty-first day of the seventh month of the same year Jehovah commands his prophet to speak to Zerubbabel the captain, and to Joshua the high priest, and to the remnant of the people. The time here mentioned was about one month after the work had been begun afresh on the Lord's temple. According to the law concerning the feast of tabernacles this day would be a sabbath day or holiday time when the people would be assembled at the altar for service unto Jehovah. That was a convenient time for the Prophet Haggai to address the leaders and the remnant, and it is certain that the Lord Jehovah had chosen that time. The message of the Lord was directed specifically to the leaders; therefore showing that a responsibility is laid upon them to be examples to the remnant, and examples of God's favored ones in the course of action that they would pursue.

[3] It is easy to see that there is a correspondency in the events then and in the action of the Lord's people at this time. At certain fixed times the Lord sends a message to his people, and this shows a responsibility upon those who are put in position as leaders to be examples to the others, and examples of God's flock. —1 Pet. 5:3.

[4] Solomon's temple, which had been destroyed by the Babylonians some years previously, to wit, in the year 606 B. C., is described as being a glorious structure. Hearing of its greatness, and the grandeur of King Solomon, the Queen of Sheba made a pilgrimage to Jerusalem. It is written that when she had seen Solomon's way of ascent by which he went up into the house of the Lord there was no more spirit in her and she said to the king: "The half was not told me." (1 Ki. 10:5-7) When the foundation of Zerubbabel's temple was laid, which was about sixteen years prior to the occasion of Haggai's prophetic speech here under consideration, there were then present some 'who were ancient men that had seen the first house of the Lord', or Solomon's temple. Some of these men saw the foundation of Zerubbabel's temple laid before their eyes, and when they saw it they wept with a loud voice. (Ezra 3:10-12) Those ancient men must have been few in number, if any, at the time when Haggai delivered the message to the remnant as set forth in his prophecy, because it was then eighty-six years after the destruction of Solomon's temple.

[5] On the sabbath day aforementioned, when Haggai stood up before the people he began his speech by saying to the leaders and the remnant: 'Who is there among you [the remnant] that saw this house in its former glory?' Solomon's temple had been completely destroyed, and now another temple was to be built at the same place; and the prophet speaks of both as the same house. The temple represented God's organization; and although there comes from time to time a change in the personnel of God's organization, that makes no difference, because it is still the same organization. Such is the lesson here taught. The humble-minded would learn from this that regardless of what man of importance or prominence is in God's organization, when he passes from the stage of action the organization is not affected one jot or tittle, but the work of Jehovah goes straight forward just the same.

[6] Manifestly Haggai's prophecy was not intended to cause these ancient or old men to dream of the departed glory that they had once seen, nor to cause them to weep because of desiring the days that were gone. He called their attention to the glory of Solomon's temple in order that they might have a beneficial lesson, to wit, a lesson of faith in Jehovah and his Word. Thus trusting God, they could see a future

infinitely more grand and glorious than that of the past. God would now strengthen the faith of his people, and therefore directed his prophet to thus speak to them. Here was a splendid opportunity to exercise faith in God.

7 At the time Haggai thus spoke more than sixteen years had elapsed since the altar had been placed and the foundation laid. In all that time from the beginning the work had lain in neglect. The foundation, therefore, was all of the new temple now visible to human eyes. With these conditions about them Haggai said to the people: 'How do you see the temple now? is it not in your eyes in comparison of it as nothing?' (Vs. 3) The people were asked to believe that although there appeared only the foundation that had been previously laid, out from it would come something far surpassing the glories of Solomon's day. That required a great deal of faith on their part. It was therefore a lesson of faith in Jehovah and his ability to accomplish his purposes.

8 Jehovah chooses his own way to humiliate human pride. He selects 'the things which are not, to bring to naught the things that are, that no flesh may glory in his presence'. (1 Cor. 1:28, 29) All who then heard the words of God's prophet must have agreed that "except the Lord build the house, they labour in vain that build it". (Ps. 127:1) Zechariah also prophesied concerning the same work, "For who hath despised the day of small things? for they shall rejoice to see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. 4:10, margin) To be sure, Jehovah could have chosen those to do his work who are far more brilliant mentally, and who have a better and higher standing amongst the people than the ones he did choose, but had he chosen them they would have boasted. God will not have his work done by those who pride themselves on their own ability to accomplish it. This should long ago have taught a lesson to many of the consecrated that no one can have pride in what he calls "character development" and thereby think he can make himself thereby qualified for God's use in his kingdom. Each one can be a coworker with God, but he must work according to God's rules.

9 Jehovah knows better than any creature that men must have their faith strengthened, and he provides that which is necessary to strengthen their faith; and so on the occasion that, through his prophet, he addressed the builders of the temple at Jerusalem, for their encouragement he said: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not."—Hag. 2:4, 5.

10 Abraham is called "the father of the faithful". He had his faith put to the strong test and he showed his complete confidence in Jehovah. Of him it is written that 'he was strong in faith, giving glory to Jehovah the Almighty God'. (Rom. 4:20) It is those who have a faith similar to that of Abraham that God has chosen as material for the building of his glorious antitypical temple.—Heb. 2:16, *Diag.*

11 Christ Jesus, the primary antitype of the prince and high priest who built the typical temple, was at all times strong in faith in Jehovah. He is God's instrument in building the antitypical temple. When his enemies pressed him he said to them: "Destroy this temple [like as Satan's organization had destroyed Solomon's temple] and in three days I will raise it up." (John 2:19) The Lord God had sent Zerubbabel to lay the foundation of the typical temple and he would have the people made strong in faith that it would be finished because his word and his name were involved. Therefore he caused to be written: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." (Zech. 4:9) The Lord will now have the faith of his people made strong, and therefore he gives his word of assurance that his temple and the work in connection therewith shall be completed in his own due time and to his own glory.

URGING TO SERVICE

12 Some who have for a long while claimed to be followers of Christ Jesus have made strenuous objection to *The Watch Tower's* repeatedly calling upon the anointed to be active in the service of the Lord God. Their criticisms have been caustic and with the manifest purpose of doing injury. The remnant see that such objectors are wrong. God has not called anyone to be a dreamer. Note that the emphasis of Haggai's prophecy is upon faith and work: "Be strong, all ye people of the land, . . . and work; for I am with you, saith the Lord of hosts." Thus the prophet was urging upon the people diligence in engaging in the service of the Lord.

13 The words of the prophet were therefore truly a service speech to his brethren. Those of God's temple class must now follow that example or lead. They too must make service speeches to one another, that all may be encouraged to press on in the work. It is therefore certain that the Lord has directed his organization on earth to have what we call service meetings and service conventions, because the whole purpose of the remnant now on earth is service unto the Lord in connection with the temple.

14 Writing concerning this very day of Jehovah, his prophet says: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord 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." (Zeph. 3:16, 17) The Elijah work of the church is gone, and the present is no time to dream of it, its glories, its sweet times, its conventions or its assembling to talk about "character development". The work of the remnant must now be done, and done speedily, in connection with the temple. No other work would meet with the Lord's approval. Those who pursue any other course are workers of iniquity because they are going contrary to God's commandments.

[15] As the Lord organized his people to rebuild the temple at Jerusalem, even so now he has an organization on earth; and it is worse than foolish for anyone who claims to believe in God to say that he has no such organization. Every one who will admit the facts must say that the Watch Tower Bible and Tract Society, or those who faithfully stand together and who are called the "Society", constitutes God's visible organization. Christ Jesus, the glorified Head of the temple "not made with hands", is directing the work now being done by the remnant. The remnant are joyfully doing this work in obedience to the commandments of the Lord, and they thus do it by telling the testimony of Jesus Christ which he has committed unto the remnant to be delivered.—Rev. 12:17; 14:1.

[16] Jehovah's promise to the builders of Zerubbabel's temple was: "I am with you, saith the Lord of hosts." This means a fight or work amidst opposition, because the Mighty One speaks of himself as the "Lord of hosts" or 'Lord of battle'. By this the Lord also tells what work he will approve and prosper and how he will protect the workers while they are thus doing his will. It should be manifest to all that anyone who would take a course contrary thereto is a lawless worker, hence a worker of iniquity. These are the ones that the Lord Jesus sends his angels to gather out. The Lord shows his approval of those who are obedient to his commandments, and this approval is shown by bringing them under the robe of righteousness. The garments worn show that these are identified as being completely devoted to God and to his work. Satan and his emissaries will interfere, but the Lord will rebuke the enemy and bless his own people.

[17] The promise of Jehovah to the Israelites was: "My spirit remaineth among you; fear ye not." It is even so with God's remnant of the present time. His spirit in the midst of his people is the power that accomplishes his work. Without his spirit no results could be had. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6) Approximately 1922 there was a special effusion of the holy spirit upon God's people, and that spirit has continued with those who have remained true to the covenant for the kingdom. These have not feared man or devil, but have manifested boldness in this day of judgment and have thus proven their unselfish devotion to Jehovah. (1 John 4:17) As the Samaritans persecuted and threatened the Jews when rebuilding the typical temple, even so now their counterpart, the religious hybrids and the "man of sin", threaten God's remnant and accuse them of all kinds of wickedness. But the remnant have no fear of any of these or of the Devil himself; but, trusting in the Lord, they go joyfully on in the service.

WHY NOT FEAR

[18] The fact that the building of the temple was begun was a certain indication to the Jews that the end of their oppression was near and that then they would be secure in their own city. It was in 1918 that the construction of the antitypical temple began, and that fact is evidence to the faithful that the end is near when Satan's organization shall be cleared out and God's people shall be ever secure. This is indicated by the words of the Prophet Haggai, to wit: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." (Hag. 2:6) Jehovah now makes known to his people what he can and will do to the enemy, and thus assures his people that they need not fear. God has announced his purpose to destroy the enemy and his organization, and the remnant know that he will do it. They believe what the Lord says: "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jer. 10:10.

[19] Paul first calls attention to one shaking at Mount Sinai, where the typical tabernacle was erected, and then he adds: 'Yet once more I shake not the earth only, but also heaven, and this time everything in opposition to the temple of God shall be removed.' (Heb. 12:19-27) To encourage the people of the Lord he makes known that it is not a great while now, but is "a little while", until Jehovah God will completely clear out the enemy and thus finish the workers of iniquity. Referring to the same time, through his prophet Isaiah, God says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26:20) Thus he again assures his people that while doing his work in connection with the temple they shall be under his protection and that it will be but a little while until his indignation will be completely expressed against the enemy. Already the Devil's heavens have been shaken and have fallen to the earth or in close proximity thereto.

[20] This shaking began in 1914; and the shaking still continues, and will continue until all opposition to the Lord and his kingdom is removed. Of the "heavens" and "earth" being shaken, the words are here used or stated in contrast to each other. Also the "dry land" and the "sea" are spoken of in contrast. The "dry land" well represents the order-loving people who have a sincere desire for righteousness, and

this includes a great multitude who once agreed to do God's will but who have not faithfully lived up to their privileges. The "sea" represents that godless people, alienated from Jehovah, who by organized efforts carry on the affairs of the present wicked world, and particularly the commercial and political and religious elements thereof, which with their mouths call upon the name of God and Christ Jesus and yet deny the Lord completely. It also includes particularly "the man of sin", which is anti-God and anti-kingdom, all of which are like the troubled sea. (Isa. 57:20, 21) When the remnant see these things coming to pass they are told that they need have no fear but should rejoice in the fact that they are on Jehovah's side and go boldly on in proclaiming the greatness of his work and singing praises to his name.

SHAKING ALL NATIONS

21 The prophet of Jehovah now speaks of the shaking of all nations, evidently referring specifically to the nations of "Christendom". This shaking must take place in "the day of the Lord", where we now are. We are progressing to the final shaking. The prophet of the Lord says: "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." (Hag. 2:7) Following the World War, from and after 1918, the nations began to settle down and try to bring about peace. They even joined together to heal the deadly wound of one of the heads of the beast that came up out of the sea. (Rev. 13:3) They assembled together and formulated peace treaties, schemes of refinancing, disarmament compacts, and thus began to make themselves apparently feel somewhat secure, advancing to the day when they would cry, "Peace and safety." Not yet has the claim of universal peace reached its climax; and when it does come, and the announcement is made, then sudden destruction shall come upon them.—1 Thess. 5:3.

22 It appears to be clearly settled that the Lord will not permit the nations to bring about their own peace and safety and mend their conditions. The shaking financially and politically continues to increase each day, and all over the world at the time these words are written the rulers are in perplexity and the distress of the people increases. The shaking of the nations constituting Satan's organization on earth continues, and it will continue until the final destruction. All things made by Satan, and which come under the control of Satan, must go down to destruction. Referring to the same shaking, the apostle wrote: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. 12:27) It is manifest from these words that nothing shall be able to stand in this time of shaking except those who are in the secret place of the Most High, abiding under the shadow of his protection. This should be and is an added encouragement to God's remnant on earth.

23 The day or hour of the complete overthrow, no one knows. But surely it is but just "a little while", as the Lord says. When God's faithful remnant have given the testimony committed to that class and that work is completed, then doubtless the final shaking and destruction will come. The remnant have thrown their fears to the winds, and must continue to do so and go boldly and joyfully on in obedience to God's commandments, doing the work of the Lord in the face of all enemies and all opposition. It seems reasonable that when these are apparently hemmed in by Satan's organization then the final conflict will come to pass. When all parts of Satan's organization are gathered together to do battle against God's anointed, the promise is, the remnant shall not be cut off from God's organization. 'For then shall the Lord go forth to fight'; and when he fights, everything in opposition to him shall fall. (Zech. 14:1-3) This and other scriptures show that the temple class will not and cannot be shaken.

24 God's temple will not be removed, nor destroyed as was Solomon's temple. The remnant constitute that part of the temple yet on earth, and therefore are 'those things which cannot be shaken but which will remain'. This is further proof that the temple will remain to the glory of Jehovah God's name. This proof is further supported by the words of Jehovah's prophet Haggai, when he says: "And I will fill this house with glory, saith the Lord of hosts." The fact that Jehovah here speaks of himself as "the Lord of hosts" shows that this time of 'filling of the house with glory' has reference to a time of war or fight, because thus Jehovah describes himself as the God of battle going on to victory and giving victory to his own.

25 Those who can now by self-examination determine that they are of the remnant of the Lord have no occasion for fear, but every reason to rejoice. Many of such are now being arrested and thrown into jail because they are faithfully giving the witness to the name of Jehovah. A money fine is imposed upon some of these, and this they pay in order to again go free. While it is true that all the money belongs to the Lord, it might be more pleasing to the Lord to stand firm and endure by going to prison rather than to pay fines. Anyone who quietly goes about preaching the gospel of God's kingdom by carrying the printed message thereof to the people is doing so in obedience to God's commandments and therefore could not be violating any law that is properly made and righteously enforced.

26 Satan's instruments, the clergy and their allies, frequently have some of these faithful ones arrested and thrown into prison on the charge of 'violating the Sunday law' because they are carrying the gospel of the kingdom to the people. In this the clergy must know that they are doing wrong. In America Sunday

has always been recognized as the day especially set aside for preaching the Word of God. Those who are now engaged in thus preaching the gospel on Sunday, by carrying the books containing the message thereof to the people, are doing good to many and doing injury to no one.

[27] The clergy are not interested in seeing that the name of Jehovah is kept free from reproach on Sunday. Their own selfish course of action proves this. Their real purpose is to prevent the people from having the truth. The Samaritans tried to prevent the rebuilding of the temple. Their counterpart, particularly those who were once enlightened in the truth and who have become wicked, try now to prevent the remnant from doing work in connection with the antitypical temple. Let no one fear what these workers of iniquity do or can do. Be of good courage; fear not, and press on, "For I am with you, saith the Lord of hosts." Let no one who is of the remnant now agree with the enemy organization to refrain from or stop from preaching the gospel in order to escape punishment at the hands of Satan's organization. The Lord is permitting this opposition for his own good purpose. We may not now clearly see why he is permitting it, but the fact that he does not restrain the persecuting hand of the enemy is sufficient reason to know that he has a good purpose in so doing. Probably the Lord's purpose is to permit the enemy to convict himself by his own wilful course of action in persecuting those known to be doing good in the name of Jehovah.

[28] God's people are fighting the greatest battle that has ever been fought on earth, and it is now their privilege to have boldness in pressing the battle to the gate. No one should be harsh or discourteous or guilty of unseemly conduct toward the opposition, because such could not be pleasing to the Lord and would only increase the burdens of those who are already burdened. When opposition is presented by those who would interfere with the work, calmly, firmly, and yet boldly say in substance:

[29] 'I am not doing any harm to any person, but I am doing good to all who will hear. I am not engaged in a business enterprise for money gain, and therefore I could not be violating any tax or police law. I am voluntarily preaching the gospel of God's kingdom because God has commanded this to be done in honor to his own name and for the benefit of the people. If you interfere with my work, then you must answer, not to me, but to Jehovah God. His kingdom is now at hand. A great crisis is now approaching, and it is his will and command that the people should be told about it, and no one should attempt to interfere with that work, and those who do interfere must take the responsibility.'

[30] Thus doing you will be a witness to the name of Jehovah, regardless of the immediate results. Let the remnant trust in the Lord of hosts; for he is more than all that can be against us.

"DESIRE OF ALL NATIONS"

[31] The prophet then states that after the shaking of all nations "the desire of all nations shall come". Various opinions are expressed by the translators in regard to these words, as used in Haggai 2:7. Some others render the text as follows: "The precious things [things to be desired, margin] of all nations shall come." (*A. R. V.*) "The desirable things of all nations shall come." (*E. R. V.*) These renderings of the text could hardly be correct, for the reasons hereinafter stated.

[32] Another rendering of the text is: "And the delight of all nations shall come in." (*Roth.*) This latter rendering and that of the *Authorized* (or "King James") *Version* seem more nearly to express the proper conclusion in harmony with other scriptures. "The precious things of all nations" or "the desirable things of all nations" could not be the correct meaning, for the reason that all precious and desirable things which all the nations of the earth could contribute would not fill the house of the Lord with glory, as the text states 'must follow'. It is that which shall come in conjunction with the 'coming' that 'fills the house of the Lord with glory'. All nations will be so shaken at Armageddon that they will be completely destroyed, and therefore they could not contribute anything desirable to the house of the Lord. Besides this, the glory here mentioned seems to begin before the final shaking at Armageddon. Nor could the nations mentioned be confined to the ruling powers of the people, for the reason that these desire extremely selfish things. The nations here mentioned therefore seem clearly to mean the people composing earth's human creation.

[33] To what place does this "desire of all nations" come? The scripture text and the context certainly show that the coming is to the temple. Leeser's translation supports this conclusion as it says: "shall come hither." This is corroborated by Rotherham, who renders it: "And the delight of all nations shall come in" to the temple. The Lord Jesus Christ, having completed the work of preparing the way before Jehovah, suddenly or straightway came to the temple in 1918. About four years before that time the shaking of the nations began; and it continues. Christ Jesus is the "messenger of the covenant, whom ye delight in". Therefore Christ Jesus, the Head of the Christ, primarily must be "the delight of all the people" when they know him, because he is God's representative. Jesus Christ came to the temple as the vicegerent of Jehovah. He is the "seed of promise" and is the desire of all nations and peoples, even though they know it not yet. Of him it is written: "In thy seed shall all the nations of the earth be blessed."—Gen. 22:18.

[34] The order-loving peoples of earth have a real desire for the coming of the true Messiah and Deliverer; but they have not been able to discern him, because of

the blinding influence of Satan. The organization of Satan, working under the supervision of "the wicked one", has kept the people in ignorance of the very one whom they really desire. This is proven by the words of the Apostle Paul: "The earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:19) Today there are, without a doubt, millions of people of all nations who would gladly welcome the great Messiah if they knew him and his mission. Early in the history of man God caused this prophecy to be written: "Until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49:10) That God will extend his mercy and favor to the people after the temple is completed, and after the coming of Shiloh, the great Prince of Peace, is manifested to the world, is certain. That this will come at the completion of the temple is further shown by the words of the prophet: "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."—Deut. 32:43.

[35]The kingdom under Christ will bring the honest desires and the things precious, such as life, liberty and happiness. The delight of all the nations, however, is The Christ, and the desire of these nations is that of his coming in. The peoples of earth now groan in pain for deliverance, and wait for that deliverance that will come through Christ, even though they do not now know or understand the means of their deliverance. It was the great desire of his faithful followers that Christ should come, and he in whom these delight did come to his temple in 1918 and is now building up the temple class. Before the people can see and understand and be blessed the remnant must go out and preach the truth as a witness unto all the nations. The remnant must now point out to the people that Christ has come to his temple and that he is the one they have long desired. It is not so much the desirable things, but it is the Mighty One who brings the blessings, that is the desired One. Of this the people must be informed.

[36] The house of Jehovah is the desire of the people, and Christ Jesus is the Head of that house. He has already come, and is gathering together unto himself all who will be of "the house". The first work after his coming, in regard to the gathering, was the resurrection of those who had died faithful unto the covenant for the kingdom. And now those who die in the Lord are changed in a moment, in the twinkling of an eye; and finally those of God's little remnant on the earth will be made a permanent part of the glorious house of God. With this completion of the temple class the coming will be full and complete and the "manifestation of the sons of God" will then be made, and will be the delight of all who love righteousness.

[37] The shaking of the "heavens" and the "earth", the "sea" and the "dry land", began in 1914, and in 1918, "the desired one" came to his temple; and the remnant are the first ones permitted to discern this fact and to rejoice. The nations of earth composing Satan's visible organization settle down to what they think is going to be lasting peace, and then there is a further shaking. During that time of assumed and comparative peace the faithful remnant, seeing the Lord has come to his temple, go forth with joy in the Lord and give testimony to the people that Jehovah is God and Christ is King, and that he is the One desired. Such is temple work on their part, and as they thus work the enemy desperately attempts to interfere and the Lord protects them and they go boldly on. With the complete desolation of Satan's organization blindness will be completely removed from the eyes of the people and God's word and name will be vindicated. The temple completed, then the people will realize that the one they have so long desired, that is to say, The Christ, has come and that with his coming their deliverance and blessing has also appeared. God's temple is the mediatorial arrangement between Jehovah and the people of earth, and this will be the place the people will seek for their blessing. Concerning the house of the Lord thus completed it is prophetically written: 'My house shall be called the house of prayer for all people.'—Isa. 56:7.

[38] When the temple is completed, then the prophecies following will have a fulfilment, and the Lord now graciously shows his people in advance that such will come to pass in a little while. (Isa. 42:9) "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." (Ps. 22:27) Then "all nations shall serve him . . . and men shall be blessed in him; all nations shall call him blessed". (Ps. 72:11, 17) "O praise the Lord, all ye nations: praise him, all ye people." (Ps. 117:1) "And nations that knew not thee shall run unto thee because of the Lord thy God." (Isa. 55:5) "And the Gentiles [nations] shall come to thy light." (Isa. 60:3) "And the nations shall bless themselves in him, and in him shall they glory." —Jer. 4:2.

[39] The name "Jew" in the following prophecy stands for the temple class, Christ and his body members, because these are the ones that give praise to Jehovah God in his organization, which is pictured by Jerusalem; therefore it is written: "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:22, 23.

[40] Then the name of Jehovah will be exalted. "From the rising of the sun even unto the going down of the same [symbolically meaning all the time] my

name shall be great among the Gentiles [nations], . . . saith the Lord of hosts."—Mal. 1:11.

HIS GLORY

41 It is Jehovah's name that is involved. He is the One that will be glorified, and this glory of Jehovah will be upon his house, as the prophet states: "And I will fill this house with glory." Note that this statement follows the building of the temple. From the time the Lord Jesus Christ came to the temple and began the 'gathering together his own unto himself' the glory of the Lord appears upon the temple, and only the temple class see it for the present time. "The glory of the Lord is risen upon thee. . . . The Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2) The temple is Jehovah's house, and the place of his final residence, because it is the temple class that execute his commandments. Therefore it is his glory that fills the house.

42 There is no record in the Bible that the glory of the Lord filled the temple of Zerubbabel at its dedication or at any other time. The reference in this verse must therefore be to the antitypical temple of God. With the coming of Christ Jesus to the temple the glory of the Lord does start to fill the house. (Isa. 6:1-4) The words of Jesus refer to the same glory, when he said: "These things said Esaias, when he saw his glory, and spake of him."—John 12:41.

43 Now 'that day of the Lord' is here and the temple is being brought to a completion, and for the encouragement of the remnant it is written in the prophecy: "In that day shall the Lord of hosts be for a crown of glory . . . unto the residue [remnant, the temple class] of his people." (Isa. 28:5; Rev. 15:8) The "smoke" mentioned in the last above cited text symbolizes Jehovah's glorious presence at his house. This glory of the Lord continues until he entirely fills the house with his glory. In due time the peoples of earth will come to discern the glory of the Lord upon his house. "And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house."—Ezek. 43:2-5.

44 Jehovah would have his people of Judah know that he was with them in building the temple and that if their faith in him was complete failure would be impossible. Therefore he caused his prophet to say: "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8) In the building of the antitypical temple Jehovah is the real builder of the house. Christ Jesus is the chief active Agent, but he is doing the work under Jehovah's direction. Jehovah, therefore, would have his people understand that he is responsible for the temple and that having begun the good work, he will finish it in his own good time and to his own glory. The words of the prophet concerning the "silver" and the "gold", used here, are both literally and symbolically true. It all belongs to Jehovah. Some men have assumed the ability to build the house of the Lord themselves; but they could not, and in this they have failed. Others have said that God has committed to one man all the truth that is brought forth in connection with the building of the temple of Jehovah; and in this they are wrong, and by reason of thus giving glory to the creature rather than to the Creator they have fallen into the snare.

45 The truth is likened unto silver "tried in a furnace of earth, purified seven times". The truth, like all the silver of the earth, belongs to Jehovah God, and he makes it known to his faithful people in his own due time and for their encouragement. Men do not purify the truth, because the truth does not belong to them. God does that, and he performs this work through his Chief Executive Officer in his own due time. (Mal. 3:3) The Lord shows those who have made a covenant to do Jehovah's will that they can acquire riches, represented by "gold", only by faithfully engaging in his service, which faithful service necessarily brings upon them fiery trials and reproaches. (Rev. 3:18) Aside from engaging zealously in the service of the Lord as opportunity affords, it is impossible to have a part in the building of the temple of God. Let no one deceive himself or be deceived into believing that he may remain silent and inactive in this day of battle and be blessed by the Lord God as one of his remnant.

46 The ready money to carry on the Lord's work does not always appear to be available or just at hand, and such as have little faith might become fearful that the work would be hindered or retarded for this reason. God would have his people know that his work shall not fail for want of money, because all of it is his, and the work of building the temple is his. Those who use their money in his work appreciate that to do so is a real privilege. Only those who love God will avail themselves of this privilege. The remnant of Israel that returned from Babylon must have been quite poor, and for this reason the word of the Lord was given to them that they need not fear because of their material poverty. Likewise today, God's people on earth are quite poor so far as earthly holdings are concerned. They see the financial condition of the world growing worse, many persons out of employment, and distress increasing, and some may be inclined to think that they can do no more work or that the work is about done. No one needs to be disturbed on this account. The work of the Lord must and will

continue to go forward until it is completed, to his glory.

47 Then God through his prophet further said to the Israelites at Jerusalem, who looked upon the foundation of the temple: "The glory of this latter house shall be greater than [that] of the former, saith the Lord of hosts." Without a doubt those words were spoken for the purpose of encouraging the builders. Even so now, the remnant know that the temple of Jehovah shall soon be completed and that its glory and beauty will far exceed anything ever before built. The remnant of Israel had no need to be discouraged when looking upon the work that was begun on the temple, because of its appearance, but were admonished to have faith in God that he would make it a glorious structure. In like manner, those of the remnant of God's people on earth look at themselves and at one another and they do not see much. They see that the number of zealous workers is small, and becoming even smaller: they see that many who once claimed to be of the Lord are now actually opposing the work, and these conditions tend to discourage the weaker ones. Jehovah would have such to know that if they will exercise faith in Him they will see the antitypical temple completed and infinitely greater than the typical temple. God is building it, and will make it the meeting place between himself and those who desire to be reconciled to him and live.

48 Jehovah continues to shower the remnant with his blessings of goodness. As the wrath of the enemy increases and the opposition to his people becomes more severe the Most High increases the light upon his Word and illuminates and increases the remnant's vision, permitting them to see his bountiful provision for their protection and sustenance. In a little while the fight will be done, and of this the remnant are fully assured. In just a little while the name of Jehovah will be vindicated, and those of the temple will see Jehovah in full brightness of his glory. There is much for the remnant yet to do, however, and they must continue to feed upon God's Word and do his service as the opportunity opens to them.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What lesson lies in Jehovah's explicit record of day, month, and year, in connection with many of the prominent prophecies?

¶ 2, 3. To whom was the Lord's message by Haggai given? When? Point out the significance of each of these facts.

¶ 4, 5. Compare Zerubbabel's temple with Solomon's, (a) in regard to the site of the temple. (b) In regard to its glory. What did each of these temples represent? What highly important present lesson do these facts contain?

¶ 6, 7. Explain the purpose of Haggai's words of verse 3.

¶ 8, 9. What do the Scriptures clearly show as to the basis on which Jehovah chooses those whom he uses to do his work? How does he strengthen them to accomplish his purpose?

¶ 10, 11. How does Romans 4:20 qualify all who would have Jehovah's approval?

¶ 12-14. Prove that *The Watch Tower's* repeated encouragement and urge to activity in the service has been clearly Scriptural and therefore right.

¶ 15-17. What is clearly the position and the function of the Watch Tower Bible and Tract Society? How do the words of Jehovah, "I am with you," have their application and complete fulfilment? How is Zechariah 4:6 manifestly fulfilled to the remnant at this time?

¶ 18-20. When and how do Haggai 2:6 and Hebrews 12:27 have their fulfilment? In this connection, what is the assurance Jehovah gives to his people?

¶ 21-24. Explain how and when Haggai 2:7 has its fulfilment. What is the privilege and duty of the remnant in the meantime? Identify "those things which cannot be shaken", and account for their being thus designated.

¶ 25-27. Describe that which was foreshadowed in the opposition by the Samaritans to the building of Zerubbabel's temple. In this connection, how does Haggai 2:4 have special application at the present time?

¶ 28-30. In circumstance of opposition, what is the proper attitude and procedure? Why?

¶ 31-34. What is "the desire of all nations", referred to in verse 7? "Shall come" where? How?

¶ 35-37. To what extent, and how, has this "desire" already "come" to the remnant? What is the present privilege of the remnant in this regard?

¶ 38-40. Quote scriptures showing how the people of earth will welcome the mediatorial arrangement inaugurated when the temple is completed.

¶ 41-43. Point out the time and manner of fulfilment of the prophecy, "I will fill this house with glory."

¶ 44-46. Why does Jehovah here say, "The silver is mine, and the gold is mine"? What does Revelation 3:18 enjoin upon those who would be truly rich? How only can such riches be acquired?

¶ 47. What lesson and encouragement do God's people now find in his declaration that "the glory of this latter house shall be greater than that of the former"?

¶ 48. What may the remnant now expect on the part of the enemy? How has Jehovah graciously provided for his people in this regard? What is their great privilege and joy in the meantime?

THUS SAITH JEHOVAH OF HOSTS

Yet once a little it is, and I am shaking the heavens and the earth, and the sea and the dry land; and I will shake all the nations, and the Delight of all the nations shall come in; and I will fill this house with glory. . . . Mine is the silver and mine the gold. . . . Greater shall be the last glory of this house than the first, . . . and in this place will I give prosperity.

JEHOVAH

JEHOVAH, the Almighty God, the Most High, is the Maker of all things good. He is from everlasting to everlasting, and there is none other. He covers himself with light for his garment, and all light proceeds from him. He created the heavens and stretched them out like a curtain and filled them with his reflected glory. He laid the chief corner stone and foundations of the earth and built it according to his sovereign will. In its youth he made the cloud for its garment of covering and the thick darkness for its swaddling-cloth. He set the sun in the heavens for the light of the earth by day, and the moon and the myriad of stars for its light by night. He even numbered the stars and gave each one a name. With him everything is order and there is no confusion. He causes the stars and the planets to take their respective places and move continuously in their assigned orbits. He has made the mountains to lift their heads high above the sea and has commanded the eagle to mount up above the rocky crag and to make her nest in the strong places. He has clothed the earth in verdure and filled the great forests with beasts and fowls of the air.

He created man in perfection and made him the prince of the earth. The eternal destiny of all creation he holds in his mighty hand. The depth of the riches of his wisdom and knowledge, and the height of his power and love, are too great for the comprehension of man. The Almighty One, however, condescends to invite man to come and reason with him and to learn of his way. To know and to obey God means to have life everlasting in peace and happiness. Where then should man expect to find knowledge and wisdom except in the revelation of the Almighty God? His Word is a fountain of knowledge and wisdom, ever flowing to supply refreshment and life to those who drink therefrom. He is the Fountain of life everlasting.

Jehovah God is the origin and source of all true prophecy. In proof of this statement it is written in Isaiah 44:6: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, declare unto them."

The great Creator has revealed himself to his creatures by several names, each one of which is deeply significant. By his name JEHOVAH is meant his purposes toward his creatures. His name GOD denotes that he is the Creator of everything that is good. His name ALMIGHTY signifies that his power is without limitation and that nothing can successfully resist him. His name MOST HIGH means that he is supreme and above all.

Why is there such gross ignorance concerning God and his goodness toward men? The correct answer is that long centuries ago Satan the enemy of God turned man into the paths of unrighteousness and rebellion and since then has blinded men to the truth. In doing this Satan has employed divers agencies, many of which have claimed to represent God but who in fact have misrepresented him. Practicing hypocrisy these men have been used by Satan to turn the people away from Jehovah and into darkness. God could have prevented this, to be sure, but his wisdom led him to permit the enemy to do his worst, that God might in his due time prove to all intelligent creation that he is supreme and that those who would have life must obey him and walk in the way of righteousness.

The greatest truth that all men must learn is that of and concerning the kingdom of God. That kingdom will completely vindicate God's Word and his name and it will bring paradise and endless joy to the people.

There is no government on earth that is satisfying to honest men. There never was a government that was satisfactory to honest men. The reason is that there is so much dishonesty practiced amongst men; and all people are afflicted with disease, sickness and death. That unhappy condition began more than sixty centuries ago, when perfect man was in Eden. The rebellion of Satan led to the downfall of man and brought death upon all human creation. In that hour of distress God gave his word of promise that 'the seed of the woman shall bruise the head of him who brought death upon mankind'. The "woman" there mentioned symbolically pictured God's universal organization of righteousness. The promised "seed" is the offspring of that woman, or universal organization of God, and constitutes his kingdom. At the beginning God put his kingdom to the fore as the most important of all truths.

Years thereafter God gave Abraham and his wife the promise that by their seed all the families of the earth shall be blessed. God used them to make a prophetic picture. Abraham was a picture of God himself, while his wife Sarah pictured the universal organization of Jehovah God. The promise then made further disclosed that the "seed" that would bring blessings to the nations of the earth would be produced by and through a long period of testing and suffering and, when brought forth to completeness, shall constitute the kingdom of God.

To meet his requirements Jehovah has kept this seed shrouded in mystery for many centuries. Gradually he has unfolded this mystery to his prophets and faithful servants. He gave his Word of promise that the mystery should be completely solved and understood at the end of the world, otherwise known as "the last days".

That time has now arrived. We are at the end of the world and in the last days. That does not mean the end of the earth, because the earth abides forever. It does not mean the end of time, because time shall

never end. It means the end of the long dark period of time in which wickedness has predominated. It means the lifting of the veil of darkness and ignorance from the people to the end that the great light of God's loving-kindness may shine into the mind of every man. That time is first marked by a great amount of trouble and suffering culminating in the greatest tribulation that earth has ever known. That trouble will be brief and will be the last, and it will usher in the rule of righteousness on earth. That rule of righteousness will bring the desire of every honest heart. As it progresses the earth will be filled with a happy and joyful race of people who will give honor and glory to the Most High God. To gain a knowledge of the kingdom of God is therefore of greatest importance to all people.

These precious and satisfying truths are set forth in the Bible, which is the Word of God. The study of the Bible is the most profound in which man can engage. Its understanding is to be preferred by far to all the gold and silver the world can produce. It enlightens the mind, makes glad the heart, and gives much strength to the man.

It has been claimed that the understanding of the Bible is limited to a few men called "the clergy". That claim is not the truth. The Bible is given for the understanding, aid and comfort of all who love righteousness and who earnestly seek to know and to do God's will. It is the Word of God. In Psalm 25:14 it is written: "The secret of the Lord is with them that fear him; and he will shew them his covenant."

Fear of the Lord God does not mean a morbid dread of impending disaster. A godly fear is awe and veneration of the creature for the Creator. It is man's proper appreciation of the majesty and loving-kindness of the Most High, the man being deeply apprehensive lest he should transgress God's righteous and unchangeable laws. The fear of man leads one into a snare. The fear of God is the beginning of wisdom and leads one in the way of life. In order for man to obtain life everlasting it is necessary for him to be brought to a knowledge of the truth. The truth of primary importance is that concerning Jehovah God. It is written in the Scriptures that 'this is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent'.—John 17:3.

Jehovah God has not pushed his name to the fore. At stated intervals he has brought his name prominently before his creation. This he has done by a demonstration of his unlimited power, which has always proved that the Devil is powerless against Jehovah when the latter deems it proper to exercise his great power against the wicked one. At these stated intervals God has brought his name before his creation, not for a selfish reason, but for the benefit of his creatures. Unselfishness has been his motive. This is another proof that "God is love".

During the ages God has magnified his word of promise above his name. The time has come, however, when Jehovah's name and word shall be exalted among his creatures. Then all creatures will know that the word of God is always true and that his name is above all and worthy to be praised.

God's word of promise is perfect. It is his expressed will. In the ages he has moved majestically forward in carrying out his will as expressed in his Word. At stated intervals, to save the people from complete infidelity, he has brought his name prominently before them. Now the "seed of promise" is about completed and the time is at hand when the Lord will magnify his holy name before mankind. The issue will then be finally determined against Satan in favor of Jehovah. He will have a witness given in the earth of his purpose, and this witness must be given now. Who will profit by the testimony given?

The meek are those that are teachable. The wise man is he who desires to be taught the truth and to be guided by the truth. It is written in Psalm 25:9: "The meek will he guide in judgment, and the meek will he teach his way." It is furthermore written: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." The student soon finds that the Bible is a great storehouse of knowledge and wisdom because it tells of Jehovah God. A knowledge of the Bible is now within the reach of all. Learn its contents and be greatly blessed. "Where do we get our Bible?" many ask. That question shall be answered in another address.

WHO *hath proved the spirit of Jehovah? or being his counsellor hath been giving him knowledge? With whom hath he taken counsel? . . . Lo! nations are as a drop on a bucket, and as fine dust on a balance are accounted. Lo! islands like an atom can he hoist. . . . All nations are as nothing before him. . . . Hast thou not known, hast thou not heard, that the God of age-past time, Jehovah, the Creator of the ends of the earth, fainteth not, neither groweth weary? There is no searching of his understanding. . . . They who wait for Jehovah shall renew their strength.*—Isaiah.

THE PURPOSE OF MAN'S EXISTENCE

WAS man placed upon this earth to show what he could do, and thus to glorify and immortalize himself? You know, scientists and philosophers of this age think that the achievements of men are simply so wonderful and important to the universe that it would be a shame if the intelligence of earth's great men perished at death; and so they believe that the mind or intellect of these great persons must live on after death that thus these precious minds might be preserved for the good of the universe.

Thus men attach much importance to men and to man's attainments. But we are forced to ask, What about God? Surely man did not bring himself into existence. What things man achieves are confined to this green earth, and the mind and intellectuality which he develops from birth onward are not so wonderful and necessary to God's operation of the universe that he must immortalize them after death. God suffers no loss or damage by the death of earth's great musicians, poets, authors, composers, scientists, and builders; for God made the brains, the bodies and the faculties with which these men worked. Psalm ninety-four, verses eight, nine and ten, says: "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the [nations], shall not he correct? he that teacheth man knowledge, shall not he know?"

The sacred Word also says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." (Ps. 146:3, 4) This rule applies to the thoughts of men of great earthly careers; none of them is an exception. There is no immortalizing of their minds at death, for Ecclesiastes, chapter nine, verse five, says: "The dead know not any thing." Unless the Bible gave promise of a resurrection of the dead because of Jesus' death in behalf of humanity, these great men would never live again. It does not do, therefore, for us to deify man and to magnify his importance and what he has accomplished in life.

Man did not call himself into being. It is equally certain that man did not formulate the purpose for which he was created. The great supreme God, Jehovah, who made man and gave him life, is the One who originated the purpose of man's being. Hence men should not decide in their own minds what shall be their purpose in life, for in so doing they will err, no matter how much of a success they may appear to the world to attain. The proper thing, and the wisest, is to find out what was God's will and purpose in bringing man into existence on this earth, and then to bring one's whole life into accord with that divine purpose. The very fact that God made man superior to the brute beast and endowed him with such higher intelligence implies that God meant that man should use his mind to learn the will of his Creator and then do it lovingly and joyfully.

People have gotten the idea that man was made to exist only temporarily upon this earth, and by his earthly experience be prepared at last to die and go to a "next world"; and that the purpose of his earthly existence is, therefore, that he might be brought into contact with evil and be tested by it and thus be proved worthy of eternal life in a heaven of joy or deserving of everlasting suffering in a place of fiery torment. This idea is unscriptural.

Many scriptures state that God made this earth for man's permanent home (Isa. 45:12, 18; Ps. 115:16); that this earthly planet will never pass out of existence (Ps. 78:69; Eccl. 1:4); and that God placed man upon it to stay. Furthermore, when God placed the first man here, not only was man perfect as the handiwork of God, but there was no wickedness or evil in the earth. Hence man could not then have been tested by evil.

God did not create any wickedness, nor any evil or wicked creature, in order to test out man. Hence the first man and woman were not tested out in the midst of evil and wicked conditions in the earth. They were in the garden of Eden, where everything was ideal, beautiful, and perfect. God tested them by merely informing them what his will and law were and commanding them to obey that they might live on forever in perfection on this earth. God allowed them the full opportunity to choose for themselves whether they would obey and thus prove their loyalty to God, or disobey and die. Here was where the test lay, and that amid sinless and perfect conditions on earth.

The test specially came to Adam and Eve when God's disobedient son, the Devil, used the serpent to suggest that they disobey God's law for the experience that they would get. The Devil deceived Eve into thinking this experience would be beneficial to herself and her husband. But Eve was soon disillusioned, for disobedience brought the evil of death. (Rom. 5:12) From then on evil has existed on this earth, both the evil of moral wickedness and also such evils as calamities, plagues, accidents, wars, floods, fires, earthquakes, and death. All this proves that it was not God's purpose to bring mankind into this earth to test each one by contact with evil. The fact is that the race of Adam has not been on test or trial during this reign of wickedness and death. Adam was under test in Eden and he failed. Hence his children inherited imperfection and were born unfit for eternal life. And so they have died all along and are still dying. There is no need, therefore, for them to be on trial, seeing that they are already in a sinful and condemned state, and seeing also that man is not meant to go to heaven at death.

However, God has availed himself of the existence of evil to test the loyalty and devotion of those of men

who dedicate themselves to him to serve him rather than the Devil. Jesus and all his footstep followers till now have been thus tested, as were also God's faithful witnesses and prophets prior to the death and resurrection of our Lord. Because of Jesus' faithfulness under the most extreme circumstances of evil God rewarded him with a resurrection from the dead and exaltation to the highest place in heaven next to God himself. Jesus' followers, also, must keep their faith and covenant with God clear to the end, in spite of the temptations, wickedness and hardships of this world. So doing, they will be counted worthy of a resurrection to immortal life in heaven and to reign as kings and priests with Jesus in his throne.

The faithful prophets of the Old Testament did not have the opportunity to become disciples of Jesus. This precludes them from sharing in the heavenly resurrection; but the Apostle Paul assures us in Hebrews, chapter eleven, verse thirty-five, that God will reward their devotion to him by granting them "a better resurrection" than the rest of the non-Christian world. This resurrection will mean a raising of them at once to life as perfect human creatures and making them "princes in all the earth" as the visible, human representatives of Christ's kingdom. (Heb. 11:39, 40; Ps. 45:16) The faithfulness of these prophets as well as of Jesus and his disciples during this time of the permission of evil has glorified and vindicated the name of Jehovah God.

God has set a time limit for evil to run its course. That limit is about reached now. God has appointed the kingdom of his Son Jesus as the agency for restraining the great evildoer Satan, and for stopping evil in the earth and establishing righteousness therein. Consequently God's promised kingdom is the biggest thing now in the purpose of God as far as known to man. Jesus told his disciples to make the interests of that kingdom the chief purpose in their lives; he said to them, "Seek ye first the kingdom of God, and his righteousness." (Matt. 6:33) That kingdom is at the door, and millions of earth's present population may be expected to witness the oncoming "battle of that great day of God Almighty" which will rid the earth of Satan's wicked organization and so make room for the full control of man's affairs by the new King, Christ Jesus.

God's purpose in placing man on this earth was that the earth might be the realm where human creatures might perfectly praise and glorify their God and forever perform his will. God put the perfect man and woman in the garden of Eden, instructed them to reproduce their kind and fill this earth, and to subdue the whole earth and beautify it like the garden of Eden. But Adam and Eve refused to make this the one purpose of their existence. They chose to turn aside.

Christ's kingdom will correct all this. It will fulfil God's purpose toward man. It will banish wickedness and all evil or calamitous things. It will raise all the human dead to renewed existence on this earth. Satan will no longer be able to deceive, because he will have been bound. Jesus the great Master, through his earthly representatives, the resurrected prophets, will teach all mankind and bring them to an accurate knowledge of the divine truths which are required to be believed and obeyed to gain eternal life. Mankind will be washed from their sins by his blood, and he will lift them up out of moral degradation, physical and mental imperfection, and dying conditions, up to the standard of perfect men and women. Meantime, the efforts of our race will be turned to transforming the earth into a paradise, and under the blessings of God's kingdom the garden of Eden will be restored and made to cover all the earth. When all this work is completed by Christ's government, mankind will be fully restored to conditions on earth which will be the exact duplicate of the perfect conditions which Adam and Eve enjoyed in the primeval garden of Eden. Then, first, so the book of Revelation, chapter twenty, assures us, will Satan be loosed from his imprisonment to demonstrate his unreformed condition of heart.

The loosing of Satan will of course constitute a severe test upon the restored human family; but whereas now men and women are too weak to resist Satan and his temptations without God's grace, then they will be perfectly able to meet the test and maintain their integrity toward God. Here again we note that God does not test the human family as to their loyalty to him by placing them in the midst of imperfect and sinful conditions, but in conditions just as favorable and perfect and holy as those in the original garden of Eden. And then the true and noble purpose of man, restored to God's image and likeness, will be to devote himself undividedly to God, to resist the Devil, and to prove faithful to God and obedient to his law and worship, and thus to please and glorify him.

This is forcefully and simply stated in the book of Ecclesiastes, chapter twelve, verse thirteen: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." All those not choosing to fulfil this duty and purpose, including the Devil himself, will be for ever destroyed in the second death.

God's kingdom, then, occupies the most important place in God's arrangement at this time. Since Jesus' counsel was to seek first that kingdom and God's righteousness, all men should make it their one, chief purpose in life, from now on, to prepare themselves for the full establishment of that government over our earth, that so they may promptly come into harmony with its laws and work and may heartily and joyfully cooperate therewith. Therefore, let the people turn to the Bible and study about that kingdom and proclaim it to others. Thus doing, they will be fulfilling the God-approved purpose of man's existence on earth.

LETTERS

STRENGTHENED TO SERVE JEHOVAH

DEAR BROTHER RUTHERFORD:

Having just read the review of your two latest books, *Light*, in Number 287 of *The Golden Age*, and the exposition you give of Revelation 14: 10, 11, we send you from the bottom of our hearts our thanks for the feast of fat things that so evidently will soon be our portion. We have not yet received our copies; and the foretaste granted us in *The Golden Age* only served to deepen our longing for this food from the Lord's table, of which we have heard so much.

The church has waited long for this, dear brother; and now in the Lord's due time, and when its strengthening nutriment is most needed, he supplies our need, satisfies our hunger, and fills us with joy and thanksgiving for his gracious care. True appreciation demands that this strength must be returned to the Giver in joyful service.

Being not ignorant of the Devil's devices and of his besetments upon Jehovah's "servant" class, and yourself in particular at this time, we remember you all in our prayers, asking that he might grant his strength and add his blessing to the works of your hands, to his own praise and glory.

For ourselves we take the solemn vow that as "Light" is granted unto us, so shall we, to the best that we are able, seek to carry that "Light" farther, hiding it not under a bushel, but holding it forth to the accompanying shout of "The Sword of the Lord and of His Anointed".

We have so far been very successful in the new territory to which you, as the Lord's instrument, sent us. Poor India, in common with the whole world, is in sad need of the Lord's kingdom.

We rejoice with you in the privilege that now is ours to vindicate the name of Jehovah. With much love,

Yours in joyful service,

R. TIPPIN AND C. S. GOODMAN, *India.*

FROM HAWAII

DEAR BROTHER RUTHERFORD:

The brethren here are desirous of making known their great love for you because of the zeal and fearlessness shown in connection with what the Lord has given you to do. It would be absolutely impossible to accomplish the work done, since you have been directing the affairs of the Society, without the Lord's full approval; and all can see by your attitude toward those who oppose that it is your sole purpose to have this at all times.

We wish to thank you for the strength and encouragement received from our study of *The Watch Tower*, as it is plain that each article contains something of vital importance to us. If a special effort had not been made to enlighten us as to our duties and privileges along the lines of service we would have been asleep long ago. The Lord would have held you responsible, as has been repeatedly pointed out.

It is unfortunate that the radio cannot be used as effectively here as on the mainland. There is no doubt that this would make it possible to reach many who will not purchase literature now, but who probably would if the way could be opened by the radio.

Assuring you of our daily prayers on behalf of yourself and the other faithful ones at Brooklyn, and our desire to labor shoulder to shoulder at all times, we are

Your brethren in the Lord,

HONOLULU (Hawaii) ECCLESIA.

THANKFULNESS

DEAR BROTHER RUTHERFORD:

We have just finished reading the books *Light*. It is impossible for me to express my thankfulness in words; but with God's help I shall carry *Light* to others, endeavor to be his faithful witness.

For thirty-three years God has favored me with *The Watch Tower*.

We love you, dear brother, and pray God to keep you and protect you.

Your brother in Christ,

DEFOREST KOON, *Michigan.*

A NEW IMPULSE

DEAR BROTHER RUTHERFORD:

Greetings! Words cannot express the blessing which I received when reading *Light*. It was a revelation in the fullest sense of the word. In the conditions of the church, from Ephesus till Laodicea, I saw, like moving pictures, twenty years of my life reflected.

As never before, I understood the full meaning of the comforting message: 'I know your works, and tribulation, and poverty; but you are rich, rich in God's favor.'

What a revelation about the Nicolaitanes, the bosses, which I have hated all the years, very often with a troubled heart; and now, oh joy, to learn that the Lord has hated them, too, and hates them still! And all the other features of Revelation, which reveal the King in action, were a real inspiration.

The "Light" has given a new impulse in the whole class. We had a weekly average of 387 books and 1,326 booklets, but after having studied only a few chapters of Revelation in the wonderful "Light", we had a week's result of 988 books and 4,615 booklets

I just returned from a four weeks' journey over the fields of twenty-five classes. All the dear friends hailed the "Light". On this tour I came through Wilhelmshaven, a navyport on the northern coast. I saw in this place the barracks again, where forty years ago I received, as a marine, my first drill for the Devil's business. Glad to say, I became an unfit soldier, because fourteen years ago, when "Smyrna" was on the way, I refused to do the Devil's business; by the Lord's grace I could tell the Devil's agents that I would not even touch their bloody arms.

And now a few weeks ago I went, as a witness of the Lord, through the same barracks, delivering the message of the King of Peace. Where the sighs of many thousand marines once were heard, suffering under Satan's claws, a new scene has appeared. The poorest of the poor have a primitive home in these barracks. You may well imagine how my heart bubbled over, as I went from door to door, telling the prisoners behind the doors, of a better home not very far.

There is a lot more to write, but I dare not go to length. Thanking you for all your labor for all those who have like experiences in the King's service, I am determined to act my thankfulness by faithful obedience.

With warm love in the Lord, I am

Your brother in Christ,

H. VON AHLFTEN, *Germany.*

A BLESSED DECADE

DEAR BROTHER RUTHERFORD:

Your time is so thoroughly occupied that it seems almost out of order to add any additional burdens, but I do want to tell you how much I've enjoyed working with you these past ten years.

It will be ten years tomorrow since my arrival at Bethel, and in every way the most profitable and enjoyable years of my life. Arriving soon after the publication of *Golden Age* No. 27, it has been a most wonderful experience to see the growth of the work, from the small band of workers at Myrtle Avenue, who labored in the preparation of the *Millions* books, to the present with its more than ninety-three millions of books and booklets. Nothing but the Lord's approval could have blessed such a wonderful witness in behalf of the kingdom.

Your devotion to the Lord has always been a source of inspiration to me. Have wanted to tell you so many times, but it is easier for me to write such things than to speak about them.

May our heavenly Father continue to bless your hands and mind, and make them very fruitful in the interests of the kingdom.

Sister Woodworth is enjoying her privileges in the pioneer work, and joins with me in sending Christian love.

Yours by his grace,

W. ELDON WOODWORTH, *Bethel.*

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

EXPLANATORY

WATCHTOWER

electrical transcription program is indicated by heavy-face figure that appears after station call letters. Figure also indicates time of presentation according to following schedule:

Sunday AM		*Sunday* PM	
1	9:00	27	4:00
2	9:15	28	4:15
3	9:30	29	4:30
4	9:45	30	5:00
5	10:00	31	5:30
6	10:10	32	5:45
7	10:15	33	6:00
8	10:25	34	6:15
9	10:30	35	6:45
10	10:40	36	7:00
11	10:45	37	7:45
12	11:00	38	9:00
13	11:15	39	10:00
14	11:30		
15	11:45	*Tuesday* PM	
16	12:00	40	7:30
Sunday PM		*Wednesday* PM	
17	12:15	41	6:15
18	12:30	42	7:30
19	12:45		
20	12:55	*Friday* PM	
21	1:00		
22	1:30	43	9:30
23	2:00		
24	2:30	*Saturday* PM	
25	3:00		
26	3:45	44	7:45

Time of local programs other than transcription service is shown with following abbreviations:

Su *Sunday* — We *Wed'sday*
Mo *Monday* — Th *Thursday*
Tu *Tuesday* — Fr *Friday*
Sa *Saturday*
A *AM period* P *PM period*

AUSTRALIA

Adelaide	5KA	
SuA 10-11; P 8.30-10 Tu ThP 9-9.15		
Ballarat	3BA	
SuP 7.15-7.30		
Brisbane	4BC	
SuP 6-6.30		
Newcastle	2HD	
SuA 10-12; P 7-8.30 ThP 9-9.15		
Perth	6ML	
SuP 9-10		
Toowoomba	4GR	
SuA 10-10.45; P 8.45-9.30		
Wanganui	2ZK	
WeP 7.15-7.30		

CANADA

Alberta		
Lethbridge	CJOC	31
Red Deer	CKLC	9
British Columbia		
Kamloops	CFJC	20
Vancouver	CJOR	33
SuP 6.15-7		
Victoria	CFCT	9
Manitoba		
Brandon	CKX	
SuA 10-11 (second, m'thly)		
Winnipeg	CKY	25
SuA 10-11 (first, m'thly)		
New Brunswick		
St. John	CFBO	9
Nova Scotia		
Sydney	CJCB	27
SuP 9-10		
Ontario		
Cobalt	CKMC	16
SuP 12.15-1		
Hamilton	CKOC	11
London	CJGC	11
Waterloo	CKCR	11
Prince Edward Island		
Charlottetown	CFCY	5
Saskatchewan		
Fleming	CJRW	11
Moose Jaw	CJRM	18
Saskatoon	CFQC	4
SuP 12.30-1.30		
Yorkton	CJGX	5
SuA 10.15-11 (third, m'thly)		

CUBA

Havana	CMK	14

ESTHONIA

Tallinn		

FRANCE

Paris	VITUS	

NEWFOUNDLAND

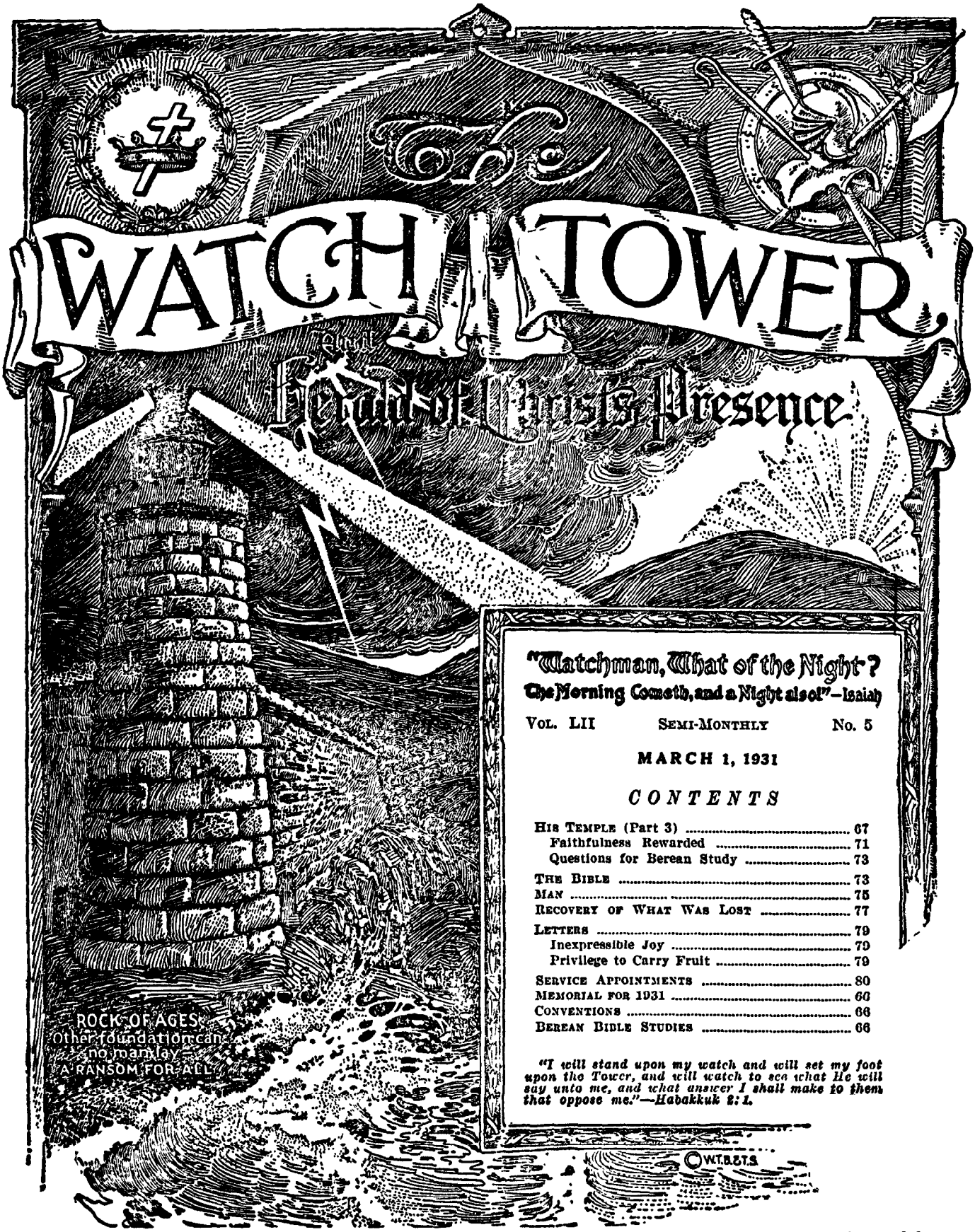
St. John's	VOSA	
MoP 8-9		

UNITED STATES

Alabama		
Birmingham	WBRC	5
Mobile	WODX	19
Montgomery	WSFA	7
Arizona		
Phoenix	KTAR	9
Tucson	KVOA	5
Arkansas		
Little Rock	KLRA	5
California		
Hollywood	KNX	5
SuP 1-2		
Los Angeles	KTM	
SuA 9-10		
Oakland	KROW	7
SuA 10-11; P 1-2.30, 6-7, 9-10 WeP 2.30-2.45, 8.15-8.30 ThP 8-8.15; FrP 2.30-2.45		
San Diego	KGB	5
Colorado		
Colorado Springs	KFUM	5
Pueblo	KGHF	5
Trinidad	KGIW	5
Connecticut		
Bridgeport	WICC	5
Hartford	WDRC	9
Delaware		
Wilmington	WDEL	5
District of Columbia		
Washington	WOL	5
Florida		
Miami	WIOD	21
Orlando	WDBO	5
Tampa	WDAE	5
Georgia		
Atlanta	WGST	35
Augusta	WRDW	25
Columbus	WRBL	5
Savannah	WTOC	21
Thomasville	WQDX	42
Idaho		
Boise	KIDO	5
Nampa	KFXD	12
Pocatello	KSEI	40
Illinois		
Chicago	WCFL	5
Chicago	WCHI	14
SuP 12 30-1, 2-3 Mo Tu We Th Fr SaP 3-3.15		
Decatur	WJBL	5
La Salle	WJBC	5
Rockford	KFLV	5
SuP 6-6.30		
Rock Island	WHBF	41
MoP 6.30-7		
Springfield	WTAX	5
Tuscola	WDZ	5
Indiana		
Anderson	WHBU	27
Evansville	WGBF	4
Fort Wayne	WOWO	9
Gary	WJKS	7
Indianapolis	WKBF	4
Muncie	WLBC	5
Iowa		
Cedar Rapids	KWCR	5
SuA 10.30-11; P 1.30-2 WeP 9-10		
Council Bluffs	KOIL	5
Davenport	WOC	5
SuP 6.30-7		
Des Moines	WHO	5
SuP 6.30-7		
Muscatine	KTNT	16
SuP 1-1.30		
Kansas		
Milford	KFKB	5
SuA 8-9; FrP 4.30-5		
Topeka	WIBW	21
Wichita	KFH	4
Kentucky		
Paducah	WPAD	5
Louisiana		
New Orleans	WJBO	1
ThP 8-8.30		
Shreveport	KTBS	5
Shreveport	KTSL	27
ThP 8.30-9.30		
Maine		
Bangor	WLBZ	4
Maryland		
Baltimore	WCBM	9
SuP 6-7		
Cumberland	WTBO	24
Massachusetts		
Boston	WBZA	7
Boston	WLOE	28
SuA 11-12.15; ThP 8-9		
Lexington	WLEX	
SuP 2-3		
New Bedford	WNBH	5
Springfield	WBZ	7
Worcester	WORC	5
Michigan		
Bay City	WBCM	9
Calumet	WHDF	5
Detroit	WMBC	35
Flint	WFDF	43
Grand Rapids	WOOD	38
Minnesota		
Duluth	WEBC	5
Fergus Falls	KGDE	5
Minneapolis	WDGY	5
St. Paul	WRHM	18
Mississippi		
Greenville	WRBQ	5
Gulfport	WGCM	23
Hattiesburg	WRBJ	25
Meridian	WCOC	10
Missouri		
Columbia	KFRU	33
Kansas City	WHB	5
St. Joseph	KFEQ	1
St. Louis	KMOX	5
Montana		
Billings	KGHL	5
Butte	KGIR	30
Great Falls	KFBB	5
Wolf Point	KGCX	11
Nebraska		
Lincoln	KFOR	5
Norfolk	WJAG	5
York	KGBZ	5
New Jersey		
Atlantic City	WPG	5
Paterson	WODA	5
New Mexico		
Albuquerque	KGGM	5
New York		
Auburn	WMBO	34
Binghamton	WNBF	37
SuP 7-9; ThP 8-9		
Buffalo	WMAK	5
Jamestown	WOCL	
MoP 6.30		
New York	WBBR	8
SuA 8.30-11; P 5-8 MoA 6.30-7, 10-12; P 2-7 TuA 6.30-7; P 12-2, 6-8 WeA 6.30-7, 10-12; P 6-8 TuA 6.30-7, 10-12; P 12-3, 6-8 FrA 6.30-7; P 2-4, 6-8		
New York	WMCA	5
New York	WOV	30
Rochester	WHEC	5
Schenectady	WGY	5
North Carolina		
Asheville	WWNC	9
Charlotte	WBT	5
Greensboro	WBIG	9
Raleigh	WPTF	5
Wilmington	WRBT	5
Winston-Salem	WSJS	4
North Dakota		
Bismarck	KFYR	6
Fargo	WDAY	9
Ohio		
Cincinnati	WFBE	4
Cincinnati	WKRC	5
Cleveland	WHK	7
SuA 8.50-11; P 2-3, 6.30-7.30 Mo Tu We Th Fr SaA 7.30-8; ThP 7-8		
Columbus	WCAH	5
SuP 12-1, 9-10; TuP 7-8		
Dayton	WSMK	5
Mansfield	WJW	7
Toledo	WSPD	5
Youngstown	WKBN	5
Zanesville	WALR	5
Oklahoma		
Chickasha	KOCW	19
Oklahoma City	KFJF	5
Ponca City	WBBZ	5
South Coffeyville	KGGF	5
Oregon		
Eugene	KORE	5
Medford	KMED	36
Portland	KTBR	5
Pennsylvania		
Altoona	WFBG	9
Erie	WEDH	11
Harrisburg	WHP	11
Jeannette	WGM	14
Johnstown	WJAC	20
Lancaster	WGAL	1
Oil City	WLBW	4
Philadelphia	WPEN	5
Pittsburgh	KDKA	11
Pittsburgh	KQV	17
SuP 12-2, 7-8; FrP 8.30-9.30		
Reading	WRAW	3
Scranton	WGBI	44
Williamsport	WRAK	5
Rhode Island		
Providence	WLSI	30
South Carolina		
Charleston	WCSC	21
Columbia	WIS	21
Spartanburg	WSPA	5
South Dakota		
Sioux Falls	KSOO	5
Tennessee		
Bristol	WOPI	11
Chattanooga	WDOD	5
Knoxville	WROL	3
Memphis	WREC	5
Texas		
Amarillo	KGRS	1
Austin	KUT	5
Beaumont	KFDM	5
Brownsville	KWWG	30
Corpus Christi	KGFI	5
Dallas	WFAA	4
El Paso	KTSM	2
Galveston	KFLX	5
Houston	KPRC	5
San Angelo	KGKL	23
San Antonio	KTSA	3
Wichita Falls	KGKO	5
Utah		
Salt Lake City	KSL	7
Virginia		
Danville	WBTM	29
Lynchburg	WLVA	19
Newport News	WGH	9
Norfolk	WTAR	2
Petersburg	WLBG	5
Roanoke	WDBJ	5
Washington		
Bellingham	KVOS	5
Everett	KFBL	4
Seattle	KJR	5
Spokane	KHQ	5
Tacoma	KVI	23
Wenatchee	KPQ	5
Yakima	KIT	5
West Virginia		
Fairmont	WMMN	5
Huntington	WSAZ	39
Wisconsin		
Madison	WIBA	5
Milwaukee	WISN	5
Racine	WRJN	7
Wyoming		
Casper	KDFN	5

WATCH TOWER

and Herald of Christ's Presence



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

VOL. LII SEMI-MONTHLY No. 5

MARCH 1, 1931

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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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MEMORIAL FOR 1931

The beginning of the Jewish month Nisan, the "beginning of months" according to Jehovah, is dated from the appearance of the new moon nearest the Spring equinox, according to the authorities. Such new moon this year appears at 2:51 a.m., March 19. The first day of Nisan would begin, therefore, at 6 p.m., that evening, which time of day is the beginning of the Scriptural Jewish day.

Hence the fourteenth day of Nisan would commence at 6 p.m., April 1. It follows that the proper date for the celebration of the memorial of Jesus' death would be after 6:00 p.m., Wednesday, April 1, 1931. That will be the time at which the Lord's anointed ones will desire to assemble together at their respective meeting places and celebrate the memorial instituted by our Savior.

Secretaries of classes are requested to report to *The Watch Tower*, immediately following celebration of the memorial, the number partaking in their respective places.

CONVENTIONS

For convenience of all readers of *The Watch Tower* throughout the world, announcement is now made of conventions of those who love and serve Jehovah, as follows:

May 23 to 26, 1931, Paris, France.

May 30 to June 1, 1931, Berlin, Germany.

June (exact date announced later), 1931, London, England.

July 24 to 30, 1931, Columbus, Ohio, U. S. A.

Let all in America and Canada, if possible, make arrangements for their vacations during the period of the Columbus convention, in order that they may attend. This promises to be a very important convention to the people of God, at which many blessings from Jehovah may be expected. The president of the Society hopes to attend all the above conventions. A more detailed announcement will be made in *The Watch Tower* shortly.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"His Temple" (Part 1)

Issue of February 1, 1931

Week beginning April 5 . . . . . ¶ 1-21

Week beginning April 12 . . . . . ¶ 22-45

"His Temple" (Part 2)

Issue of February 15, 1931

Week beginning April 19 . . . . . ¶ 1-24

Week beginning April 26 . . . . . ¶ 25-48

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII MARCH 1, 1931 No. 5

HIS TEMPLE

"And in this place will I give peace, saith the Lord of hosts."—Hag. 2:9.

PART 3

JEHOVAH has expressed his purpose to establish peace in the universe. That is an absolute and complete guarantee that it will be done. There can be no real peace while the workers of iniquity are about. God declares his purpose to destroy all the wicked; then peace shall follow. Jehovah declares war against Satan, the archenemy, the wicked, and all of his organization; and he will engage in war that peace may come to stay. Therefore he reveals himself by the name "Lord of Sabaoth", meaning the Almighty God of battle. He also reveals himself by the name "Lord of hosts", meaning the Almighty One, over and above his army or host, fighting against the workers of iniquity. He makes Christ Jesus the chief Field Marshal to lead his armies, and in God's due time Christ leads the host to victory that there may be an everlasting peace.

2 Wars have ravaged the human race. The rulers, which are the visible parts of Satan's organization, have provoked many wars, and the common people have suffered the result thereof. Now even the rulers of earth see that the common people are sick of the letting of human blood, and hence the rulers desperately seek a means of peace. Their efforts will all be without avail. Just prior to the World War the clergy were saying to their allies of the ruling class: 'There shall be no more war, but we prophesy peace for the world.' The war came and worked great havoc upon the nations. The clergy then appeared in the eyes of many as false prophets, which they are.

3 When the League of Nations was brought into existence the announcement was made by the rulers of the nations that the League would outlaw war and bring lasting peace. The clergy became the chief advocates of the League of Nations, and with feigned piety and great gravity announced that the League of Nations is 'the political expression of God's kingdom on the earth'. In this the clergy are false prophets; and their allies of the rulers and the people also now begin to see that they are false prophets. Many disarmament conferences or conventions are held and treaties are written upon paper, pledging the nations to peace. In this "the false prophet", named in Revelation, takes the lead and utters great swelling words of what soon shall be accomplished. Again the hypocritical clergy come to the fore and prophesy "Peace, peace; when there is no peace". (Jer. 6:14) It is to be expected that quite soon Satan's representatives, and those whom such are still able to deceive and hoodwink, will together say, "Peace and safety"; and then 'sudden destruction shall come upon them', because the Lord has declared such shall come to pass.

4 There is now peace in heaven, but it was first necessary to have war in heaven before peace came. (Rev. 12:7-10) There will be no peace on the earth until the Lord of hosts mows down the army of the workers of iniquity. Such he will do by his Chief One, who is the Head of the temple. The temple at Jerusalem being completed, Jehovah announces through his prophet: "In this place I will give peace, saith the Lord of hosts." That prophecy, without doubt, refers to the time when 'Shiloh [the peaceful One] comes' and all the affairs of earth are under the control of that Prince of Peace.

5 One of the titles which God gave to his mighty Executive Officer, and which he now possesses, is "The Prince of Peace"; and of his peace there shall be no end. There will be no complete peace amongst the people of God until the workers of iniquity have been removed by the Prince of Peace. "For he [the Messenger of the covenant] is our peace." "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen [nations]." (Zech. 9:10) Then the nations will realize that he who is their desire, to wit, the Prince of Peace, is come and all who desire to do right will receive peace and prosperity. One translator renders Haggai 2:9 thus: "In this place I will give prosperity." Lasting peace amongst the people will open the way for them to devote their energies to righteousness and then God will prosper them. Their prosperity will come when they turn their hearts to Jehovah through his temple.

6 No one who loves God should now permit himself

to be deceived for one moment into believing that any human agency can bring peace to the world. To even mentally sympathize with the worldly peace movements amongst men is contrary to the will and purpose of God. Peace and prosperity amongst the people cannot come through the League of Nations or from any other man-made peace arrangement, because God has decreed that it shall not thus come. Peace between God and man, and between man and man, and between man and beast, shall be realized and enjoyed only in God's appointed way. That way God emphatically states is by and through his temple.

7 Three months and twenty-four days after Haggai began to prophesy he again stood before the leaders and the people and addressed them by the authority of the Lord. "In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying. . ." (Hag. 2:10) The time would correspond with our December, and in Palestine the rainy season would then be on. Ezra prophesied approximately at the same time and shows that the rainy period was then upon the country. "Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. But the people are many, and it is a time of much rain."—Ezra 10:9, 13.

8 Haggai's prophecy was at approximately the same time. The words of the prophet on this occasion show that it was an appropriate time to give careful consideration of the Lord's dealings with his people. At that time the foundation of the restored temple was completed. The work on the temple was proceeding vigorously and the Jews permitted no interference on the part of their adversaries with the work they were doing. The Lord would now manifest, and did manifest, his approval of the faith of the remnant of the Jews for earnestly doing their work, and he sent Haggai before them again to prophesy for their encouragement.

9 Jehovah, by his prophet, first propounded a question to the priests that they might answer as to their understanding of the law of the Lord and what is holy and what is unclean. God had given his law to the Israelites that those serving in the priest's office "may put difference between holy and unholy, and between unclean and clean [things]". (Lev. 10:10) On this occasion Haggai was asking their priests to construe the law before the people.

10 Likewise at the present time God's people need to be instructed in the law of God, which is his expressed will as to what is holy and what is unholy, what is clean in the sight of the Lord, and what is unclean. False standards of holiness deceive and mislead and cause many to fall. As an instance, some do not discern that Satan has a mighty organization and that he is fighting against God and God's people, and they therefore do not avoid things unclean. On this occasion Haggai stood before the people at the command of the Lord and said: "Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No."—Vss. 11, 12.

11 This prophecy has an application at the present time. The priests of the Catholic organization claim that by some legerdemain and incantation, or other mysterious ceremony, they can on Friday turn beef roast into fish or fowl. They deceive themselves in this way to justify themselves in eating meat when they have made a rule that they should not. They give themselves credit for power that they do not possess. Likewise there are amongst those of the professed people of God, and who have made a covenant with God, some who think themselves so important that whatever spiritual provender they touch or whatever work they attempt to do that same immediately becomes holy because of their own virtue. They take themselves too seriously and impute to themselves virtue and power they do not possess, and because they are working contrary to the expressed will of God they are workers of iniquity. Thus doing, they do not have on the priestly wedding garments. This applies to that class who profess to be in the truth and yet who do work in their own appointed way and conclude that their chief work is making themselves holy and pious and hence that everything they touch or undertake is holy.

12 The priests answered the question propounded by Haggai the prophet, and their answer was correct; and therefrom the people of God in this day may learn that there is no intrinsic merit in any offering man brings unto the Lord and that the creature does not make holy or sanctify anything that he might touch. While it is the greatest privilege to be engaged in the service of the Lord, God does not need any of us in his work. No one should feel so self-important as to believe that he can lawlessly do works of his own choosing, even though he claims to do so in the name of the Lord, and then expect the Lord to approve such works. The fact that one claims to do anything and everything "as unto the Lord" does not make that thing acceptable unto the Lord, by any means. When the apostle says, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men," clearly he means that we must do it in God's appointed way, and not in man's way, and that it must be done joyfully to the praise of the Lord. Obedience unto the Lord is that which is required of the temple class in doing their work, and such obedience is more acceptable than any sacrifice that can be made or brought. Haggai's examination of the priests on that

occasion was for the benefit of God's people at the present time.

[13] Proceeding with the examination of the priests, Haggai the prophet of God said: "If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." (Vs. 13) This proves that there is no inherent value possessed by the creature that can be brought to the Creator. Those who are now of the priestly order in the church were creatures once "dead in trespasses and sins" and "were by nature children of wrath, even as others", and therefore by nature unclean. When one becomes the follower of Christ, instead of being able to make anything or everything holy unto the Lord by his "wonderful character" or other merit of his own, the very opposite is true to the facts. Being naturally dead and in a defiled condition the creature would defile everything of the Lord that he touches were it not for the fact that his justification and approval by Jehovah is granted by and through the merit of Christ Jesus. How foolish and unreasonable, then, for one to think that he could develop a beautiful and sweet character which is meritorious and acceptable before the Lord as something holy. The one who takes such a course denies the blood of Christ that bought him and the results therefrom. The answer of the priests before Haggai was a correct answer and shows that our self-development is not what is acceptable to the Lord as being a holy thing. Works of self-achievement are "dead works" and are, in the estimation of the Lord, defiled and unclean. It is the merit of Christ that cleanses, and our whole-hearted and complete devotion to the Lord is the evidence of our love for him, and this is what brings his approval.

[14] God approves those whose affections are set upon him and who proceed in a manner consistent therewith. He does not approve those who set their affections on things of the earth or creatures of the earth. If the admiration or affection of a professed Christian is centered upon man, be that man self or some other man, such could not be pleasing to the Lord. Regardless of how good and devoted to Jehovah any man might be, and how greatly he is used by Jehovah, that is no excuse or justification for another to give praise and adoration and glory to the creature; and he who does so does it at his own peril. If we divide our affections between God and things of this world we are thus touching unclean things and are thereby defiled. We cannot serve two masters and be pleasing to either. Especially is that true with one who claims to serve God. He must be wholly devoted to the Lord in order to please him.

[15] The priests having answered, "It shall be unclean," then answered Haggai and said: "So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands, and that which they offer there is unclean." (Vs. 14) This must mean that the creature is of himself unclean before the Lord, so that anything he touches "it shall be unclean" because contrary to the Lord's commandment. For what reason unclean? is properly asked. Manifestly because of inactivity in the service of the Lord as the Lord has commanded, and doing work in a contrary way. For sixteen years those Jews, although given the great favor by the Lord to work on the temple, had neglected to do the work, and therefore no work done or performed by them could be pleasing or acceptable to God as holy. It was work on the temple they had been directed to do and had been sent to Jerusalem to do. There was nothing else that could be pleasing to the Lord.

[16] It was even so with the people of God on earth when the time arrived for the building up of Zion and gathering God's people together. Isaiah pictures the Lord's saints on earth at that time. Isaiah, as for the people of God on earth, recognizing his uncleanness, cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." (Isa. 6:5) Everything of the world was dead, particularly from and after 1914, because there the King of glory took his power and reigned and Satan's world had ended and the time had come to go up to God's organization which is Zion. It was in 1919 and thereafter that the people of God realized that they had been negligent in performing their duties, and therefore of unclean lips, in this, that they had not been diligent in proclaiming the praises of the Lord. Then they awoke and began to work.

[17] Isaiah pictures this same class appreciating the fact that the anger of the Lord toward them had ceased, and he therefore wrote: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation." (Isa. 12:1, 2) There was reason to expect the increased blessings of the Lord upon his people from the time that they awoke and became active and zealous. Then it was that 'they turned from their dead works to serve the living God' and went about doing the work in connection with the temple and hence had reason to expect and to receive the continued blessings of the Lord.—Heb. 9:14.

[18] The prophet then names a day certain from which time forward or upward the remnant should expect the blessings from God: "And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord." (Vs. 15) Manifestly the meaning is that from the twenty-fourth day of the ninth month they were to consider and call to mind what conditions obtained or existed before the temple work was begun and to compare such with what would take place from then

on. For sixteen years these Jews had remained inactive and not a stone was laid upon another stone in the temple foundation, and now this period of time should be compared with what would follow from and after the twenty-fourth day of the ninth month of the year in which the work on the temple was resumed.

[19] To what extent had the Lord blessed this remnant of Israel within the period of sixteen years of inactivity? Haggai answers that question in the sixteenth verse. In that period of inactivity the Israelites feared the wrath of men and hence had engaged in secular work which took them away from the Lord's temple, and therefore the blessing of the Lord was held back from them.

[20] Let the Lord's people now look back and compare the work of the church during the Elijah period with that of the Elisha period of the church's activity, and especially compare the blessings from heaven upon those who have joyfully engaged in the Elisha work with what comes to those who have failed or refused to engage therein. By reason of the fear of men or of Satan's organization, or for other selfish reasons, many have failed or refused to participate in the Elisha work, and they have suffered great loss because thereof. Upon those who have been joyfully diligent in the service of the Lord in connection with the temple, the Most High has showered his blessings.

[21] Again referring to the period of indifferent waiting and inactivity the Prophet Haggai spoke for the Lord, saying: "So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." (Vs. 14) The Lord had manifested his disapproval of the Jews because of their inactivity, and it surely must be expected that the Lord will likewise show his disapproval toward those who neglect or fail or refuse to participate in the work of his kingdom when they have opportunity. Those who have been set free from Satan and his organization are called upon to go up and do work in connection with the house of the Lord. Failing to obey this commandment such have not had the blessings of the Lord.

[22] Even in this day some are too proud to make an effort to learn why God's blessings are withheld from them. Their pride prevents them from 'repenting and doing their first works'. (Rev. 2:5) They refuse even to read and thus partake of the food that the Lord has provided through his organization to instruct his people, and hence they miss the blessing of the Lord. Others have been slow to discern the lessons of reproof from the Lord. Foreknowing this, God caused the more zealous ones of his people to 'Cry aloud, and spare not', that his covenant people might be awakened to their privileges. "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) The fact that *The Watch Tower* during the past few years has repeatedly called attention to the necessity of diligence in the service of the Lord has greatly angered and embittered some instead of doing them good.

[23] Jehovah marks the specific day from which time upward the Israelites were to count their increased blessings. "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it." (Vs. 18) The work on the temple had been renewed and from that day forward the blessings of the Lord should be counted.

[24] The same is true with reference to God's temple workers in this day. It was on the eighth day of September, 1922, designated "The Day", at a large assembly of God's people, that a deeper realization came as to what the Lord would have them do. They saw that the kingdom message must be proclaimed. From that day forward there was increased activity in the Lord's service, and the manifold blessings of the Lord are to be counted from that time. Then "the tried stone" for a sure foundation in Zion had been laid, the faithful and zealous workers were chosen by the Lord, and their approval was marked by their being brought under the robe of righteousness, and they have counted their blessings from that time on. Let this not escape the notice of God's people now, because therein is found much encouragement for those who love Jehovah. The testimony of his witnesses abundantly proves that the blessings of the Lord have been showered upon his people from and after that day to the present time.

[25] Haggai then propounds this question: "Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you." (Vs. 19) The rainy season was then on and it was manifested that there could be no seed in the barn. It was not time for the harvest of the vine and the fig tree. It was a good time for the Jews to count their blessings and prove the Lord's favor to them in the future. They were to begin now to count and see, if they worked faithfully, what the Lord would do to them. The Lord would have his people then know that the most important thing for them to do was to be obedient to him in doing the work on the temple, which they had been sent there to do. Likewise the Lord definitely shows his people now what work he approves.

[26] These things were written in the prophecy for the admonition of his people at the present time, and it is clear that the chief work of God's people now is in connection with his temple as he has commanded. Service is therefore not only a privilege, but absolutely essential that one might be pleasing unto God. All who are in the temple will now show forth his glory and sing his praises, hence must be active in his service.—Ps. 29:9.

[27] On that same day for the second time God commanded Haggai to prophesy. Probably Haggai appeared a second time that his speech might more fully impress the people; and if he did so he did it under God's direction. The first time his prophecy referred to God's provision for the blessing of his own in providing them with plenty and the spreading of a table for them in the presence of the enemy. That was an important lesson that must be impressed upon their minds; and it must be impressed upon God's people now. The second time that the prophet appeared on that day his speech related to the vigorous expression of God's vengeance against the enemy and his organization and of the exaltation of his faithful and true people. "And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth." —Vss. 20, 21.

[28] How true are these facts to the present day. In very recent years Jehovah has spread a table of abundance for his people in the presence of the enemy and now (and before it comes to pass) God shows his own people what he will do to the enemy within a short time and what will be a manifestation of his goodness toward those who continue faithful to him unto the end.

[29] The prophet of God speaks to Zerubbabel the governor concerning the shaking of the heavens and the earth. Clearly this shaking antitypically has reference to "the battle of that great day of God Almighty", when Satan's organization shall completely fall. "And I will execute vengeance in anger and fury upon the nations, such as they have not heard." (Mic. 5:15) This great shaking appears in the morning of the Millennial day. Jehovah spoke of it to Job in hidden phrase, now due to be understood, because his light is shed upon his Word and makes it clear. To Job he said: "Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends [wings] of the earth, that the wicked might be *shaken* out of it? It [that is to say, the earth] is turned [changed as to appearance, given a new impression as a result of the increasing light] as clay [is changed in appearance] to the seal [that is to say, when clay is impressed by a seal]; and they [the various features of the earth] stand as [though clad with] a [new] garment. And from the wicked their light is withholden [or withdrawn], and the high arm [or raised arm] shall be broken."—Job 38:12-15.

[30] Before this great time of trouble falls upon Satan's organization God shows his faithful temple class what is about to come to pass and he says: "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Vs. 22) The political and ecclesiastical elements of Satan's visible organization now both claim that their rule is by divine right. These were pictured by Assyria and Babylon and both shall be proven liars. The financial or money element is the strength of the nations because these make provision for the commercial activities and the military forces; and these elements were pictured by Egypt. The "chariots" and "those that ride in them" definitely refer to the military power, all of which shall be destroyed in the great time of trouble. When the strength of Satan's organization is destroyed and gone, then, as it were, the shades of his world powers or visible rulers will say to him: "Art thou also become weak as we? art thou become like unto us?"—Isa. 14:10.

[31] All this military, cruel and wicked organization, being arrayed against God and his anointed people in the battle of Armageddon, will go down to destruction, as the words of the prophet foretell. The great antitypical Zerubbabel, the builder of the temple of God, will be victorious; and this shows that the completion of the antitypical temple occurs "in that day of God Almighty".

[32] The language of the Prophet Haggai is: "Every one by the sword of his brother." From the beginning all of God's creatures were brothers, because all had life from one Father. The two "morning stars", his sons, Lucifer and the Logos, sang together to the praise of the Father at the laying of the foundation of the earth. In the final conflict it will be the sword of the loyal Son against the disloyal brother, each side in the conflict being supported by his followers. In this great conflict the "morning stars" duel with the sword one against the other. The sword of the disloyal son will be broken by the sword of the loyal Son. That will be a fight such as was never had. Then "The father [Jehovah] shall be . . . against the son [Lucifer the traitor], and the son [the disloyal anointed one] against the father [Jehovah]; the mother against the daughter [disloyal child of Zion], and the daughter against the mother [God's organization]".—Luke 12:53.

[33] It will be a fight even to the finish; and God's beloved Son will be crowned with complete victory, and those who love righteousness and hate iniquity and fight under his banner will stand victorious with him upon Mount Zion. In view of this positive and certain promise the temple builders are now bidden not to fear any creature, but to boldly, fearlessly and joyfully continue to sing forth the praises of the great Eternal God.

FAITHFULNESS REWARDED

[34] Joshua the priest engaged in the building of the temple, and Satan resisted him, and because of Joshua's faithfulness the Lord rebuked Satan. "Jehovah rebuke thee, O Satan, even Jehovah that hath

chosen Jerusalem rebuke thee." Joshua in the type was not and could not be approved by reason of his inherent righteousness, but he had the mark of approval from Jehovah, who said: "Take away the filthy garments from him. And unto him [Joshua] he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Zech. 3:2-4) The faithfulness of Joshua God rewarded, and likewise he rewards those faithful ones who now do work in connection with the temple.

35 Zerubbabel seems clearly to foreshadow 'the elect servant of Jehovah, in whom he delights', and stands in direct contrast to the evil or unfaithful servant, the latter being foreshadowed by Jehoiachin. (Isa. 42:1; Jer. 22:24) The faithful remnant on earth at the very close of the witness work, and who remain faithful and true to the end, are hereby identified as a part of the 'elect servant'. Haggai's prophecy concludes with words of much encouragement to such, to wit: "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts."—Vs. 23.

36 The time of the fulfilment of this prophecy is definitely fixed as "in that day", meaning "the day of battle and war", "that great day of God Almighty," when "Jehovah, the mighty in battle", smites the enemy down. (Ps. 24:8; Rev. 19:11-21) In that hour of great conflict, when the Lord through his mighty army overthrows the forces of the kingdoms of earth and destroys the power of Satan's entire organization, he says to his faithful ones: "I will take thee, O Zerubbabel, my servant, the son of Shealtiel"; and these words evidently mean that the Lord will give special attention to his servant at that time and show his special approval upon his servant. The "servant" in this connection is definitely identified as the offspring of David through Nathan, the approved line. It seems that God takes this action toward his "servant" that all creation may see that he appreciates and is pleased with righteous devotion and continued faithfulness to him under all conditions.

37 The beautiful symbol of the signet ring is now used. The signet ring is placed upon the finger, and so the text is rendered by some of the translators in this form: "I will set thee as a signet ring on the finger." (See Rotherham and Leeser translations.) This signet ring beautifully engraven would signify that the "servant" is wholly and completely devoted to Jehovah and is the instrument used by Jehovah for the vindication of his word and name. In support of this it is written: "With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel; thou shalt make them to be set in ouches of gold. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD."—Ex. 28:11, 36.

38 These concluding words of Haggai's prophecy, and supporting texts, leave no doubt as to what is the destiny of the "faithful and true", and surely are given for the special encouragement of the remnant people of God at this opportune time. The signet ring is a mark of identification and symbolizes a pledge of fidelity. (Gen. 38:18) That would mean that Zerubbabel would be marked as identified with Jehovah's organization and as having received the pledge of fidelity from the Most High as the representative of his organization. It would also mean that Jehovah has given his pledge to forever use 'the elect servant' to carry out his purposes. A signet ring is also used for the purpose of sealing a document or letters of authority. (1 Ki. 21:8) That would signify that Zerubbabel would have engraven upon him the name of Jehovah God and be clothed with special authority from Jehovah God. In harmony it is thus written concerning the antitypical Zerubbabel, 'the elect servant': "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." (Rev. 3:12) The faithful servant class is sealed with the seal of the living God. (Rev. 7:2-4) The seal bears the name of the Father and his city, at a prominent place upon the sealed ones, that it may be seen.—Rev. 14:1.

39 This is a further identification of Zerubbabel as foreshadowing the 'priest of God for ever after the order of Melchizedek', the highest priesthood ever created or ever to be created by the Most High. This high office is given to God's 'elect servant'. The signet ring, being a symbol of authority, would signify that antitypical Zerubbabel is used by Jehovah to bind up and seal truths, and therefore shows that the 'elect servant' is the instrument of authority used by Jehovah in thus doing. "Is not this laid up in store with me, and sealed up among my treasures?" (Deut. 32:34) "Bind up the testimony, seal the law among my disciples." (Isa. 8:16) Even now Jehovah says to the faithful remnant of the "servant" class: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me."—Isa. 43:10.

40 The "servant" class, seeing and growing in appreciation of the Father's love, prays: "Set me as a seal upon thine heart, as a seal upon thine arm." (Cant. 8:6) The one thus favored is the special recipient of Jehovah's love; and this is in harmony with the words of Jesus to the faithful: "The Father himself loveth you, because ye have loved me."

(John 16:27) It is faithfulness to the end that proves perfect love. Jehovah declares to all creation his love for the faithful "servant class", when he says: "I have chosen thee, saith the Lord of hosts." The Scriptures seem fully to support the conclusion that God in his own good way and manner will reveal and specially show his love to his faithful ones in the great battle of God Almighty. The closing words of Haggai's prophecy are words of special encouragement to the workers that now work in the temple of the Lord. War and strife and turmoil afflict the earth and the peoples thereof. There is no way of establishing peace aside from God's way, and that way is by and through his 'elect servant'. This he will have made known.

[41] If you realize and appreciate that the Most High, by and through his beloved Son, has granted to you the great privilege of now doing some work in the temple not made with creature hands, then permit nothing to discourage you in that work or to cause you to slack your hand. Faithfulness can be proven only under the test. The Lord has given his people specific instructions as to the manner of meeting these tests. Concerning the "evil servant" class, members of which come to you with soft words and fair speech, he instructs his people to avoid them. Do not engage them in controversy in any manner. Stand fast and hold to the precious truths the Lord has taught you, and continue to fight on the side of righteousness, doing his commandments. (Rom. 16:17, 18; 2 Thess. 2:15-17) Being in the temple and doing the work therein you will thus continue faithfully to show forth the glory of Jehovah God. Thus doing, in a little while you shall witness the complete vindication of his name and behold his resplendent glory. In the ages of eternity Jehovah God will exhibit to his creation this signet ring upon his finger, namely, his faithful and elect servant, and thus he will forever show the exceeding riches of his grace to those that love him. Let all of the remnant now be of good courage and press on in the temple work, singing the praises of the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1. Account for Jehovah's revealing himself as the "Lord of Sabaoth" and as the "Lord of hosts".

¶ 2, 3. Why should the rulers of earth now be desperately seeking to establish peace? What has been their policy and procedure? What is the prospect of their succeeding, and why?

¶ 4-6. What has already been accomplished in the establishment of peace in the universe? How only will peace and prosperity come to the nations? Why is it entirely inconsistent for any of God's people to sympathize in any respect with the worldly peace movements among men?

¶ 7, 8. Point out the harmony of the records as to the time of the prophecy here under consideration.

¶ 9-14. What is the nature and purpose of the questions the prophet here propounds to the priests? Why to the priests? Point out clearly the application of each of the questions and of the answer thereto?

¶ 15-17. Explain and apply Haggai's answer to the priests, as recorded in verse 14, showing also the harmony therewith of Isaiah's prophecy.

¶ 18-21. What was the situation calling for the prophet's words of verse 15? How does that prophetic situation have fulfilment at this time?

¶ 22. How and why is Isaiah 58:1 having application in recent years?

¶ 23-26. Describe the situation which called for the words of verse 18; also that which was there prophetically pictured.

¶ 27-33. Compare the message brought by Haggai when he spoke to the people the second time with that which he gave to them earlier on the same day. Apply the prophetic picture. Show how other scriptures clearly indicate the nature and the results of the "shaking" there referred to.

¶ 34, 35. What is the important lesson to be taken from Zechariah 3:2-4?

¶ 36-40. "In that day" refers to what period of time, as indicated by other scriptures also? What is the meaning of the statement, "I will take thee, O Zerubbabel, my servant, the son of Shealtiel." Explain and apply the symbolism of the "signet", to show how appropriate is this expression of the love and favor Jehovah shows and will show to his faithful people. How is this an answer to the prayer of the "servant" class? Jehovah adds, "for I have chosen thee." What does this mean to the 'faithful servant' class?

¶ 41. What, then, is the important and encouraging lesson Jehovah here gives to his faithful people through his prophet Haggai?

THE BIBLE

JEHOVAH God is the Creator of man. It is reasonable to expect that the Creator would give some revelation of himself and his purposes to man. The Bible purports to be that Revelation. Is the Bible true, and is it the Word of God? Modernist clergymen say, "No," and they say it is unreliable. Here is submitted some proof that the Bible is God's Word of truth and that it is the only safe guide for man.

The physical facts prove beyond any question that there was once a great flood of water that covered this earth. Noah was brought over and saved from the world that was destroyed by that flood. Noah was the most important man on earth of his time. He possessed a personal knowledge of things that no other man on earth at that time could know so well. From the creation of Adam to the flood was a period of 1,656 years. In those days men lived for nearly a thousand years. Adam was on earth three hundred years after the birth of Enoch. Being a good man Enoch would gather from Adam all the facts he knew concerning Eden and what occurred there. Naturally Enoch would tell those things to his son Methuselah, who was the grandfather of Noah. From Methuselah and from Lamech his father, Noah would receive all the information then obtainable by man, the most important part of which would be that which took place in Eden and following thereafter. Noah lived 350 years after he came out of the ark. Only two

years after his death Abraham was born, and naturally Abraham would learn the history of man from Shem his father, who was the son of Noah.

Abraham was the beginning of the people of Israel, otherwise called the Jews. He is designated the "father of the faithful". No man could have faith without knowledge; therefore the conclusion must be that Abraham was informed of God's dealings with man. Jacob was a grandson of Abraham, and the father of Joseph who became a mighty ruler in Egypt. Moses, an Israelite, was born in Egypt, and it is written of him that he was learned in all the wisdom of Egypt, which naturally would include all the information handed down by his ancestors. It is not unusual for an American boy to learn from his father the important facts of American history. With stronger reasoning Moses would learn from his father the history of his people. Moses was eminently qualified to write the history of man. Moses wrote the first five books of the Bible. It is therefore seen that this information could easily have been handed down from one generation to another.

Enoch, Noah, Abraham and Moses were men devoted to God and naturally would obtain all the information they could concerning God's dealings with mankind. The New Testament mentions these men as being approved by Jehovah. If we had no other proof concerning the Bible except tradition, that would be sufficient proof to warrant us in accepting it as the history of the human race. We have much more than that, however.

It will be conceded that man is the most intelligent of earth's creation. He has a natural tendency to keep a record of events for the benefit of himself and succeeding generations. This in itself is proof that his Creator desired man to keep such record and hence planted in his mind the inclination so to do. It logically follows that the great Creator would provide the means for keeping such record. Since it had to do with his own word and name he would supervise the keeping that it would be correct. If Jehovah had to do with the keeping of such record, then we may know that the record contains the truth.

Both tradition and the Bible agree that Moses was devoted to God and that he was sent to Egypt by Jehovah on a specific mission. He was the very kind of man that God would choose to make the record of his purposes concerning man. Moses, therefore, in writing was merely an amanuensis to write for Jehovah. The same is properly said of all the other writers of the Bible. God directed them what to write. Concerning such, David, the faithful king of Israel, said: "The spirit of the Lord spake by me, and his word was in my tongue." The spirit of God means his power, which is invisible to man but which he causes to operate upon the mind of man and to direct him what to do.

Men of old who were faithful to God and who wrote portions of the Bible are called prophets. Concerning those men it is written, in 2 Peter 1: 21: "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." Those men wrote foretelling the coming of events which they did not understand and knew not about; which is proof that they were merely instruments in the hand of Jehovah used by him to write such prophecy. The prophecies written centuries ago are now being fulfilled by the facts coming to pass and which are well known to all who think seriously. That is conclusive proof that no human mind could conceive or formulate the words of the prophets, but that they were dictated by Jehovah and that those men wrote as God's power moved upon their minds. Daniel, one of the prophets, asked God when these things would come to pass, and was told to close up the book of the prophecy and seal it until the time of the end and then it would be understood.

No one will dispute the fact that Jesus lived and died in Palestine about 1900 years ago. What he said surpasses in wisdom the sayings of any other man ever on earth. He spoke with authority from Jehovah, and his words concerning the prophets were words of approval, and he quoted their words with approval. Centuries before the birth of Jesus many of those prophets wrote concerning his birth, the course of action he would take, his persecution and his death and resurrection. The admitted facts concerning Jesus fully and completely support these prophecies and show that they were correct. This proves that no human mind formulated those prophecies but that they proceeded from Jehovah God.

Jesus repeatedly stated that he is the Son of God and that he was sent by Jehovah from heaven to perform a work in the name of his Father and for the benefit of man. He was born a man that he might be a witness for God and to speak the truth to men. His words recorded in John 18: 37 are these: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It was on that same day and shortly before his death that Jesus said concerning the Bible, God's record: "Thy word is truth." To reject the Bible means that we must reject Jesus as the Son of God and deny the truthfulness of his testimony. Anyone who believes that Jesus was and is the great Teacher must believe that the Bible is God's Word of truth. That part of the Bible called the New Testament was written by men who personally associated with Jesus and who learned of him and who wrote under the power and direction of the spirit of God, and what they wrote is the truth.

The original manuscripts of the Bible were kept in the custody of God's chosen people, the Israelites. The indisputable historical facts, aside from the Bible, show that from the time of Ezra forward there was a rewriting or copying of the original manuscripts and that this work continued until A. D. 900. Three

of these manuscripts are in existence this day. The Alexandrine manuscript is in the British Museum. The Sinaitic is in the library at Leningrad, and the Vatican manuscript is in the vatican at Rome. There have been many versions and translations of these ancient manuscripts made by faithful men. It is from these that we have the Bible that we use today. Every attempt that has been made to destroy the Bible has failed; which is proof that God has preserved it for man's benefit.

That the Bible is the true guide for man it is written by one of the holy prophets in Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." God's law to man is set forth in the Bible. To know and obey that law means to walk in the way of righteousness. In Psalm 19: 7, 8 it is written: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

The devout student may come with confidence to the Scriptures, knowing that these set forth the will of God concerning man and are given to man for his instruction in righteousness. Upon the Scriptures he can confidently rely. The Bible constitutes the basis of his faith in God and a knowledge thereof enables him to understand something of the great love of God toward the human family.

A full discussion of the origin and the authenticity of the Bible is found in the book *Creation*. The reason there is so much ignorance amongst the people concerning the Bible is because Satan the enemy of man and of God has interfered with the people's understanding the truth. Satan through his agencies killed many of the men who faithfully performed their work in connection with the Bible, but not until after their work was done. Thousands of copies of the Bible were destroyed by those same evil agencies, but Satan with all of his efforts could not stop the progress of God's unfolding purposes and the revelation of himself to the people through his Word. Being unable to stop the publication of the Bible the Devil has sought through his representatives to corrupt the meaning thereof and to put into the minds of the people an improper understanding of its text. He has used every power at his command to turn the minds of the people away from Jehovah and from his pure Word of truth. For centuries many of these wonderful truths were obscure and taken away from the people. In God's due time these pure doctrines have been restored to the honest seekers after truth.

It is now God's due time for the truth to be known and nothing Satan can do or will do can prevent the truth from being known. The time has come for the standard of Jehovah to be lifted up, that the people may know which way to go. This standard is found in the Bible. Around this divine standard the righteous and truly honest-hearted will rally. The tide of truth is rising higher and higher, and will continue so to rise until it has filled the whole earth as the waters fill the deep. All this shall be to the glory of Jehovah God.

The time has come for Jehovah to make known his name in the earth, and he will make this known through his Word and through the manifestation of his power. And be it noted that the truth does not belong to any man. It is God's truth. God has used men or human instruments at different times for his own purposes and to his glory, but the truth has always been and always will be Jehovah's. The Bible is his Word of truth given to guide those who seek righteousness.

MAN

JEHOVAH and his purpose should be man's chief study. The truth thereof is found in the Bible. One of the first things for man to learn is his own relationship to God, the great Creator. The Bible states that God made man in his own image and likeness. That image and likeness could not have reference to the body, because God is the great Spirit, while man is of the earth. The Bible states that there is a spirit body and there is a human body and that no man knows the form of a spirit body.

What is meant by man's being made in the image and likeness of God? The attributes of Jehovah God are justice, wisdom, love and power, all operating equally and in exact balance. The beasts of the field do not possess these attributes. The imperfect man we now see possesses a degree of justice, wisdom, love and power. The fact that these qualities are now incomplete in the imperfect man shows that the perfect man had these attributes in completeness, because it is written in the Bible that the first man was made a perfect creature.

Jehovah God has dominion over all the universe. In a similar manner the perfect man was given the dominion over all other animal creation of the earth. Therein was a likeness to his Creator. Man is the only earthly creature made in the likeness of God. It is an insult to the intelligence of man and a blasphemy of God's holy name to contend that man evolved from an ape. God's Word, which is the truth, states in Genesis 2:7: "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 statement is often made that God created man and then gave to man a soul. That statement is contrary to the Scriptures, and false. The word *soul* means a creature that lives, moves and breathes. Long before the creation of man animals of the lower order were created, and in Genesis 1: 20 these are called souls. God formed the body of man from the elements of the earth and then breathed into the nostrils of that body the breath that all animal creatures breathe and the man became a living, moving creature, which is a soul. Every man *is* a soul. No man possesses a soul separate and distinct from his body.

It is claimed by many that the soul of man is immortal and continues to live for ever. That statement is wholly false. "Immortality" means that which cannot die. The fact that men have been dying for many centuries proves the falsity of the 'immortality' of souls. In 1 Timothy 6: 16 it is stated that originally God only had immortality. The perfect man Jesus when on earth was not immortal, because he said that one of God's promises to him was that he would give him immortality as a reward for his faithfulness. It is recorded in the second chapter of Philippians that at the resurrection of Jesus God highly exalted him and rewarded him with immortality. Thereafter Jesus said: 'I am he that was dead, and, behold, I am alive for evermore.'

God said to Adam, the first man: 'In the day that you sin you shall surely die.' If man had possessed an immortal soul that statement could not be true, and we know that God's Word is true. Adam did violate God's law, and died, which is complete proof that he was not immortal. The breath which God breathed into the nostrils of man is not immortal. Both the body and the breath of life are required to constitute a living creature, or soul, and when the breath is taken away death immediately results. All right to life proceeds from God. The breath does not possess life. It is the breath that keeps the blood in circulation by which the body is animated and life sustained. In Deuteronomy 12: 23 it is written: 'The life is in the blood.' All animals, including man, have blood, and must breathe in order to live. Take away the blood or the breath, and death results. That which dies is not immortal, but mortal. Every man is a soul, and when he dies it is the soul that dies. It is written in Ezekiel 18: 4: "The soul that sinneth, it shall die." The life of man and his right to life depend upon his obedience to God's law. If man possessed an immortal soul, then God could not enforce the penalty of his own law.

God created the earth many centuries before the creation of man. The earth was provided as the everlasting home of perfect man. Concerning this it is written in Isaiah 45: "Thus saith the Lord, . . . I have made the earth, and created man upon it, . . . God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

God's purpose is to have the earth filled in due time with a perfect and happy race. This great truth man will appreciate when he learns why the human race is now imperfect and suffers much, and when he learns of God's purpose and means provided to restore the obedient ones of mankind to perfection and to make the earth a paradise home for man.

A portion of the earth called Eden was in the beginning the paradise home of Adam and his perfect wife, Eve, whom God had given him. It was a place of glory and beauty and contained everything for the ease, comfort and happiness of man. Adam and Eve lost that beautiful home, and were driven out of it and caused to earn their food by hard labor until they were dead. Such was the result of a rebellion against Jehovah God in which they willingly joined. The judgment against them was just and righteous. God could not have been true to himself had he not sentenced man to death. His wisdom and loving-kindness, however, immediately made provision for the redemption, deliverance and restoration of the obedient ones of mankind.

The right to life is a gift to those who obey God's law. Jehovah had made man the crowning part of his earthly creation. He had given him life and the right to life, and in consideration thereof required of man full obedience to his law. A wilful disobedience of that law in the slightest manner would show a wrong motive on the part of man and a tendency to disloyalty. God did not lay a great and hard thing upon man, but plainly told him that there was a certain fruit in Eden of which he must not eat and that a violation of this order would result in taking away from man his life and the right thereto. To be sure, God could have made man so that he could not disobey; but had he done so, that would have taken away from man the opportunity of freely exercising his own will. God tells his creatures what they may or may not do, and lets them decide which course they wish to take and then to bear the consequences.

God had created man out of the dust or elements of the earth, and his judgment written in the Bible is that man, having been disobedient, should die and return to the dust from which he was taken. That judgment was in strict accordance with his law, and it took away from man the right to life, even though God permitted him to continue to live during the greater portion of a thousand-year day. To enforce his judgment he expelled man from Eden; and man, being compelled thereafter to feed upon the food produced by the unfinished earth, sickened and in due time died.

Between the time of expulsion from Eden and his death Adam and his wife brought forth children. The parents having no right to live, the children were therefore born without the right to live. For

this reason it is written, in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Any creature that is imperfect is unable to keep the law of God and is therefore by nature a sinner. All human creatures are born imperfect.

Unless God should make some provision for the recovery of the human race all mankind in time would perish. At the very time of the expulsion of man from Eden God announced in cryptic phrase not then understood, but which now can be understood, the purpose to establish a government of righteousness which would prove his word to be true and completely vindicate his action and his name and which would furnish the means for the complete recovery and reconciliation of the human race to himself. Nothing could be of greater importance to man than a knowledge of these truths.

All sorrow and suffering and death that has befallen the human race has been due to sin. What is sin? The Scriptural answer is that sin is the transgression of God's law. The great sin is disloyalty to God. The first act of disloyalty to the Most High was the rebellion by Satan, which rebellion led to the downfall of man. It marks the beginning of man's sufferings and of all the trouble that has come upon the world. Satan has ever been the enemy of man and of God. On another occasion the Scriptural proof will be considered as to the origin of Satan the Devil, his wicked works, and what shall be his end.

Man's everlasting friend is Jehovah God. A true friend is one who loves you all the time. God has always manifested his love for his creature man. When man receives an understanding of God's provision for his recovery he desires to worship the great Eternal One. The enemy Satan has kept men in ignorance of the truth, but now God's due time has come to let man see the truth. Those who understand and obey the truth will thereby prove that they are wise; hence it is written in his Word: "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."—Prov. 3:13-15.

Briefly summed up, the Bible proves beyond all doubt that God created the first man perfect and from that man all the human race sprang; that the wrongdoing of the first man brought the penalty of death upon him; that thereafter his children were born, and hence they were born imperfect and sinners; that God in his loving-kindness has made provision for the redemption and deliverance of man, and this he will accomplish by and through his beloved Son, earth's rightful King; and that the time for the establishment of his kingdom is now at hand. It follows that God's time has therefore come for man to learn the truth. Men should be wise and acquire a knowledge of God's Word, that they may learn the way to everlasting life and endless happiness.

RECOVERY OF WHAT WAS LOST

IT IS thrilling to find and recover a valuable and highly-prized thing. Who of us has not once or oftener in his lifetime lost some treasured thing? it may be good health, or our youth; it may be an eye or a leg or an arm or a good set of teeth; it may be a good farm or a cozy little home; or it may be a father or a mother or some other precious one in death. Such losses are hard to sustain without great grief, and many of such lost things are beyond the power of any human creature to recover. What joy the recovery of them would bring!

God has sustained a not insignificant loss! Had you ever thought of that? And yet his inspired Word shows that clearly. In the fifteenth chapter of Luke's gospel we have God's loss presented from three standpoints. Do you know what was lost? . . . YOU! yes, and all the human race!

Now, by that you are not to understand that the human race has been lost to an eternity of torture and agony in the depths of a blazing lake of literal fire and brimstone. Many religious fanatics have set out to (as they say) "save lost souls", believing that unless they got busy these poor "lost souls" would really go to such a fearful place as that. Most missionary work among the heathen has been carried on by church people with that thought in mind. But the clergy and religious revivalists have preached such a terrible fate for "lost souls", in order to frighten the people into joining church. Little wonder, then, that thousands of reasonable and honest people have been turned away from the religious systems in disgust. Such teachings as this do not make God look good to them. They ask: 'Why should God, in the first place, create such a lake of fire and brimstone so that lost souls could be lost to it for ever?' To them such a thing does not sound like the doing of God, who is said to be love; and no one can say that they are not correct.

If God has lost humankind, to what, then, have they been lost? They have been lost from life or existence and into the jaws of death and the grave. Before God created Adam, no man or woman or child had any life or existence anywhere, either in heaven or on this planet. It was not absolutely necessary to

God's continued happiness that man be brought into existence; it was merely God's loving-kindness toward our race, and also his purpose to display the many varieties of ways in which he can exercise his wondrous power, that moved him to make man. Neither was or is it absolutely necessary to God's eternal happiness to recover our race to eternal life on earth.

After Adam had sinned and come under the death sentence, God could promptly and justly have executed the sentence and have put Adam and Eve to death and thus destroyed both soul and body in *gehenna*, eternal death. Then he could have produced another perfect man and woman to take their place and to people this earth with perfect children. However, God did not pursue this course. His justice must require Adam to pay the penalty for his sin. For a time at least, even though it be for six thousand years until the establishment of God's kingdom over earth through Christ Jesus, man must be left as lost to sin and its wages, which is death; but God's love moved him to take means to recover the lost. As Jesus stated it: "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.

When God placed Adam in that earthly paradise of Eden, God told him the way to go, and warned him against losing himself. God warned Adam against the path of selfishness, disobedience and rebellion, saying: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." God also placed an invisible guardian over Adam and his wife to guide them in the way of obedience, righteousness, truth, and loving devotion toward God. That unseen guide was that glorious and holy cherub whom the Word of God shows to be Lucifer. But Lucifer saw a selfish opportunity to monopolize Adam and Eve for himself; and so he lied to Eve and, using the cords of selfishness, he drew both Eve and Adam out of the way of life and into the broad road that leads to death. All their children were born on this road and therefore were also lost from God; and Satan has blinded all of them so that they stumble about and of themselves cannot find the right way. As it is described by the apostle: "The god of this world [the Devil] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) Thus, during all their lost condition, the human race have been alienated from God and have been under the tyrannical rulership of Satan and his wicked organization; for Satan is "the prince of this world", so Jesus called him.

Although God's justice was satisfied in inflicting death upon man, nevertheless he had no pleasure in man's lost condition, nor was it to God's glory that man was lost. Neither was it for the good of God's other creatures in the universe (his spirit creatures in heaven) that man should be left lost for ever. The Scriptures reveal that when the fallen Lucifer, Satan, seduced man to forsake God, he directly challenged God to put a creature on this earth who would hold faith and trust toward Jehovah God and thereby maintain his integrity in which God had created him. Judged by Satan's seeming success in debasing and corrupting most of earth's inhabitants, it appeared as though Satan was correct. This proved a test to the holy angels of heaven, and many of them joined Satan in wickedness. To demonstrate both to angels and to man that he can put faithful creatures on this earth, yes, that he can even recover man from his lost condition and restore him so that restored man will prove true to God under test and hold fast his integrity against the Devil, God wisely and lovingly purposed to recover what was lost. In one of his prophecies he has said: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13:14) In due time Jehovah did lay the foundation for man's recovery from Satan, death, and the grave.

Who has not been touched by Jesus' beautiful parable of the sheep lost on the mountains and of the tender shepherd who left the ninety-nine other sheep of his flock and braved the dangers of the mountain wilds in order to recover that lost sheep? That lost sheep is the entire human family; the compassionate shepherd is God's faithful Son, the Logos, who came down from heaven and was made man and braved the dangers of this earth under Satan's control and died as a ransom price that the lost human race might be redeemed and restored to God's universal flock. Jesus died long centuries ago and was raised from the dead, divine, and ascended to heaven; but he has not yet brought back the strayed sheep to God's fold of sonship; Jesus will lead mankind back to God by the highway to life during the thousand years of his reign over earth.

Jesus' invisible reign began in 1914, as both prophecy and world events viewed together undeniably demonstrate. First, though, Jesus must destroy that great thief and robber Satan and his robber stronghold, his wicked organization; which Jesus will do in the battle of Armageddon, now so near. Then he will bring back the plundered and misled sheep class, mankind. Having himself gone down into death and the grave as man's ransomer, Jesus can by God's power recover and bring back to life and to God's favor even those of our race of whom the psalmist says: "Like sheep they are laid in the grave." (Ps. 49:14) The resurrection of the dead will be one of the means of recovering the lost. This explains why Jesus left the other sheep of God's flock, the heavenly angels, and took up life as a perfect man on earth; as he

said: "For the Son of man is come to seek and to save that which was lost." According to God's express will Jesus will restore Paradise on earth, Paradise world-wide this time, and will bring back into it the meek ones of whom the prophet says: "All we like sheep have gone astray; we have turned every one to his own way." Will there be joy in heaven amongst the angels over man's recovery and restoration? Jesus said that there would be.

Jesus' parable of the woman sweeping and searching her house to find the lost coin illustrates the same thing. The ten coins were evidently a set which the woman used as an ornament; with one coin gone and not to be duplicated, her set was spoiled and her neighbors would notice it and imagine her to be careless. The woman, according to the pictorial use made of a good woman in other parts of the Bible, represents God's holy organization throughout the universe, but particularly that part of God's organization which he uses to recover the symbolic lost coin. Hence the woman would picture Zion, the Head and important member of which is Jesus, and the body of which consists of his genuine and true church, one hundred and forty-four thousand strong. The lost coin pictures the lost one of God's "whole family in heaven and earth", namely, the human race. Did the woman find and recover the coin? She did, and all her neighbor women joined in her rejoicing thereat. This pictures how the other parts of God's universal organization will rejoice with Christ Jesus and his bride, the true church, when God's kingdom has recovered his lost earthly creatures.

Jesus' parable of the prodigal son, which parable was told at the same time as the other two parables, shows how the human race is "no more worthy to be called [God's] son" and how, when God's kingdom through Christ opens the way for mankind to return to God's house, they will desire and will be thankful and glad to return, if only to become merely servants of God. But the parable shows God's immeasurable love for his unwise and strayed earthly creatures and how he desires them to return, and how he hastens forth to meet them by taking the initial steps toward their recovery in providing the death of Jesus as man's ransom from death and the grave and in establishing his kingdom to deliver them from their hard master Satan and from their ruined condition in sin. The parable also shows that he will not make them mere servants in his organization, but will reinstate them as his sons if faithful. He will greatly rejoice and will make a feast for all faithful creatures in his universal house or organization, for, as the father said: "This my son was dead, and is alive again: he was lost, and is found."—Luke 15.

LETTERS

INEXPRESSIBLE JOY

DEAR BROTHER RUTHERFORD:

Christian love and greetings from a heart swelling with love for the Lord and a desire to express my gratitude for his loving favors and cumulative blessings. I realize that he is the Giver of every good thing, and without detracting from him, I am pleased to acknowledge gratefully that part which you have performed in expressing his goodness and making it tangible.

I received *Light*, Books One and Two, in season. To me it appears that the Lord has withheld this light from the church until this time for the same reason that Jesus did not institute the Memorial until after Judas had gone out, so that the "son of perdition" would have no share in it.

The *Year Book* was also received in due time, and I have associated the Year Text with the evidence set forth in the *Light* book concerning the preservation of the remnant, and should consider it one of the greatest favors ever extended to the church, to make his servant to "stand" and see the complete destruction of Satan's organization and Jehovah's name and cause vindicated in the earth.

Your good letter of January 1 is inspiring, and, I assure you, much appreciated. The "enclosed" also expresses more than money value, and for this I thank you.

It is an inexpressible joy to be in the Lord's service now and to have evidences of the divine approval. Clearness of vision seems to be an evident token since 1918, and it seems that none but the temple class have access to the ark of the covenant since it has been transferred to its place in the temple. Neither Aaron's rod that budded nor the golden pot of manna, as evidence of choice and final reward, would seem to indicate doubt and selfishness if they were there. With a zeal for the Lord's house, the two tables of stone which Moses put there at Horeb are quite sufficient to spur us to action. To know God's will, his law, is equivalent to a "commandment" (Rev. 12:17), and without a promised reward which prompts selfishness, we can say with Jesus: 'The zeal of thy house hath consumed me'; for "love prompts to faithfulness now".

Thirty years ago I rejoiced in the knowledge of the truth to learn what Jehovah was NOT. Now I rejoice to know what he IS. True, the negative force was pleasing and then satisfying, because our capacity was small. Now a positive force more than satisfies our most extravagant desire, and places the anointed in a realm of light incomprehensible except by special grace peculiarly enjoyed by those who see eye to eye; and this is the "table" prepared for the faithful in the presence of our enemies, and at which they may not eat.

Again I thank you, and "God bless you".

Your brother by his grace,

THOS. E. BANKS.

PRIVILEGE TO CARRY FRUIT

MY DEAR BROTHER RUTHERFORD:

It is with unfeigned love of the Father, of our dear Lord, of *the truth* and the dear brethren, that I greet you; and surely we are not orphans any more. (John 16:23) Thank God, we are not speculating any more; for "the path of the *just* is as the shining light, that shineth more and more unto the perfect day". I love you because of God's love upon you. I've finally been given "the victory". (1 Cor. 15:57) Oh how sweet to have the privilege to carry the fruit of the kingdom! (John 15:8) Through bitter opposition, believe me, shoulder to shoulder, eye to eye,

Yours redeeming lost time,

E. B. ULLERY, *Ohio.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Tulsa, Okla.	Mar.	6-8	Wabbaseka, Ark.	Mar.	20, 21
Claremore, Okla.	"	9, 10	Redfield, Ark.	"	22, 23
Topeka, Kans.	"	12, 13	Thornton, Ark.	"	24, 25
St. Louis, Mo.	"	14-16	Gilmore, Ark.	"	27, 28
Little Rock, Ark.	"	18, 19	Birmingham, Ala.	"	29, 30

T. E. BARKER

Enfield, N. C.	Mar.	1, 2	Titusville, Fla.	Mar.	18
Rocky Mount, N. C.	"	3, 4	Orlando, Fla.	"	20, 21
Wilson, N. C.	"	6, 7	Apopka, Fla.	"	22
Charleston, N. C.	"	8, 9	Lakeland, Fla.	"	23
Savannah, Ga.	"	10, 11	Seffner, Fla.	"	24, 25
Jacksonville, Fla.	"	13, 14	Tampa, Fla.	"	27, 28
Sanford, Fla.	"	15, 16	St. Petersburg, Fla.	"	29, 30
Smyrna, Fla.	"	17	Bradenton, Fla.	Mar. 31,	Apr. 1

C. W. CUTFORTH

Timmins, Ont.	Mar.	5, 6	Midland, Ont.	Mar.	19, 20
Kirkland Lake, Ont.	"	7, 8	Toronto, Ont.	"	22
New Liskeard, Ont.	"	9, 10	Hamilton, Ont.	"	23, 24
Chiswick, Ont.	"	12, 13	Beamsville, Ont.	"	26, 27
North Bay, Ont.	"	14, 15	St. Catharines, Ont.	"	28, 29
Bracebridge, Ont.	"	16	Niagara Falls, Ont.	"	30, 31
Orillia, Ont.	"	17, 18	Welland, Ont.	Apr.	2, 3

G. H. DRAPER

Crooksville, Ohio	Mar.	3, 4	Morgantown, W. Va.	Mar.	18, 19
Shawnee, Ohio	"	6, 7	Wheeling, W. Va.	"	21, 22
Glouster, Ohio	"	8	Yorkville, Ohio	"	23
Parkersburg, W. Va.	"	9	Empire, Ohio	"	24
Marietta, Ohio	"	10, 11	Hollidays Cove, W. Va.	"	25
N. Martinsville, W. Va.	"	13	Beechbottom, W. Va.	"	27
Burton, W. Va.	"	14	Canonsburg, Pa.	"	28
Clarksburg, W. Va.	"	15, 16	Bentleyville, Pa.	"	29
Grafton, W. Va.	"	17	Monessen, Pa.	Mar. 30-	Apr. 1

F. J. FRANSKE

Macleod, Alta.	Mar.	2-4	Biggar, Sask.	Mar.	18, 19
Medicine Hat, Alta.	"	5-8	Saskatoon, Sask.	"	20-22
Calgary, Alta.	"	9-11	Earl Grey, Sask.	"	23, 24
Edmonton, Alta.	"	12-15	Moose Jaw, Sask.	"	26-29
Wilkie, Sask.	"	16, 17	Regina, Sask.	"	30, 31

M. L. HERR

Goshen, Ind.	Mar.	1, 2	Elwood, Ind.	Mar.	17, 18
Auburn, Ind.	"	3, 4	Anderson, Ind.	"	20, 21
Fort Wayne, Ind.	"	6, 7	Muncie, Ind.	"	22, 23
Peru, Ind.	"	8, 9	New Castle, Ind.	"	24, 25
Logansport, Ind.	"	10, 11	Richmond, Ind.	"	27, 28
Kokomo, Ind.	"	13, 14	Indianapolis, Ind.	"	29, 30
Marion, Ind.	"	15, 16	Brazil, Ind.	Mar. 31,	Apr. 1

W. M. HERSEE

Brampton, Ont.	Mar.	2, 3	North Bay, Ont.	Mar.	16, 17
Harriston, Ont.	"	5	Warren, Ont.	"	19
Tara, Ont.	"	6	Sudbury, Ont.	"	20
Owen Sound, Ont.	"	7, 8	S. Ste. Marie, Ont.	"	22, 23
Wiarton, Ont.	"	9	Bar River, Ont.	"	23, 24
Meaford, Ont.	"	11	Fort William, Ont.	"	27-29
Collingwood, Ont.	"	12, 13	Dryden, Ont.	"	30
Barrie, Ont.	"	14, 15	Kenora, Ont.	Mar. 31,	Apr. 1

LOUIS LARSON

Pensacola, Fla.	Mar.	3, 4	Montgomery, Ala.	Mar.	21, 22
De Funiak Sp'gs, Fla.	"	6, 7	Opp, Ala.	"	23
Apalachicola, Fla.	"	8	Summit, Ala.	"	24
Thomasville, Ga.	"	9-11	Liberty, Ala.	"	25
Quitman, Ga.	"	13	Hattiesburg, Miss.	"	27, 28
Valdosta, Ga.	"	14	Church Hill, Miss.	"	29
Fitzgerald, Ga.	"	15, 16	Laurel, Miss.	"	30
Columbus, Ga.	"	17, 18	Vosburg, Miss.	Mar. 31,	Apr. 1
Auburn, Ala.	"	19, 20	Waynesboro, Miss.	Apr.	3, 4

A. H. MACMILLAN

Albuquerque, N. Mex.	Mar.	4	Los Angeles, Calif.	Mar.	13-15
Denver, Colo.	"	6-8	San Francisco, Calif.	"	27-29
Phoenix, Ariz.	"	10	Ashland, Oreg.	"	30, 31

G. Y. M'CORMICK

Lorain, Ohio	Mar.	8-11	Findlay, Ohio	Mar.	21
Amherst, Ohio	"	12	Bucyrus, Ohio	"	23
Sandusky, Ohio	"	14	Mansfield, Ohio	"	24, 25
Fremont, Ohio	"	15, 16	Fredericktown, Ohio	"	27
Port Clinton, Ohio	"	17	Mt. Vernon, Ohio	"	28
Tiffin, Ohio	"	18, 19	Ashland, Ohio	"	29, 30

E. D. ORRELL

Knoxville, Ill.	Mar.	1, 2	Macon, Mo.	Mar.	15, 16
Springfield, Ill.	"	3	Jefferson City, Mo.	"	17, 18
White Hall, Ill.	"	4	Sedalia, Mo.	"	20, 21
Jacksonville, Ill.	"	6, 7	Independence, Mo.	"	22, 23
Rushville, Ill.	"	8	St. Joseph, Mo.	"	24, 25
Quincy, Ill.	"	9, 10	Louisburg, Kans.	"	27
Rutledge, Mo.	"	11	Kansas City, Mo.	"	28-30
Kirksville, Mo.	"	13, 14	Monett, Mo.	"	31

J. C. RAINBOW

Temple, Tex.	Mar.	6	Longview, Tex.	Mar.	18
Waco, Tex.	"	7	Center, Tex.	"	20
Cleburne, Tex.	"	8, 9	Leesville, La.	"	21
Fort Worth, Tex.	"	10, 11	Shreveport, La.	"	22-25
Dallas, Tex.	"	13, 14	Bogota, Tex.	"	27
Greenville, Tex.	"	15	Denison, Tex.	"	28
Rhonesboro, Tex.	"	16	Durant, Okla.	"	29
Gilmer, Tex.	"	17	Duncan, Okla.	"	30

C. ROBERTS

Foam Lake, Sask.	Mar.	11-13	Winnipeg, Man.	Mar.	21, 22
Yorkton, Sask.	"	13-15	Fort William, Ont.	"	25, 26
Millwood, Man.	"	16	Nakina, Ont.	"	27
Neepawa, Man.	"	17, 18	Timmins, Ont.	"	29, 30
Portage la Pr., Man.	"	19, 20	Kirkland L., Ont.	Mar. 31,	Apr. 1

H. L. STEWART

Macleod, Alta.	Mar.	2-4	Biggar, Sask.	Mar.	18, 19
Medicine Hat, Alta.	"	5-8	Saskatoon, Sask.	"	20-22
Calgary, Alta.	"	9-11	Penzance, Sask.	"	23, 24
Edmonton, Alta.	"	12-15	Moose Jaw, Sask.	"	26-29
Wilkie, Sask.	"	16, 17	Regina, Sask.	Mar. 30-	Apr. 1

W. P. STRONG

Joplin, Mo.	Mar.	1, 2	Clinton, Mo.	Mar.	20
Pittsburg, Kans.	"	3, 4	Rolla, Mo.	"	21
Springfield, Mo.	"	6, 7	Macon, Mo.	"	22, 23
Bolivar, Mo.	"	8	Kirksville, Mo.	"	24, 25
Lebanon, Mo.	"	9	Rutledge, Mo.	"	27
Kansas City, Mo.	"	11-15	Knoxville, Ill.	"	28, 29
Louisburg, Kans.	"	16	Rushville, Ill.	"	30
St. Joseph, Mo.	"	17, 18	Quincy, Ill.	Mar. 31,	Apr. 1

W. J. THORN

Springfield, Mass.	Mar.	1-3	Stottville, N. Y.	Mar.	17, 18
Charlton City, Mass.	"	4, 5	Kingston, N. Y.	"	20, 21
Putnam, Conn.	"	7	Poughkeepsie, N. Y.	"	22, 23
Pittsfield, Mass.	"	8, 9	Newburgh, N. Y.	"	24, 25
Adams, Mass.	"	11	Troy, N. Y.	"	27, 28
Bennington, Vt.	"	12, 13	Glens Falls, N. Y.	"	29, 30
Albany, N. Y.	"	14-16	Granville, N. Y.	Mar. 31-	Apr. 1

S. H. TOUTJIAN

Jasper, Minn.	Mar.	1, 2	Laramie, Wyo.	Mar.	22, 23
Omaha, Nebr.	"	3, 4	Casper, Wyo.	"	25, 29
Denver, Colo.	"	6-13	Lander, Wyo.	"	27, 28
Berthoud, Colo.	"	15, 16	Slater, Wyo.	"	30
Greeley, Colo.	"	17, 18	Veteran, Wyo.	"	31
Cheyenne, Wyo.	"	20, 21	Fort Morgan, Colo.	Apr.	1, 2

J. C. WATT

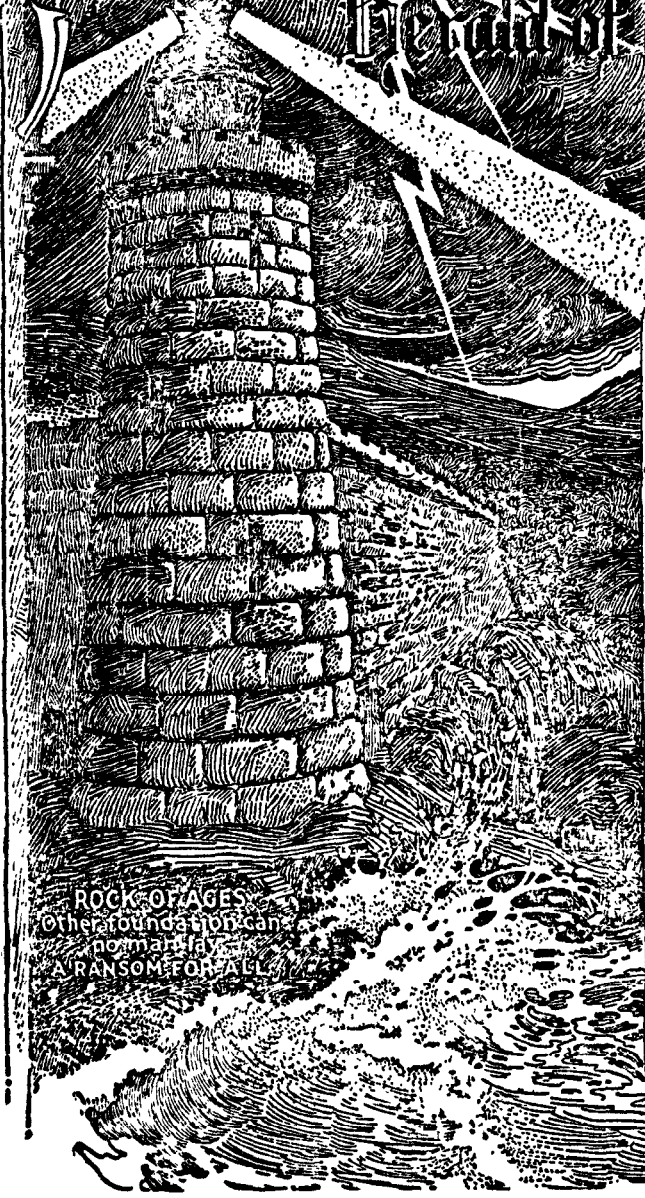
Rosemead, Calif.	Mar.	6, 7	Santa Ana, Calif.	Mar.	20, 21
Monrovia, Calif.	"	8, 9	Ontario, Calif.	"	22, 23
Long Beach, Calif.	"	10, 11	El Modeno, Calif.	"	24
Los Angeles, Calif.	"	13-16	Oakland, Calif.	"	25-30
Fullerton, Calif.	"	17, 18	Portland, Oreg.	Apr.	1-9

GEORGE YOUNG

Camden, N. J.	Mar.	1, 2	Harrisburg, Pa.	Mar.	16
Merchantville, N. J.	"	3	Pottstown, Pa.	"	17, 18
Riverside, N. J.	"	4	Boyertown, Pa.	"	20
Chester, Pa.	"	6, 7	Linfield, Pa.	"	21
Wilmington, Del.	"	8, 9	Lansdale, Pa.	"	22, 23
Lancaster, Pa.	"	10, 11	Norristown, Pa.	"	24, 25
York, Pa.	"	13, 14	Easton, Pa.	"	27-29
Rheems, Pa.	"	15	Roseto, Pa.	"	30

WATCH TOWER

and Herald of Christ's Presence



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

VOL. LII SEMI-MONTHLY No. 6

MARCH 15, 1931

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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 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 Christians 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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(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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WATCH TOWER BIBLE & TRACT SOCIETY

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Please address the Society in every case

MEMORIAL FOR 1931

The beginning of the Jewish month Nisan, the "beginning of months" according to Jehovah, is dated from the appearance of the new moon nearest the Spring equinox, according to the authorities. Such new moon this year appears at 2:51 a.m., March 19. The first day of Nisan would begin, therefore, at 6 p.m., that evening, which time of day is the beginning of the Scriptural Jewish day.

Hence the fourteenth day of Nisan would commence at 6 p.m., April 1. It follows that the proper date for the celebration of the memorial of Jesus' death would be after 6:00 p.m., Wednesday, April 1, 1931. That will be the time at which the Lord's anointed ones will desire to assemble together at their respective meeting places and celebrate the memorial instituted by our Savior.

Secretaries of classes are requested to report to *The Watch Tower*, immediately following celebration of the memorial, the number partaking in their respective places.

SERVICE CONVENTIONS

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

San Francisco, Calif. — March 27-29
N. A. Yuille, 195 W. Portal Av.

Portland, Oreg. — April 3-5
W. H. Bentley, 832 E. 29th St.

Seattle, Wash. — April 10-12
H. G. Babcock, 938 - 16th North

Everett, Wash. — April 17-19
H. Perry, 1626 Wetmore Av.

Spokane, Wash. — April 24-26
Isaac Hagen, E. 1728 - 10th Av.

Boise, Idaho — May 1-3
E. G. Wagner, Box 1001

Salt Lake City, Utah — May 8-10
Louis Ruhlander, 530 S. 7th West

Minneapolis, Minn. — May 15-17
Leonard Knudson, 3845-17th Av. S.
Greek: Gust Valiotis, 44 S. Washington Av.
Polish: Joe Sadowski, 1204 Emerson Av.

MONEY ORDERS

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.

"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 CHRIST'S PRESENCE

VOL. LII MARCH 15, 1931 No. 6

LOVE OF THE ELECT

"O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."—Ps. 116:16.

JEHOVAH has an elect servant in whom he delights and upon whom he has put his spirit. It is this elect servant who brings judgment to the nations. (Isa. 42:1) Primarily the elect servant consists of Christ Jesus, but when Christ gathers together unto himself the chosen ones they are made a part of the elect servant. This takes place at the time the Lord comes to the temple of God, as is plainly indicated by the Scriptures. (2 Thess. 2:1) Prior to that time those who had responded to the call for the kingdom, and had undertaken to carry out every part of the covenant by sacrifice and the covenant for the kingdom, were servants of God. Until chosen, however, it would hardly seem proper to speak of such as members of the 'elect servant'. Building up Zion would mean first the awakening of the faithful saints who had been chosen and approved at death. (2 Tim. 4:7, 8; Ps. 102:16) Thereafter as judgment proceeds at the house of God and others are approved they are gathered under the robe of righteousness, taken into the temple, and become a part of the "servant". Of the latter, Jesus says: "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."—Matt. 24:45, 46.

2 These words of Jesus apply after the faithful ones have been examined and approved. Such were servants of the Lord at the time of his coming and had been faithful in giving attention to the kingdom interests committed to them and they became members of the 'elect servant' when brought into the temple. There was another class of persons who were servants of the Lord and who had not been faithful and who are not approved by him when he appears at the temple of Jehovah. Such collectively he calls "that evil servant". All respond to the call to the kingdom who are servants of the Lord, but only those chosen and approved ones are made members of the 'elect servant' and anointed by Jehovah.

3 It is the 'elect servant' that speaks in the 116th Psalm and says: "O Lord, truly I am thy servant." Seeing this definition enables the student to get a better understanding and appreciation of the words of the psalmist. Bible Students are well acquainted with the words of this Psalm, but its understanding as a whole could not be so clear to them until after the building up of Zion. Now the Lord's anointed ones who go to make up the remnant see more clearly that there is not so much an individual application of any of the Psalms, but that the application is particularly to the "servant" collectively. The 116th Psalm appears to be one that applies specifically to the "servant".

4 There is nothing in the record of the Scriptures to show that this Psalm had any individual application except to Jesus, and then when he was in the garden of Gethsemane. The experience of Jesus on that occasion was vividly described by the prophetic writer approximately a thousand years before that time. In that garden Jesus was alone. One of his disciples had become a traitor. Three of the remaining ones he had assigned to special duty, and now they were soundly sleeping. The psalmist then represents Jesus as saying: "I said in my haste, All men are liars." It is recorded of Jesus that he feared and that he wept. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." (Heb. 5:7) His cry was heard, and the angels were sent to minister unto him. No doubt the words of God's prophet were then called to mind by Jesus showing that he was in the right way and that he had some more work to do, and he declared that he would do it, calling upon the name of Jehovah. The assurance brought consolation to Jesus and he went confidently and boldly on to the completion of his work although but a few hours remained for him to finish that work.

5 The faithful ones of the Lord in the light of present truth now see that in nearly all instances where there was a fulfilment of prophecy by and in the person of Jesus in the days of his flesh the prophecy has another fulfilment later in connection with those who are made part of the "servant" of God. It seems to be pleasing to God at the present time to show his

people many things concerning the work that he has used them to do, and this is doubtless done by him for the encouragement and comfort of his people. Many things for some time appear to have application to Jesus alone but now are seen to embrace the "servant" collectively. Except as this prophecy of the Psalm was fulfilled in the person of Jesus there is no other individual person to whom it applied. The church, having been brought into unity, now can appreciate the prophecy far better than heretofore and can see that it applies to the collective body. This is the Lord's doing for them because of his loving-kindness for such.

6 The speaker in the Psalm begins the song with the words: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." (Vss. 1, 2) The "servant" expresses his love for Jehovah. Every individual forming a part of that "servant" class must love God, otherwise he could not be counted as amongst the "servant" class. Here the "servant" expresses his love for Jehovah because when he had cried with supplication unto God he was heard and delivered. It is true that each individual composing the "servant", and while in the flesh and when under sore trials, cries unto God for forgiveness, help and strength, and receives it. Here, however, the Psalm applying primarily to Jesus, and later to the "servant" collectively, the expression of love is by the "servant" collectively, and not by individuals. Prayer and supplication was sent up to the heavenly throne, and the favorable answer of that prayer is an indication that it is the will of God that the "servant" keep his needs before Jehovah. The words of the "servant" show that the expression of love is made when the prayer has been answered. The "servant" is moved with gratitude to say: "I love thee, Jehovah." The need for prayer, and the reason it is offered, is then stated: "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow."—Vs. 3.

7 Now consider what experience of God's people there has been which has in any way corresponded with that trying experience of Jesus in the garden of Gethsemane. Up to this present time there has been one only, and is that which came upon the church in 1918. The "beast" that ascended out of the "bottomless pit" made war on God's witnesses, overcame and killed them, and their dead bodies lay in the streets of Satan's organization. These witnesses were therefore compelled to cease work, and it was then that their work seemed to be completely done. The injustice, fraud, lying and cruelty practiced upon these witnesses by Satan and his organization was evidenced by their silence as in death. Dating from June 20, 1918, it seemed that the work of proclaiming the Word of God by his "servant" was completely done. That was a Gethsemane experience for those who loved God. Trouble and sorrow were upon them. It was a time for prayer and much supplication. The prayers were offered to God, and supplication, by the church as a whole.

8 "Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." (Vs. 4) This was the prayer of all of those who were faithfully devoted to God. It was a prayer for deliverance. When in Gethsemane Jesus knew that he was the only anointed servant of God sent to perform a specific work. His fear seems to have been that he would die before he had completed the work assigned to him by his Father. It could hardly be said that it was because he had feared death, for the reason he had plainly stated on several occasions that he must die. The pressure of the enemy was very severe upon him. He besought his Father for deliverance and was heard because of his godly fear and was doubtless assured that he was right and that he would finish his work according to his Father's will. If he had failed in any part of his work or had not finished it, that was a reason for fear. He knew now that he had but a short time. Doubtless God informed him through the angel that within a short time he would finish his work to the glory of God and therefore he went forth boldly and did it.

9 In Gethsemane Jesus prayed: "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39) Why did Jesus want to escape this cup? It could not be true that Jesus was afraid to die, because he knew that he must die to fulfil his covenant. It could not be true that he feared the ignominy that would attach to his name, because he knew that he must be made of no reputation. What, then, was the occasion for this prayer? The answer to this seems clear. Satan had defied Jehovah to put a man on earth who would hold fast his integrity. Jehovah had accepted the challenge and had sent Jesus to prove Jehovah's side of the question at issue. Jesus knew that he was faithful and had been stedfast and had fully supported Jehovah's side of the controversy, but now to die upon the cross as a sinner Jesus would necessarily appear in the eyes of all creation as sustaining Satan's side of the controversy. That would bring reproach upon Jehovah's name. Nothing could grieve Jesus so much as to be used to reproach his Father's name. This caused him great grief. Evidently God sent an angel to assure Jesus that the reproach that would attach to Jehovah's name for the time being would not be lasting, but that God would raise Jesus out of death and cause the entire transaction to work to his own glory and to the vindication of Jehovah's name and word. That satisfied Jesus, and he went calmly on and finished his work and gave his greatest testimony when he stood before Pilate and when he died upon the cross.

[10] It was in the bitter experience of 1918 that the faithful followers of Christ Jesus met a similar condition. They were forging ahead, making vigorous efforts to give the testimony concerning God and his kingdom, when summarily Satan's forces stopped that work. For several months God's church on earth collectively was held in restraint. A few were actually behind prison bars, but all were restrained. Collectively they prayed for deliverance, and for such a deliverance that would enable them to give further testimony to the honor and glory of Jehovah God. God heard that prayer and supplication that ascended from his faithful ones, and in his own due time he broke the bonds that held them and sent those who loved him forward to be his witnesses. Today the anointed can plainly see how the words of the psalmist fit that experience of those who were then collectively holding fast with honesty and sincerity, desiring to further serve and magnify Jehovah's name.

[11] When the church sees that God has been gracious and has heard the prayer of the faithful, has granted deliverance and has opened the door of opportunity, gratitude must be expressed. The psalmist therefore says: "Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I was brought low, and he helped me." (Vss. 5, 6) This is an acknowledgment of the mercy and loving-kindness of Jehovah toward those whom he loves. It could not be truly said that Jesus had failed in his work and that God must show mercy unto him. Jesus performed everything perfectly. The body members perform nothing perfectly. Truly Jesus could say that Jehovah is gracious and righteous, but the mercy of the Lord mentioned here clearly applies in particular to the body members of the "servant", and from and after 1918. Those who compose the "servant" class on earth from that time forward must see and acknowledge mistakes and shortcomings and cry for mercy, and this was done. Jehovah graciously bestowed that mercy upon the "servant" class and delivered the remnant.

[12] Then the words, "The Lord preserveth the simple," could hardly be said to have any application personally to Jesus. The word "simple" used in this text means silly or foolish. The words do properly apply to the members of the "servant" class when entering and passing through the fiery experiences of 1918, and the words apply only to them. It is not an unusual thing for the Lord Jesus to speak of his imperfect body members as of himself. He assumes responsibility for them. This is specifically shown in the words of Psalm 69:5: "O God, thou knowest my foolishness; and my sins are not hid from thee." The Lord and Head of the church or "servant" class speaks concerning the imperfections of those creatures on earth who form a part of the "servant". The "simple" therefore must be limited to the body members of the "servant". But the words "I was brought low, and he [Jehovah] helped me" apply both individually to Jesus and to the body members of the "servant" class.

[13] It was in 1919 that the church began to realize that deliverance had come. It was in the year 1922 that the church had a better appreciation of that deliverance and that there was yet much work to be done to the honor of God's great name. Lifting up the head with thanksgiving and joy the "servant" then said: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Vss. 7, 8) Jehovah had dealt bountifully with the "servant", and in the latter part of the year 1919 the faithful began to rest in the Lord and to fully trust him and rejoice. Then the Lord began the opening to the faithful of a better understanding of the Scriptures. They had seen Elijah go and the double portion of his spirit had come upon them as the Elisha class, and therefore they rested confidently in the Lord. The invigorating power of the spirit and the understanding of the Scriptures brought confidence to the faithful ones and showed them that there was much work for them to do. Truly then the "servant" was freed from tears and his feet became strong to run on in the work set before him. It was the time of new courage and confidence in God. The faithful now began to manifest real love for God by unselfishly responding to the call to gird on the armor and go forth to battle for the King and the kingdom.

[14] In this courageous attitude the "servant" declares: "I will walk before the Lord in the land of the living." (Vs. 9) These words constitute an expression of renewed vigor. No longer would the "servant" sit idly by, but would go forward. Such from now on are classed as "young men" eager for the fray. Fears were flung to the winds. No longer is there a dimness of sight, because the temple of heaven was opened and gradually light was shining into the eyes of the "servant". Then the "servant" began to walk humbly before the Lord; meaning that the "servant" began joyfully and willingly to obey the commandments of the Lord, and the moving cause for this action was love or unselfishness. The words "in the land of the living" cannot mean to be seated with Jesus at the right hand of Jehovah God in heaven, as has often been stated. The words refer to the living creatures on earth during the time of their sojourn and while members of the "servant" class and while in the organism of flesh. This conclusion is fully supported by the following scripture texts:

[15] "I had believed to see the goodness of the Lord in the land of the living."—Ps. 27:13, *Rotherham*.

[16] "Man knoweth not the price thereof; neither is it found in the land of the living."—Job 28:13.

[17] "God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwell-

ing place, and root thee out of the land of the living." —Ps. 52:5.

18 "I cried unto thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living." —Ps. 142:5.

19 "I shall not see the Lord, even the Lord, in the land of the living."—Isa. 38:11.

20 "For he [Jesus] was cut off out of the land of the living."—Isa. 53:8.

21 "But I was like a lamb, or an ox, that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered."—Jer. 11:19.

22 The words "land of the living" did apply to Jesus at the time when his life upon the earth was limited to a few hours. He understood that most assuredly. At the most, however, these words could have had only a miniature fulfilment upon Jesus. It seems clear that the words are intended to have a larger fulfilment upon those on earth who constitute a part of the 'elect servant' class at the second coming of the Lord. The words may therefore be said to properly apply to the church from and after the building up of Zion. It has pleased Jehovah to give his "servant" an extensive work to be done on earth in these last days. The "servant" is now engaged in completing the witness work that Jehovah commanded must be done before Armageddon. Understanding this to be true the words of the psalmist become clear that the "servant" now walks on before the Lord, offering himself as a living sacrifice and joyfully doing the work that is committed to him to do.

23 "I believed, therefore have I spoken; I was greatly afflicted. I said in my haste, All men are liars." (Vss. 10, 11) The apostle quotes the language of verse ten and then adds: "We having the same spirit of faith, according as it is written." (2 Cor. 4:13) When Jesus was enduring his great trial in Gethsemane he had faith that his Father would deliver him. In like manner, when undergoing great suffering Job said: "Though he slay me, yet will I trust in him." (Job 13:15) Every word and act of Jesus between his Gethsemane agony and his death discloses his complete faith in his Father. The loneliness of Jesus is exhibited in the words of the psalmist. In that hour of great need there was not one creature upon whom he could lean for help. Therefore the declaration, "All men are liars." Otherwise stated, his disciples had agreed to things that they would do, but they did not do them, due to their own weakness. That was not a deliberate statement made by Jesus, but one made in alarm or haste. No apology is made for it by him herewith, because it is the truth. To Jesus there seemed to be a delay by his Father in response to his cry. He became alarmed, doubtless thinking something had gone wrong with him and he had not fully performed his duty. The three trusted disciples, instead of being on the alert and watching to render aid, had fallen asleep. In that moment of surprise, haste and alarm Jesus is represented as using the words, "All men are liars." In other words, 'no one is true to his promise.' This is but an expression of emptiness applying to all that is human. God alone was true and trustworthy. The confidence of Jesus in his Father did not fail, but all men had failed him.

24 These verses seem to more fully apply to the church at the time of the distress and trials of 1918. Many who had been trying to do a work in the name of the Lord were forcibly restrained of their liberty. There was much to do, and it was at a time when the faithful were unable to work because some were actually put behind prison bars and others were otherwise restrained. At that time many who had been prominent in the Lord's work showed little or no interest in their brethren who were imprisoned. Some of these said: 'Suppose our officers should be others than those who are in prison, what then would we do? These men have been sentenced to eighty years imprisonment, and the chances are they will never get out, and why should we not look to some other quarter?' Thus reasoning they did not keep their promise to stand firmly by those in the Lord. It was a time of exasperation. Some who were devoted to the Lord lost faith in their former brethren but continued to maintain their full faith and confidence in God. The Lord answered the prayer of his faithful people. Those who were faithful and true and who had the opportunity bestirred themselves, sought the Lord with prayer to open the door of opportunity to do something, and soon the Lord saw to it that those incarcerated were made free and the opportunity again given for all who desired to have a part in his service. A full year elapsed, however, before complete freedom came, and when it did come the words of the psalmist show the faithful expressing gratitude to God and love for him because of the provision he had so graciously made.

25 An honest heart must speak for God and must speak the truth. To be honest in the sight of God and of other men and in one's own sight a man must shape his life according to his belief. The Lord's people in 1919 and afterwards saw how marvelously Jehovah had expressed his love for his people collectively. The "servant" of God is then collectively represented by the psalmist as saying: "What shall I render unto the Lord for all his benefits toward me?"—Vs. 12.

26 Truly it must be said that if the Lord had not exercised special care for his people during 1918 and 1919 the truth would have been crushed out of the earth. That was what Satan expected to accomplish. But the Lord had his hand over those who loved him then. He brought these safely through, and then and later has shown how marvelously he has exercised his loving-kindness for them during that hour of great stress. Where there is no real gratitude there is no

real love. The faithful now seeing what Jehovah had done for his people in the time of great stress, and how he had again brought them together to engage in his work, these exclaimed in word and by the course of action taken: "What shall I render unto the Lord for all his benefits toward me?" These words do not refer to the individual blessings bestowed upon any one, but refer to the benefits bestowed upon the church collectively. The prison experience of 1918 was not confined to a few, but the church on earth as a whole was involved; and the faithful ones, realizing that fact, have been better enabled to appreciate the blessedness of their condition and the goodness bestowed upon them by Jehovah. God stopped the persecution of his people just in time to save the remnant. Otherwise those few actually in prison would have died there and those on the outside of prison bars would have been so completely scattered that there would have been no regathering of them or further work done. This Jehovah would not permit.

[27] Responding to his own question the speaker in the Psalm now says: "I will take the cup of salvation, and call upon the name of the Lord." (Vs. 13) At the moment when the mob was attempting the arrest of Jesus, Peter tried to prevent this by the use of the sword. Jesus rebuked him and said: "The cup which my Father hath given me, shall I not drink it?" (John 18:11) The "cup" represented the potion which the Father had provided for Christ Jesus and marked out the course that he must take, and it was therefore a cup of salvation to him because he must be obedient to Jehovah. Jesus gained and continued to hold his Father's approval only by drinking that cup, which means that he always delighted to do his Father's will. He did so with real patience, having always inherent joy that he was doing right regardless of the persecution and suffering to which he was subjected. Jesus knew that his Father was with him. Knowing this he would go forward calling upon the name of Jehovah, who always keeps inviolate his covenant.

[28] And such was even so with the church in 1918 and in what has followed since. It first seemed that the work was done; but when it was revealed that there was much more to do, and that the doing of that work might bring another time of great trial upon God's people, with renewed courage and burning zeal the remnant have gone forward with the work, determined to finish it, by the grace of God. The witness work to be done is the will of Jehovah God; and his faithful remnant will do it, by his grace, regardless of what amount of suffering and persecution may be brought upon them. Such is the potion God has poured for them, and it is therefore to them a cup of salvation. Those who refuse to engage in the service of the Lord in obedience to his will, because of fear or restraint of Satan and his organization, thereby wilfully reject the cup which is given to them and which is the cup of salvation for all those who love God.

[29] The faithful rallied to the standard of the Lord, and those first starting in the right way were soon joined by other faithful ones, and these encouraged one another. Particularly from and after 1922 the little company of anointed ones determined to do the witness work in the name of Jehovah at all costs. There has been much opposition put forth by the enemy, but the witness work has gone forward. The remnant had made a vow of consecration to do the will of God. The same one had responded to the call for the kingdom and made a vow to perform that covenant. Therefore the remnant said and continues to say: "I will pay my vows unto the Lord now in the presence of all his people."—Vs. 14.

[30] The remnant will leave no room for doubt in the mind of anyone consecrated to God as to what the "servant" has done and is determined to do. In the presence of all of God's people he, the "servant" of God, goes on to a completion of the work marked out to be done. The vows mentioned in this verse include both the vow of consecration and the vow or covenant for the kingdom, the condition of each being faithful performance by the remnant. The latter vow requires the creature to bring forth the fruits of the kingdom, and none can expect to be in the kingdom who does not bear the fruits thereof. (Matt. 21:43; John 15:1-8) The paying of these vows in the presence of God's people means that the faithful boldly proclaim the truth in this day of judgment and without slacking the hand continue to do so until the work is completed.

[31] Then adds the speaker in the Psalm: "Precious in the sight of the Lord is the death of his saints." (Vs. 15) Having entered into the covenant by sacrifice, for some time the thought of the consecrated was that God is glad whenever one of these consecrated ones finishes his course in death. The idea has persisted that all the consecrated should welcome the coming of death because that would mean a gain both to the creature and to his God. This idea caused to grow up amongst the Lord's people the conclusion that it is proper for the consecrated to welcome an early death rather than to have length of days on the earth. Clearly such a conclusion is wrong. Life is to be desired above all things because in no other condition could one serve God. He should be anxious to spend all of his energy possible in giving honor and praise to the name of Jehovah amongst men, that Jehovah's name might be honored. Jesus was the first one that entered into the covenant by sacrifice, and when he was face to face with death the force of this text could be appreciated for the first time. Many attempts were made upon his life by the enemy, but without avail. In effect Jehovah said to his beloved Son: 'No evil power can pluck you out of my hand. You are consecrated to do my will, and it is my will

that you shall die and provide the redemptive price for man; but that shall not come until my appointed time', and 'your times are in my hand'. The correct thought of the last above-mentioned verse, therefore, is that Jesus expressed his determination to do his Father's will, fully knowing that when the time should come for him to complete his covenant by sacrifice his death would then be a precious thing in the sight of Jehovah and Jehovah would care for his eternal existence.

32 As to the body members, this text has special reference to the fulfilment of the words of the psalmist: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) Understanding that 1918 marks the beginning of the resurrection of the faithful saints, we can see that thereafter the words of the Psalm have reference to the remnant. It is written: "We shall not all sleep, but we shall all be changed." (1 Cor. 15:51, 52) The trumpets did not begin to sound until 1922, and the last trump began to sound in 1928 and is still sounding. Concerning the remnant it therefore seems to be written: "In a moment, in the twinkling of an eye, at the last trump"; and means that this change shall come after the beginning of the sounding of the last trump. The "servant" must be viewed collectively; and therefore in due time the remnant faithful unto death shall not sleep in death, but shall be changed instantaneously. The death of God's "servant" is precious in his sight, and no power can end the earthly career of that "servant" until God's due time has come. The "servant" will therefore not be anxious to die, but will be anxious to give diligence in the performance of his covenant for the kingdom by bringing forth the fruits of the kingdom with joy. No really faithful and devoted member of the "servant" class is anxious to die and get out of the army, but his desire is to render a full account of the kingdom interests that have been committed to his care.

33 Realizing the true relationship to Jehovah the remnant now says: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." (Vs. 16) This verse had a measure of fulfilment on Jesus, but more particularly has its fulfilment with reference to the remnant forming a part of the "servant". It applies collectively, of course, to the 'elect servant'. God's woman is Zion, his universal organization. The woman Zion gives birth to the "man child", meaning the kingdom, and then to her children. (Rev. 12:1-6; Isa. 66:7-13) The "servant" is the child of Zion, and all the members of the "servant" class are sons of Zion. Now the remnant see that the new nation is born and that the remnant is truly the "servant" of Jehovah by reason of being a part of the 'elect servant' class. The remnant forming a part of the 'elect servant' now says, "Thou hast loosed my bonds." I am not under restraint to the enemy. I fear neither the Devil nor any of his agencies, because I am in the secret place of the Most High and Jehovah has put his words in my mouth and his protecting hand over me.

34 With full confidence in Jehovah the remnant of the "servant" now says in this day of preparation: "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." (Vss. 17, 18) While it is still true that the remnant must be true and faithful to the covenant by sacrifice, yet it is not the covenant by sacrifice that is mentioned in this verse. The sacrifice of the man Jesus was counted as finished when he was begotten. The covenant for the kingdom was made by Jehovah with him. Then he saw it would be his great privilege to head the organization of Jehovah which would vindicate his Father's word and name. It was a real joy to pursue his work even though he was constantly persecuted. Therefore 'in patience he possessed his soul'. There was at all times thanksgiving in his heart.

35 The Lord's faithful ones came through the fiery trial of 1918 with a clearer perception of the relationship between Jehovah and the "servant". Being brought under the robe of righteousness and given the garments of salvation those of the "servant" class saw it was their privilege then to join in the new song. The remnant see that it is their privilege to be the witnesses of Jehovah to 'offer sacrifices of praise to God continually, that is to say, the fruit of the lips with thanksgiving to his name'. (Heb. 13:15) Appreciating now the privilege of being in the covenant for the kingdom the faithful "servant" says: "I will pay my vows unto the Lord now in the presence of all his people." These do not wait to reach heaven to begin the song of praise to God, but do it now in the presence of all the people of God and give testimony to all who will hear that Jehovah is God and that his kingdom under Christ is here.

36 The remnant are now in the temple or in the courts of the Lord's house, and their desire is to remain there all the days that are spent on earth. Here these faithful ones determine to pay and continue to pay their vows fully unto the Lord God; hence the psalmist represents them as saying: "In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."—Vs. 19.

37 Jerusalem means the organization of God, and the 'elect servant' constitutes the capital city of that great organization. No one could expect to remain in this organization now unless he is joyful. Therefore he continues to say, "Praise ye the Lord." It seems quite certain that henceforth anyone who is in the army of the Lord and who becomes sour and a complainer or fault-finder against the Lord's work is certain to be quickly gathered out by the angel of the Lord. All in the temple speak of his glory. (Ps. 29:9) As soon as one begins to be sour and lawless there is no longer any place for him in the temple.

The remnant now appreciates the fact that the fight is on to the finish and that those on the Lord's side have been assigned to the duty of singing while the Lord destroys the enemy, and hence the remnant continue to say, "Praise ye the Lord."

[38] Preservation and salvation is the portion now of those only whom the Lord protects and preserves. Against these faithful ones Satan is directing his most subtle attacks. No creature on the earth could withstand Satan except by the grace and protection the Lord has provided. The issue will now be finally determined, and that judgment will result in the destruction of the wicked who have known the truth and who have become unfaithful to it. Those of God's people who have been anointed and who are now faithful and true will refuse to compromise with any part of the enemy's organization, but with unselfishness and without reservation will employ all their strength to serve the Lord; and this they will do because they love him. The "servant" now says, "I love thee, O Lord." Such declaration is proven by the keeping of God's commandments joyfully. All such faithful ones God gives his Word of promise: "The Lord preserveth them who love him." These scriptures and many supporting ones show conclusively that those whom the Lord fully approves and preserves to the end will be the ones who continually offer the sacrifices of praise to his name and who do it because of their love for him.

[39] The love of the remnant is the love of Christ; as it is written: "The love of Christ constraineth us." That does not mean the love for Christ, but means the same kind of love that Christ had and manifested for God and continues to have and manifest for his Father. It means unselfishness and complete devotion to God. All of the remnant must have that same kind of love for God, and therefore these have the love of Christ; and this holds them together. Jehovah takes delight in his 'elect servant' because of his loving devotion and complete obedience. Clearly this Psalm applies to the 'elect servant' collectively as the special instrument used to the praise of the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. Of whom does the 'elect servant' of Jehovah consist? When and how is this body made up? Why is this servant referred to as "elect"?

¶ 3-5. Account for the servant's being referred to, and speaking, in terms as of an individual.

¶ 6. Explain whether verses 1 and 2 have an application to individuals.

¶ 7-10. Describe the situation in which verses 3 and 4 had their fulfilment (a) to an individual. (b) As applied in the collective sense.

¶ 11, 12. Trace the fulfilment of the prophecy further to include verses 5 and 6.

¶ 13. Point out the deliverance and the 'return to rest' which the "servant" comes to realize. (Vss. 7, 8)

¶ 14-22. Referring to verse 9: How "walk before the Lord"? With supporting scriptures, explain what is meant by "the land of the living".

¶ 23, 24. What were the circumstances in which verses 10 and 11 had their fulfilment in application to the individual? How and when were they fulfilled in their collective application?

¶ 25, 26. How is honesty of heart made manifest? What was the position of the "servant", and what the realization, which called forth the words of verse 12?

¶ 27, 28. In his course of action how did Jesus 'take the cup of salvation, and call upon the name of the Lord'? Apply the same in regard to the church.

¶ 29, 30. Make clear what are the vows referred to in verse 14. How will the remnant 'pay these vows in the presence of God's people'?

¶ 31, 32. What is the meaning and application of the statement, "Precious in the sight of the Lord is the death of his saints," (a) in its reference to Jesus? (b) In reference to the church?

¶ 33. What is the basis for the statement, "I am thy servant, and the son of thine handmaid"? "Thou hast loosed my bonds." How?

¶ 34, 35. What is the "sacrifice of thanksgiving", mentioned in verse 17? How does the covenant by sacrifice come into consideration here? How are the conditions of their part of the covenant for the kingdom fulfilled by the remnant?

¶ 36, 37. Just how does God's faithful "servant" 'pay his vows in the courts of the Lord's house, in the midst of Jerusalem'?

¶ 38, 39. "The Lord preserveth them who love him." What is the nature and the evidence of their love? How and why does the Lord preserve them?

SATAN

JEHOVAH GOD did not create Satan. He did create Lucifer, and because of Lucifer's rebellion and extreme wickedness God gave him four names, to wit: Satan, which means opposer of righteousness; Devil, which means slanderer of all who do right; Dragon, which means the one that devours the good; and Serpent, which means the great deceiver. The history of that wicked one is briefly this:

When God made the earth as the habitation for his creature man he assembled his heavenly creatures before him. Among the ones present were the Logos and Lucifer, which two were designated "the morning stars". Doubtless God disclosed to these mighty creatures thus assembled his purpose to create man and put him on earth and to give him dominion over his other creation of earth. That information called forth a song of praise to Jehovah. The Bible record is that these two "morning stars" sang together and all the hosts of God shouted for joy.

When God created man and placed him in the paradise of Eden he made man a part of Lucifer's organization. God appointed Lucifer as man's overseer or overlord. Lucifer must have been a very beautiful as well as a powerful creature. God by his prophet Ezekiel, in the twenty-eighth chapter, gives a description of Lucifer in these words: "Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . 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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." This proves that Lucifer was a high official in the great organization of God and was an overseer of one part of God's universal organization. "Iniquity" means lawlessness; and this scripture shows that Lucifer became lawless, or rebelled against God's law.

The perfect man was in Eden, and Lucifer was there. Man being a part of his organization and under his lordship, the duty devolved upon Lucifer to safeguard man's interest and aid him to obey rather than to disobey God. Lucifer knew that God had delegated to man the power to produce a race of people that in time would fill the earth, and that all this creation would worship Jehovah God. By his prophet Isaiah, in the fourteenth chapter, Jehovah says: "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 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."

This is proof of Lucifer's ambition to possess that which God had not given him and to have the worship of creatures, and that he determined to have it for himself. He set about to carry out his ambitious desire, and in doing so he resorted to lying, fraud and murder and, above all, he was guilty of treason and rebellion against God. His first move was to alienate man from God, and this he began to do by his subtle influence over Eve.

He knew that God had said to man that 'if you eat of this forbidden fruit you shall surely die'. Being reminded of this statement by Eve, he replied to her: 'You shall not surely die; for God doth know that in the day you eat of that fruit you shall be as wise as gods.'

His argument was like this: 'If man eats of that fruit in violation of God's law and God does kill him, that will prove that God's creature is imperfect, and hence God's word unreliable, and that he cannot make a man that will maintain his integrity, and therefore God could not afford to kill man. On the other hand, if man sinned and God did not kill him, that would prove God a liar, because he said that he would kill him, and therefore none of his creatures would believe him.' Lucifer thus reasoned that in any event he would be able to turn the major portion of creation away from God and these he would have for himself and for his own worship. Eve fell under the false reasoning and broke God's law. When Adam learned that Eve had violated the law and still lived he readily and willingly joined in the rebellion against God.

Because of this rebellion God sentenced man to death and expelled him from Eden. He also announced his purpose that in due time he would destroy Lucifer, whom he now named Satan, the Devil. From that time until now Satan has been the violent opposer of God, and man's worst enemy.

God could have killed Satan immediately, of course. He could have killed man immediately and started another race. His wisdom directed that he take the course he did take. Satan denied that Jehovah God is supreme and that his word is true. Had God killed Satan at once, that would have proven that the power of God is supreme, but the opportunity to prove the truthfulness of God's word would have been absent. At the time of the tragedy in Eden God had given his word that he would bring forth a "seed" which would destroy Satan and that the "seed" would be taken from amongst men. Satan knew that God would not select anyone who would be unfaithful to him, and knowing that all men on earth are imperfect he defied God to find a man that would prove faithful to God under the most severe test. Time was therefore required to demonstrate the truthfulness of God's Word.

If the issue should be decided in Satan's favor, then all creation would turn against God. Should the issue be decided on God's side that would prove to all creation that God is supreme, his word is true, that Satan is a liar, and that life and blessings must come from God alone. In due time the issue will be decided in favor of Jehovah. But until that time God will permit Satan to put forth every possible effort to sustain his own contention.

Early in the history of man Satan began to organize men into forms of government, that he might more fully control them. To accomplish that purpose he exercised his power over men and induced them to form an organization with Nimrod as the leader of the people. Nimrod was a tool of Satan, and his organization belonged to Satan. That organization was called "Babylon", which from Satan's viewpoint meant the "gate to god". Evidently his purpose was to induce the people to believe that the way to their god (Satan) was by and through this organization of which Nimrod was the visible head. From God's viewpoint the name "Babylon" meant 'confusion', because after the building of the tower of Babel God demonstrated his power to the people by confusing their language. That is the reason there are so many different languages spoken amongst men.

Satan's fixed policy is to employ fraud, deceit and lying to accomplish his purpose of bringing reproach upon God and to thereby turn the people away from God. For this reason, in his organization there are three elements or governing factors, to wit, the religious, the political, and the commercial. In Babylon the religious element was in control, and the people were dominated by a false religion. Since then Satan

has organized other world powers, and in all of them these three elements appear. The political element of the governments makes and enforces the laws. The commercial element controls the business or commerce; and the religious element of the organization lends a sanctimonious air thereto and claims that the entire organization exists and operates by divine power. This is Satan's chief method of practicing fraud upon the people. By his deceptive operations Satan blinds the people to the truth. For this reason it is written in the Scriptures, in 2 Corinthians 4: 3, 4, that Satan, the god of this world, blinds the minds of men, lest the light of truth should appear unto them.

It is well known that from time immemorial all religious organizations have had some particular man who appeared as leader and to whom great honor has been given. After his death the memory of that man is revered, and often worshiped. This is another subtle means of Satan to turn the people away from God and cause mankind to forsake the Creator by worshiping the creature. Throughout all these centuries God has had a few men on earth who have held fast their integrity and faithfully served him. By nature these men have been no better than other men, but they have had faith in God's Word and have refused to yield to the deceptions of Satan. Their faithfulness and devotion to God has brought to them Jehovah's approval.

The "seed" God promised to raise up and through which his name shall be vindicated is The Christ. The faithful men who have followed in the footsteps of Jesus Christ shall be of that "seed" according to the promise that God gave, and will be used for his purposes. During the past fifteen centuries Satan has fraudulently induced religious leaders to believe that their duty is to convert the world and get men into their churches. Satan's real purpose has been to turn the mind of the people away from God's kingdom. God has not been attempting to convert any part of the world, nor to get anyone into heaven. He has merely had his truth placed before men in order that those who prefer to stand firmly on his side may do so. In his due time he will have selected every one that will be of The Christ, and then God will put his kingdom in full control of earth's affairs. Then, and not until then, will the world be converted.

The first great act of God's kingdom under Christ that will be seen by the people will be the destruction of the wicked organization of this world which is under the control of Satan. There is an abundance of Scriptural proof as well as proof outside of the Scriptures that God's kingdom is at hand and that within a short time Satan's organization will be completely destroyed. Then all hindrances will be removed and the people will have a full and fair opportunity to know and to understand that Jehovah is the only true God, that his word is true, and that his name is worthy of praise.

When God's kingdom takes full sway, never again will Satan have control of the people. All the wicked God will destroy. All the obedient ones of mankind God will fully restore to health and give them life everlasting in happiness. The work of Jehovah God will fully demonstrate to all that he is supreme in power, perfect in wisdom, and exact in justice, and that he is the very embodiment of love or unselfishness.

Because we are today entering that great period of transition from the old to the new world, a knowledge of the truth is of vital importance to all. The people now need to study the Bible together with such helps as have been provided to understand it. Every one who will be free from the oppressive hand of the enemy must have a knowledge of the truth; and the truth of the salvation of man is found only in the Bible.

OVERTHROW OF THE OPPRESSOR

WHEN thinking of such a thing as an overthrow of the oppressor, many people, either oppressed themselves or in sympathy with the oppressed, become savage in their feelings. Their minds turn at once to revolution and violent mass uprising as being the only method by which the oppressors now in power can be cast down. They fail to observe that uprisings of the people against tyrannical ruling powers have for only a short time given them some partial relief, and sooner or later the people have again come under tyrannies and oppression just as galling as before, or even worse.

Surely the people living in America will admit that today they have to endure worse things than the stamp tax or tax on tea against which the fathers of the American Republic rebelled in 1775. Surely the people of Russia, cruelly oppressed by both government and church before 1917, cannot claim that their revolution has freed them from the heavy hand of men, who, when in power, force their ideas and maxims of government and religion upon the millions of helpless people. Look everywhere throughout the earth today, in the civilized countries as well as the so-called "uncivilized" and "backward" countries, amongst the colored races as well as amongst the white race, and you will have to agree with a very wise king of olden times, who said: "So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors

there was power; but they [the people] had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive." —Eccl. 4:1, 2.

The true-to-fact history of the human family has been one long, weary, sad tale of oppressions; and the people *have* had no comforter. Forcible overturning of harsh governments and the setting up of republics and democracies have proved to be vain comforters of mankind, and today the earth is groaning under untold tyrannies and grinding down of the poor. It is as a young man long ago said: "By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty. But none saith, Where is God my Maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? There they cry, but none giveth answer, because of the pride of evil men." (Job 35:9-12) This statement is true, because amid all the affliction of the people by merciless rulers they have not asked nor inquired after God. God is the only comforter who can relieve them of their oppressors.

Those who rely upon the arm of flesh will scoff and sneer at the thought of relying and waiting upon God. "We have waited long enough. The sufferings of the people are too acute and need relief at once. And," they add, "have not the people called repeatedly upon God, and has he not refused to emancipate them?"

To this slur on God the answer is, No! The people have not called upon God in the true sense. Though they may have taken God's name upon their lips, yet their cries and calls have not been accompanied by true repentance and by seeking to know God's will and to do it. Remember the prophet Jonah, whom God sent to notify the city of Nineveh of coming destruction from God. Nineveh, the capital of Assyria, not only oppressed other nations, including the Jews, but was itself "full of lies and robbery". When Jonah preached to it of the impending disaster, then, so Jonah's own record says, "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."

Furthermore, the time had not yet come for God to answer the cries of the people and to bring them lasting release. Although God owes mankind nothing, but they, even in their oppressed state, are wholly indebted to him, yet it is his good and benevolent purpose to liberate them. By this act of deliverance he will vindicate or clear his name, which has been despised, cursed, reproached and blasphemed by both the oppressor and the oppressed, by both the tyrant and dictator as well as the revolutionist, the communist, and the anarchist.

The decrier of God may sarcastically point to the fact that the nations of Christendom have made the people bear the heaviest burdens, not only their own peoples, but also the weaker nations of the colored races of the world. True! These nations have borne the name of Christ, but God never did establish them in power and has never recognized them as a part of his kingdom and has never approved or sanctioned their oppression of the people. These nations are of this world, and Jesus said that "the prince of this world" is Satan. (John 12:31; 14:30) Satan is the great oppressor and is the inspirer, protector and user of all systems of oppression. This is proven by many sacred scriptures, such as Acts 10:38, which reads: "God anointed Jesus . . . with the holy spirit and with power; who went about doing good, and healing all that were *oppressed of the devil.*" After healing a poor cripple Jesus identified the great despot by saying: "Ought not this woman, being a daughter of Abraham, whom *Satan hath bound,* lo, these eighteen years, be loosed from this bond on the sabbath day?" —Luke 13:16.

It is therefore plain that the nations of Christendom are not Christian, but have been bearing the name of Christ as a camouflage. The time now comes for God to use his power and expose and destroy all this work of deceit.

The time is short now for the hard masters of mankind to keep up their program of systematic exactions upon the people, and thereby to contemn man's Maker, who is Jehovah God. The scripture (Ps. 10:13-18) must now have fulfilment, reading: "Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. Thou *hast* seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. The Lord [Jehovah] is King for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress." "For the oppression of the poor, for the sighing of the needy, *now* will I arise, saith the Lord; I will set him in safety from him that puffeth at him." —Ps. 12:5.

Time and again, as the historic record of the Bible shows, God proved that he can overthrow the hard and brutal misusers of power, and deliver the people. This he did at the first by bringing out his people the Hebrews from the furnace of affliction in Egypt, and later on by freeing them from the many enemies to which the Hebrews repeatedly came into bondage because of forsaking God's laws and ways. What God

did for his ancient chosen people back there he promises to do for all mankind in this our day.

The reason why all efforts of man have failed to establish truly a "land of the free" is that man has been unable to cope with the great unseen despot, Satan, and to get loose from his power. Satan, the wicked one, set up his despotism over our race by tempting Eve and Adam into sin against God's law in the garden of Eden. By reason of this mankind became not only subject to the great wicked one and his organization, but also heirs of selfishness and prone to sin against God and one another and subject to death. Hence, even were they rescued from Satan's degrading rulership, they would still be victims of selfishness, sin, imperfection, disease, and death, and life would continue to be one of sorrow, suffering, and bereavement through death. Hence it was needful for God first to send the just and sinless One, Jesus, to die in behalf of the human race, which is "dead in trespasses and sins". Thereby the basis was provided for the cancellation of men's sins, the resurrection of the dead, and the reconciliation of the alienated race to God. Christ Jesus died nineteen hundred years ago, but now he comes to reign as the anointed one of God, earth's rightful Ruler.

When God established his government over the Hebrews three thousand years ago, the laws which he gave them through Moses allowed for no oppression of the people. His law (Lev. 25:14) read: "Ye shall not oppress one another." "Thou shalt not vex a stranger [foreigner], nor oppress him: for ye were strangers in the land of Egypt." (Ex. 22:21) When the Jewish kings, princes, rich men, priests and religious leaders persisted in abusing their power toward the people, God finally overthrew them in 536 B.C. and to this day they have not had their own independent government. In the government that God has laid on the shoulder of his Son, Christ Jesus, no oppression will be permitted. Of God's anointed King, Jesus, it is written: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." (Ps. 72:4, 12, 14) The day has now dawned when King Jesus will do this work for the people.

The battle of that great day of God Almighty (Rev. 16:14) is now being prepared for, and in the course of that battle Jesus will dash the oppressive systems of earth to shivers, put down the mighty from their seats, and lay hold on the invisible wicked one, Satan himself, and bind him, that the peoples of earth may nevermore be browbeaten, despoiled, and enslaved again.

Although a strong and absolute Ruler, yet Christ Jesus will use his irresistible power and all his governmental forces and officers for checking sin, wickedness, and man's inhumanity to man. He will free the dead from the bands of the tomb and restore them to the family circle of their loved ones on earth. Only the mulish, stubborn, rebellious ones who refuse to yield to righteousness will he destroy in eternal death, the second death. (Rev. 20:14, 15) He will lead the submissive and responsive ones in the paths of love supreme for God and love for their neighbor as themselves, healing them of all the scars, imperfect health and weaknesses due to sin, and restoring them to the stature of perfect men and women in the image and likeness of God as the first man and woman on earth were. Then the reconciliation of man with God will be made complete, and restored mankind will be blessed with eternal life on a happy and perfected earth. And thus the inspired prophecy will be realized that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God".—Rom. 8:21.

CONVENTIONS

THE convention for 1931 will be held at Columbus, Ohio, July 24 to 30, inclusive. All persons who are devoted to God and his kingdom will be welcome, and are invited to participate. It is hoped that most of all such in the United States and Canada will attend, and that many from other countries will be able to come. It will be a time of real refreshing and encouragement for the earthly division of the army of the Lord, and will afford opportunity for further consideration of means for even a wider witness work than has heretofore been done.

Through the good offices and kind cooperation of the Columbus chamber of commerce, and particularly the convention committee of that body, the following accommodations have been provided and are put at the disposal of the convention, namely:

The main auditorium at the State Fair Grounds, where the general assembly of the convention will be held.

The grand stand and other halls adjacent for the various groups of God's people who speak a language other than English. Those of the Polish, German, Greek, Italian, Hungarian, Ukrainian and other languages will have separate meetings, and at stated intervals there will be a general assembly of all persons in the main auditorium.

The Memorial Hall also will be used for meetings in the evening, and at such other times as it may be needed.

Administration offices fully equipped and located in the immediate vicinity of the main auditorium will be provided.

Dining room facilities are provided, and arrangements will be made to serve meals near the auditorium at the actual cost, thus enabling those who attend to be at the minimum expense.

Hospital and nursery near the main auditorium, equipped for the accommodation of those who may become ill, and for the care of the children. Doctors and nurses will be in attendance at all times.

The exclusive use of the booths under the grand stand, to be used for refreshment purposes.

Camping facilities ample for all requirements and within a short walking distance of the main auditorium. Ample space for the parking of automobiles under shelter. This will enable many to travel by private automobile and camp on the grounds at a very small cost. The season of the year is ideal for camping. Many will arrange their vacations during the period of the convention and take advantage of the pleasure and profit in attending.

Information bureau fully equipped with telephone and telegraph connections will be established at a point near the main auditorium.

Hotels and private boarding houses and rooms at private houses will be available for the accommodation of all who desire that kind of accommodation, and the cost will be reasonable. This will be announced later.

In due time an information bureau and for reservation of accommodations will be opened at The Northern Hotel, 493 N. High St., Columbus, Ohio. This will enable you to know before leaving home where you will expect to stop during the convention. It is the desire and hope to have all arrangements made for the accommodation at low cost of the large number that will attend.

Regular periods will be set aside for field service, so that everyone who attends the convention can have the opportunity of participating in this blessed part of the Lord's work. Many who attended the convention at Columbus seven years ago will call to mind the very kind and hospitable treatment accorded those attending the convention by the people of Columbus. We have assurance from the convention committee of the chamber of commerce that the Columbus citizens will be glad to welcome the return of a convention of Bible Students. A good impression was left on the former visit, and we hope the next one will be even better.

The speakers at the convention will be the regional service directors from the United States, Canada, and other countries, the president of the Society, and other brethren of ability who will speak as indicated by the program.

During the convention it is expected to have a radio hook-up that will practically cover the entire continent of North America.

Transportation: The railroads have already signified their purpose of providing special transportation rates. The transportation committee having this in charge will, as soon as information is available, publish it for the benefit of those who may expect to go. Arrangements will be made for special trains from different parts of the United States and Canada. Any class desiring to arrange a special train for their vicinity will do well to write at an early date to the information bureau at The Northern Hotel, 493 N. High St., Columbus, Ohio.

Everyone devoted to the Lord will be anxious to have some part in the vindication of his name, and will attend the convention for the purpose of availing himself of all opportunities of bearing the fruits of the kingdom. Just how important this convention will be, the Lord alone knows. It certainly will be pleasing to him for every one of his devoted and anointed ones to present the matter of the convention in prayer before the throne of grace. So let us all ask the Lord's direction that the convention may be to his honor and glory, and then go with full expectation of receiving the blessings which he is certain to give to those who love him.

PARIS

An international convention of Bible Students will be held at Paris, France, May 23 to 26, inclusive, at the Pleyel Hall, 252, Rue du Faubourg Saint-Honoré. Besides the main auditorium for the general assembly of those who attend the convention, there are a number of other small halls attached for the accommodation of meetings to be held by brethren speaking the various languages. It is expected that a number of Polish, German, Swiss, French, Italian, English and Scandinavian brethren will attend. This is the first large convention Paris has ever attempted, and we have hopes that it will be a very good one and to the glory of the Lord. The work in France is increasing, and this convention will be an encouragement to the brethren there.

There is a Colonial exposition on in Paris at that time, and the railroads are giving a reduction of 30% on all railroad fares, and some better rates than that. Arrangements are being made for a company of 500 or more to travel from England in a body. This transportation arrangement is under the supervision of Thos. Cook & Son, but is handled through the London office. All brethren throughout England, Scotland and Ireland desiring to join this party should communicate at an early date with the Society's office at 34 Craven Terrace, Lancaster Gate, London W 2, England.

Speakers at the convention will include the president of the Society and several other brethren from America, some British brethren, and speakers from other countries on the continent.

Hotel arrangements are being made at a reasonable price for those who attend. Each one should address the Society's office in his respective country for further particulars concerning transportation and hotel accommodations.

A bureau of information will be opened at the Paris office of the Society, at 105 rue des Poissonniers, Paris XVIII, France, which will arrange accommodations for those who attend.

LONDON

A convention will be held in London especially for the accommodation of the brethren of England, Scotland, Ireland and Wales. This convention will be held June 12 to 16, inclusive, and will be at the Alexandra Palace. The speakers at the convention will be the president of the Society, and other brethren from America who attend the Paris convention, our British service directors, and speakers from the British office. A part of the time will be given over to field service.

Detailed information concerning accommodations and other matters can be had by writing the London office.

At all these conventions everyone who is fully devoted to the Lord and his kingdom is welcome to come and participate in furthering the interests of the kingdom, and proclaim the praises of Jehovah to the vindication of his name.

LETTERS

"OUR PART TO GIVE TESTIMONY"

DEAR BROTHER RUTHERFORD:

Thanks for the copies of *Light*. I have just finished reading them and marvel at the wonderful truth they contain. I am sure that *Light* came at just the right time to strengthen and encourage the anointed. Satan and his allies are doing everything possible to turn the people against Jehovah and his kingdom. In almost every part of our territory the people were warned about us and cautioned not to buy our books. Notwithstanding, we left the books with those who were meek and teachable.

It is encouraging to know that the battle is not ours, and that our part is to give the testimony that Jehovah is God and that he will vindicate his name and establish righteousness in the earth.

I surely appreciate your bold stand for truth and righteousness, and will add that I as well as the other colporteurs are with you; for we know that you are on Jehovah's side, and so are we.

Yours in Jehovah's service,
GLADYS R. SMITH, *Colporteur.*

APPRECIATION

DEAR SIRS:

I have just finished a careful and studious reading of *Deliverance*, by Judge J. F. Rutherford. This book is by far the best interpretation of the Holy Scriptures that I have ever read. It is far better than a three-year theological course. In it alone Judge Rutherford has rendered an untold service to mankind. It is a pass-key to the Holy Bible.

Judge Rutherford is both a blessing and a benediction to his fellows.

I desire to become a member of your Association. Please send me a joining card and list my name among the supporters of your divine movement.

With best wishes for your success, I am
Your brother in the Lord,
PETROS B. MDODANA, *S. C.*

"FOUR TIMES AS MANY"

DEAR BROTHER RUTHERFORD:

We just can't resist writing you and thanking you for your personal letter and telling you how happy we are at this time for the advancing light.

It is truly wonderful to have some little part in singing praises to our Father. Surely those who are wholly devoted long to see the vindication of "His Dear Name" and are energized to do their very best.

We begin to see results of the hook-up and are delighted to have the message broadcast from Bridgeport again. The electrical recordings are excellent.

The increase in the work throughout the world is encouraging. We find we place a great many more here: in some territories four times as many as previously. "Our King is marching on."

Now, dear brother, may you be strengthened to continue the battle; and know we love you, joyfully support and always remember you before the throne.—2 Ki. 6: 16.

Your brethren and coworkers,
BRIDGEPORT (Conn.) ECCLESIA.

NOW SEE OUR POSITION

DEAR BROTHER RUTHERFORD:

Permit me to express to you at this time our sincere appreciation of the beautiful explanation of the symbolisms of the Revelation of our Lord as explained in the two *Light* books. I have been in all branches of the dear Redeemer's work, have worked with Brother Russell and with your own dear self at Bethel, but the only time that I have ever been struck dumb with awe and wonder was when my entire being was thrilled through and through as I peered into God's realm of wonders as portrayed in these two books.

We can now see our true position before the Lord, and our place in his blessed arrangement. We are guided, guarded, and protected while carrying his message to the people, and we are blind to all save his blessed will:

Shut in, shut in from the ceaseless din
Of the restless world with its want and sin.
Shut in from its turmoil and care and strife,
And the wearisome round of a selfish life.
Shut in from hopes which had lost their zest,
And left but a longing after rest.
Shut in with a trio of angels sweet:
Mercy and grace each pain to meet
With a faith that can suffer and stand and wait,
And lean on the promises strong and great.
Shut in with Christ, O wonderful thought:
Shut in with the peace His sufferings bought!
Shut in with the hand that wields the rod;
O company blest, SHUT IN WITH GOD!

God bless you, I love you.
GLENN G. SMITH, *Colporteur.*

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA

Adelaide 5KA
SuA 10-11; P 8.30-10
Tu ThP 9-9.15

Ballarat 3BA
SuP 7.15-7.30

Brisbane 4BC
SuP 6-6.30

Newcastle 2HD
SuA 10-12; P 7-8.30
ThP 9-9.15

Perth 6ML
SuP 9-10

Toowoomba 4GR
SuA 10-10.45;
P 8.45-9.30

Wanganui 2ZK
WeP 7.15-7.30

CANADA

Alberta

Lethbridge ..... CJOC 33
Red Deer ..... CKLC 9

British Columbia

Kamloops ..... CFJC 20
Vancouver ..... CJOR 35
SuP 6.15-7
Victoria ..... CFCT 9

Manitoba

Brandon ..... CKX
SuA 10-11 (second, monthly)
Winnipeg ..... CKY 25
SuA 10-11 (first, monthly)

New Brunswick

St. John ..... CFBO 9

Nova Scotia

Sydney ..... CJCB 27
SuP 9-10

Ontario

Cobalt ..... CKMC 16
SuP 12.15-1
Hamilton ..... CKOC 11
London ..... CJGC 11
Waterloo ..... CKCR 11

Prince Edward Island

Charlottetown CFCY 5

Saskatchewan

Fleming ..... CJRW 9
Moose Jaw .... CJRM 18
Saskatoon ..... CFQC 4
SuP 12.30-1.30
Yorkton ..... CJGX 5
SuA 10.15-11 (third, monthly)

CUBA

Havana ..... CMK 14

ESTHONIA

Tallinn .....

FRANCE

Paris ..... VITUS

NEWFOUNDLAND

St. John's ..... VOSA
MoP 8-9

UNITED STATES

Alabama

Birmingham .. WBRC 5
Mobile ..... WODX 10
Montgomery .. WSFA 7

Arizona

Phoenix ..... KTAR 9
Tucson ..... KVOA 5

Arkansas

Little Rock .... KLRA 5

California

El Centro ..... KXO 5
Hollywood ..... KNX 5
SuP 1-2
Los Angeles .... KTM
SuA 9-10
Oakland ..... KROW 7
SuA 10-11; P 1-2.30, 6-7, 9-10
TuP 8.15-8.30
ThP 8-8.15
We FrP 2.30-2.45
San Diego ..... KGB 5
Stockton ..... KGDM 3

Colorado

Colorado Sp'gs KFUM 5
Pueblo ..... KGHF 5
Trinidad ..... KGIW 5

Connecticut

Bridgeport .... WICC 5
Hartford ..... WDRC 9

Delaware

Wilmington .. WDEL 5

District of Columbia

Washington .... WOL 5

Florida

Miami ..... WIOD 21
Orlando ..... WDBO 5
Tampa ..... WDAE 5

Georgia

Atlanta ..... WGST 37
Augusta ..... WRDW 25
Columbus ..... WRBL 5
Savannah ..... WTOC 21
Thomasville .. WQDX 45

Hawaii

Honolulu ..... KGMB 48

Idaho

Boise ..... KIDO 30
Nampa ..... KFXD 12
Pocatello ..... KSEI 43

Illinois

Chicago ..... WCFL 5
Chicago ..... WCHI 14
SuP 12.30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 5
La Salle ..... WJBC 5
Rockford ..... KFLV 5
SuP 6-6.30
Rock Island WHBF 44
MoP 6.30-7
Springfield .... WTAX 5
Tuscola ..... WDZ 5

Indiana

Anderson ..... WHBU 27
Fort Wayne WOWO 9
Gary ..... WJKS 7
Indianapolis .. WKBF 4
Muncie ..... WLBC 7

Iowa

Cedar Rapids KWCR 5
SuA 10.30-11; P 1.30-2
WeP 9-10
Council Bluffs KOIL 5
Davenport ..... WOC 5
SuP 6.30-7
Des Moines .... WHO 5
SuP 6.30-7
Muscatine .... KTNT 16
SuP 1-1.30

Kansas

Milford ..... KFKB 5
SuA 8-9; FrP 4.30-5
Topeka ..... WIBW 21
Wichita ..... KFH 4

EXPLANATORY

WATCHTOWER electrical transcription program is indicated by heavy-face figure that appears after station call letters. Figure also indicates time of presentation according to following schedule:

Sunday AM		29	4.30
		30	4.45
1	9.00	31	5.00
2	9.15	32	5.15
3	9.30	33	5.30
4	9.45	34	5.45
5	10.00	35	6.00
6	10.10	36	6.15
7	10.15	37	6.45
8	10.25	38	7.00
9	10.30	39	7.45
10	10.40	40	9.00
11	10.45	41	10.00
12	11.00	*Monday* PM	
13	11.15		
14	11.30	42	7.00
15	11.45	*Tuesday* PM	
16	12.00		
Sunday PM		43	7.30
		Wed'day PM	
17	12.15		
18	12.30	44	6.15
19	12.45	45	7.30
20	12.55	*Friday* PM	
21	1.00		
22	1.30	46	9.30
23	2.00	*Saturday* PM	
24	2.30		
25	3.00	47	7.45
26	3.45	48	8.15
27	4.00		
28	4.15		

Time of local programs other than transcription service is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Kentucky

Paducah ..... WPAD 5

Louisiana

New Orleans .. WJBO 1
ThP 8-8.30
Shreveport .... KTBS 5
Shreveport .... KTSL 27
ThP 8.30-9.30

Maine

Bangor ..... WLBZ 4

Maryland

Baltimore .... WCBM 9
SuP 6-7
Cumberland .... WTBO 24

Massachusetts

Boston ..... WBZA 7
Boston ..... WLOE 28
SuA 11-12.15; ThP 8-9
Lexington .... WLEX
SuP 2-3
New Bedford WNBH 5
Springfield ..... WBZ 7
Worcester .... WORC 5

Michigan

Bay City ..... WBCM 9
Calumet ..... WHDF 5
Detroit ..... WMBC 37
Flint ..... WFDF 46
Grand Rapids WOOD 40

Minnesota

Duluth ..... WEBC 5
Fergus Falls .. KGDE 5
Minneapolis .. WDGY 5
St. Paul ..... WRHM 18

Mississippi

Greenville .... WRBQ 5
Gulfport ..... WGCM 25
Hattiesburg .... WRBJ 25
Meridian ..... WCOC 10

Missouri

Columbia ..... KFRU 35
Kansas City .... WHB 5
St. Joseph .... KFEQ 1
St. Louis ..... KMOX 9

Montana

Billings ..... KGHL 5
Butte ..... KGIR 31
Great Falls .... KFBB 5
Wolf Point .... KGCX 11

Nebraska

Lincoln ..... KFOR 5
Norfolk ..... WJAG 5
York ..... KGBZ 5

New Jersey

Atlantic City .... WPG 5
Paterson ..... WODA 5

New Mexico

Albuquerque .. KGGM 5

New York

Auburn ..... WMBO 36
Binghamton .. WNBF 39
SuP 7-9; ThP 8-9
Buffalo ..... WMAK 5
Jamestown .... WOCL
MoP 6.30
New York .... WBBR 8
SuA 8.30-11; P 5-8
MoA 6.30-7, 10-12; P 2-7
TuA 6.30-7; P 12-2, 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 12-3, 6-8
FrA 6.30-7; P 2-4, 6-8
New York .... WMCA 5
New York ..... WOV 31
Rochester .... WHEC 5
Schenectady .... WGY 5

North Carolina

Asheville ..... WWNC 9
Charlotte ..... WBT 5
Greensboro .... WBIG 9
Raleigh ..... WPTF 5
Wilmington .. WRBT 5
Winston-Salem WSJS 4

North Dakota

Bismarck ..... KFYR 6
Fargo ..... WDAY 9
Grand Forks .. KFJM 9

Ohio

Cincinnati ..... WFBE 4
Cincinnati .... WKRC 5
Cleveland ..... WGAR 5
Cleveland ..... WHK
SuA 8.50-11; P 2-3, 6.30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Columbus ..... WCAH 5
SuP 12-1, 9-10; TuP 7-8
Dayton ..... WSMK 5
Mansfield ..... WJW 7
Toledo ..... WSPD 5
Youngstown .. WKBN 5
Zanesville ..... WALR 5

Oklahoma

Chickasha .... KOCW 19
Oklahoma City KFJF 5
Ponca City .... WBBZ 5
S. Coffeyville .. KGGF 5

Oregon

Eugene ..... KORE 5
Medford ..... KMED 38
Portland ..... KTBR 5

Pennsylvania

Altoona ..... WFBG 9
Erie ..... WEDH 11
Harrisburg ..... WHP 11
Jeannette ..... WGM 14
Johnstown .... WJAC 29
Lancaster ..... WGAL 1
Oil City ..... WLBW 4
Philadelphia .. WPEN 5
Pittsburgh .... KDKA 11
Pittsburgh ..... KQV 17
SuP 12-2, 7-8
FrP 8.30-9.30
Reading ..... WRAW 3
Scranton ..... WGBI 47
Williamsport WRAK 5

Rhode Island

Providence .... WLSI 31

South Carolina

Charleston .... WCSC 21
Columbia ..... WIS 21
Spartanburg .. WSPA 5

South Dakota

Sioux Falls .... KSOO 5
SuP 3.30-4.30

Tennessee

Bristol ..... WOPI 11
Chattanooga .. WDOD 5
Knoxville ..... WROL 3
Memphis ..... WREC 5

Texas

Amarillo ..... KGRS 1
Austin ..... KUT 5
Beaumont .... KFDM 5
Brownsville KWWG 32
Dallas ..... WFAA 4
El Paso ..... KTSM 2
Galveston ..... KFLX 5
Houston ..... KPRC 5
San Angelo .... KGKL 23
San Antonio .. KTSA 3
Waco ..... WACO 37
Wichita Falls KGKO 5

Utah

Salt Lake City .. KSL 7

Virginia

Danville ..... WBTM 29
Lynchburg .... WLVA 37
Newport News WGH 9
Norfolk ..... WTAR 2
Petersburg .... WLBG 5
Roanoke ..... WDBJ 5

Washington

Bellingham .... KVOS 5
Everett ..... KFBL 4
Seattle ..... KJR 5
Spokane ..... KHQ 5
Tacoma ..... KVI 23
Wenatchee ..... KPQ 5
Yakima ..... KIT 5

West Virginia

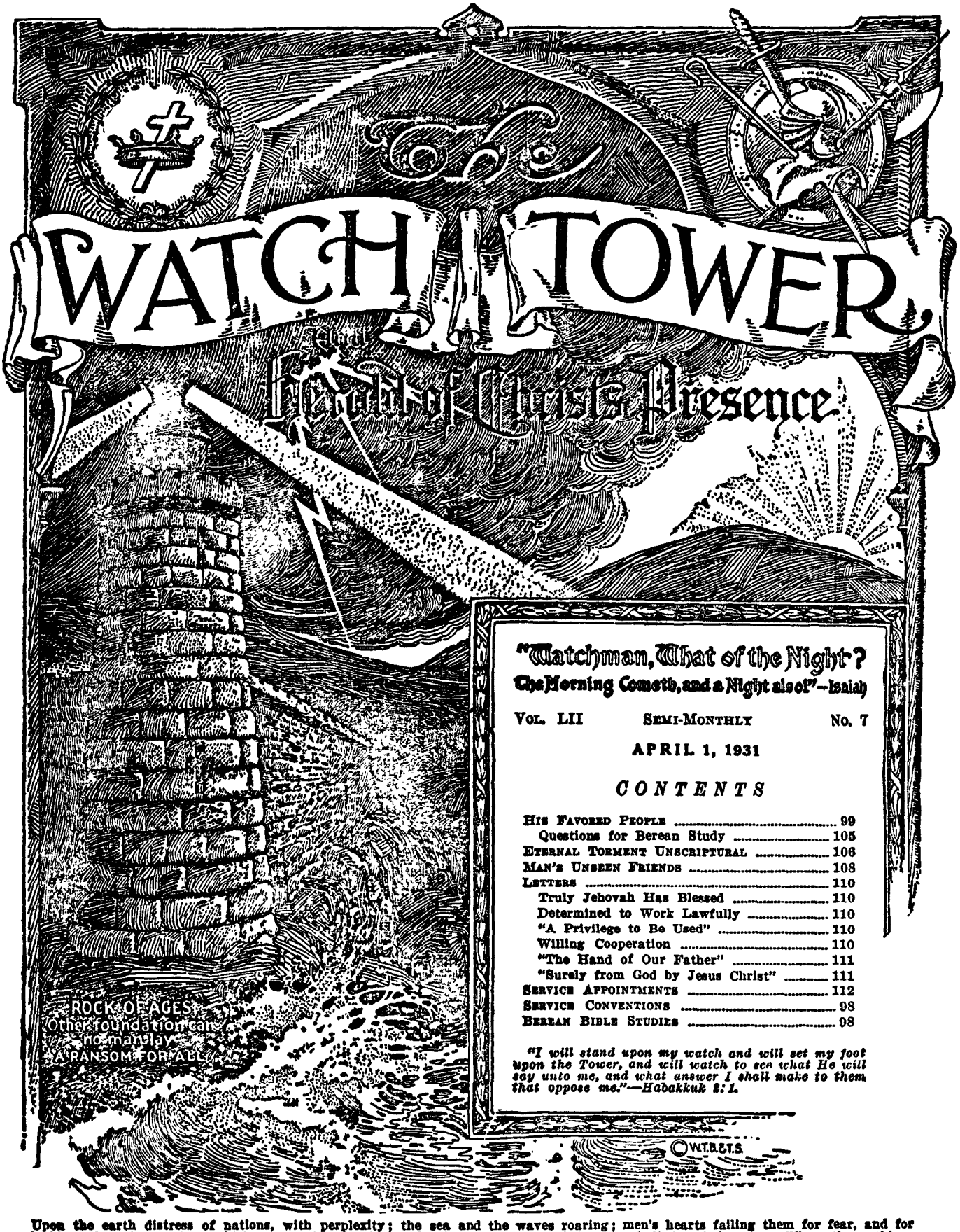
Fairmont .... WMMN 5
Huntington .... WSAZ 41

Wisconsin

Madison ..... WIBA 5
Manitowoc .... WOMT 42
Milwaukee .... WISN 5
Racine ..... WRJN 9

Wyoming

Casper ..... KDFN 5



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

VOL. LII SEMI-MONTHLY No. 7

APRIL 1, 1931

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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.*

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by means of

The WATCH TOWER

"His Temple" (Part 3)
Issue of March 1, 1931

Week beginning May 3 . . . . . ¶ 1-20
Week beginning May 10 . . . . . ¶ 21-41

"Love of the Elect"
Issue of March 15, 1931

Week beginning May 17 . . . . . ¶ 1-12
Week beginning May 24 . . . . . ¶ 13-26
Week beginning May 31 . . . . . ¶ 27-39

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII APRIL 1, 1931 No. 7

HIS FAVORED PEOPLE

"I will bless the Lord at all times: his praise shall continually be in my mouth."—Ps. 34:1.

JEHOVAH has declared his purpose to bring relief to the people upon whom he will bestow his special favor. He also shows that when this people would be particularly made manifest it would be at a time when there is great infidelity amongst the peoples of the world and when most of them would be blind to an understanding of the truth. Such prophecy he caused Isaiah to write. Now he has brought to pass the events by the facts of which he proves to those who are watching that the prophecy is being fulfilled.

2 Now only a few know the great Jehovah God. Many false prophets speak in his name and because their speech is false they turn the people away from God. Jehovah further declares that he will have a people on earth at this time whom he will appoint as his witnesses to tell the people that he is the only true God. To be appointed to such position is a wonderful favor. Therefore those on the earth who are his witnesses are the most favored people that have ever been on the earth. They are not speaking with each other so much concerning the exalted place to be occupied by them in the kingdom, however, but they are deeply concerned with and speaking of the duties and privileges God has bestowed upon them. The thirty-fourth Psalm shows this favored people of God performing their duties and privileges, and doing so joyfully. God has put a new song in the mouth of such as constitute his "servant", and these continually sing HIS praises.

3 The words of the prophet are not properly applied to individuals, as many are prone to apply the Psalms. The Psalm is not of private interpretation, but is given for the aid, comfort and encouragement of the church, and particularly for the remnant, composing a part of the "servant".

4 The psalmist sings of a time of judgment when the eyes of the Lord are upon the righteous and his face against them that do evil. This fixes the time of the full application of the Psalm as when the Lord appears at his temple and gathers together unto himself those whom he designates as the remnant. The remnant becomes a part of the 'elect servant' and therefore is properly described as the remnant which is of the "servant" class. The ones referred to as righteous must be those who are brought under the robe of righteousness, and which denotes God's approval granted to them because of their faithfulness. The psalmist discloses a class that opposes and persecutes the faithful remnant, and speaks of the end of such. The deliverance of the faithful is shown and the place of their security is revealed to them and they are shown that they may be safe while delivering the testimony committed to them. Seeing the great favor thus bestowed upon them by Jehovah, the "servant" or remnant continues to sing the new song of praise unto the Most High. With an appreciation of the great favor bestowed upon the "servant" he says: "I will bless Jehovah at all times: HIS praise shall continually be in my mouth."

5 The writers of the various Psalms disclose at different places the various reasons for the song of praise to Jehovah. In Psalm 29 the reason is given as because of God's mighty strength manifested to his people. In Psalm 92 he is praised because of his loving-kindness. In Psalm 95 he is blessed because he is the great God. In Psalm 98 Jehovah is praised because he establishes his righteous kingdom on earth. While in the 34th Psalm special praise is given to God because he has shown his favor to his servant, delivered him from the influence of the enemy, and made him a witness for the Lord. The speaker does not express pride or boastfulness in what he has accomplished, but he exults over his favored position in which the Lord has placed him. He says: "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." (Vs. 2) With authority it is written: "Knowledge puffs up, but love builds up." (1 Cor. 8:1, *Diag.*) The "servant" has received a knowledge of the truth; but he has received more than that: he has received the love of the truth. The truth he properly appreciates, and it has had the proper influence upon him.

6 Many have received a knowledge or mental conception of the truth and, being called to the high calling, have responded thereto, but have not received the love of the truth. The motive of such has been a selfish desire to be in the kingdom for self-benefit and

self-aggrandizement. Such are almost certain to fall into the "evil servant" class. These boast in themselves and in what they have accomplished. The approved of the Lord boast in what Jehovah has done. This Psalm begins to have its fulfilment in completeness at the time the division takes place between the "evil servant" and the faithful "servant" class, and the two classes begin to be made manifest.

7 Upon receiving the truth some have said in substance: 'Now I am favored with the truth and I have greater knowledge and wisdom than others. I am an important personage in God's great arrangement. I will go to heaven and aid the Lord in ruling the universe. The Lord sees that I am more than an ordinary creature; and I will maintain this high place in his estimation, and in order to do so I will develop a perfect character while on earth so that he may better use me when I get to heaven.'

8 Even some who enter the service of the Lord say in substance: 'Those to whom I have witnessed had better listen to me, because I know whereof I speak. I will give them this testimony and they cannot be heard to say hereafter that they did not have a chance to know the truth.' Such take a real pride in the fact that they have given a certain one information concerning God, and feel their importance by reason of having such opportunity. This is at least in a measure boasting in self, and is wrong. The humble follower of the Lord Jesus does not thus boast. He learns that salvation does not result from self-development, but that salvation is a gift of God and not by one's own efforts, as the apostle puts it: "Not of works, lest any man should boast." (Eph. 2:8, 9) It is the lawless workers that boast of themselves or their accomplishments, as it is written: "All the workers of iniquity boast themselves." (Ps. 94:4) Not so with the approved servant of God. He always says: "My soul shall . . . boast in the Lord."

9 The servant is in a covenant with the Lord for the kingdom and enjoys the distinction and honor of representing Jehovah while he is on the earth. Jehovah has manifested to him and bestowed upon the servant this great favor, but the servant, being made aware thereof, appreciates his high privilege of being in the covenant. Knowing his relationship to Jehovah by reason of such favor he will not now treat himself as an uncertain suppliant at the throne of heavenly grace, but as one who is favored of the Lord and is confident of the good work God has begun in him and that God will finish it.

10 Jehovah bestows such favor upon the servant because he has a fixed purpose in doing so, and that purpose is to bring forth creatures that will maintain their integrity to him under all circumstances and be an honor to his name. He will now have his representatives on earth to testify that Jehovah is the true God. He who has been chosen to such a high and honorable position has every cause to boast, not of his own worth, but in Jehovah's goodness. The servant knows that Jehovah's power has no limitation, that his wisdom is perfect, that he is always just, and that he is the very embodiment of unselfishness and loving-kindness, and that it is the high privilege of the servant to be in the covenant with the Almighty One. There could be no greater reason for boasting in the Lord.

11 Having the care and protection of the Most High and the assurance that God will finish the good work that he has begun in the servant, he praises the Lord and boasts in his power. He is not abashed in the presence of the mighty of the earth, because the favor of such he does not seek. To him man's favor is of no purpose. He does not exalt himself in his mind or heart in the presence of the lowly, because he appreciates that everything he possesses is a gracious gift from Jehovah God and that he is dependent upon God for what he does have. He does not boast in the fact that he has learned the truth at the feet of some prominent person, nor does he give that creature honor and glory who has brought him the truth, because he knows that all honor and glory for the truth and its beneficent effects is due to Jehovah and he delights to continue to praise Jehovah's name.

12 Then says the servant: "The humble shall hear and be glad." The humble creature is he who is anxious to know the will of God and is diligent to do God's will when he learns it. When he hears the message delivered by one whom the Lord is using he is glad to listen and to learn. The humility here mentioned does not have reference to lowliness of place or position amongst men, but it does refer to one who has a proper appreciation of himself and who appreciates that every good gift proceeds from Jehovah and that if he would be benefited he must heed the Word of Jehovah and follow that. Such recognize that the truth is the Lord's, and not man's, and that the servant is merely one who bears the fruits of the Lord's production. One of humble mind delights to hear what God has sent to him through the "servant" class.

13 The psalmist then represents the servant of the Lord as knowing and appreciating that he has an attentive hearer in the humble one who listens and the servant therefore says: "O magnify the Lord with me, and let us exalt his name together." That must mean that the truth which the servant has received is now his means of expressing his joy in the praise of Jehovah God and he wishes others to share with him in that praise. He does not strike a sanctimonious attitude and with feigned goodness say: 'Behold how wonderfully the truth has tranformed my character and how much better I am than my fellow men.' By his attitude and words the servant says, in substance: 'I have learned of the goodness of God, and seeing that you are willing to hear, come now and join with me in magnifying his great name. Let us to-

gether tell others of his wondrous works and proclaim his praises in the earth.'

[14] Nor does this mean that the humble hearer is called upon to engage merely in a song with his lips, but that he is invited to join in the work of informing others about the Lord and the manifestation of his loving-kindness to the children of men. It is certain that Jehovah has provided all the means necessary to magnify his name, and his Word declares that such provided means consists of the message of the Lord, which the "servant" class can use to prove themselves faithful and true witnesses to the Word and name of the Most High. The specific work of Jesus when he was on earth was to thus be a faithful and true witness to Jehovah God. Jesus worked miracles to establish the faith of the people in God and in himself as God's representative. At the present time there is a definite work for the remnant which forms a part of the 'elect servant' to engage in, and by which such prove to be faithful and true witnesses to Jehovah. The remnant shows forth Jehovah's praises by proclaiming his truth and his works. The Lord has provided the message of truth in printed form so that every one of the remnant may have some part in this definite work of now exalting the name of Jehovah. For this reason one of the remnant delights to invite others who are humble hearers to join in proclaiming the message of Jehovah and his kingdom.

[15] The psalmist speaks further of the "servant" then and states the reason why he will at all times bless Jehovah. He says: "I sought the Lord, and he heard me, and delivered me from all my fears." These words could hardly be said to refer to any individual's experience who is a follower of Christ. Any man might give expression of joy after receiving some favor from Jehovah. The one who speaks these words in the Psalm, however, is shown to be one to whom God has granted the right to call upon him and who has also been commissioned to declare the purposes of Jehovah to others. Therefore the speaker must refer to the remnant or the "servant" collectively. When on earth Jesus fulfilled these words, but now at the end of the world his body members also fulfil them. When Jesus was in Gethsemane in his hour of great agony he called upon Jehovah with "strong crying and tears". He was then heard and God sent to him an angel, who comforted him, and which comfort was evidently given by the assurance to Jesus that he had been entirely faithful.

[16] It was approximately at the time the Lord came to his temple when the faithful on earth were put to a severe test. It appeared then that the end of their work on earth had come, and they feared that dishonor would be brought upon the name of Jehovah if they had come short in the performance of the commission granted to those who composed his people. The above-quoted verse four therefore seems to be a prophetic record which finds another fulfilment upon God's people beginning in 1918. Then it was that it appeared that the work of the Lord had been broken down by the enemy. The faithful earnestly sought Jehovah with strong supplications and tears, and in due time these were heard and were delivered from all their fears. The prayers of the faithful began to be heard and answered in 1919; and when in 1922 they had a clear vision from the Lord that he had much work for them to do, then these faithful ones went forth as his witnesses to give honor and glory to his name. The anointed went joyfully to the task as the Lord had duly commissioned them. Their fears disappeared and they became bold in the Lord.

[17] Among the spirit-begotten ones there were at least three classes in 1918: (1) The selfish, who were disappointed and said: 'The Lord delays his coming'; (2) the discouraged ones who still had a desire to learn of the Lord, and were therefore humble, and yet were fearful and of little faith; and (3) the faithful, zealous ones, who maintained complete confidence in the Lord even though fearful. It is the last mentioned that speak to the others who were humble and teachable and who desired to be enlightened. After 1919 the zealous class, encouraged and rejoicing, spoke words of confidence to the humble who were anxious to hear. Concerning such the psalmist says: "They looked unto him, and were lightened; and their faces were not ashamed." The Lord is always gracious to those who have a desire to learn. The discouraged ones turned their faces to the Lord, who sent them a message through his more zealous servants, and in his thus doing they were enlightened and their shame-faced condition passed away and these also entered into the joy of the Lord. The events that have come to pass during the past ten years, and which are now well known to the faithful, fully support this conclusion.

[18] The psalmist then says: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." It seems certain that "this poor man" means the "remnant", which forms a part of the "servant" class. Having been greatly blessed by the Lord those of the remnant see the privilege and duty of testifying to others concerning the loving-kindness of Jehovah God. Such do not receive and selfishly hold the truth; but with gratitude they delight to proclaim these truths to others. The "poor man" is therefore the remnant or those composing the servant class that are poor in spirit and teachable in mind, waiting upon the Lord and always anxious to hear his call to service and to diligently obey that call. The approved "servant" of Jehovah is frequently mentioned in the Scriptures as "poor". "I am poor and needy." (Ps. 40: 17) "I am poor and sorrowful." (Ps. 69: 29) "I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. 70:5) (See also Ps. 86:1; 109:22.)

Instructing his disciples concerning the qualifications of those who would enter the kingdom Jesus said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."—Matt. 5:3.

[19] During the testing period from 1918 to 1919 the faithful ones particularly realized that they were poor and entirely dependent upon the Lord. It was then that Christ Jesus began to gather together unto himself those whom he found faithful at the time of coming to his temple, and such he made a part of the "servant" class. It was then that the "servant" class began to understand that the Lord had come to help them. They were then fearful, but when they realized that the Lord had much for them to do and would lead them in that work the fearful were saved out of their troubles, even as the psalmist had so stated. To be sure, outward troubles continue, but the faithful remnant do not fear man, and permit not the trouble that comes from men to dampen their ardor for the Lord. They fear not man because Jehovah has said to them: "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.

[20] Since the faithful remnant have realized their favored place in the temple they continue to say: "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) "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:2.

[21] These clearly see that Jehovah has provided complete protection for all of those who are in his organization and who continue to work lawfully and faithfully. They have made Jehovah their fear, and he has become their sanctuary. With confidence therefore those of the remnant or servant say: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

[22] Now the remnant, appreciating the necessity and great privilege of being busy in the Lord's service, seek out the humble or teachable ones and say to them: "O taste and see that the Lord is good; blessed is the man that trusteth in him." (Vs. 8) The natural sense of taste is used here as an illustration because of the pleasure that the sense of taste gives to the one partaking of good food. With gratitude let it be remembered that God has made all the natural functions of the human organism pleasant rather than painful. To the healthy one wholesome food is always pleasant. The words of the psalmist in this verse constitute an invitation to the humble, saying: 'Avail yourselves of the provisions God has made; come and taste the Lord's food, sample it, try the wonderful things Jehovah has provided.' One with a right condition of heart and who responds to this invitation will accept the truth with joy.

[23] The Society is a part of God's organization and he has arranged that it shall bring forth or bear to others the fruits or food from his storehouse. In obedience to the Lord's commandments, and in harmony with his provision, millions of samples of such wholesome food have been put within the reach of the humble or teachable ones, and those who have tasted and trusted in the Lord have been blessed. The "servant" therefore is joyfully bringing forth God's fruits of the kingdom that his name might be glorified. The words of the Psalm are another evidence that the Lord is pleased only with those who have rendered faithful service as opportunity affords.

[24] It is a provision made by the Lord, and therefore his will, that his zealous children shall speak to their brethren and show them the great privilege of serving Jehovah with joy. *The Watch Tower* diligently tries to do that very thing. Those of the "evil servant" class, and who are opposers of God and his work, maliciously declare that the Society is merely a commercial institution engaged in the selling of books. Every honest person who is informed knows that such charge is wholly false. Those who love God and who are anxious to please him are eager to carry out his commandments. The more zealous ones therefore see and appreciate their privilege of speaking to their brethren and encouraging them to have part in the service of the Lord in bearing the fruits of the kingdom because the Lord has so commanded that this shall be done at the present time. The Lord has put into the mouth of the servant, to be spoken to his brethren for their encouragement and to make known the great privilege of having some part in the service of the Lord, these words, to wit: "O fear the Lord, ye his saints; for there is no want to them that fear him."—Vs. 9.

[25] Personal experiences of the brethren show that this precious promise applies even to the physical needs of the Lord's people now on earth. While those of the world are in want the Lord's people have the necessary things provided. The promise, however, especially applies to the spiritual food and attendant blessings that God has provided for his own. To the faithful ones Jesus said: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added." (Matt. 6:32, 33) Jehovah has special care for his faithful ones and he has made all the provision for their protection and blessing.

[26] Among those who are in the covenant for the kingdom there are some who are slow in progress, timid and easily discouraged. That the faith of such might be strengthened, and that they might be encouraged to enter zealously into the service of the Lord, he causes the psalmist to say: "The young lions do

lack and suffer hunger; but they that seek the Lord shall not want any good thing." (Vs. 10) By way of comparison: The beasts of the field have God's care and sometimes are hungry. But the special care of the Lord is for those that diligently seek to serve him, and nothing that they need shall be lacking. The Lord will not withhold any good thing from those who fully trust and obey him. One who fears that by entering the service of the Lord he might be in great physical want for food and raiment for himself shows a lack of faith and confidence in the Lord; and these words should be an encouragement to such.

27 Then the psalmist addresses some in a more personal way, saying: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." It might seem at first glance that here the psalmist addresses those who have heard the Word of truth but who have no hopes or prospects for the kingdom. It is true that soon all humanity will be instructed in the way of the Lord that they may learn the way that leads to everlasting life. But there appears to be no good reason to conclude that such are the ones addressed by the psalmist in this verse. Rather it appears that these words of the psalmist are given as a guide to the class that is serving God.

28 Some of the servant class are more mature than others and these stand somewhat in the relation of father to children, the mature ones being in the position of father or elder ones, while the less mature are in the place of children. For instance, John, in addressing his brethren, said: "These things I write unto you, dear children." The ones addressed were not his children in fact, but he used words of endearment toward them, and because he was more mature than they in the service of God. Likewise Peter, addressing the church, quotes the words of the psalmist here, and thus he would stand in a position of such a fatherly teacher. The Lord's way seems to be to first teach some in the church and then to use those taught to teach others who are teachable. Paul also spoke of his brethren as his children. (1 John 2:1; 1 Pet. 3:10-12; Gal. 4:19) So even now it must be expected that some members of the remnant would speak in like terms of endearment when addressing their fellow-servants. One receives instruction from the Lord, and the message he receives is imparted to others for their benefit; and this is wholesome and beneficial to all. This is in harmony with Paul's words: "Let him that is taught in the word communicate unto him that teacheth in all good things." "Bear ye one another's burdens."—Gal. 6:2, 6.

29 The psalmist here uses words to guide and help all who are pressing the battle to the gate that such may carefully pursue the course the Lord has marked out for them, aid and comfort their brethren, and avoid becoming entangled with anything that would hinder their faithful and progressive service. The great prize is set before the remnant, and each member of the remnant should have the keenest interest for his brother's welfare. Hence the words of the psalmist show some members of the Lord's people speaking for the encouragement and aid of others and saying: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." (Vss. 12-14) The reason for this admonition is easy to see. The Lord's people must adjust themselves to each other, and all must be in tune with the will of God. There must be complete unity and harmony.

30 One of the greatest dangers against which God's people have had to fight is that of permitting unkind thoughts one of another to find a place in the mind and then to give expression to those unkind thoughts. This often leads to open controversies amongst the brethren. The admonition is therefore a timely one that each of the remnant should heed.

31 Sometimes a class or ecclesia is divided into two separate companies. While both companies claim to be fully in harmony with the Society, and the work that the Lord is doing by and through the Society, and both such companies express a desire to have a part in the service, yet they cannot get on together. It is the duty and privilege of *The Watch Tower* to call attention to these things and in the language of the Scriptures and in harmony therewith to admonish the brethren to stand firmly together.

32 God's children should remember that on earth their only friends are their own brethren. All the world is under the influence of the wicked one. True friends, as the Scriptures declare, love each other all the time. That does not mean that they shall fall on each other's necks, but it does mean that they should act unselfishly toward each other and safeguard the interests of one another. They should refrain from speaking unkind and hurtful words of and concerning their brethren. If good words to speak cannot be found, then remain silent. Let the Lord do the judging; and in thus doing, as the psalmist puts it, 'keep your tongue from doing evil or injury to your brethren.' Avoid all deceit and hypocrisy. Then if some misguided brother does injury to you, do not hold that against him, but watch for an opportunity to render aid to the erring one. Never try to injure your brother, but always seek his welfare in the Lord. Hence the words of the Psalm: "Depart from evil"; avoid doing injury to your brother, but "do good", and do it unselfishly. Such is real love for the brethren.

33 The Lord has brought his people together in a compact body for progressive action. He is building his house, and the psalmist puts these words in the mouth of those who love God: "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. 122:7-9) The present is not the time for controversies amongst those who want to serve God. Let the brethren be reasonable and seek always the general welfare of the "servant" class in its entirety. Hence the Psalm says: "Seek peace and pursue it." Such a course is necessary in order for one to remain in the house of the Lord. This conclusion is fully supported by the words of the psalmist, to wit: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Vss. 15-17.

[84] Those who do right are seeking to magnify the word and name of Jehovah, and in order to do so they will be misunderstood and misrepresented and yet go joyfully on in the service of the Lord. Where there is trouble in a class, selfishness is usually at the bottom of it. Let every one put aside selfishness, and peace is certain to result. Those who are diligent to thus do what is right and who are guided by the Word of God pray to God with the assurance of being heard because he has promised that his ears are open to their prayers. On the other side, if there are those who persist in doing injury to their brethren, such are evil; and their prayers God will not hear, but will cut them off even from remembrance.

[85] The Apostle Peter quoted the last above-mentioned words of the psalmist, and doubtless at that time there existed in the church the condition that called forth his admonition. A similar condition now exists in some of the congregations, and the words of Peter now apply with even greater force, because we are at the end of the way. Immediately following the quotation of the words of the psalmist the Apostle Peter, for the encouragement, aid and comfort of those who sincerely desire to please God, adds these words: "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." (1 Pet. 3:13, 14) The one who is doing the will of God need have no fear of harm coming to him by reason of others' speaking evil against him. Rather should he regard this as a testimony of his faithfulness and that his suffering is for righteousness and he should patiently bear it.

[86] In an ecclesia where there is dissension let those who really love God take heed to and closely follow the admonition of the Apostle Peter, as above quoted. Strife and contention work havoc with those who indulge therein. The Lord has gathered his people into oneness or unity and has made complete provision for their good and provided work for them to do. It is still necessary, however, that the anointed should bear in mind the injunction to watch and pray and also to heed the admonition of the apostle to the end that the runner for the prize may win and that the name of Jehovah may be honored and glorified.

[87] It will be observed that Peter, in quoting the words of the psalmist, omitted these particular words, to wit: "To cut off the remembrance of them from the earth." It may well be said that he omitted those words because when he wrote the time of judgment had not then come. Now the Lord is in his temple and judgment is proceeding. The words of the psalmist, therefore, are to remind all the Lord's people that the day of judgment is here and in progress and that those who misuse their privileges and who persist in doing evil to their brethren will shortly find themselves completely cut off. The time has come for God to hear the cry of the righteous; hence says the psalmist: "The Lord heareth, and delivereth them out of all their troubles." It is far better to quietly suffer injustice heaped upon you and continue stedfastly serving God to his glory than to attempt retaliation. The law of retaliation has no place with the new creation. The Lord will hear the cry of the righteous and will hold him in the hollow of his hand, and the shafts of Satan shall do him no injury.

[88] The righteous are meek and poor in spirit, and such is a safe and happy attitude to hold. To such the psalmist says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all." (Vss. 18, 19) This is the same class of whom Jesus said: "Blessed are the poor in spirit." It does not mean that such are in despair. Rather it means that such are not proud and haughty and do not insist on having their own rights respected. They are not particularly anxious for self-justification, because they desire the approval of the Lord rather than that of any creatures. They are contrite of heart and walk obediently before God, not demanding justice from others, but always rendering justice to others so far as possible; not being harsh and unmerciful to others, but loving mercy and extending mercy toward others. These may find many afflictions in the way, but they realize that their strength is in the Lord, and upon him they confidently rely.

[89] Further speaking of the loving-kindness of the Lord the psalmist says: "He keepeth all his bones; not one of them is broken." (Vs. 20) This verse had its first fulfilment in Jesus, the Head of the "servant" class. Not a bone of his body was broken. It has its final fulfilment with the members of his body or "servant" class collectively and necessarily seems to apply symbolically in this, that God has completely preserved his servant and will do so and keep him from all harm because he has set his affections upon Jehovah. The words allow the further conclusion that the remnant will never be incapacitated from doing service to Jehovah. This is a blessed assurance. As long as the remnant is in the flesh there will be some

service to be performed to the glory of Jehovah's word and name. Then upon their being admitted into the realms of glory, joyful service to the Most High will continue without end.

40 That there would be some walking amongst the Lord's people who would be gathered out and destroyed because of wickedness is clearly implied through the words: "Evil shall slay the wicked; and they that hate the righteous shall be desolate." (Vs. 21) These words are a warning to all who are in the covenant to see to it that only good is rendered to their brethren.

41 The complete deliverance of the faithful servant is then shown by the words: "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." (Vs. 22) It is the time of judgment, and the unchangeable promise of Jehovah is that the faithful "servant" shall never be forsaken or become desolate. The faithful remnant can wholly and completely rely upon the great Father to bring complete victory through Christ. Such assurance gives every reason for the servant to boast in the Lord. Such boasting does not consist in unseemly language or conduct at any time, but means a quiet and confident rest in the promises of the Lord, causing one to stedfastly maintain his integrity.

42 The present is a marvelous time in which to live. The "servant" sees the great and final battle between the wicked and the righteous approaching, and knows what will be the result. He knows that, being in God's organization and maintaining his integrity and remaining faithful to Jehovah, the "servant" is entirely safe and secure from harm. He is thrilled with the entire situation. His heart bubbles over with exulting praise and he says: "I will bless Jehovah at all times: his praise shall continually be in my mouth."

43 Never was there such a blessed time to be on earth as now. The kindgom is here! Jehovah has revealed to the remnant his purpose. He has spread a joyful table for his beloved ones in the presence of the enemy, and upon this provision they feed with satisfaction.

44 *Let the praises of* JEHOVAH *be heard henceforth and forever.* "This is the day that the Lord has made and we will rejoice in it. Praise Jehovah, call upon his name, make known amongst the people his doings; bring to remembrance that exalted is his name; praise in song and in service the name of Jehovah." The entire year has been filled with the goodness of our God!

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. According to Jehovah's prophetic Word, upon whom, under what conditions, and when, would he bestow his special favor? Of what would that favor consist?

¶ 3, 4. What is the tenor of Psalm 34? It was to serve what purpose?

¶ 5-8. Point out the importance of the phrase "in the Lord", in verse 2. Illustrate its application.

¶ 9-11. What is the position and attitude of the true servant of the Lord, and the ground for his 'boasting in the Lord'?

¶ 12-14. Explain who are "the humble", who shall "hear and be glad". How does this gladness find expression, as referred to in verse 3, and as exemplified in Jesus' course of action?

¶ 15, 16. To whom does verse 4 apply? When? How?

¶ 17. What classes of spirit-begotten ones became manifest in 1918? How does verse 5 find its fulfilment there?

¶ 18, 19. Identify the "poor man" referred to in verse 6. Describe how the Lord "saveth him out of all his troubles".

¶ 20, 21. Quote other scriptures showing that the faithful remnant have realized that Jehovah has bestowed his favor upon them, and showing their gratitude and confidence.

¶ 22-24. To whom is the invitation contained in verse 8 now being extended? How, and by whom?

¶ 25, 26. What is meant by the expressions "fear the Lord" and "seek the Lord", in verses 9 and 10? Just what are "all these things", referred to in Matthew 6:32, 33? Who has given the assurance that "there is no want to them that fear [the Lord]" and that "they that seek the Lord shall not want any good thing"? To whom? Just what is meant by those expressions?

¶ 27, 28. To whom are the words of verse 11 addressed? By whom? Show from the Scriptures that these words clearly fit the situation to which the rest of the Psalm applies. Explain Galatians 6:2, 6. Illustrate the application.

¶ 29-33. With illustration of its application, show how important and timely is the admonition (a) "Keep thy tongue from evil, and thy lips from speaking guile." (b) "Depart from evil, and do good." (c) "Seek peace, and pursue it." How do verses 15 to 17 show the certainty and the manner of separation and distinction of the disobedient from those who truly serve Jehovah?

¶ 34. Point out the usual cause of trouble in an ecclesia, and how this condition can be corrected and further discord be avoided.

¶ 35-37. Apply the Apostle Peter's admonition (1 Pet. 3:13, 14) in this connection. Account for Peter's omitting the phrase "to cut off the remembrance of them from the earth", when quoting from this Psalm.

¶ 38. Explain what is meant by the designations "them that are of a broken heart" and "such as be of a contrite spirit". How is the Lord "nigh unto them" and how does he 'save' them? Describe the "afflictions of the righteous" and how the Lord "delivereth him out of them all".

¶ 39. The statement "He keepeth all his bones" applies to whom, and how?

¶ 40. Identify "the wicked", mentioned in verse 21. What is the "evil" there referred to? and how shall it "slay" the wicked? Who are "they that hate the righteous"? In what sense shall they be "desolate"?

¶ 41. What is clearly the meaning and the purpose of verse 22?

¶ 42-44. How does the "servant" view the present situation? What is the response in which the true appreciation by the "servant" is now made manifest?

REJOICE IN JEHOVAH

O ye righteous: for praise is comely for the upright. Praise JEHOVAH ***with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of*** JEHOVAH ***is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of*** JEHOVAH.

ETERNAL TORMENT UNSCRIPTURAL

IN THE manifestation of God's justice against man's sin in the garden of Eden, did God decree that all unrepentant sinners and non-church members shall be endlessly tormented in literal fire and brimstone under the supervision of devils?

For fifteen centuries or more the popular religions claiming to be Christian have taught the people that God so decreed; and to this day these religious systems have left this stain to stand against God's name and have not come out openly and honestly and publicly dropped such teaching from their church creeds as being untrue and not taught in God's written Word.

There could be no eternal torment of any of God's creatures except by God's will. A reasonable, loving God could not torment any of his creatures, not even any of his dumb brute creation, much less his human creatures. The doctrine of everlasting torture is unreasonable because no one could be thus tortured unless he were everlastingly conscious; and the many scriptures which have been given in previous lectures show that the dead are dead, and will not become conscious and alive again until God's dear Son Jesus calls them forth from their graves in the time of resurrection. Jesus' words, in John's gospel, chapter five, verses twenty-eight and twenty-nine, prove this.

The doctrine of eternal torture is *un*just, because God is *just*. Justice is the foundation of his throne, according to Psalm eighty-nine, verse fourteen. God plainly told man that if he sinned he would die. If thereafter God put him into eternal torment, then he increased the penalty *after* man had violated the law, and this is contrary to every principle of justice. All Adam's children were born imperfect. Psalm fourteen, verse three, reads: "There is none that doeth good, no, not one." Every child is born imperfect. It would be very unjust for Jehovah to permit such a one to be born under conditions over which he had no control and then, because he could not obey perfectly, to put him into eternal torture. Man's sense of justice is shocked at the thought of the torture of any creature. The justice that man possesses is a God-given quality. The more godlike a man is, the more just he is. We must know, then, that God deals justly with all his creatures.

The doctrine of eternal torment is devoid of the attribute of love. Every good father loves his children, and children love their father. The mother loves the children, and the children love the mother. When the children are disobedient it becomes necessary for the father or the mother to discipline them; and sometimes by using the rod. But no loving parent would for a moment think of torturing his or her child. Just punishment is always for the purpose of doing ultimate good, and where the parents are compelled to punish or discipline their children they do it because they love them. The Apostle Paul, discussing the discipline by earthly parents and by God, said: "We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Heb. 12:9, 10.

Only a wicked fiend would want to torment anybody, such a one as loves dark and wicked things. Our great God is love. John's first epistle, chapter four, verse sixteen, expressly says so. "God is light, and in him is no darkness at all." This is the quotation of First John, chapter one, verse five. Everything that Jehovah does is good. God created the first man Adam and gave him the power to transmit life to his offspring. All the human race are the children of Adam. Only by God's permission could these children have come into existence. Adam was originally God's son, and all the human race descended from Adam; and thus they bear relationship to Jehovah.

None of Adam's children were born in perfection. Some were born under very depraved conditions. God's love, then, for the human race is so great that he made provision for the redemption and ultimate blessing of all; and it would be wholly inconsistent with his attribute of love to arrange to torture any of them at any time. The doctrine of eternal torment is a libel upon the great and loving name of God, and Satan is responsible for it. But in God's due time he will make it clear to all that he is love, and that all of his dealings with the human race are for their good.

The eternal torment teaching is not supported by any text in the Bible. There are some texts that are written in symbolic phrase, parables and dark sayings, which were written to illustrate another great truth, but with no reference to the eternal punishment of the human race. These scriptures must be examined elsewhere, or on another occasion. Time allowed for this talk does not permit their consideration now. What will now be examined with you are the direct Scriptural statements in literal language.

All the scriptures show that the wicked will be punished. But punishment does not mean torment. There is a wide distinction between everlasting punishment and everlasting torment. Everlasting punishment is a punishment that lasts forever. Everlasting torment would be a torment that never ends, but one would be consciously suffering all the time. The laws of the land punish the wicked who violate the law, and the duration of punishment is short or long in proportion to the enormity of the crime committed. One who steals a loaf of bread violates the law, and he may be punished by confinement for a day or a month in prison. One who destroys his neighbor's house by fire is punished, and his punishment may be a number of years in prison. Another

takes the life of his neighbor, and his punishment is death. No law of any nation on earth permits the violator of the law to be tormented. The stealer of bread is punished for a short period; the one who destroys the home is punished for a longer period; and the one who takes his neighbor's life deliberately is punished by the full penalty of the law, and his punishment is lasting. Death is the highest penalty inflicted by the law. It is also the greatest punishment inflicted by Jehovah. Life is the dearest thing to any creature, and to be deprived of life would be the greatest punishment that could be inflicted. Therefore eternal or everlasting death, with no hope of a resurrection, would be an everlasting punishment. But it would not be an everlasting conscious torture. God plainly declared: "The wages of sin is death" (Rom. 6:23), and not eternal torture.

Having fixed this penalty, God could not change it afterward, because God could not be inconsistent; he cannot deny himself. (2 Tim. 2:13) It was by the disobedience of one man that sin came into the world, and death as the result of sin; so death has been the penalty upon all mankind. Romans, chapter five, verse twelve, reads to that effect. And this will continue until God's due time to awaken them out of death and give all an opportunity for life; and this will be discussed later. Psalm one hundred forty-five, verse twenty, declares: "The Lord preserveth all them that love him: but all the wicked will he destroy." In Second Thessalonians, chapter one, verse nine, the apostle plainly says that all the wicked shall be punished with an everlasting destruction.

But do not the wicked go to hell? It is true that all who have died, from Adam until now, have gone to hell. But "hell" does not mean a place of conscious torture. Wherever the word "hell" occurs in the Bible it means the condition of death. Hell is not a place, but a condition. Those who go into the grave are not conscious there; but they have gone into the death condition. Their bodies decay and return to the dust. The word "hell" is translated from the Hebrew word *sheol,* as used in the Old Testament. This same word is a number of times translated "grave" and sometimes translated "pit". In the New Testament the same word "hell" is translated from the Greek word *hades,* and likewise means grave, the condition of death, the tomb.

Some Scriptural illustrations of this prove that "hell" means a condition of death. Job was a good and godly man, who tried to obey Jehovah. He had suffered the loss of all his earthly possessions, and then his neighbors taunted him because of his sufferings; and while he was thus suffering, he prayed that God would permit him to go to hell, saying: "O that thou wouldest hide me in the grave [the Hebrew word is *sheol,* meaning hell] . . . until thy wrath be past." (Job 14:13) He desired to be hid in the grave until the time of the resurrection, hoping in God's promise that some day the dead would come again. Then Job says: "If I wait, the grave is mine house: I have made my bed in the darkness. . . . Our rest together is in the dust." (Job 17:13, 16) Thus he pictures the grave as a condition of darkness, where there is no knowledge, no wisdom, nor device. Again he said: "His [that is, a man's] sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Job 14:21) Why? Because those who are in hell, in the tomb, in the grave, in the condition of death, have no knowledge of anything. They are out of existence, waiting for the resurrection.

Jacob's beloved son Joseph was sold into Egypt by his brethren. Joseph's coat was dipped in the blood of an animal and brought to Jacob, and it was told Jacob the father that his son Joseph was dead. In his grief he exclaimed: "I will go down into the grave [*sheol,* hell] unto my son mourning." (Gen. 37:35) Jacob was a good man and approved of the Lord; for the apostle says that he was. (Heb. 11:9, 39) Jacob meant that he was going to the grave, to the death condition, mourning for his beloved son.

Benjamin was Jacob's youngest son. After he lost Joseph Jacob's affections were centered upon Benjamin. His elder sons came to him and requested that their younger brother be permitted to go down with them to Egypt. Their father Jacob objected to their taking him, saying, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave [*sheol,* hell]." (Gen. 42:38) We know, then, that the hell here described could not be a place of fire and brimstone, for the gray hairs of Jacob would not last long in the fire. What he really meant was that as an old, gray-haired man he would go down to the grave in sorrow if anything should befall his beloved son.

Jesus came to earth and lived and died and was buried; and it was written of him that he went to hell. Psalm sixteen, verse ten, prophetically says of him: "Thou [that is, Jehovah God] wilt not leave my soul in hell." If hell were a place of endless torment and Jesus went there he could not have been released. The fact that he did not remain in hell is proof conclusive that hell is not a place of eternal torment.

More proof than this should hardly be necessary, but there are many other texts in God's Word showing that eternal torment is not taught in the sacred Scriptures.

MAN'S UNSEEN FRIENDS

WHO are man's unseen friends? The biologist might think of certain bacteria, visible only through the microscope, which produce certain chemical changes in plant life and foods which are beneficial to man. The physicist might think of electricity, which though invisible can be harnessed as the servant of man. But a real friend is a lover, and such things as bacteria or bacilli or electricity are not capable of loving.

The word "friend" is derived from the verb "to love"; such is the case in the ancient languages of Latin, Greek, and Hebrew. The oldest book in the world says: "A friend loveth at all times, and a brother is born for adversity." (Prov. 17:17) If there are powers and creatures in nature, invisible to our eyes but working nevertheless for our benefit, it must be admitted that the great unseen friend of man is the One who made the laws and things of nature, including man himself; and that One must be God. "No man hath seen God at any time." (John 1:18) The great Christian writer, Paul the apostle, speaks of what is due this great Ruler of the universe, and says: "Now unto the King eternal, immortal, *invisible*, the only wise God, be honor and glory for ever and ever."

Paul could write these words from the heart because he knew that the Most High God meant everything to mankind, although fallen men could not see God direct and thus know by sight that he was the One who was bestowing upon them all the blessings of life that they had to enjoy now. Only by the eyes of one's comprehension, that is, by the power of the mind to perceive and appreciate things which are not material, can man come to see that the great Maker of all things is our Friend, unseen but most true. Under present conditions in the universe, everyone has his enemies, not excepting God himself. The poor Russian bolshevists are trying to be God's worst and most implacable foes, but God's greatest enemy is Satan the Devil. He is also mankind's worst enemy.

How do we know that there is a personal Devil? someone may ask with a touch of sarcasm in the voice. No one has seen him. No; nor has anyone seen God. But God's Word, the Bible, is the most faithful and reliable record of the unseen, spiritual realms, because it is given to us by the invisible God who sees and knows all things, visible and invisible. "A God of truth and without iniquity, just and right is he." (Deut. 32:4) Jesus pronounced God's written Word to be true, saying, "Thy word is truth." Thus the Bible tells us of a number of doings and events taking place in the invisible world which man could never have ascertained for himself. But these things were revealed to holy and faithful men of God by his spirit, that is, his power to inspire men to see visions and to speak and write things unseen, unknown and prophetic. God's Word discloses a real, active, wide-awake personal devil, "the prince of devils."

God did not make this creature in the role of a devil or adversary, nor did God do anything unfriendly to cause this creature to turn and become his arch-enemy. "God is love," and so could not create a devil. He could create only an intelligent creature that he could love. Hence the Bible tells us that Satan was originally a holy, heavenly cherub, one of God's sons. He then bore the beautiful, descriptive name of *Heyleyl*, which means the same as Lucifer, the bright-shining one. Long after Lucifer was brought forth, God created our material earth, planted a paradise on it, and placed the first man and woman in it to live. As a friendly or loving act toward man God stationed Lucifer, his son, as an unseen guardian of God's interests in the earth with respect to man. Here Lucifer fell into a wrong heart condition. He yielded to self-admiration, and to magnifying his own importance and beauty to such an extent that he desired to be like God. Isaiah's prophecy, chapter fourteen, verse fourteen, informs us that Lucifer said in his heart: "I will be like the Most High." He determined to be man's god. In this he succeeded, for the Apostle Paul calls him "the god of this world". How did he become such? By lying to the woman Eve. He deceived her into thinking that God was not man's unseen Friend, but that he, Lucifer, the invisible spirit creature who was speaking to her through the serpent, was the real friend, and that he was befriending her by exposing God as a fraud and a tyrant in forbidding her to eat of the tree of the knowledge of good and evil. On this wise Lucifer became the enemy of Jehovah God; and since his course was not for the good of man he became mankind's enemy also.

Ever since then Lucifer, now transformed into the Devil, has tried to lead men to believe that God is not their friend, thereby to turn their affections and thoughts away from Jehovah, the Most High. He has led men to worship the creature instead of the Creator, to worship men as heroes, and even birds, fishes, four-footed animals, and vile snakes. He has led them to fear and worship demons, who are the devils of which he is the prince. Such worship has not been for the welfare of the human race. It has degraded the human family.

Further, when God gave to his faithful servants on earth some truths about his good purposes and these truths began to be spread to others, the Devil immediately sought to deny such truths or to pervert them. Men who loved not the truth became Satan's agents to do this. These men, pretending to be religious, twisted even the truth of Christianity, so that today honest church-going people believe that God is a frightful Being, so enraged against the sinner man that he has deliberately created a torture chamber in his universe where he proposes to torment poor human sinners eternally with actual fire and brimstone. They also believe that God is responsible for causing sorrow and trouble to man by earthquakes, storms, fires, acci-

dents, pestilences, famines, the death of innocent babies and wee children, and the birth of crippled and diseased and insane children into this world. Many honest-hearted people, not childish enough to believe such "doctrines of demons", but thinking that such teachings are based on the Bible, have cast aside the Bible as the guide to faith, and have lost all faith in a supreme, personal God. Thus multitudes now deny God's existence, and Satan has also gotten them to thinking that neither is there a personal Devil.

The greatest act of friendship that God could now display toward the human family is to redeem them and to bring them to a knowledge of the truth about him and his purposes, and to give them the full opportunity to act upon this knowledge of the truth. This is God's very purpose, for his inspired record states: "God our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3, 4) In ages past, down to the present, very few have come to a knowledge of God's truth, because, as Second Corinthians, chapter four, verse four, truthfully states, "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." However, the Scriptures inform us that God will correct this condition; for he will establish a powerful, holy and spiritual government over man, which will soon now put the great unseen enemy out of power, liberate man from the oppressive control of Satan and his organization of fallen angels and selfish men, and flood the earth with truth, peace, and joy.

In the accomplishment of all these benevolent purposes God makes use of another unseen friend of our human race, another spiritual son of God, but a faithful one, namely, him whom God calls his "only-begotten Son". What father is there on earth who would give his only son to die for his enemies, at the same time permitting those enemies to be the very ones to murder his son in most disgraceful style? Yet God, out of his so great love for earth's people who are at present his enemies by sinful works, sent his beloved Son down from heaven to witness to them about God and to die as their ransom. Thus for his short lifetime on earth as "the man Christ Jesus" our Master was a seen friend of mankind. To cast reproach upon the Savior, Satan caused his servants to call Jesus the "friend of publicans and sinners". (Matt. 11:19) And Jesus was such a friend to these poor unfortunates; not, however, in the sense that he degraded himself to their moral level. Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) But Jesus was willing to lay down his perfect, sinless human life for men while still sinners toward God. What greater act could Jesus have performed?

But Jesus' death did not for ever halt his friendly activities toward the human family. God raised him out of death as a divine spirit, alive for evermore and exalted to the highest place in the universe next to God himself. God clothed him with all power in heaven and in earth. A friend of our race while a man down here on earth, and the Scriptures assure us that he is "Jesus Christ the same yesterday, and to day, and for ever". (Heb. 13:8) Hence he is still our friend though now unseen. He will use that "all power" in heaven and earth for the deliverance of man from all enemies, even death itself, bringing all the dead to life again, binding up broken family ties on earth, and restoring to our pauper race all the blessings which Adam gambled away through sin, namely, harmony with God, divine truth, peace, freedom, plenty, perfect health and everlasting life in an Edenic paradise restored to earth.

According to God's loving purposes, Jesus will shower all these desirable blessings upon the redeemed human race by means of the government which has been laid upon his shoulder, the government referred to in the prayer, "Thy kingdom come." The little band of Jesus' true and faithful followers will be exalted to the throne with him in that heavenly government, and they too will be man's unseen friends then, because resurrected to life in heaven with their glorified Master, whom they shall then see and be like. God's government will also employ myriads of holy angels (Heb. 12:22, 23) in making all the divine promises to man come true, and thus these beautiful celestial creatures will likewise be man's unseen friends. But dearest and greatest and best of all man's unseen friends throughout the universe are and will forever be Jehovah God, first, and Jesus Christ his only begotten Son our Redeemer.

HOW PRECIOUS

is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.—David.

LETTERS

TRULY JEHOVAH HAS BLESSED

DEAR BROTHER RUTHERFORD:

We, an assembly of the 'people of the Lord for a purpose', the Birmingham "remnant", send you greetings with warm Christian love.

By the food from the Lord's table, served through *The Watch Tower*, we are being sumptuously fed and greatly encouraged day after day to be loyal and steadfast to the Lord and his Word.

Since we have been and are being so wonderfully blessed, we feel that it is but the least thing we could do to manifest our gratitude for such favors, by acknowledging and seeking to encourage the one who, in Jehovah's great providence, is set as our earthly leader. With no desire to give flattering titles to any man, we believe that we honor the Lord when we say we have been blessed through our beloved president, president of the Lord's "instrument", the Watch Tower Bible and Tract Society, of which to be a part we count it a glorious privilege.

When we say we admire you, as we do, it is because we have admiration for the golden thread in all your utterances: the exaltation and magnifying of Jehovah's name.

We are bound to give thanks to God for you because of your faithful and energetic service in the interests of the kingdom.

Failure to make mention of the books from your pen, especially your most recent work, *Light*, would make our letter, our expression of thanksgiving, incomplete.

The truths in those books, the 'flashes of lightning', have revealed our great God in all his incomparable wisdom, justice, love and power. The Lord alone has caused this revelation, and has found in you a ready "vessel".

In the light of *Light* the book of Revelation can be easily understood by any Bible Student. Each vision is clearly explained and every chapter of Revelation is illuminated in *Light*.

Truly the Lord, Jehovah, our Father, has richly blessed and used you, personally, for the blessing of his people. Again, we thank him for you and pray that he will continue to bless you as you seek to serve him.

Be assured that we fight shoulder to shoulder with you, as with all our brethren, the world over.

Praise be to his name, holy, holy, holy, Lord God Almighty!

Your brethren in Christ,

BIRMINGHAM (England) ECCLESIA.

DETERMINED TO WORK LAWFULLY

DEAR BROTHER RUTHERFORD:

The York ecclesia desire to express appreciation of the visit of our dear Brother Van Amburgh and to hereby state that his counsel and encouragement have been very much of a stimulus to us in our endeavor to serve our great King and to push the battle to the gates in upholding the great name of Jehovah.

The wonderful flashes of lightning that proceed from the headquarters of the temple class disclose to us the hideousness of the enemy's organization and the great purpose of Satan to completely destroy the remnant and thus prevent the formation of the "seed" which is to destroy the great "head of gold" and his organization.

Since we realize the many discouragements that are being thrown into the pathway of those whom the Lord has placed in positions of responsibility, the York ecclesia desires first to express its appreciation of the wonderful food the Lord is serving on his table at the present time in the books that have been brought forth and in the columns of *The Watch Tower*.

Secondly, we wish to express our complete devotion and loyalty to our dear Brother Rutherford and his faithful coworkers, assuring them of our determination to follow the rules of procedure, by the Lord's grace, and thus endeavor to be lawful workers in the Lord's vineyard at all times; also expressing our belief that the Watch Tower Bible & Tract Society is the Lord's channel for the carrying on of his work.

We therefore ask our dear Brother Van Amburgh to convey these brief but nevertheless sincere expressions of our love and devotion to those who are so faithfully bringing to us the meat in due season.

Yours in the Lord's service,

YORK (Pa.) ECCLESIA.

ENLIGHTENED AND ENCOURAGED

DEAR BROTHER RUTHERFORD:

At a meeting of the San Antonio ecclesia the following resolution was adopted by unanimous vote and the secretary was instructed to mail a copy to you.

Resolved, That we express our love and appreciation to our beloved Brother Rutherford for his fearless leadership in the Lord's work which He has committed to His people; and that we assure him of our whole-hearted confidence and our determination to work shoulder to shoulder with him until the Lord indicates that our work is finished.

That we further express our appreciation for the new flashes of light that are constantly coming to us through the *Towers* and other literature. By these we are enlightened and encouraged to press the fight against the enemy, knowing that only the faithful will be able to stand and be more than overcomers.

We are glad to be counted in with the Lord's faithful army, under the great 'captain of our salvation', and we want to be loyal to those whom He has placed in charge of His work, to make known the presence of the King and the establishment of the kingdom.

SAN ANTONIO (Tex.) ECCLESIA.

"A PRIVILEGE TO BE USED"

MY DEAR BROTHER RUTHERFORD:

Many thanks for my copies of the new books, *Light* and *Prohibition*. My heart was thrilled as I read on and on; and many times I had to stop and thank Jehovah God for these wonderful truths. Surely these words are life to those who can receive them.

I am so thankful I've been able to have a part in every one of the trumpet messages; and by God's help I want to continue speedily, counting all else but loss and dross.

What a privilege to be used! My prayers are daily for you that the Lord may hold your hand, sustain you and give you the power to do your bit until he says it is enough.

Again I thank you for your loving interest in the little ones.

Yours in his service,

SR. C. MYERS, *Ohio*.

WILLING COOPERATION

DEAR BROTHER RUTHERFORD:

The class at Preston, Lancashire, England, send greetings and love in the Lord, and at the same time give praise to Jehovah and his King for the uncovering of his truth enabling the brethren to begin to appreciate the blessed relationship that exists between the "servant" and Jehovah the Great Master.

The privilege of having a share in setting the testimony of Jesus Christ before the people of earth brings great joy.

The class is grateful for your labor of love and honor you as Jehovah's visible agent spending and being spent in exalting His name in the earth.

Your wise counsel concerning the necessity of maintaining an unflagging zeal and devotion in kingdom activities if the approval of Jehovah is to be preserved is much appreciated.

Be assured of our prayers and willing cooperation in setting the great issue before all creation, standing shoulder to shoulder for what the Scriptures clearly teach.

May our God continue to energize your mortal body and by grace enable you to keep yourself in his love.

On behalf of the class, your brother by grace,

ANTHONY BUCK, *Secretary*.

GRATEFUL

DEAR BROTHER RUTHERFORD:

We, the Midland (Ont.) ecclesia, desire to convey to you our appreciation for all the blessings coming to us through God's organization. *Light* is just thrilling. Words fail to express our gratitude and thanks; but by God's grace we desire to let our light shine until the Devil's organization is destroyed. May our dear heavenly Father bless and protect you. Your faithfulness is an inspiration to us.

'DETERMINED TO TELL'

DEAR BROTHER RUTHERFORD:

I have the honor of sending you a copy of the resolution passed at a church meeting of the Hertford (Herts) ecclesia January 15, 1931.

The brethren desire me to say, dear brother, that you are continually in their prayers, as they realize your loyalty and faithfulness to Jehovah in the special position in which he has been pleased to place you render you a special target of the adversary. Every member of the ecclesia looks forward with joy to seeing you in this country this year if the Lord permits, to the end that we may be mutually encouraged to renewed zeal.

With Christian love, your brother and fellow servant,

E. F. EYRES, *Secretary, England.*

RESOLUTION

Resolved, That the Hertford ecclesia at this, the first church meeting of the new year, reaffirms its loyalty to Jehovah and its determination to tell the people who is Jehovah and that the time has come for the establishment of his kingdom and the overthrow of Satan's organization.

REJOICE GREATLY

DEAR BROTHER RUTHERFORD:

Recent articles in *The Watch Tower* have been so wonderful that the ecclesia here felt they must express to you their appreciation for your untiring love and zeal in the interests of God's kingdom. We derive great comfort and strength from these articles, as also from your recent publications.

We rejoice greatly in the service work.

With much Christian love, and praying the Lord's rich blessing upon your continued efforts, we are

LONDON (Ont.) ECCLESIA.

CONTINUED COOPERATION

DEAR BROTHER RUTHERFORD:

At our recent business meeting the Houston ecclesia voted unanimously to send you our Christian greetings and to inform you of our continued cooperation in carrying out the great work which the Lord, Jehovah, has so graciously permitted us to engage in.

It has indeed been a great inspiration and comfort to us all to realize the significance of our glorious King's work at this time and the opportunities of serving him in this wonderful activity. Surely the Lord is blessing his work and those engaged therein as he promised to do; otherwise it would be impossible for our efforts to gain such momentum and the work to progress so majestically in the face of such widespread opposition on the part of the "man of sin".

The truth which is being revealed in his temple is surely sufficient to feed God's remnant on the earth and to give us the necessary strength and encouragement to perform the duties which Jehovah requires of his representatives, and words fail when we undertake to express our appreciation to the heavenly Father for the manifold blessings and favors he is continually bestowing upon us and for the protection he has provided for his people.

Our earnest and constant prayer is that the great God will continue to be with you in your part of the work and will continue to bless you as it pleases him, that you might continue to serve him faithfully and energetically even unto death and in the end hear his final approval, "Well done, thou good and faithful servant."

Your brethren by Jehovah's grace,

HOUSTON (Tex.) ECCLESIA.

"THE HAND OF OUR FATHER"

DEAR BROTHER RUTHERFORD:

I have always considered it useless for me to read a book the second time, because of my careful perusal of it the first time. Slowly and with mental pronunciation of every word I get every point in the book and retain it in mind. But I must confess that in a second reading of the book *Light* I am astounded at the many points I missed in the first close reading. And now in its third going over I am simply staggered at the numerous points that wholly escaped my notice at the two prior readings.

I ask myself, What is the matter? Am I getting thick-headed? Or is the author too profound? My experience has taught me that all points in a book are noted at my first perusal, and there exists no necessity for a rereading, not in my case, at least.

The conviction is pressed upon me deeply now that no human creature is the author of *Light*. No man could write that book. No man wrote *Light*. It is the manifest power of a living God that gave to us this wonderful revelation of his Word of Truth. He knew that we sorely needed its comfort in these stressful times, when so many are being overreached by Satan, when a thousand fall at our side and ten thousand at our right hand.

What a wonderful vindication of Almighty God *Light* is destined to be when all shall have come to know Him, from the least unto the greatest! How we rejoice now that God kept the best wine for us until the end of the feast! And it did not come to us in any old vessel.

Brother, you were merely the amanuensis in the production of *Light*. Jehovah is its author, even as the book itself declares. How can we keep from singing and leaping for joy? The Lord has indeed drawn very near to us, so near we can seem to feel his presence as we read and study these two superhuman productions. Bible? Yes, it is Bible elucidation. How can anyone who compares it with the well-known physical facts so much as even entertain the slightest doubt about its being the hand of our loving heavenly Father? Were I stumbling along in the pathway of "the man of sin" this volume would block my further progress and send me flying back to God's haven of rest in a strong plea for forgiveness.

Away back in the year 1894 I made firm resolution to stick to the Watch Tower Bible & Tract Society until, or unless, it would indisputably renounce the Ransom; and Satan has known better than to waste his time in attempting to turn me aside. The Lord bless you.

In Christian love, your brother

J. A. BOHNET, *Michigan.*

"SURELY FROM GOD BY JESUS CHRIST"

DEAR BROTHER RUTHERFORD:

I have just finished the *study* of Books 1 and 2, *Light*. I am profoundly impressed. I can't find words to express my heartfelt appreciation of the goodness of our dear loving heavenly Father. I am glad to see his name and word vindicated. I see clearly God's organization and that wicked, cruel and detestable organization of Satan. It is all so clear now.

It seems easy for me (an old man, too) to instantly forget all I have read of the various explanations of Daniel and Revelation. You know it is frequently said it's hard for an old person to divest himself of errors. I don't find it so. I saw the key to the mystery before I had read Book One half through. Book Two is marvelous. It's awe-inspiring; it's amazingly true. It is surely from God by Jesus Christ.

May the God of Peace crush Satan and his devilish organization under Jesus Christ quickly. I pray God that you may continue to approach the throne of heavenly grace and obtain mercy to help and strengthen you in every time of need.

Pray for me, Brother, that I may have more opportunities of service. That one stupendous lie told in Eden by Satan is ingrained in the very hearts of the masses: "Ye shall not surely die." In all my 7000 miles of traveling, and talking to hundreds of people, every one has that lie in the very woof and fiber of his being. They have all gone astray. Oh, how thankful I am that I see and know and appreciate and try to live as God has commanded!

Your brother in Christ,

WILLIAM REYNOLDS, *Missouri.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Chattanooga, Tenn.	April	3, 4	Cincinnati, Ohio	April	17, 18
Knoxville, Tenn.	"	5, 6	Dayton, Ohio	"	19, 20
Nashville, Tenn.	"	7, 8	Columbus, Ohio	"	21, 22
Clarksville, Tenn.	"	10, 11	Indianapolis, Ind.	"	24, 25
Mayfield, Ky.	"	12, 13	Chicago, Ill.	"	26, 27
Louisville, Ky.	"	14, 15	Cleveland, Ohio	"	28, 29

T. E. BARKER

Arcadia, Fla.	April	3, 4	Jacksonville, Fla.	April	18, 19
Avon Park, Fla.	"	5, 6	Waycross, Ga.	"	20, 21
Fort Myers, Fla.	"	7, 8	Fitzgerald, Ga.	"	22, 23
Miami, Fla.	"	10-12	Columbus, Ga.	"	24, 25
Okeechobee, Fla.	"	13, 14	Atlanta, Ga.	"	26, 27
Melbourne, Fla.	"	15, 16	Chattanooga, Tenn.	"	28, 29

C. W. CUTFORTH

Welland, Ont.	April	2, 3	Windsor, Ont.	April	17-19
Dunnville, Ont.	"	4, 5	London, Ont.	"	20
Brantford, Ont.	"	6, 7	Stratford, Ont.	"	21, 22
Woodstock, Ont.	"	8	Kitchener, Ont.	"	23
London, Ont.	"	9, 10	Guelph, Ont.	"	24
Chatham, Ont.	"	11, 12	Toronto, Ont.	"	26
Leamington, Ont.	"	13, 14	Belleville, Ont.	"	27, 28
Harrow, Ont.	"	16	Brockville, Ont.	"	29, 30

G. H. DRAPER

Donora, Pa.	April	3	Kittanning, Pa.	April	11, 12
Brownsville, Pa.	"	4	Freeport, Pa.	"	13
Nemacolin, Pa.	"	5	Butler, Pa.	"	14, 15
Adah, Pa.	"	6	New Kensington, Pa.	"	17, 18
Uniontown, Pa.	"	7	Pittsburgh, Pa.	"	19-26
McClellandtown, Pa.	"	8	Homestead, Pa.	"	28
Connellsville, Pa.	"	10	McKeesport, Pa.	"	29

F. J. FRANSKE

Yorkton, Sask.	April	3-5	Kelwood, Man.	April	20, 21
Portage la Pr., Man.	"	7-9	Dauphin, Man.	"	22, 23
Winnipeg, Man.	"	10-12	Kamsack, Sask.	"	24-26
Souris, Man.	"	13-15	Invermay, Sask.	"	27, 28
Brandon, Man.	"	16-19	Humboldt, Sask.	"	29

M. L. HERR

Terre Haute, Ind.	April	3, 4	Evansville, Ind.	April	17, 18
Jasonville, Ind.	"	5, 6	Owensboro, Ky.	"	20
Dugger, Ind.	"	7, 8	Cannelton, Ind.	"	21
Linton, Ind.	"	10, 11	Elizabethtown, Ky.	"	22
Bedford, Ind.	"	12, 13	Louisville, Ky.	"	24-26
Salem, Ind.	"	14	Madison, Ind.	"	28, 29
Washington, Ind.	"	15	Cincinnati, Ohio	May	1, 2

W. M. HERSEE

Morden, Man.	April	3	Assiniboia, Sask.	April	20
Altona, Man.	"	4, 5	Shaunavon, Sask.	"	22
Portage la Pr., Man.	"	7-9	Aneroid, Sask.	"	23
Winnipeg, Man.	"	10-12	Mossbank, Sask.	"	24, 27
Souris, Man.	"	13-15	Mazenod, Sask.	"	25, 26
Weyburn, Sask.	"	17	Moose Jaw, Sask.	"	28, 29
Viceroy, Sask.	"	18, 19	Regina, Sask.	"	30

A. KOERBER

Winchester, Va.	April	2, 3	Gaffney, S. C.	April	17
Lonaconing, Md.	"	4	Spartanburg, S. C.	"	18, 19
Hagerstown, Md.	"	5	Kannapolis, N. C.	"	23, 24
Greer, S. C.	"	10	Winston-Salem, N. C.	"	25, 26
Greenville, S. C.	"	11, 12	Norfolk, Va.	May	1-4

LOUIS LARSON

Columbus, Miss.	April	5	Atlanta, Ga.	April	19-22
Aliceville, Ala.	"	6	Columbus, Ga.	"	24, 25
Tuscaloosa, Ala.	"	7	Auburn, Ala.	"	26
Bessemer, Ala.	"	8	Monticello, Ga.	"	27
Birmingham, Ala.	"	10-13	Greshamville, Ga.	"	28
Decatur, Ala.	"	14	Winder, Ga.	"	29
Chattanooga, Tenn.	"	16-18	Athens, Ga.	May	1

A. H. MACMILLAN

Salem, Oreg.	April	1	Everett, Wash.	April	16-19
Portland, Oreg.	"	3-9	Wenatchee, Wash.	"	22
Seattle, Wash.	"	10-12	Spokane, Wash.	"	24-26
Bellingham, Wash.	"	13	Great Falls, Mont.	"	27, 28
Vancouver, B. C.	"	14	Butte, Mont.	"	29

G. Y. M'CORMICK

Marion, Ohio	April	1	Kunkle, Ohio	April	13
Lima, Ohio	"	3, 4	Edgerton, Ohio	"	14
Wapakoneta, Ohio	"	5, 6	Detroit, Mich.	"	15-29
Toledo, Ohio	"	7-12	Adrian, Mich.	"	30

E. D. ORRELL

Springfield, Mo.	April	2-4	Little Rock, Ark.	April	17-19
Pittsburg, Kans.	"	5, 6	Malvern, Ark.	"	20
Joplin, Mo.	"	7, 8	Scott, Ark.	"	21
Rogers, Ark.	"	10	Wabbaseka, Ark.	"	22
Fayetteville, Ark.	"	11	Thornton, Ark.	"	24
Fort Smith, Ark.	"	12, 13	Memphis, Tenn.	"	26-28
Huntington, Ark.	"	14	Gilmore, Ark.	"	29
Lamar, Ark.	"	15	Leachville, Ark.	"	30

J. C. RAINBOW

Chickasha, Okla.	April	1-5	Chandler, Okla.	April	15
Purcell, Okla.	"	6	Okemah, Okla.	"	17, 18
Norman, Okla.	"	7	McAlester, Okla.	"	19, 20
Oklahoma City, Okla.	"	8, 9	Atoka, Okla.	"	21
Edmond, Okla.	"	10	Durant, Okla.	"	22
Tecumseh, Okla.	"	11, 12	Muskogee, Okla.	"	24-26
Ada, Okla.	"	13	Stigler, Okla.	"	27

C. ROBERTS

New Liskeard, Ont.	April	3, 4	St. John, N. B.	April	15, 16
North Bay, Ont.	"	5	Kentville, N. S.	"	18, 19
Chiswick, Ont.	"	6	Halifax, N. S.	"	20, 21
Ottawa, Ont.	"	7, 8	Truro, N. S.	"	22, 23
Montreal, Que.	"	9	Sydney, N. S.	"	25, 26
Woodstock, N. B.	"	11, 12	Glace Bay, N. S.	"	27, 28
Fredericton, N. B.	"	13, 14	Truro, N. S.	"	30

H. L. STEWART

Yorkton, Sask.	April	3-5	Gilbert Plains, Man.	April	22, 23
Portage la Pr., Man.	"	7-9	Kamsack, Sask.	"	24-26
Winnipeg, Man.	"	10-12	Wadena, Sask.	"	27, 28
Souris, Man.	"	13-15	Quill Lake, Sask.	"	29, 30
Brandon, Man.	"	16-19	Saskatoon, Sask.	May	1-3
Neepawa, Man.	"	20	Prince Albert, Sask.	"	4-6

W. P. STRONG

Jacksonville, Ill.	April	3, 4	Spring-Valley, Ill.	April	14
White Hall, Ill.	"	5	La Salle, Ill.	"	15
Springfield, Ill.	"	6	Ashton, Ill.	"	17, 18
Rock Island, Ill.	"	7	Rock Falls, Ill.	"	19
Moline, Ill.	"	10, 11	Rockford, Ill.	"	20-22
Davenport, Iowa	"	12, 13	Freeport, Ill.	"	24
Peru, Ill.	"	14	Clinton, Iowa	"	25-29

W. J. THORN

Ticonderoga, N. Y.	April	1, 2	New York Mills, N. Y.	April	16
Mechanicville, N. Y.	"	3, 4	Watertown, N. Y.	"	17-19
Schenectady, N. Y.	"	5-7	Rome, N. Y.	"	20, 21
Amsterdam, N. Y.	"	8, 9	Oneida, N. Y.	"	22
Johnstown, N. Y.	"	11, 12	Syracuse, N. Y.	"	27
Gloversville, N. Y.	"	13	Auburn, N. Y.	"	28, 29
Utica, N. Y.	"	14, 15	Binghamton, N. Y.	May	1, 2

S. H. TOUTJIAN

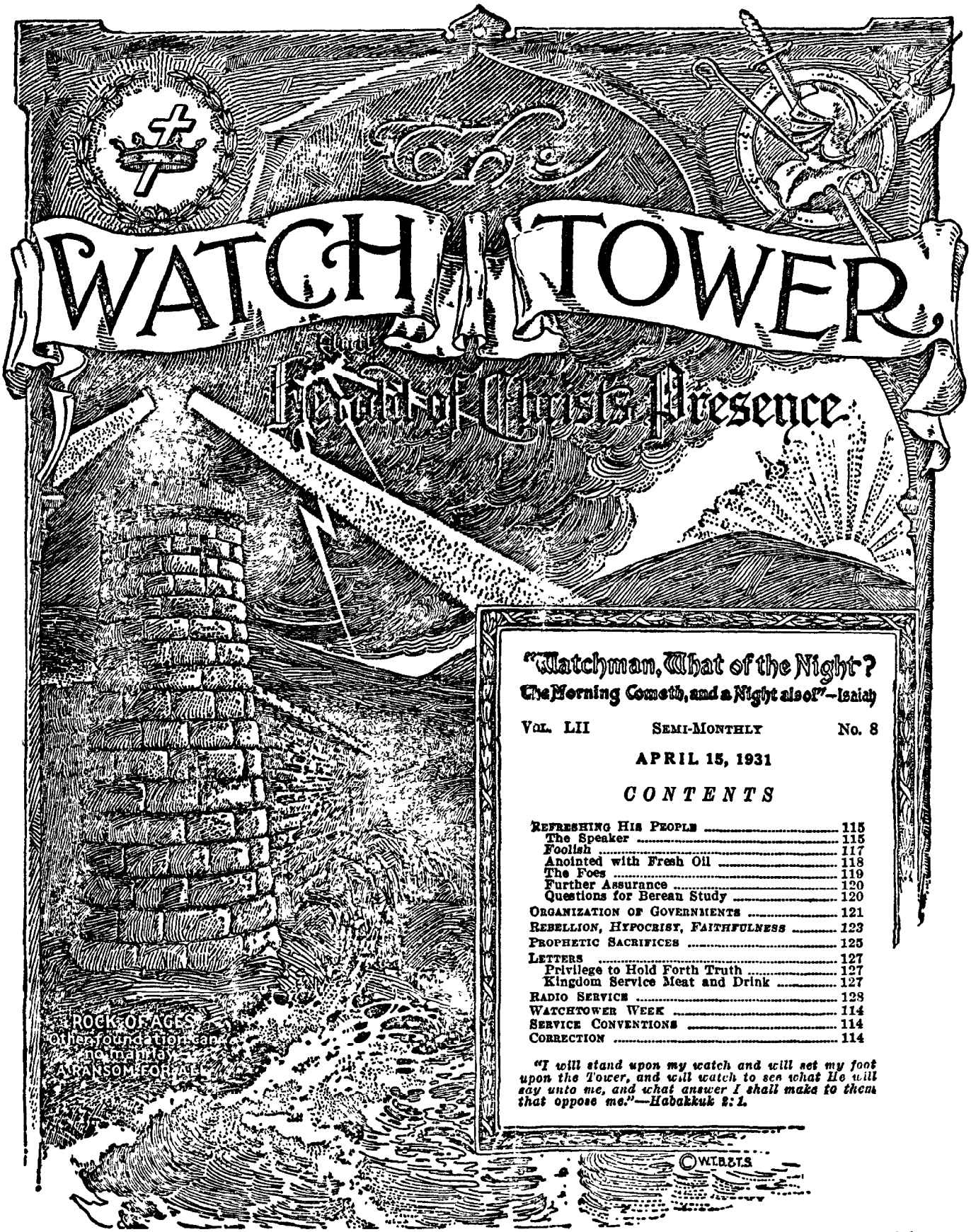
Grand Island, Nebr.	April	4	Omaha, Nebr.	April	19, 20
Litchfield, Nebr.	"	5, 6	Norfolk, Nebr.	"	21, 22
Lincoln, Nebr.	"	7, 8	Orchard, Nebr.	"	23
Wymore, Nebr.	"	10, 11	Sioux City, Iowa	"	24, 25
Nebraska City, Nebr.	"	12	Hawarden, Iowa	"	26
Red Oak, Iowa	"	13	Menno, S. Dak.	"	28, 29
Des Moines, Iowa	"	17, 18	Scotland, S. Dak.	"	30

J. C. WATT

S. Francisco, Calif.	March	27-29	Everett, Wash.	April	15-20
Portland, Oreg.	April	1-9	Spokane, Wash.	"	22-27
Seattle, Wash.	"	10-13	Boise, Idaho	April	29-May 3

GEORGE YOUNG

Wilkes-Barre, Pa.	April	1-3	Somerset, Pa.	April	16
Nanticoke, Pa.	"	4	Vintondale, Pa.	"	17
Williamsport, Pa.	"	5, 6	Colver, Pa.	"	18
McClure, Pa.	"	7	Latrobe, Pa.	"	20
Lewistown, Pa.	"	8, 9	McGees Mills, Pa.	"	21
Huntington, Pa.	"	10	Du Bois, Pa.	"	22
Mt. Union, Pa.	"	11	Brockwayville, Pa.	"	24
Chambersburg, Pa.	"	12	Johnsonburg, Pa.	"	25
Coalmont, Pa.	"	13	Bradford, Pa.	"	26, 27
Altoona, Pa.	"	14, 15	Warren, Pa.	"	28, 29



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

VOL. LII SEMI-MONTHLY No. 8

APRIL 15, 1931

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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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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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WATCHTOWER WEEK

We take this occasion to remind the brethren everywhere of the privilege of special field service during WATCHTOWER WEEK, May 8 to 17, inclusive.

In the United States and Canada, by that time, the transcription radio broadcasting will have been in operation nearly six months, and present reports from the field indicate that it is even now having a very favorable effect on the people. Letters are continually being received asking when our workers will call as promised. Let every one of the Lord's anointed make special efforts to spend all or as much as possible of that period in the field work. We are asking all workers to make report of the literature placed as a result of the radio messages being broadcast.

SERVICE CONVENTIONS

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

Everett, Wash. — April 17-19
H. Perry, 1626 Wetmore Av.

Spokane, Wash. — April 24-26
Isaac Hagen, E. 1723 10th Av.

Boise, Idaho — May 1-3
E. G. Wagner, Box 1001

Yankton, S. Dak. — May 1-3
Mrs. Annie Steensma, Utica, S. Dak.

Salt Lake City, Utah — May 8-10
Louis Ruhlander, 530 S. 7th West

Minneapolis, Minn. — May 8-10
Leonard Knudson, 3845 17th Av. S.
Greek: Gust Valiotis, 44 S. Washington Av.
Polish: Joe Sadowski, 1204 Emerson Av.

Pueblo, Colo. — May 15-17
John F. Suckle, 2515 Pine St.

Milwaukee, Wis. — May 15-17
H. H. Fink, 883 49th St.
Polish: M. Wierzchowski, 2254 S. 21st St.

St. Louis, Mo. — May 22-24
W. L. Mittendorf, 2925-A S. Kingshighway
Colored: Thomas Twine, 2714-A N. Leffingwell Av.
Greek: Paul Cladias, 4036 McPherson Av.
Polish: Thomas Nowowiejski, 4732 Minnesota Av.

Allentown, Pa. — May 22-24
Ray G. Ratcliff, 1114 S. 10th St.
German: Robert L. Demmrich, 640 Walnut St. Catasaqua, Pa.

Abilene, Kans. — May 29-31
J. L. Thayer, 811 N. W. 2d St.

Buffalo, N. Y. — May 29-31
Joseph Sciandra, 555 7th St.
Colored: Samuel V. Welsh, 351 Hoyt St.
Hungarian: Joseph Bauer, 97 Doyle Av.
Italian: L. Polichetti, 90 Bellwood St.
Polish: A. Jurczak, 302 Gibson St.

CORRECTION

In *The Watch Tower* of March 15, 1931, page 93, first column, second paragraph, tenth line, date shown should be corrected to read, 606 B.C.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII APRIL 15, 1931 No. 8

REFRESHING HIS PEOPLE

"But thou wilt uplift, like those of a wild ox, my horn, I am anointed with fresh oil."—Ps. 92:10, Roth.

JEHOVAH has an inexhaustible storehouse of good things for those who love him. At the appropriate time he brings forth therefrom such things as his people need and therewith gives them refreshment, and they are made glad. Thus the Lord spreads the table for his own and in the presence of the enemy, and those who love him feed thereupon. With one accord they say: 'The time to praise Jehovah has come.' For just such an occasion the opening verses of the ninety-second Psalm were written. The singers say: "It is good to give thanks to Jehovah, and to make melody unto thy name, O Most High! To declare in the morning thy kindness, and thy faithfulness in the nights: with an instrument of ten strings and with a lute, with murmuring music on a lyre. For thou hast made me glad, Jehovah, by thy doings, in the works of thy hands will I ring out my joy." —Vss. 1-4.

2 It is what Jehovah has done and is doing that makes glad the hearts of the singers. These see that the blood of Christ Jesus shed at Calvary was and is for the redemption of themselves and not for themselves only but for all who will hear and obey the Lord. They see that Christ has been placed upon his throne and sent forth by Jehovah to rule and to destroy the enemy; that the enemy's world has come to an end and that Christ has returned and begun the ousting proceedings of the wrongdoer; that he is gathering his people unto himself and invites them to enter into his joy. These faithful ones see that the great question that has long been at issue and which must now be for ever settled in the right way is that involving the word and name of Jehovah; that Christ Jesus is come to vindicate his Father's name and will do so and that this is the joy of the Lord.

3 Together the faithful ones on earth are therefore drinking anew with the Lord the wine of the kingdom which makes glad the heart. These have been made to sit in heavenly places and to eat and drink with the Lord at his table. The ones on earth do this of course by faith now. They see that Jehovah has done all this great work. There is no time now to hang down the head and hands and to tremble at the knees. It is a time of rejoicing and, as the psalmist says, it is good to declare the goodness and faithfulness of Jehovah in the morning and at night, meaning that at all times of the day it is good to praise the Most High. Jehovah has provided the instruments to be used in singing his praises and in telling of his wondrous works. Now the Memorial season is a time of joy for God's people because of the marvelous things that God has accomplished and which he now permits them to see and which things now come to pass because the Lord Jesus Christ has returned. From henceforth and forevermore the truth must prevail and will prevail under the active leadership of Christ and to the everlasting glory of Jehovah God.

THE SPEAKER

4 Among the refreshing foods which God has placed upon the table for those who love him the ninety-second Psalm seems to have a place. The presumption is that the Psalm was written by David, and the translators have marked it a song for the sabbath day. If it especially applies at the present time that designation would seem appropriate because the reign of Christ has begun. Evidently the Psalm is properly applied to the time when Jehovah is establishing his kingdom on earth, because he tells that the speaker or singer has seen the works of the Most High and that therefore his praises must be sung. In its primary setting the Psalm must have reference to the experiences that David had at the time he was exalted to power in Israel in order that he might do a work in the name of Jehovah. Knowing that a record of these things was made for the aid of God's people at the end of the world we now look for a deeper meaning than merely a historical record of what King David said and did in his time.

5 The Psalm can hardly describe the individual experiences of any believer in God and in Christ. The only individual to whom it could apply would be Jesus Christ himself when he was on earth, and yet he was not at that time exalted to kingly power. The words of the psalmist show that the speaker or singer finds himself surrounded by enemies on every side. He is confident that God will give him strength and victory over his enemies in due time. With full as-

surance he declares that God will exalt or uplift his power like the head of a wild ox. This apt illustration shows that the singer expects to ride triumphantly over all opposition. The Psalm therefore, as it clearly appears, is a prophecy and relates to the "servant" of God, including the members of God's organization now on the earth who are representatives of and who are led by the Lord Jesus Christ.

6 Those prophetic songs or Psalms which tell particularly of the King do not represent the glorious position of the Lord Jesus as he is in power and glory of the Father, and who is in the temple for judgment, but rather show him as represented in the faithful remnant on earth doing the work of the anointed. When David was king he was always in need of the help and care of God, and David therefore may well be said to typify or illustrate the "servant" class seen as the King because this class acts for God's King in a representative capacity.

7 This being true the ninety-second Psalm could not have its real application until the Lord came to the temple of God and gathered unto himself his people so that they collectively engage in service and give praise with one harmonious heart and voice. This change in the position and operation of the faithful on earth began after 1918. Applying the prophecy to the "servant" it appears that Jehovah has quite recently, through his Word and works, given the "servant" class fresh cause for rejoicing.

8 The "servant" says: "O Jehovah, how great are thy works! and thy thoughts are very deep." There must be something more here indicated than God's purpose as known for the ages and the first principles of the doctrines of Christ Jesus. The words of the prophecy indicate that the "servant" sees new light and is better enabled to understand the purposes of God than at any time heretofore. The facts that are actually known now and understood by the remnant prove that this is the correct conclusion and understanding of this prophetic phrase.

9 Since the coming of the Lord Jesus to the temple of God there has been a great revelation to the people of the Lord, and these flashes of light from the temple have brought to view an understanding to the remnant that they have never had heretofore. Prior to that time God's people saw the redemption and deliverance of the human race through the great ransom sacrifice of Christ Jesus as the crowning part of God's purposes. Now in the light of further revealed truth the remnant see that the ransom and deliverance of the race is merely incidental and that the far greater divine purpose is to completely vindicate the word and name of Jehovah through the operation of his kingdom. They see that the triumph of the righteous over the wicked one will be so complete that never again will such wickedness arise. By faith they see a cleansed universe that will remain that way forever. To be sure, they see the great honor and blessing and privilege to be permitted to live and to reign with Christ in glory, but the remnant also see that even that pales into insignificance when compared with the vindication of Jehovah's word and exaltation of his name in the mind and heart of everyone that shall have life.

10 The creatures making up the remnant know that they could not by any possible means perfect themselves to such a point as would warrant the Lord in placing them for ever with Christ in his kingdom, but that Jehovah in the exercise of his loving-kindness will grant to the faithful such high position because of their unswerving devotion and complete faithfulness to him. Now the remnant begins to have a keener appreciation of the words of Paul, who wrote: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Rom. 11:33-36.

11 The remnant must now be perfected in love; which means that all selfishness and desire for self-exaltation must be put aside, and the chief purpose and motive of the remnant must be to magnify the name of the Most High. The love of the remnant for God is proven by the fact that in this day when Christ is in his temple for judgment these have boldness in delivering the testimony committed to them, and their delight is to proclaim the doings of Jehovah amongst the people and to make mention that his name is exalted. When in all the time of the history of the church has there been the real fiery and joyful campaign carried on to the honor and glory of God as just at the present time? What has induced frail women and men to brave the storms and travel the rough roads with sore feet and yet with joyful hearts? Truly it is to have a part in the vindication of God's word and name. These have entered into the joy of the Lord. The deeper these faithful ones look into God's storehouse of riches and wisdom and loving-kindness, the greater their zeal.

12 The truths which God has revealed to his faithful ones since 1918 have made them strong in the Lord, and with the confidence of a wild ox as he enters a combat they go forward in the Lord's work. As long as these faithful ones have breath in their human organisms they will continue to fearlessly herald far and wide the praises of Jehovah God. The zeal of these is not induced by some expected personal glory, but because the Most High has revealed to them in the past few years truths of himself more marvelous than they ever dreamed the Bible contained. And the end is not yet. Therefore night and morning and all the time they say: 'It is good to give thanks unto Jehovah and to make melody to the praise of the

name of the Most High.' The service rendered by these faithful ones during the past twelve months is further proof of this. With one accord these now sing: "For thou hast made me glad, Jehovah, by thy doings, in the works of thy hands will I ring out my joy. How great have grown thy works, Jehovah! how very deep have been laid thy purposes."—Ps. 92:4, 5, *Roth.*

FOOLISH

[15] Then the psalmist draws a sharp contrast between the faithful and those who have been induced by a selfish motive to call upon the name of the Lord. In verse six it is written: "A brutish man knoweth not; neither doth a fool understand this." (Vs. 6, *A.V.*) Surely these words of the prophecy cannot be understood as referring to the heathen nations or the people who never knew God. Primarily the words of the psalmist refer to the Israelites, who were in a covenant with God, some of whom had become brutish and acted as fools do.

[14] In Psalm 94:8 it is written: "Understand, ye brutish among the people; and ye fools, when will ye be wise?" These words were addressed to the Israelites, and apply to the professed Christians of the present time and to those who have not been faithful to their covenant. A brutish man is one that is stupid, selfish and carnally minded. Paul speaks of such who are brought to a knowledge of the truth and probably he had this Psalm in mind when he wrote: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. 8:5-7.

[15] A fool is one void of common sense (and is sometimes called a "fathead") who foolishly goes contrary to God's law. He refuses reproof and thinks it smart to hide his hatred with lying lips. "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." (Prov. 10:18) He is a perverse creature, morally bad.

[16] The prophet is here addressing a class of persons who have been the recipients of God's favor and have received a knowledge of the truth, in a measure, at least, and who should know better than to take the course they are taking. Since the coming of the Lord to his temple and the gathering of the people of God unto himself and enlightening them there has come to light a certain class claiming to be in the truth and of the people of God and yet who slander and speak wicked things against those who are in the covenant with God. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." (Ps. 50:20) Carnally minded and stupid, some of these have refused to see the truth as the Lord has given it to his people at this time. Because they are brutish or stupid and are moved by selfishness they do not understand what has been brought forth from the Lord's storehouse during the past few years; while those who are devoted to God and who are unselfishly serving him greatly rejoice because the Lord has made Revelation understandable.

[17] Those who oppose the Society and its work do not understand and cannot appreciate these wonderful truths; and being thus brutish or stupid or foolish, they put themselves in opposition. As one translator renders this text, "A man that is brutish cannot get to know, and a dullard cannot understand this." (*Roth.*) The leaders amongst those who oppose the Lord's work now carried on have become brutish, and others foolishly follow these blind leaders, and none of them understand the truth. Those who have once had a measure of the truth and then oppose the work the Lord is doing by the Society become entirely blind to the truth that God is giving his people at the present time. Continuing in that course such are the enemies of God, because no one can knowingly oppose the work of the Lord without being opposed to the Lord himself. In the day of Jesus on earth there was a union of those who opposed him and who together connived at his death. There are many things coming to pass at the present time to indicate that the opposers of the work of the Lord are trying to unite and will unite in their efforts to destroy God's message and his work on the earth. They will not succeed.

[18] Verse seven of the Psalm plainly tells of the Lord's judgment upon his enemies. Through the centuries past wicked men have gone on practically unhindered. There is a fixed period of time within which God permits such without interference. That time has come to an end and the workers of iniquity will be cleared out. Of this the psalmist speaks in these words: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." (Vs. 7, *A.V.*) This seems clearly to foretell a combination of wicked men, and their organization, which Satan will use against God's people and against his work. In the past the servants of the Lord have been ill-used and suffered much at the hands of some wicked men, but according to the psalmist there comes a time when many workers of iniquity are agreed upon one thing and that thing is the opposition to the work of God's people on earth.

[19] Just at the present God through Christ is sending out the message of the kingdom as never before. The clergy as a unit are opposing this work and using all their power in an attempt to stop it. Those who have once had some truth and who now oppose find aid and allies in the clergy and the principal of their flock. As Judas made an alliance with the clergy it is to be expected that the "evil servant" class or "man of sin" may do likewise.

[20] But these things do not at all disturb those who

love and serve God. The knowledge which the faithful remnant now have, by the grace of God, that they are the Lord's anointed, and that he has gathered them together unto himself, and that they are in the secret place of the Most High, and under the special care of Jehovah, and that for their benefit he makes clear many scriptures heretofore not understood, gives new courage and strength to all such. The fact that the experiences of the remnant fit the prophecy is proof that the prophecy has reference to them. When the physical facts appear clearly before the remnant, then it can be truly said: 'This is what was spoken by the prophet of God.' They see the lawless increasing and the workers of iniquity blossoming, and at the same time they see the Lord's special protection for the faithful. Add to this the further testimony of Paul, who declared that whatsoever was written aforetime was written for the comfort of the true followers of Christ, and these prophecies afford further assurance to the people of God that he will furnish all the needed protection for them.

[21] Therefore, instead of their being discouraged or even disturbed by the arising of the enemy like the grass in the springtime, God's prophet speaks for them words of confidence and all the faithful with one accord sing: "But thou art on high to the ages, O Jehovah! For lo! thine enemies, Jehovah, for lo! thine enemies shall perish, scattered abroad shall be all the workers of iniquity. But thou wilt uplift, like those of a wild ox, my horn, I am anointed with fresh oil."—Vss. 8-10, *Roth.*

ANOINTED WITH FRESH OIL

[22] Much is written in the Scriptures concerning anointing, and it appears that there are two specific things to which the word "anointing" applies. First, when God selects a servant and assigns him to an office and to perform a specific work, God anoints such servant. Such is an authoritative designation to office. The anointing with oil is symbolic thereof. The anointing carries with it the authority to act in God's name. Examples of this are found in the anointing of Aaron to priestly service in the tabernacle and in the anointing of Christ, the great executive officer of Jehovah.—Isa. 61:1, 2.

[23] (2) There is an anointing mentioned in the Scriptures that means refreshment, and it is this latter anointing that is mentioned in Psalm 92:10. Such anointing gives refreshment and a greater ability to serve the Lord. It means the lifting up and encouraging of the servant by the Lord to go forward with renewed zeal. Bearing upon this point James wrote concerning those who are sick and discouraged: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5:14, 15) The Lord thus uses faithful men in the church to aid and comfort others and to lift them up by thus refreshing them with a clearer understanding and appreciation of the truth.

[24] In like manner the prophet wrote, in Psalm 23:5: "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." This anointing does not refer to the anointing to office, but it does indirectly show that such one has previously been anointed to office or service and is now being refreshed that he might more efficiently perform the duties of service in the office to which he has been appointed.

[25] Now let the remnant apply the facts to the prophecy and see how well they fit. After Christ came to the temple of God he found a class of men and women who had been faithful over a few things (which were all the things they knew to do) and yet they were discouraged. Upon examination and approval he invited these to be refreshed and to 'enter into the joy of the Lord'. They then had a clearer vision of God's purposes and were refreshed and entered joyfully into his service. Then later, particularly after 1922 and forward, God's people discerned that while they had not been pleasing to the Lord in the past, his displeasure was now turned away from them, and this greatly refreshed and comforted them. (Isa. 12:1) Then the Lord began to open to the faithful ones a clearer vision of his purposes, and by this all such were refreshed and lifted up. From that time forward the organization of God's people on earth continued to increase in strength and in activity. He opened new avenues of service, and the faithful entered thereinto with joy. By his flashes of light the Lord gradually opened to the clearer view of his people at the time the beauties of his wonderful arrangement.

[26] The purposes of Jehovah became clearer as the days advanced. No man was or is entitled to any credit therefor, and no one was given credit therefor by God's true children, but each and every one of them recognized that all received was graciously given by Jehovah God, and to him they gave all honor and praise. One needs only to refer to the many letters from zealously appreciative children of God which have been published in recent months in *The Watch Tower* to see the continuous and increasing joy of those who love and serve the Lord God. With each unfolding of divine prophecy there has come to this faithful company new refreshing showers of blessings, and these have brought joy.

[27] It is true to the fulfilment of Peter's words, when he said: "Times of refreshing shall come from the presence of the Lord." These showers of refreshing blessings have fallen copiously upon the Lord's people since the coming of the Lord to his temple. While the opposition has continued to grow and the wicked have been active in opposing the work of the Lord,

Jehovah has continued to load down his table for his people with precious good things. Therefore the faithful "servant" class gives expression of appreciation in these words: "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."—Ps. 23:5.

28 At the present time the remnant of God on earth, and none other, are united in faith, hope and joyful service. These have continuous refreshment from the Lord and may be sure that the Lord will continue to keep his people refreshed and in full vigor for his witness work. It is not numbers that gives strength; therefore the enemy may increase in numbers while those of the faithful decrease in numbers, but the latter will grow stronger in the Lord. The strength is in the Lord and he will accomplish his purpose and he will continue to provide all needed strength and give refreshment in abundance to his people who love and serve him.

29 God has his own channel or means of carrying forward his purposes, and will make known his truth to his people as it is due to be understood. The continued revealment of his will comes to his anointed through his chosen channel and it may properly be likened unto a continuous flow of cool and refreshing waters. The more apt illustration is that of refreshing oil poured upon the head. It is Jehovah through Christ Jesus who thus comforts his anointed and who gives the refreshing libation. Such blessings he gives to those who love him and who joyfully serve his righteous cause. For a like reason he said to his beloved Son: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) The "servant" class has already received a like anointing or refreshment because it is a part of the 'servant in whom Jehovah delights' and for whom he shows his special care.

30 Note that the text says, "I am anointed with fresh oil"; meaning that God has given his servants some new refreshing blessing and which is a token of the love and care Jehovah has and exercises toward his faithful people. The "servant" class is God's special choice, and none can have this favor without receiving the anointing to an official place in his organization. It is therefore the anointed class that in time of need continuously receives the anointing with fresh oil that makes glad the heart; that is to say, this class is specially cared for and refreshed by the Lord himself. Engaged in the joyful service of God and his kingdom these know that opposition cannot hinder that work, but that God's work will continue to go forward until it is finally completed and until he has accomplished his purposes through Christ. So the remnant now say, 'As a wild ox confidently lifts his head and enters the fray, feeling strength in the power of his horns, so now with full faith and confidence the faithful continue to press the battle to the gate and know that victory shall be the result because their strength is in the Lord and nothing can defeat his power.' The Devil's organization cannot stop such an army, because the Lord Jesus Christ is leading and Jehovah's banner of love and unlimited power is over the "servant" and the servants are marching on to complete victory.

THE FOES

31 According to the *Authorized Version,* verse eleven reads: "Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me." This cannot mean a malicious desire of any of the anointed to have a personal spleen satisfied against the enemy. His desire is to see God's enemies destroyed, and he properly prays therefor, that God's name might be completely vindicated; and he sees this desire accomplished, because Jehovah has said to him: "Only with thine eyes shalt thou behold, and see the reward of the wicked." (Ps. 91:8) The faithful shall see the victory and know that it comes from the Lord. According to another rendering of the text it reads: "And mine eye shall gaze on my watchful foes, of them that rise up against me as evil-doers mine ears shall hear." (Ps. 92:11, *Roth.*) And it is even so this day.

32 Upon every side the faithful remnant see the foes of the truth working in opposition to the Lord; and their activity in no wise disturbs the faithful, because the remnant fully appreciate the fact that if they have set their love upon Jehovah, God will shield and protect them from all harm. He gives to them the full assurance in his Word that he will preserve all them that love him. Undisturbed they therefore gaze upon their watchful foes and continue to hold fast their own integrity toward God and move forward in the work which the Lord God has assigned to them, delivering the testimony of Jesus Christ with joy and gladness. The remnant is refreshed and lifted up by the reassuring words spoken by Jehovah through his prophet:

33 "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. For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:9-11.

34 The bitter opposition against the faithful "servant" class in the field of joyful work will doubtless continue and increase. But let no one of the faithful be discouraged because of the slanderous speech of evildoers. God's prophet says: "Mine ears shall hear thee"; and to the faithful this is sufficient. If some member of the remnant is a special target of these slanderous darts of the evildoers, in all probability the one against whom the darts are directed is faithfully and fearlessly discharging his duty in giving the testimony and this draws the fire upon him. Let this be a cause of encouragement and refreshment rather than otherwise.

FURTHER ASSURANCE

85 The palm tree grows straight up regardless of all hindrance. It puts forth its bud and in due time it bears fruit. The cedar trees of Lebanon grow strong and sturdy and are symbolic of everlasting life. So shall it be with the righteous, says the psalmist. "The righteous like the palm-tree shall bud, like a cedar in Lebanon become great." (Vs. 12, *Roth.*) These faithful ones have been taken out of the kingdom of darkness of this world and transplanted into the kingdom of God's dear Son, and each one who abides there must bring forth fruit. So says the psalmist concerning God's chosen ones: "Transplanted into the house of Jehovah, in the courts of our God shall they shew buds. Still shall they bear fruit in old age, full of sap and of bloom shall they be."—Vss. 13, 14, *Roth.*

86 The tree does not produce the fruit that it holds forth, neither do the anointed of God produce the fruit that they bear or hold forth. The fruit symbolically represents the refreshing and life-sustaining truths which God has provided for those who love him. It is his fruit, and not the fruit of any creature, but each one receiving his approval must bear or carry this fruit of the kingdom to others who desire to hear and to know the truth. The prophet's words "old age" mean that when the fight is completed, and when the enemy is driven from the earth, then the fruit-bearers will be in full vigor and in the bloom of youth and strength and will continue to give praise to the name of the great Jehovah God. As the sturdy cedars of Lebanon stand as symbols of everlasting life and wave their arms with joy to the glory of the Creator, so shall the faithful remnant ever stand forth as monuments of integrity and sing with joy the praise of the great faithful and eternal God. Of these the psalmist says: "Full of sap [representing vigor] and of bloom [representing life] shall they be: [and shall continue] to declare that upright is Jehovah, [that he is] my Rock with no injustice in him." These are the people taken out for his name's sake and who will show forth his praises.

87 Now the remnant know that Jehovah God has become King, because he has taken up and is exercising his power and authority by and through his beloved Son Christ Jesus. The day of iniquity must now come to an end, because God has declared as much. Satan's organization must now be cleared out from the universe that righteousness may fill its place. The peoples of earth suffer and groan in pain and anguish, not knowing the reason therefor. Satan and his clergy and their allies continue with all diligence to keep the people in darkness.

88 The faithful remnant are the only ones under the sun that see and appreciate the entire situation and know how God will bring about relief to the people and how he will honor and vindicate his own great name. It is the blessed privilege of such to continue to make known the greatness of his works and the manifestation of his loving-kindness. God has committed to the remnant the obligation to give this testimony, and the remnant must be faithful in so doing. For their aid and comfort Jehovah now continues to give the remnant 'refreshing oil', that oil which symbolically means that he continues to refresh them by showing them new beauties and greater wonders, as set forth in his Word.

89 Knowing that the time is at hand when the name and word of the great Jehovah will be vindicated, the remnant stand forth and together joyfully sing: "Jehovah hath become king; in majesty hath he clothed himself. Jehovah hath clothed himself, with strength hath he girded himself; surely he hath adjusted the world, it shall not be shaken. Established is thy throne from of old, from age-past time art thou. The streams have lifted up, O Jehovah, the streams have lifted up their voice, the streams lift up their crashing; beyond the voices of many waters, more majestic than the breakers of the sea, majestic on high is Jehovah. Thy testimonies are confirmed with might, to thy house befitting is holiness, O Jehovah! to length of days."—Ps. 93, *Roth.*

QUESTIONS FOR BEREAN STUDY

¶ 1-3. For what occasion were the words of Psalm 92: 1-4 written? Point out some of the many things which God's people now see and enjoy, the appreciation of which leads them to sing forth Jehovah's praise.

¶ 4-7. According to the tenor and apparent setting of this Psalm, when does it apply? To whom, and to what situation?

¶ 8-10. As to circumstance and time of its application, what is indicated in verse 5? Show how the facts support such conclusion. Quote the words of Paul which express the enlarged and increasing appreciation of Jehovah and his purposes by his people at this time.

¶ 11, 12. What does it mean to be "perfected in love"? How is love for God made manifest?

¶ 13-17. Explain and apply verse 6.

¶ 18-21. Identify the "wicked" and the "workers of iniquity", referred to in verse 7. How do the activities of the opposers affect the faithful remnant?

¶ 22-25. Explain and illustrate the two senses in which the term "anointing" is used in the Scriptures. In verification thereof, show how the facts fit the prophecy.

¶ 26-29. How and to whom are the words of Peter regarding "times of refreshing", and those of David in Psalm 23: 5, being fulfilled? Why to them? For what purpose?

¶ 30. Just what is meant by the statement, "I am anointed with fresh oil"?

¶ 31, 32. Point out the fulfilment of verse 11.

¶ 33, 34. What may the faithful expect as to further opposition? Quote some of the scriptures recorded for their assurance and encouragement.

¶ 35, 36. How shall the righteous 'bud like the palm tree'? How "like a cedar of Lebanon become great"? What is meant by their 'bearing fruit in old age' and their being 'full of sap and of bloom'?

¶ 37-39. Describe the present situation, and the position of the faithful remnant in relation thereto, which emphasize their privilege and obligation at this time. What will be their course of action, and what the nature and purpose of the song they sing?

ORGANIZATION OF GOVERNMENTS

STRICTLY speaking, a prince is the son of a monarch or potentate or king. Adam, the first man, was not a king, but he was the son of the great God; and Adam was therefore a prince. He was given dominion over all the earthly works of God's hand, but the title of king was not bestowed upon Adam. That title is properly applied to one having rulership over his fellow creatures. Adam was not given rulership over his fellows. Prior to the flood no one is designated in the Scriptures by the title of King.

God permitted man to choose his own course. Satan and his emissaries corrupted almost all the people of earth, and at the time of the flood the wickedness of man was great in the earth and every imagination of his heart was only evil continually. The one exception at that time was Noah and the immediate members of his household, according to the record in Genesis 6, verses 1 to 10.

In the tenth chapter of Genesis we read that after the flood the people who dwelt on the plains of Shinar were organized into a city or government, and over them Nimrod was made king. That was the beginning of earthly governments. The name of that kingdom or government was Babylon. It was the organization of men into a form of government created and built up in defiance of God, and upon it God showed his disapproval. Read of this, if you will, in Genesis 11, the first nine verses.

This alone proves that the invisible ruler of that kingdom or government was Satan the Devil, and that Satan is the one who inspired its organization.

Satan put Nimrod before the people as one greater than Jehovah God; and he was hailed by the people as "Nimrod, the mighty hunter before the Lord". This proves that Jehovah was named among the people, but he was named in derision and was counted less than Nimrod.

Under the supervision and direction of Satan, Nimrod, in defiance of the law of God's covenant, slew animals and defiled the earth with their blood and thereby gained for himself a great name. A record of this is found in Genesis 9, verses 3 to 5.

Doubtless Satan saw to it that the people were made acquainted with the fact that Nimrod was going in a way contrary to God's covenant and that God 'could not prevent him' from so doing. Nimrod was therefore given a name greater than that of Jehovah; hence he is called "the mighty hunter before the Lord". The word "before" in this sentence has the meaning of "superior to".

Nimrod's fame was such that he was made king. That was the beginning of kingdoms or governments on earth with Satan as the invisible overlord. The record in Genesis 14, verses 1 to 9, shows that the spirit of rulership then began to grow in the minds of men, and other companies of people were organized into cities or governments, each having a king. That Satan the Devil was the invisible overlord of those governments is made plain by the fact that the people indulged in devil worship. They worshiped the Devil and the fallen angels and objects set up by the wicked one.

Early in the history of man following the flood the government of Egypt was organized. The influence and power of that nation grew until it dominated the other kingdoms of the earth. Egypt was the first world power; that is to say, it was the first earthly government that exercised superior power over all the other governments of the earth.

The invisible ruler of Egypt was Satan, and Egypt was therefore his organization. This is made certain by the fact that the government did not recognize and serve Jehovah God. When the king was in trouble he called upon magicians to aid him, as we read in Genesis 41:8.

God showed his favor to the Egyptians through his servant Joseph, and at that time the king was kind to Joseph. The government of Egypt did not recognize and worship Jehovah as God. When Joseph was dead there arose another king over Egypt, who knew not Joseph nor served God. The Egyptians oppressed those who claimed to serve God. When God sent Moses to make request of the king of Egypt that the Israelites be permitted to depart, the king of Egypt said to him: "Who is the Lord [Jehovah], that I should obey his voice?" (Ex. 5:2) This alone is proof conclusive that Egypt was under the invisible influence and control of Satan the Devil and that it was Satan's organization.

Then God slew all the first-born of the Egyptians and destroyed Egypt's army. This is further proof that the government of Egypt was Satan's government. In fact, Egypt, being the first world power, symbolically stands for the Devil's organization through all the ages.

Assyria was a nation or government which grew until it became a dominant world power. It followed second in order. Satan was the invisible god or ruling power over that nation. The king and others of the government worshiped Nisroch, an idol set up as the representative of the Devil.

The king of Assyria reproached and openly defied Almighty God. He brought a great army and stationed it before the walls of Jerusalem and threatened the Jews because they worshiped and served Jehovah God and because they would not pledge allegiance unto the Assyrian king. Then God slew the Assyrian army. The record in Second Kings, 19th chapter, is interesting. A part of it reads: "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand [one hundred eighty-five thousand]; and when they arose early in the morning, behold,

they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword."

This is also proof that the Assyrian government was not Jehovah's government but was set up as Satan's organization and existed under his supervision and control.

Babylon, although being the first government organized by Satan, was not the first world power. It was third in the list of world powers. That Babylon was set up as Satan's government from its inception is shown from the Scriptures; that it continued to be Satan's organization, over which he was the invisible overlord, is further shown by the facts that the king of Babylon worshiped images and compelled the people to do so, as stated in Daniel 3, verses 1 to 6. In the fifth chapter of Daniel we read that Belshazzar the king of Babylon reproached God and worshiped the Devil and devil images.

Then followed the world power of Medo-Persia, which also had for its invisible overlord or ruler Satan the Devil, who was assisted by his aides the wicked spirits.

The next world power in order of time was Greece, the invisible overlord and ruler of which was Satan the Devil. The people ignored Jehovah God and worshiped images and many false gods, of which Satan the Devil was the chief. In Acts 17:16 it is written that while Paul the apostle waited in Athens for some of his friends, "his spirit was stirred in him, when he saw the city wholly given to idolatry." Athens was, of course, the capital city of the Grecian empire.

Then followed the government or world power of Rome, which was an idolatrous government, the invisible god or overlord of which was Satan the Devil. Rome was the power that dominated the nations of the earth when Jesus the Son of God was on earth. It was at that time that Satan laid claim to rulership of all the kingdoms of earth, and that claim Jesus did not dispute. Furthermore, Jesus referred to Satan as the "ruler of this world", according to the record in John 12:31, and John 14:30.

In corroboration of this, Paul wrote under inspiration and said that Satan is the god (invisible ruler) of the nations and kingdoms of this world. This is found in Second Corinthians 4:3, 4.

In all of these world powers, nations and governments, there appear three distinctive elements as the visible rulers or representatives of the invisible overlord. These three are the commercial, the political, and the religious classes. The controllers of commerce, who hold the greater amount of material wealth, claim and enjoy special privileges. They exercise a controlling influence. Their love for money is greater than their love for righteousness and justice. They have been at all times exceedingly selfish.

Active men must be provided to conduct the affairs of government. These have been designated by the title of professional politicians or statesmen. They have at all times yielded to the power and influence of the holders of wealth and have become the representatives of the classes rather than of the people.

Man is so constituted that he will worship; and Satan, knowing this, has at all times seen to it that a state religion or formalistic worship was established amongst the people. The leaders in the religious system have been known as priests or clergymen. They being the weaker, the stronger power has seen to it that the religious element has kept in step with the commercial power; and even many religionists that started to follow in the way of righteousness yielded to the influence of Satan, exercised through the holders of greater material wealth, and have fallen easy preys of the Devil's government.

Therefore it is truthfully written, in First Timothy 6:10, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." That such things proceed from Satan the Devil is further made manifest by the admonition given to the lover of righteousness, in these words: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

What was true in the days of Jesus and Paul is true of and concerning all governments of this world. Satan has been the invisible overlord or ruler of all of such governments.

Had Jehovah God, by exercising his supreme power, supervised and controlled the governments of the world, those governments would have been administered wisely, justly, and in righteousness, and unselfishly for the benefit of the people. The fact that the history of all of these world governments shows that great injustices have been practiced against the people, that the governments have not been wisely administered, that special favors have been shown to a few while the major portion have been downtrodden and oppressed, proves that the invisible ruler of these nations has been Satan the wicked one.

THE KINGDOM *and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers shall serve and obey him.*
Daniel.

REBELLION, HYPOCRISY, AND FAITHFULNESS TO GOD

IS THERE a personal Devil? and who created him? These have always been much mooted questions. The Bible alone answers them truthfully and satisfactorily. It tells us that one of God's earliest creations was a perfect and holy cherub named Lucifer, which name means, according to the Hebrew, "bright-shining one." Hence the Scriptures also call him "son of the morning" and "morning star". When Jehovah God placed the perfect man Adam and his wife Eve in the garden of Eden, he appointed Lucifer to be in charge of the garden and all its occupants, human and animal. Lucifer saw the opportunity to use his position of power and authority selfishly, and rebelled against God and then tempted Adam and Eve into rebellion against their God and Creator. God forthwith sentenced Adam to death and ushered him out of the garden of Eden. He also pronounced the doom of the rebellious Lucifer but for certain wise reasons did not at once kill him.

No longer did God permit his creature Lucifer to go by the name which signified a "bright-shining one". His name was changed from Lucifer, and he was thereafter known by the four names, to wit: Satan, which means adversary or opponent; Devil, which means slanderer; Serpent, which means deceiver; and Dragon, which means devourer. He has been defiant and arrogant, and has opposed God ever since the time of Eden. He has slandered God's holy name and brought reproach upon him and upon everyone who sought to do the Lord's will. He has used every possible means to deceive the people and turn their minds away from God. He has sought to devour or destroy everyone who has faithfully tried to obey God's holy will.

This archenemy has had many emissaries on earth who have paraded themselves in the name of the Lord and as the Lord's representatives. Amongst these were the clergy of Jesus' time, and to them and of them he said: "Ye are of your father the devil, and the lusts of your father ye will do. 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 rebellion did not stop with that of Lucifer and man. In heaven there was a host of angels, many of whom afterward rebelled. The children of Adam increased. The women were beautiful in form and fair to look upon. The angels saw that men and women cohabited and children resulted. It was the will of God that the angels should remain on the spirit plane and that they should not leave their estate or life on the spirit plane and mingle with human creatures and cohabit with women. But many of these angels, misled and seduced by Satan the Devil, joined in the rebellion against God, as it is written: "And it came to pass . . . that 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 gaints 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, the same became mighty men, which were of old, men of renown. 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."–Gen. 6:1, 2, 4, 5.

In due time these rebellious ones who kept not their first estate were imprisoned, as is stated in Jude, verse six, and Second Peter, chapter two, verse four. Many other angels of heaven joined Satan in his rebellion, and for centuries these have been serving with him and following his wicked course of reproaching God and oppressing men. (Dan. 10:13; Eph. 6:12; 1 Ki. 22:22) The Scriptures declare that in God's due time all these wicked angels who joined the rebellion with Satan shall be destroyed.

What terrible havoc this rebellion wrought! The great, beautiful and wonderful Lucifer, now degraded and covered with perfidy, becomes the very embodiment of wickedness. Many of the pure and holy angels of heaven, once enjoying the smile of the great Jehovah God and the fellowship of the faithful Logos, turned to wickedness; and in due time they are to be destroyed. Adam, once pure, holy, perfect, strong and vigorous, was driven from the perfect Eden into the unfinished earth. His offspring have ever since been compelled to earn their bread in the sweat of their faces and to suffer disease and sickness; and eventually in sorrow they go down to the grave. Above all, man was deprived of sweet communion with the mighty eternal God. All these centuries man has been in bondage to sin and death, groaning and travailing under his burdens, desiring, begging and praying that some time and in some way he might be delivered.

Early God began the operation of his marvelous arrangement for the deliverance of man and for his restoration. Exercising his power in exact harmony with justice, wisdom and love God has been working out his great purpose to this end. Now the time has come for the peoples of earth to begin to get a clearer vision of God's great provision for salvation and to learn how and when he will bring about man's complete deliverance.

Much of the Bible is written in symbolic language and could not be understood until God's purpose had progressed in course of its fulfilment, and, at that, not until God's "due time".

The serpent is used as a symbol of Satan the enemy, and those who yield willingly to the influence of the Devil and support his cause are called 'the seed of the serpent'. "Woman" is used as a symbol of the righteous organization of Jehovah God; and those who love righteousness and hate iniquity and who strive to follow in the righteous way are spoken of as

'the seed of the woman'. When God pronounced judgment at the time of the rebellion he said to the Serpent, the Devil: "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." (Gen. 3:15) From that very day forward Satan the Devil has opposed God and fought against everyone who has diligently tried to serve Jehovah. By resorting to ridicule and mockery Satan has delighted to reproach God in every possible way. Of course God could have imprisoned or destroyed the Devil; but his Word discloses that it has been the purpose of Jehovah to let this wicked one come to the full in wrongdoing, before he executes his final judgment against the Devil.

About two hundred and fifty years after the expulsion of Adam from Eden, Enos the grandson of Adam was born. By that time, so far as the Bible discloses, every one of the human race followed the course of wickedness. The Bible record does not indicate that between Abel and Enoch there was even one good man who loved God and righteousness. This warrants the conclusion that all were under the control of Satan, the wicked one. That being true, Satan must have thought that he had succeeded in having all men to worship him, in turning away all men from God; and that therefore by mockery and hypocrisy he would reproach God forever. It was in the days of Enos that hypocrisy began to be manifest for the first time, and that was in connection with religious worship. According to the marginal reading of the Bible in Genesis four, verse twenty-six, it is written: "Then began men to call themselves by the name of the Lord." It seems quite clear that this was a scheme of Satan to have men call themselves by the name of the Lord and yet to pursue a course in opposition to God, thereby to ridicule God and hold up his name to scorn. These men were tools of Satan the Devil and were therefore hypocrites.

This discloses a scheme of Satan which he has ever followed since; namely, to have in his system of government an organized religion by which means he could deceive the people and ridicule Jehovah God. This is mentioned here because it discloses the fixed policy on the part of the Devil to use religion as a part of his deceptive and fraudulent schemes. Evidently he does this because he knows men are so constituted that they will worship something; and if he is unable to induce them to worship himself directly he will cause them to worship something else or to ridicule God at any cost. It is to be observed that Satan has many such schemes in vogue now on the earth, causing the people to worship anything except the true and living God.

A few generations later Enoch was born. He was the seventh generation from Adam. Of course Adam was wicked, because he had violated God's law and continued in the wicked course. Aside from Abel everyone from Adam to Enoch was evidently wicked. The human race was going the road of corruption and wickedness. Enoch was the exception. He believed in Jehovah God. He believed that some day God would reward all those who would obey him. Satan the Devil had been so active that the peoples of earth by that time even doubted the existence of Jehovah God. It was necessary for Enoch to exercise faith that God actually exists. This was necessary in order for him to please God. Hebrews, chapter eleven, verse six, reads: "Without faith it is impossible to please him [God]; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That he pleased God is shown by the statement in Genesis, chapter five, verse twenty-four: "And Enoch walked with God; and he was not; for God took him." To the same effect Paul testifies in Hebrews, chapter eleven, verse five, saying: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."

Enoch, because of his faith in God, was an outstanding figure amongst all the men of earth. He was a witness on the earth for God. Surely he was known amongst the other men and known by the fact that he believed on God and served him while all others were against the Lord. Such faith under such adverse conditions was pleasing to God, and God rewarded that faith by translating Enoch. In those days it was usual for men to live upward of eight hundred years. Enoch lived three hundred and sixty-five years and then God took him away. No one saw him go, no one buried him, and no one knew where he went. Satan the Devil had the power of death, and without doubt would have killed Enoch had not God prevented him from so doing. God has the power of death, of course; but he did not put Enoch to death for any wrongful act on Enoch's part. Nor did Enoch die because of sickness, the result of the inheritance from Adam, his grandfather. The Devil had nothing to do with putting Enoch to death. He was a young man compared with other men of his day. While in the vigor of youth, and while he walked with God and joyfully conformed himself to God's righteous law, the Lord manifested his pleasure in the faith of Enoch by taking him suddenly away from earth's wicked scenes, putting him peacefully to sleep without his having to pass through the bitter waters of a violent or agonizing death.

It seems reasonable that Enoch never saw anyone die; because Paul testifies that Enoch did not see death. The apostle, after mentioning a number of faithful ones, including Enoch, says, in Hebrews, chapter eleven, verse thirteen: "These all died in faith." It follows, of course, that Enoch was not taken away to live on some other planet, but that God took him quietly and suddenly, putting him to

sleep without pain or anguish and without fear of the terrible monster death. Here God began to indicate that at some time he would destroy death and deliver all those who have faith in him from all their enemies, including the enemy death. This is clearly stated in First Corinthians, chapter fifteen, verses twenty-five and twenty-six.

It is recorded that Enoch prophesied that in some future time the Lord would come with a mighty host of saintly angels and execute judgment upon the ungodly. Jude, verses fourteen and fifteen, records this. Of course Enoch would give utterance to this prophecy in the presence of other men, and they in turn would mock and jeer and taunt him, and the Devil would use every power at his command to destroy Enoch. But the Lord Jehovah held his hand over Enoch. According to this scripture it seems quite evident that God had told Enoch, or by some means put it into Enoch's mind, that some time in the future he was going to send his mighty Representative to execute judgment upon all the enemies of God and to deliver the people from bondage. The spirit of the Lord moved upon the mind of Enoch and caused him thus to prophesy, because his heart was right toward God. This was the first prophecy of a coming Deliverer.

Thus by these two men, Enos and Enoch, are made manifest hypocrisy, a detestable thing in the sight of God, and true faith, which is pleasing to God. Hypocrisy, the fruit of wickedness, is from the Devil; faith is a gift from God. Thus God early made manifest his rule, from which he will never deviate, that those who have faith in him and walk with him in the way of righteousness and in obedience to his command shall be rewarded by deliverance from the enemy and be given the blessings of life. The goodness and mercy of the Lord endure forever. His loving-kindness is marked by his every act.

PROPHETIC SACRIFICES

THE power of the almighty God, Jehovah, created the animal life of our earth. He was the One who gave life to these animal creatures, and he has the sovereign right to decree when and under what conditions the lives of such creatures shall be taken away. Worldly-wise men overlook this great truth when they sneeringly say that Jehovah is a bloody God because he ordained the sacrifice of bulls and sheep and goats and birds by the Jewish nation. Such men manifest a dense ignorance of the purpose of Jehovah God in establishing such sacrifices in Old Testament times. A brief examination and study of God's purposes in ordering and approving such offerings of creature life will be very helpful at this time.

Jehovah gave respect to the sacrifice of animals. The offering of animals as sacrifices prophetically pointed to what God would require for the release of man from bondage. Abel and Cain each brought an offering for sacrifice unto the Lord. The sacrifice of Abel was the firstling of his flock, and God had respect to that sacrifice. The act of giving respect to that sacrifice by Jehovah must have prophetically pointed to *what* would be required for man's release from bondage, because two thousand five hundred years thereafter God commanded the Israelites or Jews to make a similar sacrifice.

On this point compare the two scriptures, Genesis, chapter four, verse four, and Numbers, chapter eighteen, verse seventeen.

The sacrifice of Cain was not acceptable unto the Lord. The reason is now apparent to the careful student, to wit, that Cain's sacrifice was only the fruit of the ground and did not require the giving up of life; whereas the sacrifice that Abel brought required the shedding of blood. Hebrews, chapter eleven, verse four, states: "By faith Abel offered unto God a more excellent sacrifice than Cain." This does not mean that God took pleasure in the slaying of animals. It does mean that it prophetically pointed forward to the time when God would accept a life as a substitute for the life which Adam had forfeited, and that such life would be the price of redemption.

There is no Scriptural evidence that men in early times had any knowledge of the real purpose of sacrifice, but faithful men learned that the sacrifice of life had respect by Jehovah and that this had something to do with man's future blessing. Their faith in God was pleasing to him. By receiving such sacrifice the Lord was making prophecy. Jehovah had no real pleasure or satisfaction in the sacrifice of animals, but such was his method of prophesying concerning his purpose of providing redemption for man. In his due time he would reveal to the faithful ones the meaning thereof, and thereby their faith and confidence in him would be made strong. Hebrews, chapter eleven, verse six, declares: "But without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That men had such faith in Jehovah God is proven by what followed.

When Noah came out of the ark he slew animals and offered them in sacrifice unto God, and the Lord had respect to such sacrifices. (Gen. 8:20) That time was far removed from the time of Eden, but undoubtedly the sacrifice offered by Noah was a remembrance of sin and of the necessity for a substitute for the sinners; hence the sacrifice was a prophetic act.

Abraham was justified by faith and he manifested

his faith in God by offering up animals in sacrifice. This he did as soon as he reached the land of Canaan. (Gen. 12:7) It is not to be understood that Abraham knew God's arrangement for redemption, but he had faith in God that whatever God did was right; and God directed Abraham's action, and his sacrifice of animals unto God was a silent prophecy pointing to something better in the future. Then God subsequently directed Abraham in making a sacrifice that spoke with prophetic eloquence of the great sacrifice to be made in the future for man's redemption.

God commanded Abraham to take his only son Isaac, whom he loved, and offer him for a burnt offering. The account of this is found in Genesis, chapter twenty-two, verses one to nineteen. Abraham proceeded to do as he was commanded; and when he had gone to the very point of slaying his only beloved son, God stayed his hand. Immediately Jehovah provided an animal for sacrifice in the place of Isaac. By the acts there performed a great prophecy had been uttered with just as much force as if the son had been actually killed. Here was not only a prophecy of what God would require as the price for man's redemption, but an interpretation of the meaning of the sacrifice of animals. It showed that the sacrifice of animals was merely a prophetic picture saying in substance that in some future day there must be a sacrifice of life that will furnish the great cost price for the redemption of man, and that that life must be a substitute for Adam and must therefore be a perfect life.

In that prophetic picture Abraham represented God, while Isaac, Abraham's only son, represented God's only beloved Son Christ Jesus. Offering up his only son was a great cost to Abraham and prophetically said: Jehovah God is the Redeemer of man by reason of the fact that he makes provision for redemption, and that provision is made with great cost to Jehovah. There was nothing in what Abraham did in connection with the sacrifice to interpret the prophetic picture. But today the student of the Scriptures can well see that God did thereby foretell how the Redeemer would be found and provided, and that in order to be the redeemer of man such Redeemer must die sacrificially.

When God was about to deliver his people from the bondage of Egypt, which bondage represented the bondage of mankind to their oppressor, the enemy Satan, he caused the Israelites to offer a male lamb without blemish. Its blood was sprinkled over the doorpost of each residence, and where that blood was sprinkled the first-borns were protected from death. The Passover lamb was sacrificed, and then Moses, as the active deliverer, led the Israelites out of bondage. Read the record of this in Exodus, chapter twelve. Primarily the slain lamb stood for Moses, who could not die and still lead the Israelites out; and therefore the lamb prophetically foretold the Greater than Moses and the One whom Moses represented, and that He should die as a sacrifice.

When God gave the Israelites his law at Mount Sinai he provided for the sacred tabernacle and prescribed the ceremonies to be performed in the use thereof. The description of this tabernacle, its furnishings and its attendants, is found in the book of Exodus, beginning with chapter twenty-five. The tenth day of the seventh month of each year was the one day of the year on which the Israelites were to afflict themselves because of their shortcomings and transgressions. That was their annual atonement day. On that day animals must be slain and the priest must take the blood of those animals and carry it into the Most Holy or inner sanctuary of the tabernacle and sprinkle the blood upon the mercy seat, that is, the golden lid that covered the ark or box containing the stone tablets on which were written the ten commandments of God's covenant with the Israelites. First the blood of the bullock, and then the blood of the Lord's goat, was thus sprinkled. That ceremony made atonement for the sins of the people for the year. Doubtless that is all the Jews could see about what was done. They could not understand the real meaning of these sacrifices.

There again, however, a great prophecy was uttered. That prophecy showed that one must be found to be offered up as a sacrifice for mankind, and also showed how atonement should be accomplished. The court that surrounded the tabernacle was the place where the animals were slain, and represented the planet earth where the great sacrifice must be made. The Most Holy represented heaven itself, and there the blood must be sprinkled; this saying in effect that the great redemptive price for the release of man must be paid in heaven and that that price must be a life poured out in sacrifice.

Jehovah caused his chosen people, by their very course of action, to utter prophecy relating to the future. He showed that the Redeemer must also be the Deliverer. Egypt was holding the Israelites in restraint, with Pharaoh as the ruler thereof representing Satan and his organized power holding mankind in restraint. Moses, strong in the Lord and in the power of his might, delivered the Israelites, thereby uttering a prophecy which said: 'The day will come when the Greater than Moses shall rise who will redeem and deliver the human race from the bondage of the enemy.' Likewise, in later Jewish history, King David, in rescuing the Israelites from their enemies, representatively prophesied that God would send a Mighty One who would rescue the people and deliver them from their enemies.

Then God caused men who were really devoted to him to speak words of prophecy concerning the Redeemer. It is not to be expected that those men would understand the meaning of the words they uttered

concerning the Redeemer, but they spoke or wrote as the power of God moved them.

Job is one of the prominent characters of the Bible. In his great suffering and tribulation Job represented, among other things, humankind, suffering and desiring to be delivered. Job first speaks of the goodness of God and the insignificance of man, and how impossible it is for imperfect man to bring himself into harmony with his Creator. Then he adds these words: "There is no umpire [mediator] betwixt us that might lay his hand upon us both." (Job 9:33, *R.V.*) This prophecy said in substance: There must be one to go between God and man, which mediator God will provide for the deliverance of man. Then Job gave utterance to these prophetic words: "But I know that my redeemer liveth, and as the Last over my dust will he arise; and though after my skin is struck off this followeth, yet apart from my flesh shall I see God."—Job 19:25, 26, *Roth.*

Jehovah caused his prophet Hosea, in chapter thirteen, verse fourteen, to utter these words: "I will ransom them from the power of the grave; I will redeem them from death." The word "redeem" in this text means to buy back with a price, and the word "ransom" employed in the same text means to rescue, make free and deliver. The prophecies, therefore, mean that some day in his appointed way God would buy back the right of man to life, and would buy this right with a price, and would rescue, deliver and set men free from the power of death and the grave.

Relating to the same matter God caused his prophet to write, in Psalm forty-nine, verses six to nine, these words: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem [deliver and make free] his brother, nor give to God a ransom [that is, provide the covering or redemptive price] for him: . . . that he should still live for ever, and not see corruption." Regardless of all the riches a man might possess, he could not provide the price required to make himself or his brother or the human family free. God must make the provision. Then the prophecy is uttered that God will do that very thing for man. Verses fourteen and fifteen of the same Psalm go on to say: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me."

Thus the sacred Scriptures show the absolute need of redemption if mankind is ever to be saved from death and the grave and to live for ever. Thus, too, the ancient animal sacrifices of God's chosen and faithful people become loaded with prophetic meaning, and God's reputation is cleared of all wrong imputations.

LETTERS

PRIVILEGE TO HOLD FORTH TRUTH

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King and his kingdom. Have wanted to drop you a few lines about the work that has brought us so much joy right here in what was once considered "Impossible New York City".

This is the third winter that Sister Chrysomallis and I have been wading through the factory districts with the blessed message of God's truth. We carry booklets in about nineteen languages, and sometimes find people in one factory alone reading six or eight languages. We sometimes wonder how we get in to speak to the people while they are at work; and our only answer is that the Lord opens the way. The Jewish managers buy the Jewish books; and otherwise we are meeting many oppressed of the people.

Those canvassing the financial districts and office buildings have to deal more with the oppressors. The radio folders quickly identify the books where the people have radios. On entering a building we use the elevator once by riding to the top floor. We walk down, stopping on each floor. We generally leave the tenement districts for Sunday mornings, when the bread winners are at home.

In the fall we were working on the river front, and had the privilege of placing books with the employees on thirteen ocean ships belonging to the White Star Line. On the other side of our territory we could place books on the Bowery; and in Chinatown we saw several spectacular Chinese funerals. How wonderful to have the privilege of holding forth truth in such darkness!

In endeavoring to reach those living in hotels and high-class apartments we have been getting together a card file of names taken from the election lists and from certain exchanges in the phone books, and have had some success in calling on these people personally.

Every effort brings its blessings. We get many blessings also from the weekly service meeting. Praying God's guidance and strength for his people, I remain

Your sister in his service,

PEARL ELLIS, *Colporteur.*

KINGDOM SERVICE MEAT AND DRINK

DEAR BROTHER RUTHERFORD:

After reading each of the books as they came out I have thought that I would like to write and express my deep appreciation of them; but knowing how very busy you must be, I have refrained from doing so until now. But after receiving and reading *Light* I can't keep silent any longer, I believe this is the most comforting, encouraging and thrilling book I have ever read. Surely the Lord has been leading and guiding all the way and will continue to do so until Armageddon has been fought and we shall have the glorious privilege of seeing our loving Father and his dear Son our Lord and those holy angels face to face.

The witness work grows more interesting all the time, as we can see the clergy losing their influence over the people and the tide of Truth rising higher and higher.

Am not very strong physically, but am so thankful that I can have the privilege of doing a little toward this great work of vindicating the name of Jehovah God. Surely this is "the day which the Lord hath made [for the vindication of his name] and we will rejoice and be glad in it". And the kingdom service is indeed meat and drink to the faithful ones. May the Lord bless and keep you always. Pray for us. With much Christian love and many thanks for the new books and booklets, in which Brother Powell joins,

Yours in kingdom service and joy,

MRS. G. C. POWELL, *Colporteur.*

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA

Adelaide 5KA
SuA 10-11; P 8.30-10
Daily (except Su)
P 7-7.05
Ballarat 3BA
SuP 7.15-7.30
Brisbane 4BC
SuP 6-6.30 (each
fourth Su P 6-7.30)
Newcastle 2HD
SuA 10-12; P 7-8.30
Perth 6ML
SuP 9-10
Toowoomba 4GR
SuA 10-10.45;
P 8.45-9.30
Wanganui 2ZK
WeP 7.15-7.30

CANADA

Alberta

Calgary ..... CJCJ 6
Lethbridge ..... CJOC 35

British Columbia

Kamloops ..... CFJC 21
Vancouver ..... CJOR 38
Victoria ..... CFCT 10

Manitoba

Winnipeg ..... CKY 26

New Brunswick

St. John ..... CFBO 10

Nova Scotia

Sydney ..... CJCB 29
SuP 9-10

Ontario

Chatham ..... CFCO 37
Cobalt ..... CKMC 26
Ft. William ... CKPR 39
Hamilton ..... CKOC 12
London ..... CJGC 12
Waterloo ..... CKCR 12

Prince Edward Island

Charlottetown CFCY 6

Saskatchewan

Fleming ..... CJRW 10
Saskatoon ..... CFQC 19
Yorkton ..... CJGX 6

CUBA

Havana ..... CMK 15

ESTHONIA

Tallinn .....

FRANCE

Paris ..... VITUS

NEWFOUNDLAND

St. John's VO8A
MoP 8-9

UNITED STATES

Alabama

Birmingham .. WBRC 6
Mobile ..... WODX 20
Montgomery .. WSFA 8
Talladega ... WFDW 6

Alaska

Ketchikan ... KGBU 50

Arizona

Phoenix ..... KTAR 10
Tucson ..... KVOA 6

Arkansas

Little Rock ... KLRA 6

California

El Centro ..... KXO 6
Hollywood ..... KNX 6
SuP 1-2
Los Angeles ... KTM
SuA 9-10
Oakland ..... KROW 8
SuA 10-11; P 1-2.30,
6-7, 9-10
TuP 8.15-8.30
ThP 8-8.15
We FrP 2.30-2.45
San Diego ..... KGB 6
Stockton ..... KGDM 4

Colorado

Colorado Sp'gs KFUM 6
Denver ..... KLZ 1
Grand Jct. .... KFXJ 6
Greeley ..... KFKA 6
Pueblo ..... KGHF 6
Trinidad ..... KGIW 6

Connecticut

Bridgeport .... WICC 6
Hartford ..... WDRC 10

Delaware

Wilmington .. WDEL 6

District of Columbia

Washington .... WOL 6

Florida

Miami ..... WIOD 22
Orlando ..... WDBO 6
Tampa ..... WDAE 6

Georgia

Atlanta ..... WGST 39
Augusta ..... WRDW 26
Columbus ..... WRBL 6
Savannah ..... WTOC 22
Thomasville .. WQDX 49

Hawaii

Honolulu ..... KGMB 52

Idaho

Boise ..... KIDO 32
Nampa ..... KFXD 13
Pocatello ..... KSEI 47

Illinois

Chicago ..... WCFL 6
Chicago ..... WCHI 15
SuP 12.30-1, 2-3
Mo Tu We Th Fr
SaP 3-3.15
Decatur ..... WJBL 6
La Salle ..... WJBC 6
Quincy ..... WTAD 27
Rockford ..... KFLV 6
SuP 6-6.30
Rock Island ... WHBF 48
MoP 6.30-7
Springfield ... WTAX 6
Tuscola ..... WDZ 6

Indiana

Anderson .... WHBU 20
Fort Wayne .. WOWO 10
Gary ..... WJKS 41
Indianapolis .. WKBF 5
Muncie ..... WLBC 8

Iowa

Cedar Rapids KWCR 6
SuA 10.30-11; P 1.30-2
WeP 9-10
Council Bluffs KOIL 6
Davenport ..... WOC 6
SuP 6.30-7
Des Moines ... WHO 6
SuP 6.30-7
Muscatine ... KTNT 17
SuP 1-1.30

Kansas

Milford ..... KFKB 6
SuA 8-9; FrP 4.30-5
Topeka ..... WIBW 22
Wichita ..... KFH 5

Kentucky

Hopkinsville .. WFIW 10
Paducah ..... WPAD 6

Louisiana

New Orleans .. WJBO 2
ThP 8-8.30
Shreveport ... KTBS 6
Shreveport .... KTSL 29
ThP 8.30-9.30

Maine

Bangor ..... WLBZ 5

EXPLANATORY

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates time of presentation according to following schedule:

Sunday AM		33	5.00
1	8.45	34	5.15
2	9.00	35	5.30
3	9.15	36	5.45
4	9.30	37	6.00
5	9.45	38	6.15
6	10.00	39	6.45
7	10.10	40	7.00
8	10.15	40*	7.10
9	10.25	41	7.30
10	10.30	42	7.45
11	10.40	43	8.45
12	10.45	44	9.00
13	11.00	45	10.00
14	11.15	*Monday* PM	
15	11.30	46	7.00
16	11.45	*Tuesday* PM	
17	12.00	47	7.30
Sunday PM		*Wed'day* PM	
18	12.15	48	6.15
19	12.30	49	7.30
20	12.45	*Friday* PM	
21	12.55	50	7.00
22	1.00	51	9.30
23	1.30	*Saturday* PM	
24	2.00	52	5.45
25	2.30	53	7.45
26	3.00		
27	3.30		
28	3.45		
29	4.00		
30	4.15		
31	4.30		
32	4.45		

Time of local programs other than transcription service is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th ... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A — *AM period*
P — *PM period*

Maryland

Baltimore ... WCBM 10
SuP 6-7
Cumberland ... WTBO 25

Massachusetts

Boston ..... WBZA 8
Boston ..... WLOE 30
SuA 11-12.15; ThP 8-9
Lexington .... WLEX
SuP 2-3
New Bedford WNBH 6
Springfield ..... WBZ 8
Worcester ... WORC 6

Michigan

Bay City ..... WBCM 10
Calumet ..... WHDF 6
Detroit ..... WMBC 30
Flint ..... WFDF 51
Grand Rapids WOOD 44

Minnesota

Duluth ..... WFBC 6
Fergus Falls KGDE 6
Minneapolis .. WDGY 6
St. Paul ..... WRHM 19

Mississippi

Greenville ... WRBQ 6
Gulfport ..... WGCM 26
Hattiesburg .. WRBJ 26
Meridian ..... WCOC 11

Missouri

Columbia ..... KFRU 37
Joplin ..... WMBH 10
Kansas City .... WHB 6
St. Joseph .... KFEQ 2
St. Louis ..... KMOX 10

Montana

Billings ..... KGHL 6
Butte ..... KGIR 33
Great Falls .... KFBB 6
Wolf Point .... KGCX 12

Nebraska

Lincoln ..... KFOR 6
Norfolk ..... WJAG 6
York ..... KGBZ 6

Nevada

Reno ..... KOH 6

New Jersey

Atlantic City .... WPG 6
Paterson ..... WODA 6

New Mexico

Albuquerque .. KGGM 6

New York

Auburn ..... WMBO 38
Binghamton .. WNBF 42
SuP 7-9; ThP 8-9
Buffalo ..... WMAK 6
Jamestown ... WOCL
MoP 6.30
New York .... WBBR 9
SuA 8.30-11; P 5-8
MoA 6.30-7, 10-12; P 2-7
TuA 6.30-7; P 12-2, 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12;
P 12-3, 6-8
FrA 6.30-7; P 2-4, 6-8
New York .... WMCA 6
New York ..... WOV 33
Rochester .... WHEC 6
Schenectady .... WGY 6

North Carolina

Asheville .... WWNC 10
Charlotte ..... WBT 6
Greensboro ... WBIG 10
Raleigh ..... WPTF 6
Wilmington .. WRBT 6
Winston-Salem WSJS 5

North Dakota

Bismarck ..... KFYR 7
Fargo ..... WDAY 10
Grand Forks .. KFJM 10
Minot ..... KLPM 31

Ohio

Cincinnati ..... WFBE 5
Cincinnati .... WKRC 6
Cleveland .... WGAR 6
Cleveland ..... WHK 40
SuA 8.50-11; P 2-3,
6.30-7.30
Mo Tu We Th Fr
SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 1
Columbus ..... WAIU 5
Columbus .... WCAH 6
SuP 12-1, 9-10; TuP 7-8
Dayton ..... WSMK 6
Mansfield ..... WJW 8
Steubenville .. WIBR 43
Toledo ..... WSPD 6
Youngstown .. WKBN 6
Zanesville ..... WALR 6

Oklahoma

Chickasha .... KOCW 20
Oklahoma City KFJF 6
Ponca City .... WBBZ 6
S. Coffeyville .. KGGF 22

Oregon

Eugene ..... KORE 6
Medford ..... KMED 40
Portland ..... KTBR 6

Pennsylvania

Altoona ..... WFBG 10
Erie ..... WEDH 12
Harrisburg ..... WHP 12
Jeannette ..... WGM 15
Johnstown .... WJAC 31
Lancaster .... WGAL 2
Oil City ..... WLBW 5
Philadelphia .. WCAU 4
Philadelphia .. WPEN 6
Pittsburgh ..... KDKA 12
Pittsburgh ..... KQV 18
SuP 12-2, 7-8
FrP 8.30-9.30
Reading ..... WRAW 4
Scranton ..... WGBI 53
Williamsport WRAK 6

Rhode Island

Providence .... WLSI 33

South Carolina

Charleston .... WCSC 22
Columbia ..... WIS 22
Spartanburg .. WSPA 6

South Dakota

Sioux Falls .... KSOO 6
SuP 3.30-4.30

Tennessee

Bristol ..... WOPI 12
Chattanooga .. WDOD 6
Knoxville ..... WROL 4
Memphis ..... WREC 6

Texas

Amarillo ..... KGRS 2
Austin ..... KUT 6
Beaumont .... KFDM 6
Brownsville KWWG 34
Dallas ..... WFAA 5
El Paso ..... KTSM 3
Galveston ..... KFLX 6
Houston ..... KPRC 6
San Angelo .... KGKL 24
San Antonio .. KTSA 4
Waco ..... WACO 39
Wichita Falls KGKO 6

Utah

Salt Lake City .. KSL 8

Virginia

Danville ..... WBTM 31
Lynchburg .... WLVA 39
Newport News WGH 10
Norfolk ..... WTAR 3
Petersburg .... WLBG 6
Roanoke ..... WDBJ 6

Washington

Bellingham .... KVOS 6
Everett ..... KFBL 5
Seattle ..... KJR 6
Spokane ..... KHQ 6
Tacoma ..... KVI 24
Wenatchee ..... KPQ 6
Yakima ..... KIT 6

West Virginia

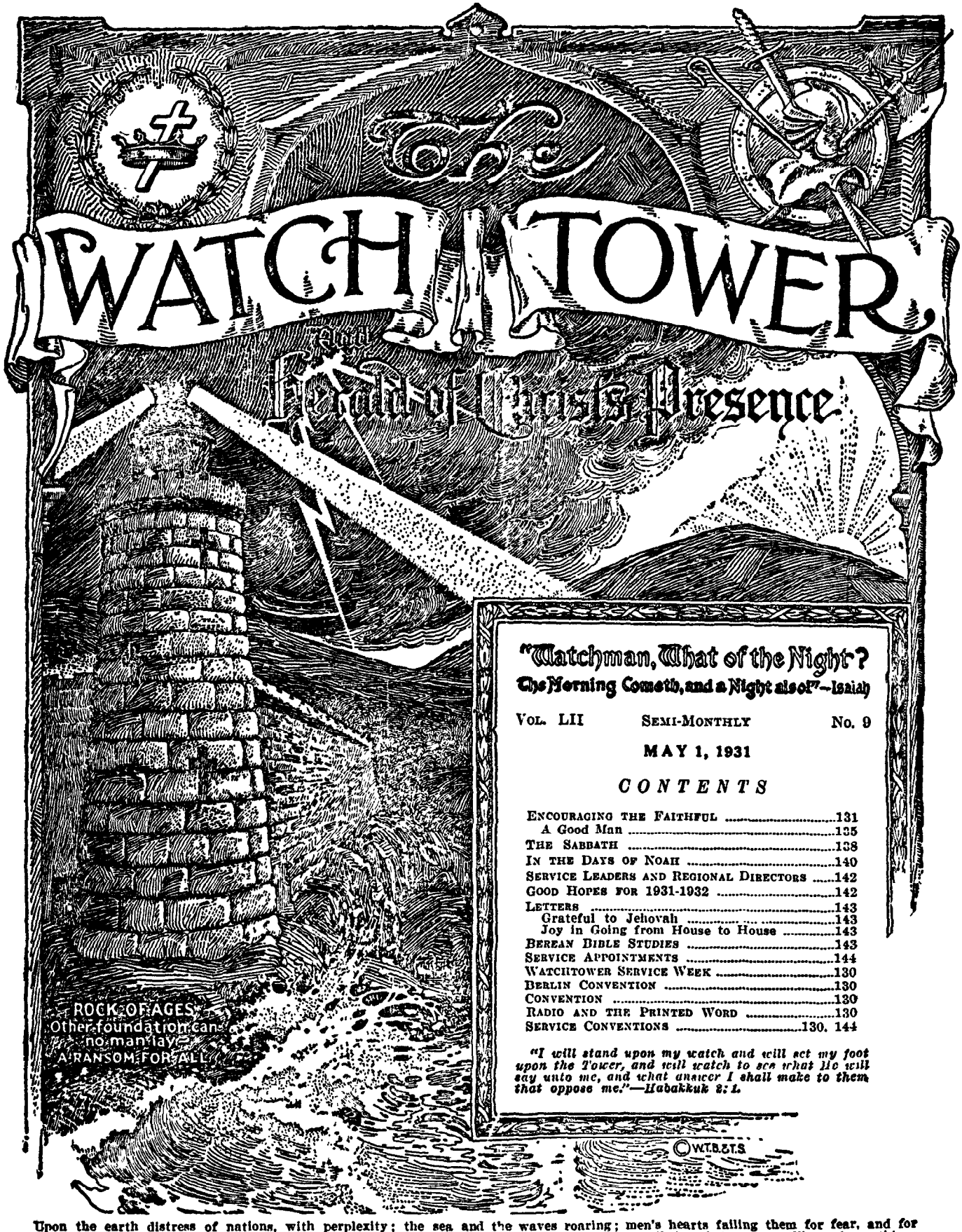
Charleston .... WOBU 40
Fairmont .... WMMN 6
Huntington .... WSAZ 45

Wisconsin

Madison ..... WIBA 6
Manitowoc .... WOMT 46
Milwaukee .... WISN 6
Racine ..... WRJN 10

Wyoming

Casper ..... KDFN 6



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

VOL. LII SEMI-MONTHLY No. 9

MAY 1, 1931

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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.*

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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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WATCHTOWER SERVICE WEEK

The Society regards the field service as of so great importance that arrangements are made to close the factory and the Bethel home for six days during the Service Week beginning May 8 and ending May 17. It is hoped that the brethren in every part of the country will give all the time they possibly can to this Service Week.

BERLIN CONVENTION

The time of the convention at Berlin, Germany, has been extended to include another day, May 30 to June 2, instead of June 1 as announced in February 15 issue of *The Watch Tower.*

CONVENTION

Let the brethren bear in mind the convention at Columbus, July 24 to 30. This will no doubt be a convention of great importance to the Lord's people, and every one should make an effort to be present, and participate in the service. Remember that facilities for camping, and for obtaining food on the grounds at the cheapest possible rate, are being made. *The Watch Tower* does not wish to unduly influence anyone to attend the convention, but believing it will be for the blessing of all who do attend with a desire to glorify the Lord, attention is called to it again. More details concerning the convention will appear in other issues of *The Watch Tower.*

RADIO AND THE PRINTED WORD

All canvassing parties and all individuals who canvass should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

SERVICE CONVENTIONS

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

Pueblo, Colo. May 15-17
John F. Suckle, 2515 Pine St.

Milwaukee, Wis. May 15-17
H. H. Fink, 883 49th St.
Polish: M. Wierzchowski, 2254 S. 21st St.

(Continued on page 144)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII MAY 1, 1931 No. 9

ENCOURAGING THE FAITHFUL

"Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off."—Ps. 37:27, 28.

JEHOVAH provides the spiritual food for his people and feeds them upon that which is convenient, that is to say, upon that which builds them up and makes them strong in the Lord. Foreknowing that the crisis would come at the end of the world God has provided the greatest abundance of food for his saints at that time. Wine symbolically represents that which gladdens the heart. (Ps. 104:15) At the feast Jesus provided and served the best wine at the last. (John 2:10) It is even so now as Jehovah's great Servant Christ Jesus comes forth and serves the anointed with that which makes the heart glad, and they rejoice. An occasional morsel of food or drink of refreshing wine is not sufficient. The remnant find that it is necessary to constantly feed upon the provisions which God has so abundantly spread upon his table. Thus doing they are encouraged and energized for continuous and joyful service to the honor of Jehovah's name.

[2] Manifestly the thirty-seventh Psalm was written for the comfort and encouragement of God's faithful remnant at the time "when the wicked spring as the grass". (Ps. 92:7) It is a time when the wicked would crush and destroy the faithful, and such is God's opportunity to show himself strong in behalf of those whose hearts are perfect toward him. He repeatedly gives assurance to the faithful that he will preserve all those who love him. They are thus encouraged to continue in faithful obedience and complete devotion to the Lord. This Psalm is a series of exhortations to the faithful that they might keep themselves in the love of God and confidently trust in him for deliverance.

[3] To be sure, God's covenant people may know that all his judgments are righteous and the righteous will be favored with life, while the wicked will be cut off, because the Lord has so stated; but such general application of the thirty-seventh Psalm does not convey the complete thought. It has a deeper meaning than that. It is plain from its phrase that the purpose is to inform God's people that a time of judgment will come upon all who profess to be in the covenant with the Lord; that the wicked will be gathered out and separated from the righteous and suffer destruction; and that the righteous God will hold in the hollow of his hand and bring them through to victory and exhibit them to his own glory and to the vindication of his name.

[4] The Israelites under King David were God's covenant people, and among them there were evildoers who not only vexed the righteous but sought their hurt. The Psalm may be said to have a miniature fulfilment with them. In the broader fulfilment upon God's covenant people, the spiritual Israelites, the Psalm shows that the judgment comes upon all who are in the covenant and who profess to accept the truth, which God has revealed. Among these are found some who not only take pleasure in things evil or injurious to others, but seek to do harm to those who remain faithful and true to God and to his kingdom and who in obedience to the commandments are earnestly endeavoring to preach this gospel of the kingdom.

[5] With natural Israel God's judgment would determine who would be cut off from the land which he had given to them and who would be made free from all harm and dwell in the promised land in safety. With professed spiritual Israel, which we may call the antitype, the judgment determines who are worthy and who are unworthy, who would be for ever separated from the Lord and who would inherit the promises of God and receive them in fullness. Those who would for ever have the favor of Jehovah are represented by the ones who inherit and dwell in the land. Those of spiritual Israel realize the fulfilment of God's precious promises.

[6] The judgments of the Lord are now in the earth because Christ is at the temple of Jehovah for judgment and this judgment began at the house of God. (Mal. 3:1-3; 1 Pet. 4:17; Ps. 11:4) That which is foretold by the psalmist is now due for fulfilment and the prophecy thereof is in course of fulfilment, but not yet completely fulfilled. The Psalm is one of judgment by the Lord. If the purpose of this judgment is only to determine who are worthy of salvation and who will be sent into death and this would

not be made known to any people while they are on the earth, such would not be necessary. It seems clear, however, from the Psalm that it teaches that when God's time arrives he will demonstrate or make known who are the ones that shall inherit his promises and this he will demonstrate to peoples of earth in the vindication of his own name.

7 When the crisis came upon Jesus he demonstrated that he was the only faithful one, and therefore the rightful One to inherit all that was promised to God's covenant people and all that the original and perfect man was entitled to. It was his faithfulness that merited and brought upon him Jehovah's great reward. That fixes the rule of the Lord, namely, that it is faithfulness that is pleasing to God and upon the faithful he will bestow his favors. Therefore the purpose of the judgment of the Psalm is to demonstrate who are the faithful.

8 Who in all the earth today could be classed as the ones that meet the divine requirements? The whole world lies in the wicked one and is of his organization. The clergy first had many opportunities of doing God's will and receiving his favor, but they have proven unfaithful and have openly allied themselves with the Devil. The great multitude class have been and are negligent of their privileges and are therefore not wholly devoted to the Lord. There are those who accepted the truth but did not receive the love of the truth, but received it in selfish hearts, and they have demonstrated their unworthiness. Therefore there is none other on the earth aside from the faithful remnant that could now possibly inherit the promises of God.

9 It necessarily follows, then, that since this Psalm has its application at the time of judgment, it is the 'faithful servant' class, otherwise called the "remnant", continuing in faithfulness and holiness of devotion to God, to whom the Lord speaks these words of encouragement and comfort. Other scriptures fully support the conclusion that before the final end God will so clearly manifest his favor upon the faithful remnant that this class will easily be discerned and this will be a vindication of his name.

10 It is not for any man to determine who is in that faithful remnant class, aside from himself, but it does behoove every one who is now in line for the kingdom to give full heed to the words of the Lord and to be diligent at all times to keep himself in the love of God, and to constantly manifest his love for God, and to examine himself and prove himself, that he may be sure of ultimately inheriting the precious things promised. It follows, then, that the Psalm was written for the benefit and comfort of God's remnant people.

11 The wicked are those who have professed to be in the covenant with God, who have received a measure of truth of and concerning his purpose of salvation and establishment of his kingdom, and who then have proven unfaithful to God and to their covenant. It is necessary for the full vindication of God's name that he destroy the wicked; and the Scriptures abundantly teach that these workers of lawlessness will be destroyed before the eyes of the faithful remnant, and this before Armageddon. (Ps. 91:8) Jehovah God is faithful in the performance or execution of his judgments even as he is faithful to all his good promises.

12 The Psalm begins with an exhortation to those who love God: "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) The faithful see the workers of iniquity prosper, but they are told not to envy the wicked ones. It has been difficult for men to understand why God would permit the workers of iniquity to prosper while at the same time those devoted to him were in adversity.

13 A well known exegete, commenting upon this Psalm, says: "The lawless are often prosperous in life, whereas the righteous are not infrequently called to pass through adversity. How these facts can be reconciled with the gracious equity of God, is a problem which in all ages has perplexed observant and thoughtful minds; and many parts of Holy Scripture are devoted to endeavours to solve the problem; among them, the book of Job and several psalms are conspicuous."—Page 178, *Studies in the Psalms*, Rotherham.

14 Others have improperly held that these adverse conditions that come upon people are permitted by Jehovah God in order to teach men the exceeding sinfulness of sin and enable them to learn righteousness and develop a perfect character. This problem is solved only in God's due time when he is pleased to show to his people that the great question at issue is the vindication of his word and name, and that for this purpose he has refrained from destroying the wicked ones earlier, and not for the purpose of teaching men lessons. His revelation to his people of the understanding of the book of Job is conclusive proof upon this point. In these last days God has shown his people the hideous organization of Satan and advised through his Word why he has kept his hands off and let Satan go his limit in wickedness until his due time to stop him. He has given his faithful people a vision of his own great organization and how he will use that in due time to destroy the wicked one and all the workers of iniquity, and that the chief purpose of the whole matter is the vindication of Jehovah's word and name.

15 The evildoers are not necessarily all wicked, but include all who do wrong, oppress and work injury to others. The world is full of crime and wrongdoing. The ultrarich are prosperous and haughty, austere, and oppress the poor, and the wicked and the clergy

tell the people that this unrighteous arrangement is operating by divine right and authority. The pests that destroy the crops of those who labor hard, the clergy tell the people, are sent upon them by Jehovah God; and thus the clergy misrepresent God and reproach his name and his Word. Many who do evil do it more or less because of ignorance; whereas the clergy should know better, and, having claimed to serve God, and doing the contrary, they are wicked. Those who love righteousness can do nothing to relieve the people and restore them, but can only look on. The lovers of righteousness would naturally be inclined to fret because of this evil and unhappy condition. The Lord says to them: 'Do not fret because of these evildoers.'

16 Satan is the chief of evildoers and is the ultra-wicked one. Satan has caused his representatives, the clergy, to heap reproaches upon the name of Jehovah by telling lies concerning him. Instead of these pests and misfortunes and oppression befalling the people because they do not faithfully support the religious organizations, as the clergy teach, Satan the Devil sends these evil things upon the people in order to turn the people away from God. By the clergy he induces the people to believe that God is responsible therefor; and so believing, they do turn away from Jehovah. Satan is the father of lies, and his children are diligent in serving and practicing his wicked arts. The Lord now assures the faithful that soon these evildoers and workers of iniquity will be cut down like the grass and that will be a vindication of his word and name.

17 What is the great desire of the righteous? It is to see Jehovah's name exalted, his kingdom in full sway, and his blessings of peace and prosperity bestowed upon the creatures of earth, to his glory. Can men or organizations composed of men accomplish this desired end? Certainly not, regardless of what efforts are put forth. To fret about these unhappy conditions does no good. The admonition of the Lord is therefore given: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Ps. 37:3, 4) Time is an important element here because in God's due time he will accomplish all of his purposes.

18 In these last days the wicked have sprung up like grass in the springtime and like the weeds that flourish at that time. The evildoers and workers of iniquity oppress God's witnesses and interfere with the wide distribution of the message of the kingdom. The faithful are dragged before the courts and caused to linger behind prison bars. These faithful witnesses are inclined to wonder why the Lord permits such evil things to be done against his witnesses, and why they cannot get on with the work of preaching the gospel of the kingdom without being hindered by evildoers and lawless workers. To such the Lord says: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." (Ps. 37:5) The sum of this admonition is, the faithful must trust implicitly in Jehovah and do good, delight themselves in the Lord, commit their ways to the Lord, trust in him, and he will give them the desire of their heart and bring to pass all that is for their good. He has promised that all things shall work together for the good of his people because they love him and are called according to his purpose.—Rom. 8:28.

19 It appears quite clearly from the Scriptures that when the wicked workers, acting in conjunction with evildoers, think they have the Lord's faithful people in the bag, so to speak, and that their work is blocked, then the Lord will demonstrate his favor upon his faithful by destroying the wicked. (Ps. 92:7) When the wicked are destroyed, then the faithful will appear fully in the light and the Lord will exhibit them as his approved ones, and his faithful representatives: "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Ps. 37:6.

20 In corroboration of this, Jesus said concerning the workers of iniquity that they would first be gathered out and destroyed and "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:41-43) Those who trust in the Lord, then, and faithfully obey his commandments will be fully taken care of as he has promised.

21 God's faithful people desire to see the wicked works of the enemy of God and the enemies of God destroyed because they reproach his name. However, the Lord has not appointed any of his remnant to do this work of destruction. That he has reserved for himself by and through his duly appointed agents. The business of the remnant is to sing the praises of Jehovah with full confidence at all times, and be moved to do so by unselfishness; thus they show their full faith in and love for God. To encourage them in thus doing the Lord says: "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. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." —Ps. 37:7-9.

22 This admonition to wait upon the Lord does not mean that the remnant will be idle and doing nothing, but means that these faithful ones rest in and completely rely upon Jehovah and continue, in obedience to his commandments, to do the things that he has directed them to do. There is no reason to fret because of those who work by wicked devices. To be angered with such is not the proper thing; but with calmness to observe what the enemy is doing,

and then leave their punishment to the Lord. Vengeance belongs to Jehovah, and he will see to the destruction of the wicked, including the "man of sin, the son of perdition". (2 Thess. 2:8) Therefore the one who fully trusts in the Lord God has no occasion to fret or worry about what the evil ones can accomplish or will accomplish.

23 "The man of sin" is made manifest after the coming of the Lord to the temple of God and after the Lord gathers together unto himself those whom he approves as the "servant". It is but a short time thereafter until the ecclesiastical part of Satan's organization, including "the man of sin", will fall and be destroyed; and this takes place before Armageddon. Hence the psalmist says to God's faithful people: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." (Ps. 37:10) The field will then be clear of this part of the enemy, and the faithful may go on, but the evildoers will not be entirely destroyed until every vestige of Satan's organization is gone down. Then it can be truly said that consideration will be given to the place of the wicked and there shall not be any. They will only be in the memory of the righteous.

24 The meek are those who are teachable and who see and understand the Word of God and delight to obey the same. They believe not a lie, but they believe and rejoice in the truth. They have received "the love of the truth", and hence are of the remnant; and only those who are of the remnant do receive the love of the truth. God has given his promise that henceforth no unclean thing shall dwell with them, and that the rod of the wicked shall no longer rest upon their lot. (Isa. 52:1) These faithful ones shall inherit the promises of Jehovah and be for ever at peace. Therefore says the psalmist: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Ps. 37:11) The remnant now have entered into this peace; and these do not use their time or strength to fight against the enemy, but abide together in peace and continue to joyfully tell of the goodness of God and the blessings he will bring through his kingdom.

25 The Devil, who is the chief amongst all the wicked, leads his forces to hate those whom the Lord approves. He is their leader in the conspiracy or plot against "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". (Rev. 12 17) Just as Haman prepared a gallows upon which to hang Mordecai, so the wicked class conspire to destroy the remnant of God who are faithful in doing his service. The fate of the conspirators will be like that which came upon Haman. This the Lord foretold by the words of the psalmist: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken." —Ps. 37:12-15.

26 Those who are of the remnant joyfully engage in doing the work the Lord has committed to them, and to all observers have seemed to have very little and to be little or nothing. In the eyes of the enemy they amount to nothing. As Haman boasted of his own riches and his power and greatness, and this he did immediately before his fall, even so the enemies of God, who plot against the remnant of God, now boast of their spiritual favors and riches and make themselves believe that they are God's favorites sitting in heavenly places.

27 Who, in fact, however, stand best before the Lord? And the psalmist answers for the encouragement and comfort of the remnant: "Better the little of the righteous man, than the abundance of the lawless who are mighty; for the arms of the lawless shall be broken, but Jehovah is upholding the righteous. Jehovah knoweth the days of the blameless, that their inheritance unto times age-abiding shall continue. They shall not be ashamed in the time of calamity and in the days of famine shall they be filled. For the lawless shall perish, and the foes of Jehovah be like the glory of the meadows, they have vanished! In smoke have they vanished!"—Ps. 37:16-20, *Roth.*

28 Those who are wicked had once received some truth. It was not their truth, but they borrowed it from the Lord. God lent the truth to his creatures that they might in turn pass it on to others, that his name might be glorified. There is a class, however, who hold to the truth they have received only for a selfish reason and who fail and refuse to carry the message of God's truth concerning his goodness and his kingdom to others. These permit themselves to be overreached by Satan, they refuse to mention Satan's organization or to take an active part against it, and they fail and refuse to tell of God's organization and his goodness that will be bestowed upon the people through his kingdom. Therefore says the psalmist: "The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."—Ps. 37:21, 22.

29 It was Jesus who said that it is more blessed to give than to receive. The man is blessed when he receives the truth, but he is twice blessed when he gives or passes that message of truth on to some other hungry soul, and who is also in turn blessed, and together they give praise to the name of Jehovah God. Thus the faithful pay back what they have borrowed from the Lord. This they can do only by faithfully serving God and bearing his message or the fruits of

his kingdom to others and to advise others of his wondrous works.

A GOOD MAN

30 "The steps of a good man are ordered by the Lord; and he delighteth in his way." (Ps. 37:23) This scripture has often been misapplied and misused to the injury of the creature and to the dishonor of the Lord. Many have construed this text to mean that if some are consecrated to the Lord, then everything in their lives is ordered of the Lord; and they justify themselves 'because the Lord has so ordered it'. Such borders on fatalism. It is not unusual to hear one who claims consecration saying: 'It might appear that the course of action I took was improper; but I know that I am conscientious in what I do and have done, and, being consecrated to the Lord, my course is guided by the Lord.' Such reasoning is foolishness. The conscience of the man is never a safe and proper guide unless that conscience is educated in harmony with and he acts according to the Word of God.

31 One leans to his own desire to do a certain thing and convinces himself that such is the proper course for him to take, while at the same time he entirely ignores the Word of God bearing upon the point under consideration. To those who are devoted to him the Lord gives this admonition: "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.

32 In the past it has been the practice of many claiming consecration to attempt to regulate the affairs of their brethren and to justify their own course of action and to state: 'I am entirely conscientious in this matter, and therefore the Lord must have directed me in the course I have taken.' If such a one had trusted in the Lord and relied upon his Word he would have taken a different course. To all of his people the Lord says to "study to be quiet, and to do your own business". 'See that you suffer not as a busybody in other men's affairs.' (1 Thess. 4:11; 1 Pet. 4:15) Thus it is seen that the improper application of the words of the psalmist concerning "the good man" has led many into an improper position.

33 "The good man" does not refer to individuals who take their own separate way. "The good man" is the 'faithful servant' of the Lord, and here means one man. It includes the faithful remnant, because such form a part of 'God's elect servant'. An individual might be in that remnant or "servant" class today and by reason of unfaithfulness be out of it tomorrow, but the remnant as such persists, and includes all those who go to make up the remnant. Therefore this scripture concerning "the good man" means God's anointed people acting collectively as his elect servant, and the ways of such are ordered of the Lord. The "servant" does not pray to know what is the will of God, because he hears the commandments of the Lord, knows them, and delights to obey them, and therefore he knows God's will concerning him. God has marked out the way for his "servant", therefore the course of the "good man" (or "steps" of the "servant") is ordered by the Lord, and the Lord does not make any mistakes or miscalculations. He states his rules marking out the way for his servant, and these rules constitute the statutes of the Lord; and the statutes of the Lord are always right. (Ps. 19:8) The "servant" delights in the way that the Lord thus marks out for him. The "servant" knows that it is the will of God that he shall be active in declaring the kingdom by bearing the fruits thereof to the people and giving the testimony to the name of God. The "servant" proves his delight therein by obeying the commandments with a real joy.

34 Therefore, when we read, "The steps of a good man are ordered of the Lord," it means the Lord has ordered the way in which his "servant" shall walk. That course of action must be right and perfect, because the Lord has ordered it. Whether one is in the covenant to do the Lord's will is entirely a different matter. If he does not perform the terms of his covenant he is no part of the remnant and no part of the "good man". For this reason we can speak with absolute certainty that the remnant is in the right way and delights in that way because the Lord has made the provision for his servant. Those who oppose the work of the servant or remnant class are therefore opposing God. If God has an organization on earth through which he is doing his work, and the servant or remnant is in that organization, then the way that such is going must necessarily be the right way. To be sure, individuals forming the organization are imperfect; but the organization moves on in the right way just the same.

35 Those who oppose claim that this course takes away their liberty. But there is no such a thing as individual liberty when it comes to doing the work of the Lord. He has just one way, and that is the right way, and anyone who does not want to walk in that way does violence to his own interests. The lawless are therefore quickly gathered out by the angel of the Lord. The individual creatures making up the remnant class make mistakes, but that does not mean that the organization is wrong.

36 One recently wrote: "Because of what is appearing in *The Watch Tower* I unhesitatingly sever my connection with the Society." Let us suppose that *The Watch Tower* publishes something that is improper. That would be no excuse or justification for anyone who loves the Lord to leave his organization. Concerning those who make up the "servant" class the Lord says: "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his

hand." Evidently this means that there are stumbling-blocks put in the way by the enemy and that those who go to make up the remnant encounter these stumbling-blocks and stumble, but they do not fall down because God is holding them by the hand and he lifts up his "servant" and the "servant" goes on battling for the kingdom.

37 At the beginning the people that were taken out for Jehovah's name, when considered collectively, were young, but now his people have come to the days of mature age, because Christ has gathered his faithful into the temple and these are made a part of the "servant". In all the way God has made provision for his people, and this should now give full assurance to the remnant that Jehovah will continue to supply them with an abundance of nourishing food. Hence it is written: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37:25) The Lord makes all provision necessary for his own. Those who have wandered away from the Lord's organization have no present-day bread upon which to feed, and are therefore beggars; but those who form the 'faithful servant' class are abundantly supplied with food at the Lord's hand. Continuing faithful to the Lord, and therefore continuing as his "servant", be it known that the supply of food will continue to be abundant for such. These are always eager to give to others, that they too may be blessed. Hence it is said of the servant: "He is ever merciful, and lendeth; and his seed is blessed."

38 Those who will gain everlasting life must do more than merely have a mental belief in God and in his Word. Their faith must be proven by their works or course of action taken. Such works do not mean the self-development of a character and at the same time the ignoring of the commandments of the Lord to bear the fruits of the kingdom. Even if man could bring himself to absolute perfection, such would not meet the requirements marked out by the Lord as to who shall be of the kingdom.

39 This is an evil world, ruled by Satan the wicked one. His organization is entirely against God. Jehovah has taken out a people for the purpose of being his witnesses that he is the true God. These witnesses must declare the day of vengeance against the evil organization and point the people to the fact that God's organization is righteous and will completely vindicate his word and name and that such is the only means of blessing the people. Therefore says the Lord: "Depart from evil, and do good; and dwell for evermore." (Ps. 37:27) To "depart from evil" means to forsake the Devil's organization and to "do good" means to wholly devote oneself to the Lord. Those who thus show their love for God he never forsakes, but they shall inherit all the precious things that God has promised.

40 The mouth of the "servant" class, therefore, will speak the wisdom that comes from above, and his tongue talks of the judgments written in the Word of the Lord, and with him the law of God is right. It is in his heart. Therefore it is written: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide."—Ps. 37:28-31.

41 Each member of the remnant must 'cleanse himself from all filthiness of the flesh and of the spirit', and he must do much more than that. He must take a positive stand against Satan's organization and on the side of Jehovah's organization and joyfully obey his commandments. There is no other way, because that is God's appointed way and it is right. No one could depart from evil and at the same time put on the soft pedal concerning Satan's organization by refusing to say anything about it.

42 The duty and obligation laid upon the remnant is to tell the truth concerning the wicked one and his organization, and the Lord will do the destroying. To be vindictive and vicious in telling the truth would be entirely improper. The truth must be told plainly, honestly and fairly, and without malice. The remnant fear not man, because fear leads into a snare. Their fear is of God, because with such the fear of the Lord is clean, and endures for ever. (Ps. 19:9) The 'faithful servant' is directed by the wisdom from Jehovah, and such is the only one on earth thus directed at this time. All of the "servant" class now have some part in declaring his judgments. (Ps. 149:9) Because the law of God is written in the heart of the remnant "none of his steps shall slide". There will be no skidding to wreck God's organization. The Lord has assigned his angels to safeguard the interest of his people, and they will hold them up and protect them. —Ps. 34:7.

43 The psalmist tells how the wicked watch the progress of the 'faithful servant' class and conspire for the destruction thereof. Wicked accusations are brought against the 'faithful servant' and they make the servant of the Lord appear to be very bad. Concerning this it is written: "The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged." (Ps. 37:32, 33) The Lord will judge his servant, and he must stand or fall to Jehovah, and to none other. Then addressing his faithful ones Jehovah says: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Ps. 37:34.

44 Today the wicked are in power, and more power may be exercised by the wicked against the righteous.

That an open attempt will be made to carry out the conspiracy to destroy God's faithful servant seems certain from the Scriptures. Prophetically concerning this the psalmist wrote: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found."—Ps. 37:35, 36.

45 Those under the robe of righteousness and abiding in the temple are counted as perfect. If they continue in this condition there is a future for them, and that future is to be for ever with the Lord in life and immortality. There is no future, however, for the wicked, because he shall cease to be. God's judgment of destruction of the wicked is written. Only the righteous shall abide forever. Therefore says the prophet of the Lord: "Mark the blameless man and behold the upright, for there is a hereafter for the man of peace; but transgressors are to be destroyed together, the hereafter of lawless men is to be cut off."—Ps. 37:37, 38, *Roth.*

46 These assurances are now given for the encouragement of those who are serving God and who are being persecuted by the enemy. Let the faithful servant therefore look up and lift up his head and continue to sing the praises of Jehovah.

47 Salvation to the spirit-begotten and anointed cannot come by reason of their inherent goodness and by complete development of self-righteousness. All such must be saved by the grace of God; and to assure this they must continue to faithfully devote themselves to God and to his service by joyfully obeying his commandments.

48 As the days grow more strenuous and the fight increases with severity the servant looks to the Lord and the Lord saves him from his enemies: "But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him." (Ps. 37:39, 40) The Lord has made abundant provision for his own and he will preserve all them that love him.

49 Let those who have the witness of the spirit that they are God's children and in the covenant for the kingdom, anointed and in the temple, always be of good courage. The Lord knows the works of each one and he is fully cognizant of the attempt of Satan and his agents to destroy his faithful servant. Jehovah has provided an abundance of encouragement for his servant, and those who trust him implicitly and who continue to show their love for him by faithfully keeping his commandments he will preserve. In due time the word and name of Jehovah God shall be vindicated and then the servant will be for ever to the glory of Jehovah the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah has made what provision for the sustenance of his people? Why in greatest abundance at the end of the world?

¶ 2, 3. What is manifestly the purpose for which Psalm 37 was written?

¶ 4-6. In a general way, (a) compare the situation in which this Psalm had a miniature fulfilment with that to which it has a broader application; and (b) point out the lesson it teaches.

¶ 7, 8. How can we know the requirements for Jehovah's approval?

¶ 9. For whom were the words of encouragement and comfort in Psalm 37 written?

¶ 10, 11. By what standard will it be determined who shall inherit the blessings which God has promised? Who will fail of such inheritance, and how will God deal with them?

¶ 12-14. What is the occasion for the exhortation with which this Psalm begins? How may we properly account for the general contrast of circumstance of the righteous with that of the wicked?

¶ 15, 16. In point of responsibility for wrongdoing, compare the position of the clergy with that of the people in general. How have the people been so generally and so far turned away from God? How will the reproach upon the word and name of Jehovah be removed?

¶ 17, 18. Point out the lesson contained in verses 3 to 5 of this Psalm.

¶ 19, 20. What is the probable situation in which verse 6 will be fulfilled?

¶ 21, 22. How will the remnant proceed in obedience to the Lord's instruction in verses 7 to 9?

¶ 23. When and how will that referred to in verse 10 be brought to pass?

¶ 24. Who are the "meek", of verse 11? What is meant by their 'inheriting the earth' and 'delighting themselves in the abundance of peace'?

¶ 25-27. Taking the account of the procedure and experience of Haman (Esther, chapters 5 to 7) and considering it together with verses 12 to 20 of Psalm 37, what is the lesson therein for the remnant?

¶ 28, 29. Apply verses 21 and 22 of this Psalm.

¶ 30-35. Identify the "good man" referred to in verse 23. How are his steps "ordered by the Lord"? How do the Lord's words of Proverbs 3:5, 6 serve as a guide to the right course of action? What limitation does the Lord's Word put upon 'individual conscience' and 'individual liberty'?

¶ 36. How does verse 24 have application to the "servant"?

¶ 37, 38. Who has been "young", and how? How 'now old'? How 'not forsaken, nor begging bread'? How 'merciful, and lending, and his seed blessed'? What does this definitely enjoin upon all who would be of the kingdom?

¶ 39-42. What course of procedure meets the requirements of verse 27? Apply verses 28 to 31.

¶ 43-45. Describe the situation mentioned in verses 32 and 35, in and for which the Lord has given to his 'faithful servant' the assurance and encouragement of verses 33, 34, and 36 to 38.

¶ 46-49. For whom, then, are these assurances given? Account particularly for their being given at this time. On what condition will those in Jehovah's favor continue therein and receive his ultimate approval?

THE SABBATH

IS SABBATH observance a proper obligation of people who live in so-called Christian lands today?

This question has had many answers. Many have answered according to their own selfish desire; others, according to theories of men that have been handed down from past generations.

Let us examine the Scriptures on the subject and thus find the correct and trustworthy answer.

Among other provisions of the law given by God to the Israelites was that which governed the sabbath day. It was stated in these words of Exodus 20, verses eight to eleven:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; . . . and hallowed it."

Another statement on the subject is recorded in Exodus 31, verses fifteen to seventeen:

"Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, *he shall surely be put to death.* Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Understanding the meaning of these scriptures shows clearly an implied promise on the part of Jehovah to establish a righteous government among men.

Two extreme views have been taken and expressed concerning the law of the sabbath day. One of these erroneous views expressed by the clergymen is summed up by one of their number in the following words:

> God claims the Sabbath for himself in a very unique, distinctive way as a day of rest and worship. He again and again commands you to spend its hours in the conservation of your spiritual power in the exercise of public and private worship. To spend this holy day in pleasure or unnecessary secular labor is to *rob God.* We have got to be careful how we take the hours of the Sabbath for secular study or work, for God will surely bring us to judgment concerning the matter. Church attendance is a definite obligation, a debt which we owe to God.

The other extreme and also erroneous view is stated by one who knows not God and who ridicules and reproaches God because of the law of the sabbath. His words show he is induced so to do by reason of the clergy's misrepresentation of God. After quoting the law and the penalty attached for its wilful violation, and reproaching God for inflicting the severe penalty of death, the writer of the erroneous view says:

> In spite of manifold texts like this there are persons who protest that they love this bloody, barbarous, tribal God of the Jews.

Satan has inspired both of these extreme and erroneous views. Satan would have the people believe that the law as expressed to the Jews at Sinai applies to all peoples of earth. The clergy, after quoting the death penalty as set forth in the above law for a violation of the sabbath day, teach the people that the only way for them to escape the penalty for violation of the sabbath law and the only way to pay their debt to God is to refrain from work on Sunday and attend some man-made organization which these men call the "church" and there listen to some self-conceited man "utter vain knowledge, and fill his belly with the east wind". (Job 15:2) The extreme and erroneous view expressed by the clergy produces agnostics and infidels, and causes them to take the other extreme view of the sabbath as just expressed.

In the first place, the sabbath day enjoined by God's law is not the Sunday now observed by the nations of the world. The Jewish sabbath day was the seventh day of the week and corresponds with Saturday as shown in present-day calendars. Therefore the clergy have the wrong day, even if they were interpreting the law properly. In the second place, the clergy are not properly applying the law. The law never did apply to non-Jews; and when Christ came and died upon the cross, he put an end to the law, nailing it to the cross.—Col. 2:14.

The apostle refers to the Jewish sabbath day when he says: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days." (Col. 2:16) With Christians every day is the same, and what is wrong to be done on one day is wrong to be done on any other day; likewise that which is proper to do one day is proper on other days.

The extreme view as expressed by the agnostics is induced by Satan in order to turn the mind of men away from God and to cause men to despise God. Many men, possessing a high sense of justice, have been turned away from God by the misrepresentation of his law made by the clergy. Thus Satan uses both classes to reproach Jehovah.

If it be known and borne in mind that what happened to the Jews in connection with the law covenant was for the purpose of foreshadowing things future to happen, and which things are to be understood by those living at the end of the world, then the whole matter becomes clarified. When the apostle under inspiration writes that 'the law was a shadow of good things to come' we may know that it had a far different significance from that which is given by either of the extreme views expressed a few minutes ago.—Heb. 10:1.

By establishing the sabbath day with his chosen people the Jews, God gave an implied promise of

establishing a government of righteousness for the benefit of man and that that government would be one of peace and rest.

God had finished his creation of things pertaining to the earth by the creation of man, and on the seventh period called a day (but which periods of time were each actually seven thousand years in duration, as shown more fully in the book *Creation*) God rested from his creative works. That does not mean that during the period of rest God would be idle or inactive, but it means that God ceased from his creative work with the creation of man. During the seventh day or period of time he would afford an opportunity for his creatures to prove their proper appreciation of the Creator, and to prove this by showing faithfulness and loyalty to God.

At the beginning of the seventh day or period of time Lucifer rebelled and caused the rebellion of man. God could have ended the rebellion there by destroying Lucifer and man, but he chose to wait for the full maturity of his purpose. God would now teach the Jews of his purpose to restore man to himself and that this would take place at the end of the seventh day; and therefore the seventh day is a day of rest, or sabbath.

The word "sabbath" means rest. His immediate purpose in giving the Jews this law was to establish their belief or faith in him, so that they would know that man's relief can come only from God and would come in his due time, and that they must by faith wait for it.

By the law of his covenant with the Jews he said in substance: 'The seventh day of the week shall be to you a day of rest; the seventh year shall be to you a year of rest; the sabbath year, or cycle of seven times seven, or the forty-ninth year, shall be a year of rest to be followed on the fiftieth year by a jubilee. At the jubilee year everything that any Jew has lost must be restored to him.'—Lev. 25: 1-16.

God stated his purpose in establishing the sabbath period when he said: "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety."—Lev. 25: 17, 18.

The emphasis must be laid upon the words stated: "I am the Lord your God." God would have the Jews know that he is the great Almighty One upon whom man must depend for his blessings. They must know that in order to receive the blessings they desire they must completely separate themselves from Satan's rule. By keeping the sabbath they would show their faith and confidence in God and would trust him.

By giving them the sabbath or rest period there is a clearly implied promise on God's part to give rest and restoration to those who shall exercise complete faith in him and that this he would do in his own good time. Paul says that the purpose was to establish faith in God and that the Jews did not profit by the law concerning the sabbath because of their lack of faith or belief.

The statement of the law of the sabbath or rest period should have been good news or gospel to the Jews, and had they trusted God it would have been good news or gospel to them. Paul says that this good news God caused to be preached to the Jews, but that the Jews did not profit thereby because they had not faith. (Heb. 4: 2) Had the Jews believed God and obeyed him, they would by faith have seen a day coming when God would bless them according to the promise that he had made to Abraham; and thus believing they would have rested in faith and patiently waited for that time. Their father Abraham had such faith, and rested in faith and rejoiced in the coming of that day and waited for it patiently. (Heb. 11: 8-14) By keeping the sabbath day as commanded the Jews would in substance have said: 'Jehovah is our great God and Ruler. We have absolute faith and confidence in him; and we will show that faith and confidence by obeying his law, which we can obey. We have confidence that in his own due time he will give his people complete rest and all the blessings that he has promised.'

But why should God inflict the severe penalty of death upon those who refuse to obey the sabbath day law? This is the question the agnostic asks, and being unable to see a reasonable cause he reproaches God. He says it was so small a thing for which to receive so severe a penalty. He asks: "Was working on the sabbath day so heinous a crime against one's fellow man that it would warrant death? The answer is, It was not a heinous crime against their fellow man. Their fellow man was not involved. It was a small thing indeed to keep the sabbath day by refraining from work, and therefore it could easily have been kept by the Jews. It was a very small thing for God to ask them to do. Likewise it was a small thing for God to ask Adam and Eve not to eat certain fruit in the garden of Eden. In both instances the wrong lay in the fact that there was a wilful violation of God's law. It was the act of disobedience which constituted the wrong. It was a violation of an agreement the Jews had made with God in the covenant, and therefore showed a lack of faith in God and lack of loyalty to him.

If the Jews would not learn to trust God in small things, how would they trust him in greater things?

The lesson that God would teach them was that disobedience on the part of Lucifer and Adam had brought trouble upon all; that willful disobedience shows a disposition to go in the way of Satan the Devil and to obey him rather than God; that those who go in the way of Satan must ultimately suffer death: and this he would teach them by inflicting the

penalty of death for a willful violation of his law. If God had required the Jews to do something they could not do, and then put them to death for failing to do it, that would appear more reprehensible than requiring a small thing. When it is remembered that the purpose of the law was to serve as a teacher for the Jews, then it is readily to be seen that they must be punished for a willful violation of it. The lesson God was teaching the Jews was for their benefit and through their experience for the benefit of all men.

The infliction of the death penalty was equivalent to saying to the Jews: 'If you follow Satan death will be the result; if you obey me you will get life.' No penalty therefore could have been proper except the death penalty. Since the Jews and all other men were born into the world without a right to life, and are therefore sinners, it was no injustice to them to inflict the death penalty.—Rom. 5:12.

When Jesus was on earth he emphasized the rule when he said: "This is life eternal . . . [to] know thee, the only true God." (John 17:3) Paul states that the law covenant was given as a teacher to the Jews and that obedience was the lesson of first importance. (Gal. 3:24) This lesson they could learn only by faith in God. The lesson of first importance for all of God's creatures to learn is that a willful disobedience to God is to follow in the way of Satan and die, and that faith in and obedience to God lead to life.

IN THE DAYS OF NOAH

UP TO the time that Noah appeared on the earthly stage of action man had lived, individually speaking, for a period of more than nine hundred years before he died. Seeing that the wickedness of man had become great in the earth and that all flesh had corrupted its way, God now declared his purpose of limiting the duration of human life to a period of one hundred and twenty years. In Genesis, chapter six, verse three, it is stated: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." After Noah's day the prophet Moses lived to be exactly one hundred and twenty years, which is proof that God had placed this limitation upon the span of human life. (Deut. 31:2) The record of Deuteronomy, chapter thirty-four, verse seven, reads: "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." After Moses the Bible records no one living to exceed one hundred and twenty years.

Amongst all the men of earth there was one, to wit, Noah, who had faith in God and who remained loyal to God against all opposition. He had held himself separate and free from the fallen angels, who had become demons in human form. He resisted their wicked influence, and notwithstanding their efforts or attempts to take his life he stood firm for Jehovah God. The text of Genesis, chapter six, verses eight to ten, reads: "But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth."

All the peoples of earth had gone from bad to worse, and the earth was filled with violence. The righteous and loving God now had one man on earth, as his witness. All others, in defiance of God, had become the dupes of the ultra-wicked Satan and the enemies of God and righteousness. Therefore God determined that he would destroy this wicked element and start the human race afresh. To quote Genesis, chapter six, verses eleven to thirteen: "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth."

Noah was a preacher of righteousness. The Apostle Peter, in his second epistle, chapter two, verse five, calls this fact to our attention. By this it is understood that Noah boldly took his stand on the side of the Lord God and proclaimed God's righteousness. In full faith and strength of the Lord he told others that Jehovah had decreed that all the wicked should be destroyed. Noah's preaching would furnish the occasion for the devils, the fallen angels, who had materialized in human form, under the leadership of Satan, to mock, ridicule and defy the Almighty God. Probably Satan promised his servants that some day he would strike Noah dead with a bolt of fire. He may have made many efforts against Noah, but nothing deterred Noah from proving his faithfulness to the Lord.

There is no evidence that Satan himself materialized in human form, but rather that he directed and controlled the affairs on earth while he was still invisible to human eyes. There are many scriptures to show also that there were associated with him many angels, whom he had seduced from the path of righteousness and had caused to join his wicked organization, and who did not materialize in human form and intermarry with the daughters of men, and who therefore did not leave their first estate as did these others.

There was therefore an invisible and a visible part of the world that then existed. By the term "world" is meant an organization of men into a form of government under the supervision of an invisible overlord. "Heaven" symbolizes the invisible part of that organization, while "earth" symbolizes or represents the visible part of it. It will be noted that God had said to Noah: 'I will destroy all flesh, and I will destroy them with the earth'; and again he said: "Every thing that is in the earth shall die." (Gen. 6:13, 17) The word "earth" is here used symbolically, and represents not only the living creatures on earth but the visible part of the Devil's then organized power.

Then God directed Noah to build an ark. He gave him a complete statement of the dimensions and specifications as to how to construct it. The specifications provided that the great boat or ark should be four hundred and fifty feet long, seventy-five feet broad and forty-five feet high. This ark was to be a means of salvation for Noah and those whom he took into the ark with him. In obedience to the Lord's command Noah proceeded to construct the ark according to God's specifications. His course of action in going about the work of preparing the material and building the ark constituted preaching. His actions spoke louder than words. Since his course of action was directed by the Righteous One above, he was doing the right thing; and he was thereby a preacher of righteousness to all who observed him.

In addition thereto, of course, it would be expected that Noah would tell others of God's purposes. By his course of action and by his speech he condemned the course of the world. Noah, by his speech and action, served notice upon all those about him that he had faith in God. He proved that faith by his works. His preaching was a condemnation of God's opponents. His faith obtained for him the favor of the Lord, by which he and his family were saved. Testimony to this effect is furnished in the eleventh chapter of the book of Hebrews, verse seven, which reads: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

What length of time was required to build the ark the Scriptures do not definitely disclose, but it must have occupied much less than one hundred years. Noah was five hundred years old when he begot his sons, and he was six hundred years old when he went into the ark. (Gen. 5:32; 7:6) During all that time Noah, the preacher of righteousness, would be the object of scorn and ridicule by the wicked ones of earth, and by the devils in human form as well as by the invisible devils. Sixteen hundred years under the influence of Satan had completed the degeneration of the human race. What an awful spectacle! What a dreadful degradation! In mockery and in defiance of Jehovah God the people resorted to all manner of wickedness and violence. The wicked ones encumbered the earth and were fit only for destruction. Out of all the people of earth only one man and his immediate family had faith in God and, by the Lord's grace, had stemmed the tide of wickedness and were counted righteous in the sight of the Lord.

Because of his faith God took Noah into his confidence and told him of his purposes. To Noah he said: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive."—Gen. 6:17-20.

In obedience to God's command Noah brought the animals and the birds and the fowls and placed them in the ark which his laborious efforts, spread over many years, had prepared for the wonderful event now about to happen. Then again the Lord spoke to Noah; to quote from Genesis, chapter seven, verses 1, 4, 5: "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him."

In the eyes of the wicked ones Noah would appear in a very ridiculous light. With his family and a great herd of animals and numerous birds and flocks he was now abiding in the mighty vessel built to ride the waves, and yet never a drop of water had been upon it. It stood free and clear upon dry land. For years he had been preaching to the people of the coming flood, and yet no tangible evidence of its coming was given. With full faith and confidence in God Noah entered the ark and waited upon the Lord. It was his faith that was pleasing to the Lord. Now the time was come when all should be permitted to see whether they had taken a proper course by following the Devil or whether Noah had taken the wise course by trusting in Jehovah God. The great and crucial test had come! The end of the world was at hand!

And here we leave the subject, to give it further consideration in another article.

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 and sharpshooters 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. Isolated brethren and sharpshooters are requested to do likewise.

Number each answer to correspond with the number of the question. Write plainly, and give the street address where possible, as telegrams cannot 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.

GOOD HOPES FOR 1931-1932

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. Since the organization of the Society the work during the year has always been outlined 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 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.

LETTERS

GRATEFUL TO JEHOVAH

DEAR BROTHER RUTHERFORD:

Realizing that your time and energy are all devoted to singing forth the honor and name of Jehovah, and also to the constant admonition of the anointed to faithfulness, has heretofore prevented me from writing to you.

So grateful to our heavenly Father for the wonderful favor and position that is mine as part of the messenger, I cannot be content without an expression in this little way of gratitude to Jehovah and thanks for the many remembrances of love that you have bestowed upon us in the field in the way of books.

Life is wonderful; *Prophecy*, marvelous; it was a forceful reminder of 2 Peter 1: 19, "the word of prophecy made more sure to us." And now the coming of *Light;* the grandeur cannot be expressed in mere words. Suffice it, however, to be the *summum bonum* of what has been written; it lifts one to the nth degree.

The comments on the Pergamos experience of the church are startling in this, that of the 'citadel or Watch Tower'. How true! As is the compass to the mariner upon the rugged sea, so *The Watch Tower* has been and is to the church in the flesh a beacon light indeed!

The recent *Towers*, "The Holy Spirit" and "The Man of Sin", are "clear as crystal". I wish to state at this point I am whole-heartedly with you in the "love of the truth", and am the more determined to "sing forth" Jehovah's supereminent name in the preachment of the kingdom gospel, and by his grace to always keep our telescope, or mind and reflector, whole being (new creature) so that Jehovah's lightnings might flash forth enlightening the world.

Assuring you, dear brother, of my warmest love and prayers for those who are associated with you, I am

Your brother and fellow worker in Jehovah's service,

CLAUDE ROBERTS, *Pioneer Colporteur.*

UNITED IN THE GREAT WORK

DEAR BROTHER RUTHERFORD:

Greetings in the name of our reigning King!

It is the unanimous and expressed desire of the Blaby ecclesia to convey our heartfelt appreciation of the way in which Jehovah is leading his people in these days. A desire has been felt for some time that a message be sent to you expressing our love for you because of your zeal and devotion to the Lord and his kingdom, which must be an incentive to the Lord's people everywhere. Our wish not to take up your valuable time, however, is outweighed by the urge to tell you how grateful we are to Jehovah for your labors of love on behalf of his people in the interests of the kingdom.

We are a village class, well organized for the Lord's service, having about 30 workers, as well as a fair number of others who associate with us from time to time. We are all entirely *at one* with the Society in the great work in which it is engaged in witnessing to the nations and peoples of earth that the kingdom of Jehovah is here, and that he will soon vindicate his own glorious name before all creatures, afterwards bestowing upon the human family the gift of life in all its fullness, through the one whom he has placed upon his throne as the rightful King of earth, our beloved Master, Jesus.

We deeply appreciate the life-giving food which Jehovah is sending to his people through *The Watch Tower* in these days, and now, *greatest of all,* the books *Light* have further illuminated the Word of God, making the books of Revelation and Daniel amazingly clear and lucid. We rejoice with you, dear brother, and the fellow laborers in the Lord's vineyard, as we see the tide of truth rising, which is soon to fill the whole earth, to the glory of Jehovah. Truly the Lord has prepared a table before his "servant" in the presence of his enemies, and our cup of joy, the 'joy of the Lord', runneth over.

We earnestly pray that our heavenly Father will continue to richly bless you, dear brother, with strength, guidance and wisdom, and that you will be kept by his power, faithful and loyal to the end.

With much Christian love,

Your brethren and colaborers in the kingdom service,

BLABY (England) ECCLESIA.

JOY IN GOING FROM HOUSE TO HOUSE

OUR BELOVED BROTHER RUTHERFORD:

Greetings in Jehovah's name. We hereby convey to you our appreciation of your constant and faithful work in the interests of Jehovah's kingdom and of the 'remnant' of the "servant" class.

Words are poor vehicles to convey the fullness of the blessing we continually receive as a result of the systematic study of *The Watch Tower,* and kindred publications, especially the *Light* books.

How we praise the great Jehovah that he has raised up yourself to bring to the attention of the anointed the things 'written within and on the backside of the book', revealing the great work that is yet to be accomplished before the name of our God is completely vindicated. Thus, we pray that with you and all the anointed on earth we shall, by Jehovah's strength, remain steadfast and unmovable until the full witness is given.

More than ever do we find that joy unspeakable in going from house to house, placing the literature in the hands of the people, so that they can learn of their great and true Friend and Benefactor.

Hence, dear brother, be assured of our loyal cooperation with you in this grand campaign of education, praying for Jehovah to grant you strength unto the conclusion of this great witness to his name, and striving to maintain our integrity with all who seek to serve Jehovah with you.

With our united Christian love, we are,

Yours in the King's service,

PORTSMOUTH (England) CLASS.

GREAT APPRECIATION

MY DEAR BROTHER RUTHERFORD:

I have just finished reading the two volumes *Light.* During the time of reading this wonderful message I fell on my knees a number of times and thanked my Creator for the light that was falling on me. It is a great privilege to be on earth as a fellow servant of Jehovah with you. I have not been in the truth as long as many of the brethren, but I thank my God that he has heard me when I cried to him for knowledge and that I can understand his Word. I can feel great opposition that is against me, and daily I ask the Lord to open my lips that I may not be still. My greatest desire is that I be permitted to serve the Lord by witnessing the great truth that Jehovah is God.

Words fail me to express my great appreciation to Jehovah that he has allowed me to understand the Revelation. I know that you are a busy servant and do not find time to see all the kind letters that come to you, but if you should happen to see this, my letter, I wish to express my brotherly *love* to you for the faithfulness that you have shown in doing our Lord's will.

With kindest brotherly love in the Lord,

Your fellow servant,

H. E. LESCHOFS.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"His Favored People"

Issue of April 1, 1931

Week beginning June 7 . . . . . ¶ 1-22
Week beginning June 14 . . . . . ¶ 23-44

"Refreshing His People"

Issue of April 15, 1931

Week beginning June 21 . . . . . ¶ 1-21
Week beginning June 28 . . . . . ¶ 22-39

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Pittsburgh, Pa.	May	1, 2	New York, N. Y.	May	15-18
Buffalo, N. Y.	"	3, 4	Newark, N. J.	"	19, 20
Boston, Mass.	"	6, 7	Montclair, N. J.	"	22, 23
Hartford, Conn.	"	8, 9	Atlantic City, N. J.	"	26, 27
New Haven, Conn.	"	10, 11	Philadelphia, Pa.	"	29, 30
Brooklyn, N. Y.	"	12, 25	Washington, D. C.	May	31-June 3

T. E. BARKER

Knoxville, Tenn.	May	1, 2	Lynchburg, Va.	May	12, 13
Asheville, N. C.	"	3, 4	Washington, D. C.	"	15, 16
Salisbury, N. C.	"	5, 6	Baltimore, Md.	"	17, 18
Greensboro, N. C.	"	8, 9	Philadelphia, Pa.	"	19, 20
Danville, Va.	"	10, 11	New Haven, Conn.	"	22, 23

C. W. CUTFORTH

Montreal, Que.	May	1-3	Carleton Place, Ont.	May	13, 14
Cornwall, Ont.	"	4, 5	Ottawa, Ont.	"	15-17
Prescott, Ont.	"	6, 7	Kingston, Ont.	"	18-20
Brockville, Ont.	"	8-10	Toronto, Ont.	"	22-24
Smith's Falls, Ont.	"	11, 12	Hamilton, Ont.	"	25-27

G. H. DRAPER

Duquesne, Pa.	May	1, 3	Farrell, Pa.	May	15, 16
Ambridge, Pa.	"	5	Sharon, Pa.	"	17, 18
New Brighton, Pa.	"	6, 7	Meadville, Pa.	"	19-21
Beaver Falls, Pa.	"	8, 9	Cambridge Sp'gs, Pa.	"	23-25
Ellwood City, Pa.	"	10, 11	Erie, Pa.	"	27-30
New Castle, Pa.	"	12, 13	Ashtabula, Ohio	May	31-June 1

F. J. FRANSKE

Saskatoon, Sask.	May	1-3	Edmonton, Alta.	May	9, 10
Walnwright, Alta.	"	4, 5	Prince George, B. C.	"	11-13
Viking, Alta.	"	5, 6			
Camrose, Alta.	"	7, 8	Prince Rupert, B. C.	"	14, 15

M. L. HERR

Hamilton, Ohio	May	3, 4	Lima, Ohio	May	17, 18
Dayton, Ohio	"	5, 6	Marion, Ohio	"	19, 20
Springfield, Ohio	"	8, 9	Mansfield, Ohio	"	22, 23
Tippecanoe City, Ohio	"	10, 11	Ashland, Ohio	"	24, 25
Piqua, Ohio	"	12, 13	Fredericktown, Ohio	"	26, 27
Wapakoneta, Ohio	"	15, 16	Newark, Ohio	"	29, 30

W. M. HERSEE

Regina, Sask.	May	3	Sperling, Man.	May	15-17
Yorkton, Sask.	"	4, 5	Carman, Man.	"	18-20
Portage la Pr., Man.	"	7, 8	Roseisle, Man.	"	21-24
Brandon, Man.	"	9, 10	Treherne, Man.	"	25-27
Rapid City, Man.	"	11, 12	Austin, Man.	"	28-31

A. KOERBER

Portsmouth, Va.	May	8	Louisburg, N. C.	May	21
Newport News, Va.	"	9, 10	Enfield, N. C.	"	22-24
Suffolk, Va.	"	14, 15	Stem, N. C.	"	29
Scotland Neck, N. C.	"	16, 17	Rocky Mount, N. C.	"	30, 31

LOUIS LARSON

Augusta, Ga.	May	3, 4	New Tazewell, Tenn.	May	18, 19
Columbia, S. C.	"	5	Bristol, Tenn.	"	20
Greenville, S. C.	"	6, 7	Coeburn, Va.	"	22, 23
Greer, S. C.	"	8	Charlotte, N. C.	"	24, 25
Spartanburg, S. C.	"	9, 10	Hickory, N. C.	"	26
Asheville, N. C.	"	12-14	Kannapolis, N. C.	"	27
Knoxville, Tenn.	"	15-17	Salisbury, N. C.	"	28-30

A. H. MACMILLAN

Pocatello, Idaho	May	5	Casper, Wyo.	May	13
Ogden, Utah	"	6	Pueblo, Colo.	"	15-17
Salt Lake City, Utah	"	8-10	Omaha, Nebr.	"	19
Laramie, Wyo.	"	11	St. Joseph, Mo.	"	20
Cheyenne, Wyo.	"	12	St. Louis, Mo.	"	22-24

G. Y. M'CORMICK

Royal Oak, Mich.	May	1, 2	Munger, Mich.	May	19
Rochester, Mich.	"	3, 4	Midland, Mich.	"	20
Ann Arbor, Mich.	"	5, 6	Lansing, Mich.	"	22, 23
Port Huron, Mich.	"	8, 9	Jackson, Mich.	"	24, 25
Flint, Mich.	"	10-13	Hillsdale, Mich.	"	26
Saginaw, Mich.	"	15, 16	Battle Creek, Mich.	"	27, 28
Bay City, Mich.	"	17, 18	Kalamazoo, Mich.	"	29, 30

E. D. ORRELL

Jonesboro, Ill.	May	2	Mattoon, Ill.	May	9, 10
Carbondale, Ill.	"	3	Cape Girardeau, Mo.	"	12
White Ash, Ill.	"	4	Flat River, Mo.	"	13, 14
Eldorado, Ill.	"	5	St. Louis, Mo.	"	15-24
Swanwick, Ill.	"	6	Alton, Ill.	"	26
Dix, Ill.	"	8	E. St. Louis, Ill.	"	28-31

J. C. RAINBOW

Tulsa, Okla.	May	1, 2	Woodward, Okla.	May	11
Claremore, Okla.	"	3	Shattuck, Okla.	"	12
Nowata, Okla.	"	4	Garden City, Kans.	"	13
Blackburn, Okla.	"	5	Pueblo, Colo.	"	15-20
Drumright, Okla.	"	6	Colorado Sp'gs, Colo.	"	22, 23
Redrock, Okla.	"	7	Trinidad, Colo.	"	24, 25
Enid, Okla.	"	9	Garden City, Kans.	"	27
Fairview, Okla.	"	10	Abilene, Kans.	May	29-June 1

C. ROBERTS

Cornwall, Ont.	May	4, 5	Ottawa, Ont.	May	15-17
Prescott, Ont.	"	6, 7	Kingston, Ont.	"	18-20
Brockville, Ont.	"	8-10	Toronto, Ont.	"	22-24
Smith's Falls, Ont.	"	11, 12	Hamilton, Ont.	"	25-27
Carleton Place, Ont.	"	13, 14	Beamsville, Ont.	"	28-31

H. L. STEWART

Kinistino, Sask.	May	7-10	Quill Lake, Sask.	May	18-20
Spooner, Sask.	"	11-13	Foam Lake, Sask.	"	21-24
McKague, Sask.	"	14-17	Invermay, Sask.	"	25-27

W. P. STRONG

Dubuque, Iowa	May	1-4	Elgin, Ill.	May	11
Belvidere, Ill.	"	5, 6	Geneva, Ill.	"	12, 13
Marengo, Ill.	"	8	Aurora, Ill.	"	15-17
Waukegan, Ill.	"	9	Joliet, Ill.	"	18, 19
Zion, Ill.	"	10	Chicago, Ill.	May	21-June 8

W. J. THORN

Oneonta, N. Y.	May	3	Niagara Falls, N. Y.	May	17-19
Cortland, N. Y.	"	4	Tonawanda, N. Y.	"	20, 21
Elmira, N. Y.	"	5, 6	Batavia, N. Y.	"	23
Perry, N. Y.	"	8, 9	Depew, N. Y.	"	24
Rochester, N. Y.	"	10, 11	Lackawanna, N. Y.	"	25
Newark, N. Y.	"	13	Westfield, N. Y.	"	26
Medina, N. Y.	"	14	Jamestown, N. Y.	"	27
Lockport, N. Y.	"	15, 16	Warren, Pa.	"	29, 30

S. H. TOUTJIAN

Chancellor, S. Dak.	May	4, 5	Racine, Wis.	May	22, 23
Jasper, Minn.	"	6	Kenosha, Wis.	"	24, 25
St. Cloud, Minn.	"	7	Waukesha, Wis.	"	27, 28
Minneapolis, Minn.	"	8-13	Lake Mills, Wis.	"	29, 30
Milwaukee, Wis.	"	14-20	Madison, Wis.	May	31-June 1

J. C. WATT

Boise, Idaho	May	1-4	Santa Rosa, Calif.	May	18-20
Salt Lake City, Utah	"	6-11	Geyserville, Calif.	"	22
Ogden, Utah	"	12, 13	Oakland, Calif.	"	23-25
Reno, Nev.	"	15	Pacific Grove, Calif.	"	26
Sacramento, Calif.	"	16, 17	Paso Robles, Calif.	"	27, 28

GEORGE YOUNG

Titusville, Pa.	May	1, 2	Toronto, Ont.	May	7-10
Oil City, Pa.	"	3, 4	Buffalo, N. Y.	May	11-18, 29-31
Westfield, N. Y.	"	5	Allentown, Pa.	May	20-25

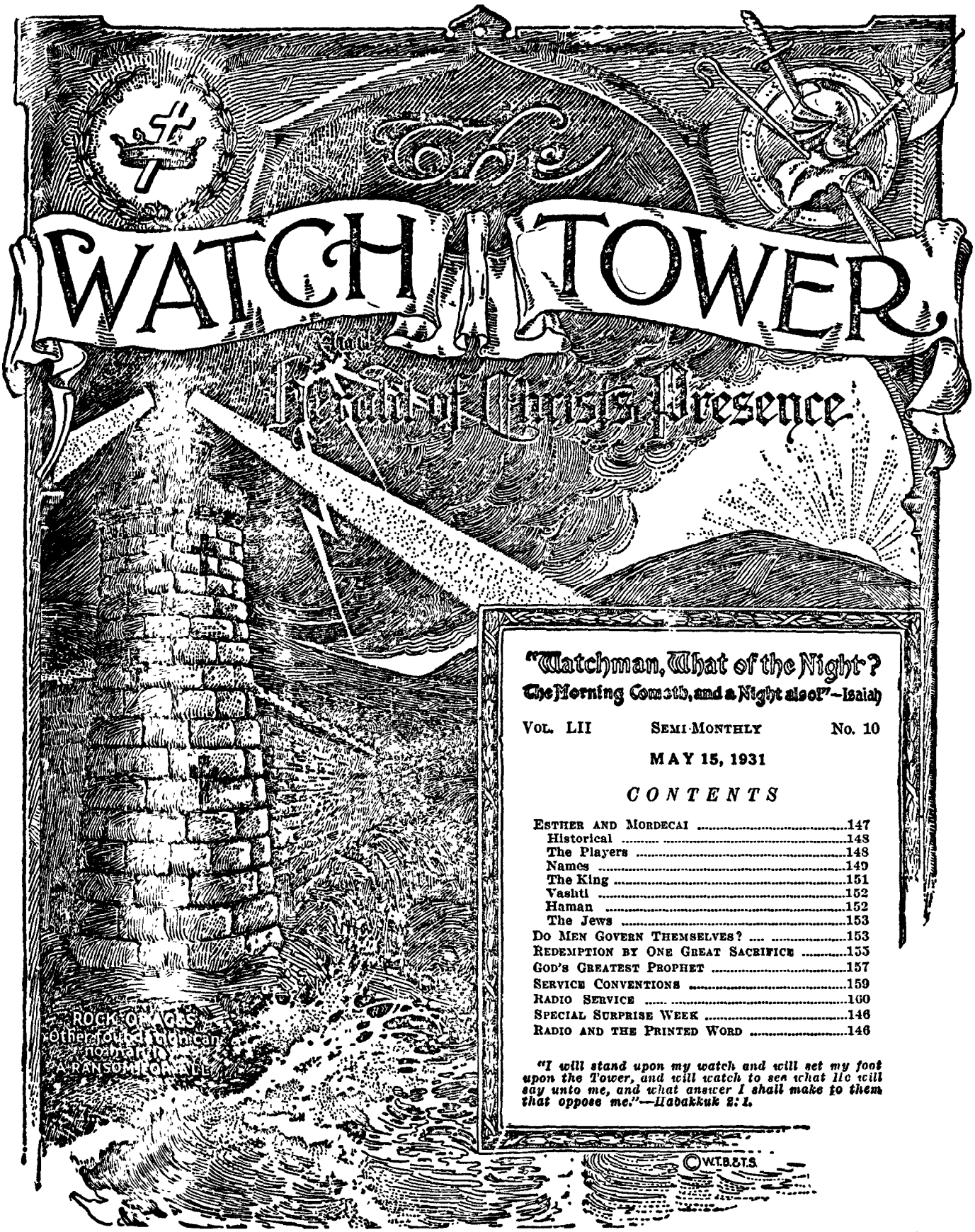
(Continued from page 130)

St. Louis, Mo. — May 22-24
W. L. Mittendorf, 2925-A S. Kingshighway
Colored: Thomas Twine, 2714-A N. Leffingwell Av.
Greek: Paul Cladias, 4036 McPherson Av.
Polish: Thomas Nowowiejski, 4732 Minnesota Av.

Allentown, Pa. — May 22-24
Ray G. Ratcliff, 1114 S. 10th St.
German: R. L. Demmrich, 640 Walnut St., Catasauqua, Pa.

Abilene, Kans. — May 29-31
J. L. Thayer, 811 N. W. 2d St.

Buffalo, N. Y. — May 29-31
Joseph Sciandra, 555 7th St.
Colored: Samuel V. Welsh, 351 Hoyt St.
German: Rudolf W. Boje, 255 May St.
Hungarian: Joseph Bauer, 97 Doyle Av.
Italian: L. Polichetti, 90 Bellwood St.
Polish: A. Jurczak, 302 Gibson St.



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

VOL. LII SEMI-MONTHLY No. 10

MAY 15, 1931

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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.)

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SPECIAL SURPRISE WEEK

INTERNATIONAL SERVICE CONVENTION WEEK

July 24-August 2, 1931

On the Society's calendar for 1931 the period from July 24 to August 2 was designated Special Surprise Week. One of the surprises for that period, the convention at Columbus, Ohio, July 24 to July 30, has already been announced in recent *Towers*. In addition to the main assembly at Columbus and the auxiliary conventions in connection with it, other Watch Tower service conventions are being arranged to be held during that same period in all other countries where the Society carries on the Lord's work. It is hoped that every one of the Lord's anointed on earth will be giving testimonies as witnesses to the name of Jehovah during all or as much as possible of that special period.

Never before in the history of the church has the time been so opportune as at this particular time. How wonderful it will be to have service conventions in session during the time specified in every country on earth, with the Lord's army of every race, tongue and color going forward as a unit bearing the fruits of the kingdom to the honor of Jehovah's name.

Arrangements have been made for those who attend the convention at Columbus to participate in the field work there and at other points. Let all those who find it impossible to come to Columbus make every effort to arrange their vacations and work so as to be able to spend the time in the home field.

"The Lord gave the word: great was the army of those that published it."—Ps. 68: 11.

RADIO AND THE PRINTED WORD

All canvassing parties and all individuals who canvass should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

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. LII MAY 15, 1931 No. 10

ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97:10, Roth.

JEHOVAH employs his own good way to conceal his purposes until his due time to make them known. Before that time no one can understand them. His purposes concerning man are set forth in his Word and are often stated in such cryptic language that no man can decipher them. In his due time Jehovah brings to pass events in fulfilment of these dark sayings and then permits those who love him to understand them.

[2] Jehovah caused the Bible to be written by his holy men of old and they wrote as the spirit of God moved them to write. The Bible is therefore his Word of truth. Since Jehovah supervised the writing of the Scriptures, it must be conceded that he also supervised the placing in the Bible the books that properly belong there. The fact that the Bible has successfully withstood all assaults of its enemies is corroborative proof that what it contains is there by the will of God for the purpose of making known his course of action toward men.

[3] The "canonicity" of the book of Esther is disputed by many critics. A book that is entitled to a place in the Bible is called "canonical". A book not entitled to a place in the Bible is called "uncanonical". Title to a place in the Bible is "canonicity". The Old Testament canon contains the book of Esther, and there is much proof that the arrangement of that canon was made in the time of Ezra and Nehemiah, both of whom were God's holy prophets. The book of Esther is a part of the Bible; and just as certain as it was placed there by the will of God, just that certain it is authentically a part of the Bible.

[4] Commentators who have professed to be followers of Christ and servants of God have called into question the authenticity of the book of Esther; hence the matter is here noticed. Melito of Sardus and Gregory of Nazianzus omitted from their list of canonical books the book of Esther. Athanasius classed it with the noncanonical books, and Luther denounced it. These men were thought to be God's representatives on earth. Maybe they were not. Opposition to the canonicity of the book of Esther is based mainly on the fact that the name of God does not appear in it even once. Another author says concerning the book of Esther:

> The objections urged against the canonicity of the book of Esther resolve themselves principally into these three: (1) That it breathes a spirit of narrow, selfish, national pride and vindictiveness, very much akin to that displayed by the later Jews, but wholly alien from the spirit which pervades the acknowledged books of the Old Testament; (2) that its untheocratic character is manifested in the total omission in it of the name of God, and of any reference to the divine providence and care of Israel; and (3) that many parts of it are so incredible as to give it the appearance rather of a fiction or romance than the character of a true history.—*McClintock and Strong's Cycl.*

[5] Satan probably concluded that some day the book of Esther would be understood by people on the earth and that the correct understanding thereof would not look well for Satan and his ecclesiastical representatives and that he could use his clergy to a better advantage than anyone else to discredit the book and thus keep it out of the minds of the people. The original and fertile liar would therefore hypocritically put into the minds of such men to say that the book does not even mention the name of God and therefore it must be mythological or legendary in its origin; and so they have said. For these men to call in question the book would afford and has afforded an opportunity for intellectual display of the mental capacity of men of world renown. No one could give a satisfactory explanation of the book; hence the critics seem to have the best of the argument.

[6] But the book of Esther is in the Bible, and certainly there by the will of God. If we agree that it is properly in the Bible, then the purpose of its being put there must be determined from the Bible itself. The critical or hypocritical opinions expressed by men could have no weight as to its authenticity. One part of the inspired divine record reads: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15:4.

[7] The most prominent figures mentioned in the book of Esther were Jews, or Israelites, and concerning the things that happened to that people it is written: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) Furthermore it is written, in 2 Timothy 3:16,

17, *R. V.*: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

8 From these scriptures and the facts now known to Christians also, we must conclude that the book of Esther is a part of God's Word; that it was written aforetime for the aid, comfort and encouragement of God's people now on earth because we are at the end of the world, and that which is contained therein is good and profitable for instruction to the people of God that such may be fully equipped to perform the duties that Jehovah has laid upon them. For these reasons, in this and subsequent issues of *The Watch Tower* the book of Esther will be considered somewhat in detail, and it is hoped that the Lord's anointed may be aided and encouraged thereby.

9 It seems quite certain that the book of Esther is the divine record of a great drama or living picture arranged, supervised and directed by Jehovah God to particularly foreshadow the things that are now coming to pass at the end of the world. Knowing the end from the beginning Jehovah has held back the meaning of this great drama until the time when his people on earth are much in need of aid and encouragement. The anointed are warned that at this very time Satan, who has been cast out of heaven, is very mad at the remnant and goes forth to make war against them to whom is committed the testimony of Jesus Christ. That testimony must now be delivered and those of the remnant delight to obey the commandments of the Most High in delivering it. (Rev. 12:17) This is further evidence that Jehovah will preserve all them that love him and who continue faithful to him, and he discloses the means employed, as shown by the facts set forth in the drama prepared long ago.

10 Jehovah makes known to man the meaning of his Word in his due time, and not according to the work or wisdom of man. It is Jehovah's gracious provision. He who looks for some human creature to make the Bible plain will not understand it. When God's people do receive an understanding of the Scriptures they should be glad to give all the glory and honor to Jehovah, where it properly belongs.

HISTORICAL

11 The Jews were carried away captive, in 606 B.C., to Babylon, which was then the world empire. Babylon was afterwards overthrown by the Medes and Persians, in 538 B.C. About two years later, in 536 B.C., Cyrus issued the memorable decree permitting the Jews to return to Jerusalem, or Zion, and to rebuild the temple of the Lord there. Afterwards, during the reign of the Persian monarch Ahasuerus, and during the period from 485 to 465 B.C., the events in the book of Esther occurred.

12 The empire under Ahasuerus' reign extended from India to Ethiopia, embracing one hundred and twenty-seven provinces, including Palestine. The Jews were scattered throughout these various provinces. Shushan was the royal city and the residence of Ahasuerus the king. It was at that place that Mordecai resided with his young cousin Esther. Vashti the queen refused to obey the commandment of the king to appear before him at his feast, and was thereafter by royal decree for ever debarred from her position as queen. The king then set in motion his organization to find within his realm some fair maiden to be made his queen. Mordecai the Jew began to groom his young cousin Esther for the place of first lady of the realm. At that time it was not known to the king or any of his officers that either Mordecai or Esther was Jewish. Such is the general historical setting of the drama, all of which it now appears was arranged and directed by Jehovah through his duly constituted servants or angels.

13 This great drama, laid chiefly in the capital city and palace of the king of the Medo-Persian empire, involved both God's chosen people and those of Satan's organization. To aid the student in the examination thereof the names of the principal players are here first given with a brief statement of what the name of each one particularly represents or means and what each player foreshadowed or represented.

THE PLAYERS

14 Esther, the Jewish maiden, who became queen, pictured God's remnant now on earth from the standpoint of those who are anointed and designated to the office of members of the bride of Christ.

15 Mordecai, a devout Jew and cousin and counselor of Esther, pictured the remnant of God's people now on earth from the viewpoint of being members of God's 'faithful servant' class to whom is committed the testimony of Jesus Christ, or kingdom interests, and which was committed to this class when Jesus appeared at the temple, as shown in the parable of the talents.

16 Ahasuerus, the king of Persia, pictured royal or regal power and office in the abstract, and he played a double part or double role. Sometimes in the drama he pictured Satan the rebel god, and then again he pictured the Lord Jesus Christ who is earth's rightful King, and sometimes he pictured Jehovah. It is the royal office that must be kept in mind.

17 Vashti the first queen pictured that religious class including the Pharisees and those in modern days who were likewise once in line for the kingdom but who do not qualify for the kingdom because of insubordination or lawlessness.

18 Haman pictured modern Pharisees or the so-called "Christian" clergy, and the "evil servant" class, "the man of sin," "the son of perdition."

[19] The Jews scattered through the one hundred and twenty-seven provinces of the empire also pictured God's people of the present time who are scattered throughout the whole earth. Esther and Mordecai were merely representative members of the Jewish people.

NAMES

[20] Although considerable space is required to do so, it seems profitable to here give consideration to the meaning of the names of each of the principal players. It may always be observed that the name of a man or woman set forth in the Bible has a particular meaning and which throws light upon the scriptures relating thereto. The great Creator reveals himself under different names, each one of which has a peculiar significance. The names and titles of the Lord Jesus Christ are very significant, and it is reasonable to expect that the meaning of names Jehovah has given to creatures, as set forth in the Bible, is also important in the examination of the text.

[21] Critics of the book of Esther claim that Esther is the name of an Assyrian goddess; but this claim is worthy of nothing more than a passing notice. The word *"As"* is the eastern name for myrtle, and it is suggested by some, and with much reason, that the name Esther is the Jewish equivalent of "As-tur", being "fresh myrtle". Her Hebrew name, as given in the Bible, is Hadassah, and means "myrtle, or joy". Had she been presented to the king under that name, that would have at once disclosed her as a Jewess and would doubtless have destroyed her chances of becoming the queen. Mordecai, who was her cousin and her guardian by adoption, changed her name to its eastern equivalent "As-tur", or Esther, for the manifest purpose of concealing her identity until the proper time to reveal it. Mordecai resided in the capital city of the Persian empire, and with him was his young cousin Esther. Her mother and father were dead, and Mordecai had adopted Esther and given her a guardian's care. "And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter."—Chap. 2:7.

[22] Doubtless the angel of the Lord put it into the mind of Mordecai to conceal the identity of Esther for the time being that the purpose of Jehovah might be accomplished. (Chap. 2:10) It seems certain, therefore, that Mordecai is the one who changed the name of Hadassah to that of Esther. The name Hadassah, or Esther, meaning "myrtle", is significant. In the Scriptures the myrtle is connected with the harvest time, with restoration and joy, and with the mount of Olives.

[23] The following texts are in support thereof: "And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and *myrtle branches,* and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was *very great gladness."* —Neh. 8:14-17.

[24] "I will plant in the wilderness the cedar, the shittah tree, and *the myrtle,* and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."—Isa. 41:19, 20.

[25] "I saw by night, and behold a man riding upon a red horse, and he stood among the *myrtle trees* that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the *myrtle trees* answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the *myrtle trees,* and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."—Zech. 1:8-11.

[26] It is the remnant that with joy now sing the praises of Jehovah's name. These have to do with the harvest and the restoration of the truth by joyfully declaring God's purposes in relation thereto, and it is this class that is in line for the high position of membership in the bride of Christ.

[27] Hadassah, that is, Esther, was the daughter of Abihail, whose name means "father of strength". Jehovah's prophet, in Psalm 45:10, 13 describes a class as the "daughter" class of great beauty and which are children of Jehovah, in whom is "everlasting strength". (Isa. 26:4) During the absence of Jesus Christ in heaven those in line for membership in the bride were left as orphans, the holy spirit being sent to act as guardian and guide for such during that period. (John 14:18, margin) When the Lord Jesus returned he found a faithful class ministering to their brethren and looking after the kingdom interests. That class he approved, and collectively the Lord constituted such as the "faithful and wise servant" class to whom are committed his goods or kingdom interests. Now it was this "faithful servant" class, as the facts show, that the Lord used to minister to those coming

to a knowledge of the truth from and after 1918 and who responded to the call for the kingdom and many of whom have been approved and brought into the temple and anointed as members of the bride of Christ.

[28] Esther, therefore, seems to picture the faithful ones who responded to the call for the kingdom after the coming of the Lord to Jehovah's temple in 1918, who entered the royal service of the Lord and who proved worthy and are chosen and anointed for the kingdom. This class seems to be specially mentioned by the prophecy in Psalm forty-five, which says: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty."

[29] Since the coming of the Lord to his temple many have responded to the call for the kingdom and have joyfully entered the service. These were specially ministered to by others who were found faithful at the time of the coming of the Lord to Jehovah's temple. Those who responded to the call to the kingdom after 1922 entered the contest for membership as a part of the bride of Christ, but they quickly learned that "character development", as that had been understood, is not the required qualification, but that faithfulness and complete devotion to God and his service are required of those who qualify. As Mordecai was the guardian of Esther and looked after her interests, so those of the Lord's people who had been longer in the service of the Lord and had proven faithful up to the time of the coming of the Lord to his temple had, by the Lord's grace, some special care in aiding the ones who came to a knowledge of the truth and responded to the call after 1922.

[30] Esther being a cousin of Mordecai, it is certain that she was of the tribe of Benjamin. (See chapter 2:5.) When Solomon died there was a great falling away amongst the Israelites and all forsook the tribe of Judah except the tribe of Benjamin. Judah was the kingdom tribe, and the tribe of Benjamin stood faithfully by Judah. About the time of the Lord's coming to his temple in 1918 there began a great falling away of those who had entered into the covenant with Jehovah through Christ, and at that time the "man of sin" began to be made manifest. Esther properly pictures a part of the remnant class that has steadfastly resisted the influence of those who have fallen away and who appear as opposers. As the tribe of Benjamin stood by and faithfully supported the tribe of Judah, so Esther a Benjamite pictures those coming into the covenant after 1922 who showed complete devotion to the kingdom of God and its interests and a determination to hold fast "through thick and thin".

[31] Mordecai was a great grandson of Kish, who had been carried away from Jerusalem with the captivity of Jehoiachin the king of Judah by Nebuchadnezzar the king of Babylon in the year 617 B.C. (2 Ki. 24:8-16) It has been contended that Mordecai was carried away in that captivity; but that could not have been true, because that would have made him too old for the time of the events recorded in the book of Esther. Mordecai manifestly was a vigorous and active man of keen intellect at that time, as the facts show. He must have been in the royal service at the palace and fully equipped to perform the duties imposed upon him.

[32] The record is: "Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." (Chap. 2:5, 6) The very language of the text, particularly as appears in the Hebrew grammar, shows that it was Kish that was mentioned as being carried away in the captivity and that Kish was the grandfather of Mordecai. Although Mordecai was a Benjamite he is called in the text a Judean. Probably this is due to the fact that his grandfather was carried away with the Judean king and that the members of the family, including Mordecai, had been faithful to the tribe of Judah, and he was therefore classed as a Judean or Jew.

[33] Again the critics make another mistake in claiming that the name Mordecai means "dedicated to Mars or Merodach", a name that is limited to the Devil's organization. Such claim is both unreasonable and inconsistent. A faithful Jew or Benjamite would hardly bear the name of one of the Devil's organization. Others claim that the name Mordecai is from the Hebrew word *Mor* meaning "myrrh" and therefore that Mordecai means "like pure myrrh or bruised myrrh". This claim seems to be both reasonable and consistent with what God used Mordecai to do. Myrrh was one of the ingredients of the holy anointing oil. (See Exodus 30:23.) The garments of God's anointed King smelled of myrrh and aloes and cassia. (Ps. 45:8) Oil of myrrh was used in the purification of Esther to make her ready that she might be qualified for presentation to the king.—Chap. 2:3, 12.

[34] The word "Smyrna", as used in Revelation and applied to one of the congregations, means the same as "myrrh". The message of the Lord addressed to the church at Smyrna contained not one word of reproof or rebuke. (Rev. 2:8-11) Therefore when the Lord came to his temple and took an account with those who are in the covenant he approved Smyrna and constituted that class his "faithful and wise servant" class, to whom he committed all the kingdom interests on earth, represented by "his goods". Those who go to make up this class endure much opposition and tribulation, yet always remain true and steadfast to the Lord. Mordecai's name therefore seems peculiarly significant as meaning "like pure myrrh or bruised myrrh". That further suggests that he pictured in the drama the Lord's "faithful and wise servant" class approved at the time of the Lord's coming to his

temple and which class has suffered much opposition, the joyful bearing of which is pleasing to the Lord.

[35] The fact that Mordecai was a Benjamite shows that he was devoted to and was true to the kingdom tribe of Judah, which foreshadows God's real kingdom under Christ. He was called a "Jew", which means that he was one who gives praise to Jehovah God. He was employed at the royal palace before the happening of the events recorded in this drama, and therefore before his cousin Hadassah, that is, Esther, received an invitation to enter the contest for the exalted place of queen to the mighty ruler.

[36] Mordecai had adopted, cared for, taught and brought up Esther, and without a doubt had fully instructed her concerning her relationship to Jehovah God, because such was the duty of the parent in every Hebrew home. The names of his father and grandfathers are put in the divine record manifestly for a purpose. His father's name was Jair, meaning "my light; who diffuses light, or who is enlightened". His grandfather's name was Shimei, meaning that one "who hears or obeys or has heard; my name or fame". His great-grandfather was named Kish, meaning "hard, difficult". The significance of these names seems to say of Mordecai that he was enlightened by Jehovah and diffused that light and joy to others; that he heard and obeyed Jehovah and was zealous for the name and fame of the Most High; and for this cause he endured much hardness and many difficulties. In so doing, as his name signifies, he was like "bruised myrrh" or sweet perfume. This suggests that he was a sweet savor unto the Lord. This is another reason why he seems to fully picture the "good and faithful servant" (Matt. 25:21), who faithfully cared for the kingdom interests of the Lord; and the "faithful and wise servant" class, which also aids, nourishes and comforts those who respond to the kingdom call and who have thus responded since the coming of the great Judge to the temple of Jehovah.

[37] Mordecai was the guardian of Esther in looking after her interests before her call by the emperor. When she responded to that call and began to prepare for the high position of queen, from that time forward the life interests of both Mordecai and Esther were identical and they were closely and inseparably bound together. Mark how well this corresponds to the relationship of those found faithful at the time of the coming of the Lord to his temple and those who responded to the call thereafter. Hence after 1918, and particularly after 1922, Esther and Mordecai pictured or foreshadowed one and the same class, to wit, God's remnant. The distinction between them is this, that Esther pictured the remnant from the viewpoint of those who were anointed as members of the bride of Christ after the Lord comes to his temple, while Mordecai pictured those of the remnant from the viewpoint of being members of God's "faithful servant" class to whom is committed the kingdom interests. —Isa. 42:1-6; Matt. 24:47.

[38] It should here be noted that the prophetic acts recorded in the book of Esther took place after Babylon had fallen and after the edict of Cyrus for the rebuilding of Jehovah's temple at Zion. Hence it was after Jehovah returned his people from the captivity of Babylon and began the building up of Zion that the prophetic picture began to be fulfilled. The physical facts in fulfilment of the prophetic picture therefore show that the new King, Christ, was placed upon the throne by Jehovah in 1914; that Babylon (Satan's organization in heaven) fell to earth by Satan and his angels' being cast out of heaven; and that then the Lord comes to the temple and begins to build up Zion, appears in his glory to the temple class, and discloses the glory of Jehovah, and those of the temple greatly rejoice. Babylon fell between 1914 and some time prior to 1918, and it was about that time that the Lord's people were released from the captivity of Babylon. —Ps. 126:1-3.

[39] Therefore it was after Christ, "the messenger of the covenant," came to God's temple that the picture of Esther began to be fulfilled. That is the real reason why it could not be understood sooner. Now the Lord at once makes known to his people an understanding of some of these things. He permits his remnant to see some part of the fulfilment of the picture and now there are other portions of this prophetic picture to be fulfilled. Hence says the Lord: "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.

[40] The dramatic picture in Esther is corroborative proof that Satan's great and final attempt to destroy God's true people will take place after the casting of Satan out of heaven and after the coming of the Lord to his temple. As the Jews were scattered throughout one hundred and twenty-seven provinces of the Persian empire, which included Palestine, so the Lord's true people are today scattered throughout the whole world.

THE KING

[41] Both the Scripture and the historical facts clearly prove that the king Ahasuerus was Xerxes who began to reign at the age of thirty-four in the year 485 B.C. and who died in 465 B.C. "Xerxes" is understood to mean "lion king". His empire was "great" because he "reigned from India even unto Ethiopia", having one hundred and twenty-seven provinces. (Chap. 1:1, 20) He was the chief servant of Satan in the fourth world empire and was therefore a direct representative of the Devil himself.

[42] In the first part of the drama the king is shown as unwittingly being employed as a deadly enemy of God's chosen people, the Jews. In another part he is shown as the friend and promoter of the life interests

of the Jews. He therefore played a double role. When he leaned to the suggestions and influences of Haman and acted thereupon he represented the Devil; when he heard the plea of Esther or Mordecai and acted in harmony therewith he represented the Lord. Hence the conclusion is that Ahasuerus the king pictured regal or royal power in the abstract. This suggests that the rulers of the evil world are not knowingly and willingly acting for the Devil but that they are induced to do so by influence brought to bear on them and that under certain conditions the Lord might use such rulers even in behalf of his own people.

43 Ahasuerus was the successor of Cyrus who overthrew Babylon and released the Jews from captivity and provided for the rebuilding of the temple. He made the faithful Jewess his queen and raised a Jew to the premiership of his empire. In these and other matters, therefore, the king pictured royal power and office, foreshadowing Christ, earth's rightful king. Ahasuerus was attended and served by seven chamberlains and by seven wise men or princes. When playing the role of Satan this seems to represent seven heads of the beast which came up out of the sea, and the seven heads of the great red dragon. (Rev. 12:3; 13:1, 2) When playing the role of righteousness, these seven servants seem to picture the seven stars in the right hand of the Lord Jesus Christ, which are his angels. (Rev. 1:16, 20) Shushan, the name of the palace, to the Jews meant "lily, rose or joy". Since the return of the Lord and the gathering together unto himself of his people, his palace is seen to be the capitol of Jehovah's universal organization, and to God's people it is now a place of joy and is likened unto a beautiful lily and the sweet rose.

VASHTI

44 The name of the queen, Vashti, means "beautiful woman". She had the royal crown and, had she pursued a lawful course, could have held fast her crown. Because of her selfishness and insistence upon her supposed rights, and because of her refusal to be subject to the king, she lost her crown and her place in the kingdom. Therefore Vashti pictures that class of persons who were once in line for the kingdom and lose it.

45 Such was true of the Pharisees when Jesus was on earth, and is particularly true at the end of the world when the Lord is taking out the last members of his kingdom, and when he comes to his temple for examination. Jehovah was gracious to all such and gave them the truth. They were called to the kingdom and were in line for a place in the kingdom, and had the opportunity of forever wearing the heavenly crown. They claimed to be members of the body of Christ and therefore the bride or queen. But instead of being obedient they insisted upon their own rights to be free and untrammeled in the way they should go. They refused to get in line and put on the wedding garments. They refused to do the work of the Lord in his appointed way and insisted they would do it in their own way. They responded to the call for the kingdom, but with a selfish motive. They refused to be 'subject to the powers that be' in God's organization, even claiming that the Scriptural reference thereto means the earthly rulers. (Rom. 13:1; Rev. 19:9) Because they held not fast that which they had, their crown was taken away. (Rev. 3:11) Vashti, therefore, clearly represents the spirit-begotten and called ones who do not qualify for the kingdom, because of lawlessness, insubordination, selfishness, 'failing to hold the head,' becoming offended, and who because thereof are gathered out and do not receive the anointing.—Matt. 13:41.

HAMAN

46 The name Haman, according to the Hebrew, means "noise, tumult, or him that prepares". He is called the son of Hammedatha, meaning "he that troubles the law". (Chap. 3:1) He was a trouble maker. He is called the "Agagite", such being the title of all the Amalekite kings. (Num. 24:7; 1 Sam. 15:8, 9) Being an Amalekite he was therefore a descendant of Esau by a heathen woman. Because of the ill treatment of the Jews by the Amalekites when the Jews were marching out of Egypt, God pronounced a curse upon the Amalekites and swore that he would have war with them from generation to generation. (Ex. 17:8-16; 1 Sam. 15:2, 3) Necessarily Haman was included under that curse.

47 Haman was proud and boastful. He boasted of his glory and of his riches and the multitude of his children, which included, of course, his ten sons. (Chap. 9:7-10) He had his own "wise men" and considered himself a special favorite of the king and thereby expressed the spirit of the false Christ. (Chap. 6:13) He exalted himself against God's people the Jews and conspired to have their blood shed and them destroyed. Haman, therefore, clearly pictures the modern Pharisees, the so-called "Christian" clergy, including the "evil servant" class, "the man of sin", "the son of perdition," who like the Amalekites and Judas are given over to death and destruction and perdition as God's enemies. As the Amalekites opposed the march of God's people out of Egypt, so the clergy, the "evil servant" class, "the man of sin," join in a concerted action or assault upon God's people in this day, while they are marching out of 'spiritual Egypt' to the kingdom of God. Haman was evidently in the service of the king before Esther was called to the throne. It was after she was chosen that he was advanced by the king. This may mean that the "man of sin" joins forces with the clergy in an active assault upon the people of God after the remnant class is anointed and actively engage in the service of the Lord.

THE JEWS

48 Haman sneeringly referred to the Jews as 'a certain people scattered abroad and dispersed among the peoples of all the provinces of the kingdom, whose laws were different and who keep not the king's law and therefore should not be permitted to live'. (Chap. 3:8) The Jews, therefore, also pictured God's remnant as did Esther and Mordecai, who were really representatives of the entire company. Haman considered them all as one and 'scorned to lay hands on Mordecai alone' after he learned that Mordecai was a Jew. He wanted the blood of them all. Mordecai considered both Esther and the Jews as one; hence he urged her to act. (Chap. 4:13) The Jews, therefore, pictured the remnant of God's people now on earth from the viewpoint of a peculiar people scattered throughout the world amidst Satan's organization but who are no part of it. The Devil's ecclesiastical element (and which element renders him such willing service) now seeks the life-blood of God's people on earth.

49 The statements here made are general. The subject matter is of such importance that a careful examination of the entire book of Esther is deemed proper. In the next issue of *The Watch Tower* this consideration will continue.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. When, to whom, and in what manner does Jehovah make his purposes known? Give proof of the source and purpose of the Bible.

¶ 3-5. On what grounds have critics disputed the canonicity of the book of Esther? How may we account for its authenticity's being called in question?

¶ 6-8. Quote Paul (a) on the position of Israel in divine prophecy, and (b) as to the purpose for which the Bible was written.

¶ 9, 10. What is clearly apparent as to the nature and purpose of the book of Esther? How will God's people regard their present clearer understanding of the Scriptures?

¶ 11-13. Give the general historical setting of this drama.

¶ 14-19. Who were the principal players, and whom or what did each picture?

¶ 20. What is now clearly seen to have been a simple and effective means employed by Jehovah both to conceal and in due time to reveal many of the prophecies of his Word? Give some illustrations.

¶ 21-26. Who was Esther? Account for the changing of her name. With scriptures, point out the fitting significance of the names by which she is here mentioned. How do these scriptures have application to the remnant?

¶ 27, 28. What is significant (a) in Esther's being the daughter of Abihail? (b) In her being an orphan? (c) In her 'obtaining chief grace and favor in the sight of the king' and being by him made queen?

¶ 29. Explain the significance of Mordecai's relationship and ministry to Esther as her guardian.

¶ 30. What was it that particularly distinguished the tribe of Benjamin from others than Judah? Point out how Esther's being of the tribe of Benjamin fits the prophetic picture.

¶ 31, 32. Show whether "who had been carried away" (beginning of Esther 2:6) refers to Mordecai. Who was Mordecai?

¶ 33-35. How do Mordecai's name and his being a Benjamite fit in the picture? What light does Revelation 2:8-11 shed on this point?

¶ 36, 37. The names in the record of Mordecai's lineage throw what additional light on the prophetic picture? His guardianship of Esther has what prophetic application?

¶ 38-40. When did the prophetic acts recorded in the book of Esther take place? When and how was this time feature of the picture fulfilled? Account for the fact that even God's people did not see these things in the past. Of what is this dramatic picture corroborative proof?

¶ 41-43. Why should this prophetic drama take place "in the days of Ahasuerus"? Point out the double role played by the king, and what was pictured in each part. Whom or what did the 'seven servants' of the king represent? What is significant in the name of the king's palace?

¶ 44, 45. Who was Vashti? Point out the correspondency between the position taken by her and the course pursued by those whom she pictured.

¶ 46, 47. Who was Haman? What is the significance of his being called "the son of Hammedatha the Agagite"? Show that Haman was clearly the character indicated in these names. How does the prophetic part played by Haman have its fulfilment?

¶ 48, 49. How did Haman describe the Jews when he was seeking to have that people destroyed? Show how the description fits the class regarding whom it served as a prophecy.

DO MEN GOVERN THEMSELVES?

NO FACT is plainer than that Satan is the god or mighty one of this present world and that he is the invisible power behind all the governing powers of earth, both past and present.

The Scriptures disclose two exceptions to the Satanic control of the governments that have existed on the earth. At all times God has had some men on earth who have believed on his name and who have worshiped and served him. Among these are Abel the son of Adam, Enoch, Noah and Abraham. While Satan was the god or invisible overlord of Babylon and coexisting governments, there was at that time a people over whom Melchizedek was king or ruler. Melchizedek was different from all other kings of his time. He was the king of Salem, which means "king of peace". He is called "king of righteousness" (in fact the name Melchizedek means that), and this shows that he was counted righteous in God's eyes because he believed and served Jehovah God. Melchizedek was not subject to the king of Babel or any other contemporary monarch. He was "priest of the Most High God", which shows that he exercised whatsoever authority he had by the direction of Jehovah God.—Gen. 14:18; Heb. 7:2.

Abraham the patriarch believed God and obeyed him. Four allied earthly kings, of whom Satan was the overlord, seized Lot the son of Abraham's brother and carried him away. Abraham had three hundred eighteen personal servants; and he took these, together with his three neighbors, and pursued these

four victory-flushed kings, engaged them in battle, and defeated them. He rescued Lot and brought him back, together with all his goods and the members of his household. It was on that occasion that Melchizedek ministered unto Abraham and blessed him and said: "Blessed be the most high God, which hath delivered thine enemies into thy hand." (Gen. 14:20) This is proof that Melchizedek was righteous in God's eyes and that Jehovah God gave Abraham the victory.

If God is supreme in power, and Melchizedek was priest of the Most High God, why did not Melchizedek exercise his divinely-given power and overthrow the kings over which the Devil ruled? The answer is that it was not God's due time or purpose to then destroy Satan's power. God provided the kingship of Melchizedek as a picture or type foreshadowing the time coming when he would take control of all earth's affairs through his King or Chief Officer.

Here in the Scripture we have the first suggestion that God would anoint a King to rule over this earth, whose kingdom would not be any part of Satan's organization. It is the Apostle Paul who tells us that Melchizedek holds this typical significance, being "made like unto the Son of God", Jesus Christ, God's anointed King. (Heb. 7:3) Melchizedek had no successor either as priest or as king. The priesthood of the children of Israel and their kings were not of the Melchizedek order. His was a higher rank than the Hebrew kings and priests, and this is proven by the fact that Abraham paid tithes unto Melchizedek and received blessings at his hand.—Heb. 7:1-21; Zech. 6:13.

The natural descendants of Abraham were organized into a government. This was the other exception to the organization over which Satan has been the god. Abraham was never styled a king, however. He is called a patriarch, which means a forefather or parent. (Heb. 7: 4) Abraham recognized Melchizedek as a priest or officer and servant of the Most High God and therefore paid tithes unto him. Abraham did not mimic the kings or rulers round about him, but recognized Jehovah God as his ruler. He observed that God rebuked and reproved earthly monarchs because they were under the direction of Satan. He believed that the day would come when the Most High God would set up a kingdom of righteousness on earth, and by faith seeing that day when God's anointed One would reign, he rejoiced.—John 8:56.

By the hand of Moses God delivered the natural descendants of Abraham from Egypt and brought them to the foot of Mount Sinai and there organized them into a nation. Jehovah God was their ruler. God called the Israelites "Jeshurun", which name means 'upright nation', because they were God's people chosen for himself and for his own good purposes. Deuteronomy, chapter thirty-three, verse five, says: "He [Jehovah God] was king in Jeshurun."

In Egypt God made a covenant with the Israelites, and when he led them to Mount Sinai he confirmed and inaugurated that covenant. At that time he said to them: "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."

For a time the Israelites obeyed Jehovah God and he led them and blessed them and there was no strange god among them. Then "Jeshurun", once upright before God, became evil and forsook God and fell away to the Devil. Deuteronomy, chapter thirty-two, verses sixteen to eighteen, reads: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

The people of Israel ceased to be God's people and were cast away from him. From that time Satan was the god or invisible ruler of the entire world and all the peoples and nations thereof. Every nation and government on earth since then has been dominated by the subtle and wicked influence of Satan. This is true, even though few people know that fact. It is also true that in all these nations there have been a few men of good intentions who have striven to better their fellow man and whose efforts have failed. The kingdoms and governments of this world have been cruel, harsh and oppressive of the people. Every government of the world has thus been dominated by Satan, even though the rulers and the people did not understand or believe it. He has blinded the minds of the people to God and turned their minds away from the Lord God and has thus continued to hold control over the nations of earth. One of the strongest proofs that this statement is true is the fact that evil has been rampant in all these governments. It could not be truly said of any of these governments that such is an upright government in which there is no wickedness. The very best government of the world is far from upright.

Not so long ago ex-Emperor Wilhelm of Germany said of and concerning the government of the United States of America that 'it stands at the head of the list of governments, which place it has gained through its ideals, and therefore the American government is master of the world'. At the very same time a member of the United States senate, who is on the inside and who speaks knowingly, has this to say about the United States government:

The government is in the hands of boodlers, grafters and lobbyists; that the individual rights of the people are disregarded and trampled upon; that a system of wicked espionage is carried on; that the homes and places of business of citizens are daily invaded in violation of the fundamental law of the land; that power is concentrated in the hands of a few to the

detriment of the people; that the selfish and powerful interests employ the forces of the government to build up special privileges and circumscribe the individual's opportunity; that in 1921 the president of the United States was selected by a few selfish men or their representatives who consorted with Harry M. Daugherty, who formulated and executed a conspiracy of robbery and theft of the property of the people; that Andrew W. Mellon, one of the richest men in America, was made the head of the United States treasury and ex-officio chairman of the Federal Reserve Board, and in that position of power has exercised a controlling influence over the financial policies of the nation and credits of the people; that the law forbids the appointment of a man to the position of head of the treasury department who is engaged in trade; that contrary to this law Mellon was appointed and at that time was a director in sixty-eight great banks, railroads, and business corporations, almost every line of human endeavor from the control of the aluminum trust to the manufacture of whiskey; that it was Mellon who with his kinsman organized the scheme to raise two million dollars to corrupt the voters in the election of a United States senator; that Albert B. Fall was at the same time at the head of the Interior department of the government; that the president of the United States signed an illegal order turning the oil that belonged to the people over to Fall; that Fall accepted bribes from conspirators, did their bidding, and corruptly transferred to them vast oil fields which belonged to the people; that corrupt lobbyists maintained their offices in the national capitol, openly advertised their influence, and carried on a propaganda to deceive and corrupt the legislative body and to mislead and misrepresent the people; and that by wrongful enactment of laws and by the manipulation of the law the people who produce are required to sell their products in a market fixed by the special and selfish interests, the commercial power, and to buy what they need at unnatural and unjust prices.

These are just some of the evils that prevail in the United States government, which is said to be the most nearly ideal of all governments of earth. It must be manifest to all reasonable minds that these evils do not proceed from the great Jehovah God. They are mentioned here for the purpose of showing that the nation or government of the United States is not a Christian nation and that Jehovah is not the god of that nation.

The United States government is conducted by imperfect men who are under the influence and control of the invisible ruler, Satan the Devil. This is absolutely true, whether they know it or not. "No man can serve two masters." (Matt. 6:24) These men cannot serve a wicked government that oppresses and does injustice to the people and at the same time serve God. It is authoritatively written, in Romans, chapter six, verse sixteen: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" God is not responsible for any unrighteous government. If Satan is the invisible ruler of the United States government, which is claimed to be the most nearly ideal, then what can be said about the other governments of earth? In another article the question as to whether Jehovah God could prevent the evils in the earthly governments will be answered.

REDEMPTION BY ONE GREAT SACRIFICE

ONE of God's objects in choosing the Jewish nation as his people was to use them in making prophetic history. Gradually, by the words and the actions expressed by his people under his direction, God disclosed his purpose to provide redemption by the sacrifice of a life as a substitute for Adam. Then through his prophets he tells more specifically of his purposes. He foretells the coming of a man entirely pure and free from sin; that the man would be offered as a sacrifice and would willingly submit to death; that he would pour out his being in death and in his death would provide the great cost price that would redeem man from death and the grave; that the perfect man would die as though he were a sinner, yet being without sin, and that his life would be made an offering for sin; that God would raise him up again, that Jehovah's purpose would prosper in his hand and that he should not only be the Redeemer of man by his own life-blood but be a great Conqueror and triumph over the enemy. Among other things stated in this wonderful prophecy Jehovah uses these words, in the book of Isaiah, chapter fifty-three:

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he

hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." —Isa. 53:4-12.

The prophetic evidence proves beyond a doubt that from the very moment Lucifer rebelled and man fell God purposed to provide a perfect human creature on earth who would prove his complete loyalty and faithfulness to God, maintain his integrity and devotion to Jehovah, be wholly submissive to God's will and willingly die as a substitute for Adam, and thereby provide a covering and a redemptive price for man; and that that Mighty One God would raise up out of death, grant unto him the divine nature and use him to vindicate his own Word and great name.

How shall we know that these prophecies are true? The answer is, Because they completely meet the divinely-provided test. Every prophet that spoke the truth spoke in the name of Jehovah; therefore the prophecy is Jehovah's Word. Jehovah provided the test by which the people might know the truth or falsity of such prophecy. All the prophecies here set forth exactly comply with those requirements; namely, all were spoken in the name of Jehovah, all tend to turn the people to Jehovah and teach them that he is the Almighty God, and many of the prophecies have been fulfilled or are in course of fulfilment, thereby proving that the prophets who spoke were God's prophets and spoke his word of truth. If some of the prophecies thus spoken have already been fulfilled, then with absolute confidence we may expect the other portions of the prophecy to be fulfilled. As to fulfilment of prophecies note the following:

Jesus was born exactly at the place foretold by God's prophet, namely, at Bethlehem. (Mic. 5:2) He was begotten, not by man, but by the power of Jehovah God, and was therefore pure and without defilement. (Matt. 1:18; Heb. 7:26) He was brought into the world to speak, and did speak, in the name of Jehovah God. (John 6:38, 57) He was born a Jew under the law given at Mount Sinai, and was therefore raised up from among his brethren, the Jews, even as Moses had prophesied. (Deut. 18:15, 18; Gal. 4:4) When he appeared to begin his work on earth as a man, John the Baptist, one of the greatest of the prophets, pointing toward Jesus, said: "Behold the Lamb of God [that is, Jesus who was foretold as the sacrificial or Passover Lamb], which taketh away the sin of the world." (John 1:29) Jesus had come to be offered up as a sacrifice even as the lamb was offered by the Israelites or Jews, and the life of Jesus would be poured out for the sin of the world. The prophet of Jehovah had foretold that he would come 'to comfort those that mourn'. (Isa. 61:1, 2) Jesus went about doing good, and comforting those who did mourn, healing the sick, and opening the eyes of the blind. (Luke 4:18; Matt. 11:28) All mankind was in bondage to death and in need of life, and Jesus said: "I am come that they might have life." (John 10:10) He further said that he came to give his life a ransom, the purchase price, for man.—Matt. 20:28; John 6:51.

Jesus was persecuted and oppressed; he was assaulted and wrongfully charged with crime; he was tried and convicted as though he were a wicked person, and was crucified between two thieves, all of which had been foretold of and concerning him by God's prophet. He was raised from death by the power of Jehovah. (Acts 10:38-40) He was raised, and ascended into heaven, the great Conqueror over death, and is alive for evermore and still leads on, the Conqueror over all opposition. (Rev. 1:18; 6:2) As to why his life-blood was poured out in death God's inspired witness testified, in Hebrews, chapter two, verse nine, to wit: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

In harmony with this First Timothy, chapter two, verses five and six, reads: "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." The Apostle Peter, in his first epistle, chapter one, verses eighteen to twenty, writes: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

He was offered 'to bear the sins of many'. 'He hath appeared to put away sin by the sacrifice of himself.' (Heb. 9:26-28) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," so reads Ephesians, chapter one, verse seven. In Ephesians, chapter two, verses thirteen to sixteen, the Apostle Paul writes: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

In Colossians, chapter one, verses fourteen and twenty, the same apostle writes: "In whom we have redemption through his blood, even the forgiveness of sins; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." According to Acts, chapter

four, verse twelve, the Apostle Peter, on the witness stand, testified: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The clergymen or pastors of the various churches of modern times claim to be prophets speaking in the name of God. Before their congregations they sometimes speak of the name of God and of Jesus, and they deny the power thereof. In this they fulfill the prophecy uttered of and concerning them. (Isa. 29:13; 2 Tim. 3:5) They deny the Bible's testimony of man's creation, his sin and fall; they deny that man needs a redeemer, and deny the blood of Jesus poured out as the purchase price for man's redemption. They wholly renounce the great ransom sacrifice. Dr. Barnes, bishop of Birmingham, England, is a sample of the many modern clergymen, and in a sermon delivered on September twenty-sixth, nineteen hundred twenty-seven, he said:

. . . Today there is, among competent men of science, unanimous agreement that man has been evolved from an ape-like stock. He arose, possibly a million years ago, from a tangle of apes which began to vary in different directions. As a result the stories of the creation of Adam and Eve, of their primal innocence and of their fall, have become for us folklore. But by the men who built up Catholic theology they were accepted as solid fact. Man's special creation was one of the primary assumptions of the Catholic system. In it the fall explained the sin. Darwin's triumph has destroyed the whole theological scheme. Man is not a being who has fallen from an ideal state of perfect innocence: he is an animal slowly gaining spiritual understanding and, with the gain, rising far above his distant ancestors.

Ask almost any clergyman of the present time concerning the purchase of mankind by the blood of Jesus, and he will tell you that the blood of Jesus was not shed as a redemptive price. Whether ignorant of the great array of divine prophecy concerning the Redeemer and redemption, or whether these men deliberately misrepresent the truth, does not matter as to the truth or falsity of their words. Put to the divine test, their words are proven false, because, first, they deny the Word of God; second, their prophecy concerning man's being able to save himself has never come true and never will; and, third, their teachings turn men away from Jehovah God and produce agnostics and infidels. Therefore such men are false prophets and are representatives of their father the Devil, and his bidding they do even as did their counterparts in the days of Jesus.—John 8:42-44.

The sacrifice of animals, offered by the Jews and made to prophetically show God's purpose, the modern clergyman claims to abhor. Human sacrifice for the sin of man is to them even more abhorrent. The real trouble with such clergymen is that they do not wish to acknowledge that man is a sinner and that he is wholly dependent upon God for his redemption, deliverance and restitution to life. All people know from observation and experience that man is imperfect, subject to sickness, pain and death. They know that no man has ever been able to bring himself up to the point of perfection or to live everlastingly. The greatest desire of all sane persons is that they might have life. They want to know the truth. There is no truth except that which is contained in God's Word or which is fully in harmony with God's word of truth as set forth in the Bible. Concerning this Jesus said: "Thy word is truth." (John 17:17) To know and follow the truth means to know the way to life.

The great array of prophetic utterances concerning redemption of man, accepted and supported by the fulfilment of that prophecy, is conclusive proof that the prophets of God foretold the truth. Those prophecies furnish the foundation for faith and the confidence of all honest persons to go on in the study of prophecy. Let the people therefore disregard the theories advanced by men and devote themselves to an honest and careful study of God's Word of truth. So doing they will learn that Jehovah is the only true God and that he employs the good office of the great Redeemer, the Prophet, Priest and King, to lead men to the way of life. As the honest person pursues these studies it opens to him the great treasure house of knowledge and wisdom leading to boundless blessings. Who then is the great Prophet, Priest and King, who will deliver the people from their bondage and show them the way to life? The answer to this question will be given in another article.

GOD'S GREATEST PROPHET

IN PREPARING for the complete vindication of his word and name, Jehovah foretold the mighty agency which he would use to accomplish that purpose. He would bring forth a Prophet who would speak authoritatively for Jehovah, a Priest who would serve as the chief executive officer of the Lord, a King who should in God's due time rule the world in righteousness. Since the Redeemer and Deliverer of man must be strong and a great conqueror, it might well be expected that the same Mighty One would fill the office of God's Prophet, Priest and King.

It was at the time that the work of Moses as a prophet was about done that God would have him tell Israel of the coming of the One greater than Moses. Therefore he said to the Israelites, the Jews: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And the Lord said unto me, . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that

whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." These words of Moses are found in the eighteenth chapter of Deuteronomy, verses fifteen and seventeen to nineteen.

All peoples of earth shall in due time hear and obey that mighty Prophet, or Jehovah himself will take the matter in hand. The book of Hebrews, tenth chapter and thirty-first verse, says: "It is a fearful thing to fall into the hands of the living God." It follows that the One here described by Moses would come not to speak his own message but to speak the message of the Almighty God and to acquaint the people concerning the will of the Most High that his will might be done by the peoples on earth as it is done in heaven.

The fact that God said that the great Prophet would be "like unto" Moses must mean that the work done or duties performed by Moses foretold the kind of work to be done or duties to be performed by the Greater than Moses. That which prominently stands out in the work of Moses may be summed up in this manner: He was appointed by Jehovah. God raised him up to be the deliverer of his people. He was the law-giver. He was the teacher of the people, informing them of God's will. He was the true and faithful witness of God for the people. He was the father and comforter of the Israelites. Above all, he stood for the name and glory of Jehovah.

The Greater than Moses must do likewise, only on a far wider scale. The chief reason why God sent Moses to Egypt was, as stated in the second book of Samuel, chapter seven, verse twenty-three, "to redeem [Israel] for a people to himself, and to make him [that is, make for himself] a name." Therefore the chief reason for sending the Greater than Moses must be to redeem the people and to make a name for Jehovah God. There is no intimation that he would be sent merely to save some and get them to heaven to help God run his affairs.

If it be found from the Scriptures and from the events that have actually come to pass that the prophecy uttered by Moses concerning the coming of the greater Prophet has been fulfilled, then it follows that the One fulfilling the prophecy is the mighty representative of Jehovah God and that his words are true and import absolute verity and must be followed and obeyed. It would also follow that any man, whether clergyman or other, who denies the words of Jesus is a false prophet and his words are false. All mankind, be they Jews or Gentiles, must obey whatsoever this great Prophet commands, if they would have the favor of Jehovah God.

John the Baptist was a prophet. He was the one who made announcement of the coming of Jesus Christ the Son of God. The learned Jews came to John and inquired if he was that Prophet concerning whom Moses prophetically spoke and wrote. John answered that he was not, but that the One coming after him and whom he announced is that great Prophet. When Jesus appeared and began his work John said: "This is he of whom I said, After me cometh a man which is preferred before me; for he was before me."

When Jesus was baptized in the Jordan the spirit of God descended upon him and there was a voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) John testified that he witnessed this great demonstration of power. John's gospel, chapter one, verses thirty-three and thirty-four, informs us that John the Baptist said regarding Jesus: "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy [spirit]. And I saw, and bare record that this is the Son of God."

Shortly after Pentecost of the year thirty-three (A.D.) the Apostle Peter declared Jesus Christ to be the One whom Moses foretold. Peter's words, as contained in the book of Acts, chapter three, verses nineteen to twenty-four, are: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before [or, previously] was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 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. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."

The Apostle Paul also identifies Jesus as that great Prophet. In his letter to the Romans, the first chapter and first three verses, the apostle writes: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." The New Testament scriptures abundantly testify that Jesus Christ is the great Prophet foretold by Moses. Did he meet the divine requirements of a prophet? He did in every respect. He spoke in the name of Jehovah God; his words on all occasions tended to turn the people to Jehovah God and to honor his name, and many things that he said have come to pass.

He spoke in the name of Jehovah and authoritatively as God's mouthpiece. In Hebrews, chapter one,

verses one and two, it is written: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Jesus always honored his Father and claimed no honor for himself. To quote his sayings as found written in the gospel of John (5:30; 8:28, 49, 54), he said: "I seek not mine own will, but the will of the Father which hath sent me." "As my Father hath taught me, I speak these things. . . . I honour my Father. . . . If I honour myself, my honour is nothing: it is my Father that honoureth me." Jesus did not attempt to magnify himself, but always magnified God's name. When those who heard him would not believe him, he asked them to believe him because of his works. John, chapter fourteen, verses ten and eleven, quotes Jesus as saying: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The entire New Testament record of Jesus abundantly proves that he was the great Teacher from God bearing testimony to the truth of Jehovah. For this cause was he born and came into the world. He himself said so, according to what is written in John, verse thirty-seven of chapter eighteen. He was the great expounder of the will of God. As God's great mouthpiece he declared things to come to pass which could not be understood until they were fulfilled.

Jesus' great prophecy concerning his second presence on earth and the end of the world is set forth in the record. (Matt. 24) The things there prophesied began to come to pass in the year nineteen hundred and fourteen, and they are still in process of fulfilment. Jesus foretold the fall of Jerusalem and the dispersion of the Jews and that subsequently they would again become the recipients of God's favor. The first part of that prophecy was long ago fulfilled, and the latter part is now beginning to be fulfilled. He testified that he must die to provide the great redemptive price for man. (Matt. 20:28; John 10:10; 6:51) That prophecy has been fulfilled. (Heb. 2:9; 1 Tim. 2:5, 6) He prophesied that he would be raised from the dead, would ascend into heaven, and would come again; all of which prophecies have been fulfilled.

Many of Jesus' prophecies have been fulfilled, and many more are yet to be fulfilled. What is here said is said for the purpose of showing that in every sense Jesus met that which was required by the Lord and which proved him a true prophet, and that he is the great Prophet who Moses prophesied was to come.

As Moses was the redeemer and deliverer of the Israelites from Egypt, so is the great Prophet Jesus Christ the Redeemer and Deliverer of all mankind. As Moses was the law-giver to the Israelites, so Jesus Christ is the great Law-giver for the people. As Moses was teacher of the people of Israel, so Jesus Christ is and ever will be the great Teacher of mankind. As Moses was the guide for the Israelites, even so Jesus Christ is the Guide and Leader and Instructor for the people in fulfilment of Isaiah's prophecy, chapter fifty-five, verse four. As Moses was a "father" to the Israelites, so Jesus Christ is the great Life-giver of the world, "the everlasting Father," as the ninth chapter of Isaiah, verse six, calls him. As Moses stood for the honor of Jehovah's name, even so the Greater than Moses, Christ Jesus, whom God has exalted, is now and ever shall be an honor and glory to the name of Jehovah God. (Phil. 2:9-11) Hence the proof shows beyond all question that Jesus Christ is the great Prophet whom God foretold by the mouth of Moses, and that the words spoken by Jesus are from Jehovah, and that all who would live must hear and obey his words.

SERVICE CONVENTIONS

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

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John F. Suckle, 2515 Pine St.

Milwaukee, Wis. May 15-17
H. H. Fink, 883 49th St.
Polish: M. Wierzchowski, 2254 S. 21st St.

St. Louis, Mo. May 22-24
W. L. Mittendorf, 2925-A S. Kingshighway
Colored: Thomas Twine, 2714-A N. Leffingwell Av.
Greek: Paul Cladias, 4036 McPherson Av.
Polish: Thomas Nowowiejski, 4732 Minnesota Av.

Allentown, Pa. May 22-24
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German: R. L. Demmrich, 640 Walnut St., Catasauqua, Pa.

Abilene, Kans. May 29-31
J. L. Thayer, 811 N. W. 2d St.

Buffalo, N. Y. May 29-31
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German: Rudolf W. Boje, 255 May St.
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Polish: A. Jurczak, 302 Gibson St.

Wheeling, W. Va. June 5-7
Ralph W. Snyder, 218 N. Erie St.
Greek: N. Karnelis, 39 Eleventh St.

Springfield, Mass. June 12-14
A. E. Poor, 457 Riverdale St., W. Springfield
Italian: A. Olearo, Poplar St., Feeding Hills, Mass.
Polish: John Baltruczyk, 37 Alfred St., Springfield

Portsmouth, Ohio June 12-14
John Mauntell, 1715 7th St.

Lowell, Mass. June 19-21
Alfred Vinton, 21 Coral St.
Greek: D. Anastasiou, 383 Middlesex St.

Muncie, Ind. June 19-21
H. G. Krull, 1420 Kirby Av.

Trenton, N. J. June 26-28
P. W. Cole, 268 Emanuel St.
Polish: M. Limiszewski, 1142 Indiana Av.

Decatur, Ill. June 26-28
A. A. Guldberg, 623 Gushard Bldg.

The WATCH TOWER
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Adelaide 5KA
SuA 10.10-10.30; P 3.15-3.40; 7.15-8.45
Daily (except Su) P 7-7.05
Ballarat 3BA
SuP 7.15-7.30
Brisbane 4BC
SuP 6-6.30 (each fourth SuP 6-7.30)
Newcastle 2HD
SuA 10-12; P 7-8.30
Daily (except Su) P 9-9.15
Perth 6ML
SuP 9-10
Toowoomba 4GR
SuA 10-10.45; P 8.45-9.30
Wanganui 2ZK
WeP 7.15-7.30

CANADA

Alberta

Calgary ..... CJCJ 7
Lethbridge .... CJOC 37

British Columbia

Kamloops ..... CFJC 22
Vancouver ..... CJOR 40
Victoria ..... CFCT 11

Manitoba

Winnipeg ..... CKY 28

New Brunswick

St. John ..... CFBO 11

Nova Scotia

Sydney ..... CJCB 31
SuP 9-10

Ontario

Chatham ..... CFCO 39
Cobalt ..... CKMC 28
Ft. William .... CKPR 41
Hamilton ..... CKOC 13
London ..... CJGC 13
Waterloo ..... CKCR 13

Prince Edward Island

Charlottetown CFCY 7

Saskatchewan

Fleming ..... CJRW 11
Yorkton ..... CJGX 7

CUBA

Havana ..... CMK 16

ESTHONIA

Tallinn .....

FRANCE

Paris ..... VITUS 61

NEWFOUNDLAND

St. John's ..... VOSA
MoP 8-9

UNITED STATES

Alabama

Birmingham .. WBRC 7
Mobile ..... WODX 21
Montgomery .. WSFA 25
Talladega .... WFDW 7

Alaska

Ketchikan ..... KGBU 57
Also 51

Arizona

Phoenix ..... KTAR 11
Tucson ..... KVOA 7

Arkansas

Little Rock .... KLRA 7

California

El Centro ..... KXO 7
Fresno ..... KMJ 36
Hollywood ..... KNX 7
SuP 1-2
Los Angeles .... KTM 1
Oakland ..... KROW 9
Also 53
SuA 10-10.45; P 1-2, 6-7, 9-10
TuP 8.15-8.30
ThP 8-8.15
We FrP 2.30-2.45
San Diego ..... KGB 7
San Francisco .. KYA 2
Stockton ..... KGDM 5

Colorado

Colorado Sp'gs KFUM 7
Denver ..... KLZ 2
Grand Jct. .... KFXJ 7
Greeley ..... KFKA 44
Pueblo ..... KGHF 7
Trinidad ..... KGIW 7

Connecticut

Bridgeport .... WICC 7
Hartford ..... WDRC 11

Delaware

Wilmington .. WDEL 7

District of Columbia

Washington .. WMAL 13
Washington .... WOL 7

Florida

Jacksonville .. WJAX 7
Miami ..... WIOD 24
Orlando ..... WDBO 7
Tampa ..... WDAE 7

Georgia

Atlanta ..... WGST 41
Columbus .... WRBL 7
Savannah .... WTOC 23
Thomasville .. WQDX 55

Hawaii

Honolulu ..... KGMB 59

Idaho

Boise ..... KIDO 34
Nampa ..... KFXD 14
Pocatello ..... KSEI 52

Illinois

Chicago ..... WCFL 7
Chicago ..... WCHI 16
SuP 12 30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 7
La Salle ..... WJBC 7
Quincy ..... WTAD 29
Rockford ..... KFLV 7
SuP 6-6.30
Rock Island .. WHBF 54
MoP 6.30-7
Springfield .... WTAX 7
Tuscola ..... WDZ 7

Indiana

Anderson .... WHBU 31
Fort Wayne .. WOWO 11
Gary ..... WJKS 9
Indianapolis .. WKBF 6
Muncie ..... WLBC 9

Iowa

Cedar Rapids KWCR 7
SuA 10 30-11; P 1.30-2
WeP 9-10
Council Bluffs KOIL 7
Davenport ..... WOC 7
SuP 6.30-7
Des Moines .... WHO 7
SuP 6.30-7
Muscatine .... KTNT 18
SuP 1-1.30

Kansas

Milford ..... KFKB 7
SuA 8-9; FrP 4.30-5
Topeka ..... WIBW 23
Wichita ..... KFH 6

Kentucky

Hopkinsville .. WFIW 11
Paducah ..... WPAD 7

Louisiana

New Orleans .. WJBO 3
ThP 8-8.30
Shreveport .... KTBS 7
Shreveport .... KTSL 31
ThP 8.30-0.30

EXPLANATORY

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters: Number also indicates time of presentation according to following schedule:

	Sunday AM	38	5.45
		39	6.00
1	8.30	40	6.15
2	8.45	41	6.45
3	9.00	42	7.00
4	9.15	43	7.10
5	9.30	44	7.15
6	9.45	45	7.30
7	10.00	46	7.45
8	10.10	47	8.45
9	10.15	48	9 00
10	10.25	49	10.00
11	10.30		
12	10.40	*Monday* PM	
13	10.45		
14	11.00	50	7.00
15	11.15		
16	11.30	*Tuesday* AM	
17	11 45		
18	12.00	51	11.30
	Sunday PM	*Tuesday* PM	
19	12.15	52	7.30
20	12.30	53	8.15
21	12.45		
22	12.55	*Wed'day* PM	
23	1.00		
24	1.15	54	6.15
25	1.30	55	7.30
26	2.00		
27	2.30	*Friday* PM	
28	3.00		
29	3.30	56	7.00
30	3.45	57	7.30
31	4.00	58	9.30
32	4.15		
33	4.30	*Saturday* PM	
34	4.45		
35	5.00	59	5.45
36	5.15	60	7.45
37	5.30	61	8.00

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Maine

Bangor ..... WLBZ 6

Maryland

Baltimore .... WCBM 11
SuP 6-7
Cumberland .. WTBO 27

Massachusetts

Boston ..... WLOE 32
SuA 11-12.15; ThP 8-9
Lexington .... WLEX
SuP 2-3
New Bedford WNBH 7
Worcester .... WORC 7

Michigan

Bay City ..... WBCM 11
Calumet ..... WHDF 7
Detroit ..... WMBC 41
Flint ..... WFDF 58
Grand Rapids WOOD 48

Minnesota

Duluth ..... WEBC 7
Fergus Falls .. KGDE 7
Minneapolis .. WDGY 7
St. Paul ..... WRHM 20

Mississippi

Greenville .... WRBQ 7
Gulfport ..... WGCM 28
Hattiesburg .. WRBJ 28
Meridian ..... WCOC 12
Tupelo ..... WDIX 7

Missouri

Columbia ..... KFRU 39
Joplin ..... WMBH 11
Kansas City .... WHB 7
St. Joseph .... KFEQ 3
St. Louis ..... KMOX 11

Montana

Billings ..... KGHL 7
Butte ..... KGIR 35
Great Falls .... KFBB 7
Wolf Point .... KGCX 13

Nebraska

Lincoln ..... KFOR 7
Norfolk ..... WJAG 7
York ..... KGBZ 7

Nevada

Reno ..... KOH 7

New Jersey

Atlantic City .... WPG 7
Paterson ..... WODA 7

New Mexico

Albuquerque .. KGGM 7

New York

Auburn ..... WMBO 49
Binghamton .. WNBF 46
SuP 7-9; ThP 8-9
Buffalo ..... WMAK 7
Jamestown .... WOCL
MoP 6 45 (first, m'thly, English; third, m'thly, Swedish)
New York .... WBBR 10
SuA 8-11; P 4.15-8
MoA 6 30-7, 10-12; P 4-6
TuA 6 30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6 30-7, 10-12; P 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York .... WMCA 7
New York ..... WOV 25
Rochester .... WHEC 7
Schenectady .... WGY 7

North Carolina

Asheville ..... WWNC 11
Charlotte ..... WBT 7
Greensboro .... WBIG 11
Raleigh ..... WPTF 7
Wilmington .. WRBT 7
Winston-Salem WSJS 6

North Dakota

Bismarck ..... KFYR 7
Fargo ..... WDAY 11
Grand Forks .. KFJM 11
Minot ..... KLPM 33

Ohio

Cincinnati ..... WFBE 6
Cincinnati .... WKRC 7
Cleveland .... WGAR 7
Cleveland ..... WHK 43
SuA 8.50-11; P 2-3, 6 30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 6
Columbus ..... WAIU 7
Columbus .... WCAH 7
SuP 12-1, 9-10; TuP 7-8
Dayton ..... WSMK 7
Mansfield ..... WJW 9
Steubenville .. WIBR 47
Toledo ..... WSPD 7
Youngstown .. WKBN 7
Zanesville ..... WALR 7

Oklahoma

Chickasha .... KOCW 21
Oklahoma City KFJF 7
Ponca City .... WBBZ 7
S. Coffeyville .. KGGF 23

Oregon

Eugene ..... KORE 7
Medford ..... KMED 7
Portland ..... KTBR 7

Pennsylvania

Altoona ..... WFBG 11
Erie ..... WLDH 13
Harrisburg .... WHP 13
Jeannette ..... WGM 16
Johnstown .... WJAC 33
Lancaster .... WGAL 3
Oil City ..... WLBW 6
Philadelphia .. WCAU 5
Philadelphia W3XAU 5
Pittsburgh ..... KQV 15
SuP 12-2, 7-8
FrP 8.30-9.30
Reading ..... WRAW 5
Scranton ..... WGBI 69
Williamsport WRAK 9

Rhode Island

Providence .... WLSI 35

South Carolina

Charleston .... WCSC 23
Columbia ..... WIS 23
Spartanburg .. WSPA 7

South Dakota

Sioux Falls .... KSOO 7
SuP 3.30-4.30

Tennessee

Bristol ..... WOPI 13
Chattanooga .. WDOD 7
Knoxville ..... WROL 5
Memphis ..... WREC 7

Texas

Amarillo ..... KGRS 3
Austin ..... KUT 7
Beaumont .... KFDM 7
Brownsville .. KWWG 36
Dallas ..... WFAA 6
El Paso ..... KTSM 4
Galveston ..... KFLX 7
Houston ..... KPRC 7
San Angelo .... KGKL 26
San Antonio .. KTSA 5
Waco ..... WACO 41
Wichita Falls KGKO 7

Utah

Salt Lake City .. KSL 9

Virginia

Danville ..... WBTM 33
Lynchburg .... WLVA 21
Newport News WGH 11
Norfolk ..... WTAR 4
Petersburg .. WLBG 7
Roanoke ..... WDBJ 7

Washington

Bellingham .... KVOS 7
Everett ..... KFBL 6
Seattle ..... KJR 7
Spokane ..... KHQ 7
Tacoma ..... KVI 26
Wenatchee ..... KPQ 6
Yakima ..... KIT 7

West Virginia

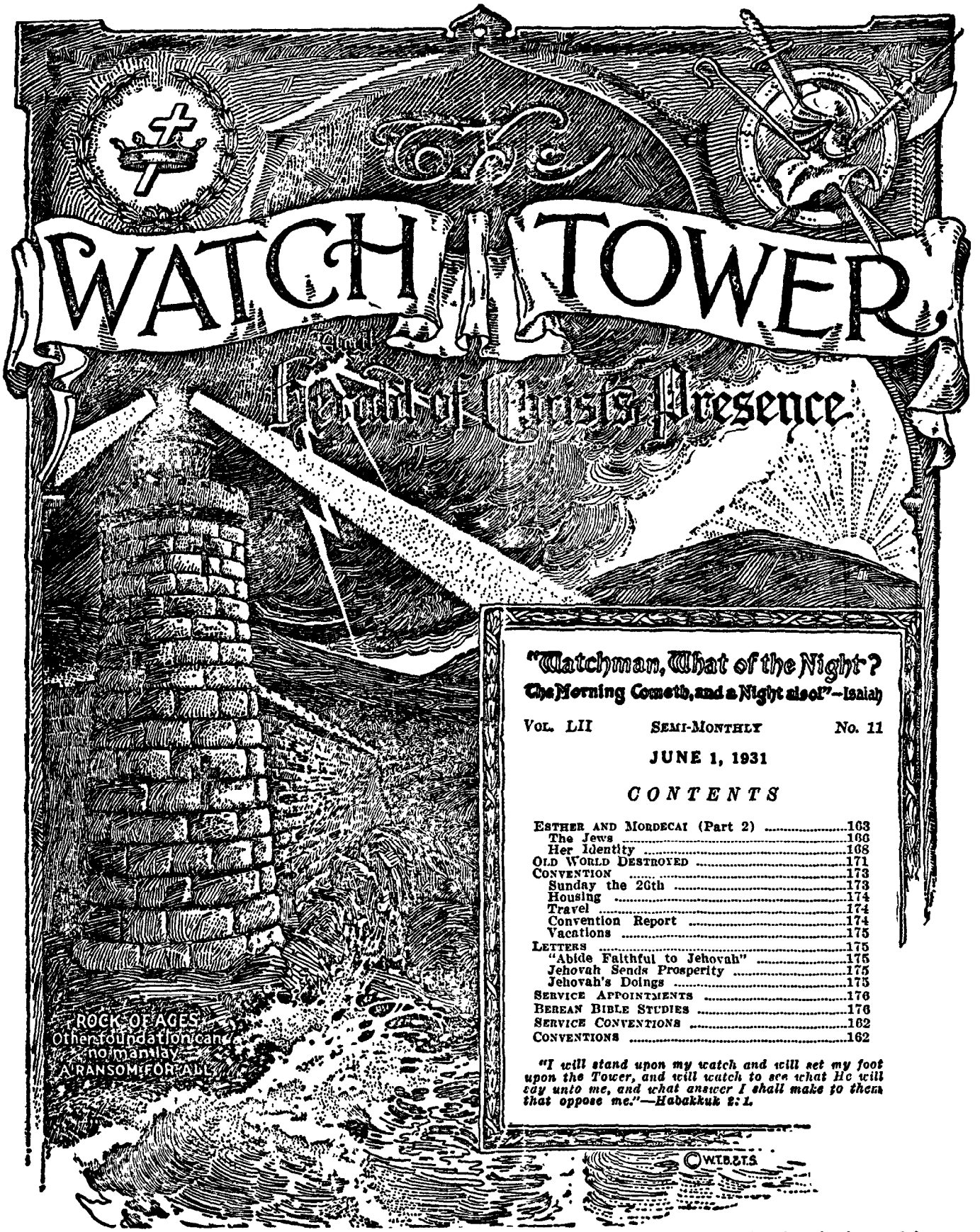
Charleston .... WOBU 42
Fairmont .... WMMN 7
Huntington .... WSAZ 49

Wisconsin

Madison ..... WIBA 7
Manitowoc .... WOMT 50
Milwaukee ..... WISN 5
Racine ..... WRJN 11

Wyoming

Casper ..... KDFN 7



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

VOL. LII SEMI-MONTHLY No. 11

JUNE 1, 1931

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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.*

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

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Polish: John Baltruczyk, 37 Alfred St., Springfield

Portsmouth, Ohio — June 12-14
John Mauntell, 1715 7th St.

Lowell, Mass. — June 19-21
Alfred Vinton, 21 Coral St.
Greek: D. Anastasiou, 383 Middlesex St.

Muncie, Ind. — June 19-21
H. G. Krull, 1420 Kirby Av.

Trenton, N. J. — June 26-28
P. W. Cole, 268 Emanuel St.
Polish: M. Limiszewski, 1142 Indiana Av.

Decatur, Ill. — June 26-28
A. A. Guldberg, 623 Gushard Bldg.

CONVENTIONS

Assembling for consultation and encouragement and to strengthen the organization is for the well-being of the anointed of Jehovah and the advancement of his work. Suggestions concerning the Society's policy with respect to these gatherings are set forth in *The Watch Tower* for November 15, 1930, page 351. We earnestly request that that article be carefully reconsidered at this time. Additional service conventions will be held during the summer and fall, as follows:

AUGUST

Bridgeport, Conn. — 14-16
Lewistown, Pa. — 14-16
Greenfield, Mass. — 21-23
Norfolk, Va. — 21-23
Asheville, N. C. — 28-30
Hallowell, Me. — 28-30

SEPTEMBER

Atlanta, Ga. — 4-7
Boston, Mass. — 4-7
Memphis, Tenn. — 11-13
Reading, Pa. — 11-13
Fort Wayne, Ind. — 18-20
Oklahoma City, Okla. — 18-20
Champaign, Ill. — 25-27
Fort Worth, Tex. — 25-27

OCTOBER

Hattiesburg, Miss. — 2-4
Omaha, Nebr. — 2-4
Birmingham, Ala. — 9-12
Fargo, N. Dak. — 9-12
Duluth, Minn. — 16-18
Louisville, Ky. — 16-18
Danville, Va. — 23-25
Dubuque, Iowa — 23-25
Lansing, Mich. Oct. 30-Nov. 1
Pittsburgh, Pa. Oct. 30-Nov. 1

NOVEMBER

Rochester, N. Y. — 6-8

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, Roth.

PART 2

JEHOVAH has given his promise that he will preserve all them that love him. That means two things certain, to wit: that the enemy will make a desperate attempt to destroy those who love God, and that God will thwart the enemy in his wicked purpose and bring the faithful through to victory. "He [shall] send forth judgment unto victory. And in his name shall the [nations] trust." (Matt. 12: 20, 21) Seeing now that God is pleased to give this assurance to his people in advance, every one of the anointed should go forward courageously, unselfishly, and with joy. A great event is about to come to pass, and Jehovah's name will be vindicated. Happy are they that have any part in his service during such vindication.

2 In a previous issue of *The Watch Tower* a general view of the book of Esther is taken. Now let us consider it in a more critical way. The drama opens with the king seated upon his throne. 'The king sat upon the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, and he made a feast unto all his princes and his servants.' It was in the autumn of 1914 that God placed his King, Christ Jesus, upon his holy hill in Zion and sent him forth to rule midst his enemies. (Ps. 2: 6; 110: 2) Then and there the Lord took his power as the world's rightful Ruler. In the third year of his reign he made a feast to his princes and servants. The first work of Christ Jesus, supported by his heavenly host, was to engage Satan in a war and cast the enemy out of heaven and down to the earth. Following that victory would be an appropriate time for Christ to make a feast for his princes and his myriad of holy angels, as is indicated by the Scriptures. (Rev. 12: 9-12) Christ Jesus, the Lord of heaven and earth, had entered into his joy because he was proceeding under Jehovah's command to vindicate the name of his Father. This may indicate approximately the length of time the fight in heaven occupied, since the feast was had in the third year of the King's reign. Logically the feast would follow shortly after the victory.

3 King Ahasuerus invited all his princes or rulers to his feast. While he was in the midst of this feast with his one hundred and twenty-seven governors a climax in the life of Vashti the queen was reached. "In those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace." This would correspond to the time when those spirit-begotten ones on earth were called to the marriage supper. (Rev. 19: 9) Vashti the queen had made a feast for the women of the royal palace and they were feasting together. At a certain time of the king's feast a conflict arose in the palace between the king and Vashti because of Vashti's stubbornness. "Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him."—Esther 1: 9-12.

4 The fact that the king was indulging in wine and was merry shows that it was a time of rejoicing. Wine is a symbol of gladness of the heart. (Ps. 104: 15) That would correspond to the time of rejoicing that follows the casting of Satan out of heaven, and therefore the time when all in the covenant with the King were commanded to rejoice and be glad. (Rev. 12: 12) It was in the latter part of 1917 or the beginning of 1918 that the conflict arose between those who were in the covenant of sacrifice with the Lord. Those who had not received "the love of the truth" made a feast of their own, separate and apart from those who were really devoted to the Lord the King. This selfish company who had made their own feast with a selfish motive accepted the truth which they had previously received and felicitated each other and rejoiced in the fact that they were standing together as the followers and pupils of a man who had been taken away from them.

They were not willing to unselfishly be obedient to the Lord's "lightnings".

5 The command of the king was to bring Vashti before him. This was a test of her lawful submission to the will of the king. Her refusal to obey was a serious act of insubordination. During the period of rejoicing following the casting of Satan out of heaven the Lord suddenly appeared at his temple. He would then have those who were in line for the kingdom and for a place upon the throne to be brought before him that they might take their stand wholly on the side of the Lord and thus display to the world their 'beauty of holiness to the Lord', showing a complete devotion to him and his cause. Such was a test, and those obeying the commandment would demonstrate their integrity toward God.

6 "O come, let us worship and bow down: let us kneel before the Lord our Maker." (Ps. 95:6) "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." (Ps. 96:8) Such test of humility was in order before the approval and exaltation in the temple. Concerning those receiving the call to the kingdom it is written: "God resisteth the proud, and giveth [his] grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:5, 6) Those who would refuse thus to humble themselves before the Lord under such a test would be separated from the faithful. The separation of the unfaithful from the faithful began to take place approximately at the time of the coming of the Lord to his temple.—Matt. 25:14-29.

7 Vashti, by refusing to appear before the king and exhibit herself, refused to be made a 'theater before men' in honor to the king. Her refusal foreshadowed similar acts of a company of consecrated ones declining for various reasons to come forward and take a bold stand on the side of the Lord, preferring rather, from and after 1917, to feast quietly upon what they had previously received and which they were having to themselves, and not giving honor to the Lord the King therefor.

8 It is interesting to here compare the picture and the facts with the prophetic words of Jesus, who said: "And [he] sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."—Luke 14:17-21.

9 From and after 1922 the Lord was calling his consecrated ones to get in line for a bold and aggressive work of giving testimony to the name and purposes of the Most High. Some joyfully responded thereto, while others had divers and numerous excuses to give for not so doing. To be sure, the Lord's arm is not shortened and, as the parable shows he would do, he gathered others in to take the places of those who had made excuses and refused to obey. What should be done with those who showed pride and insubordination?

10 Manifestly Ahasuerus knew what should be done with the lawless queen, but he inquired of his able counselors present: "Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment)." —Esther 1:13.

11 Looking at this from the standpoint of what it foreshadowed, be it noted that it was approximately 1918 when the Lord came with his holy angels and sat upon his throne for judgment. (Matt. 25:31) That marked the time for judgment to begin particularly upon the 'murmurers and complainers who were walking after their own selfish desires, and who had men's persons in admiration because they thought that would give them advantage'. (Jude 14-16) As the king of Persia addressed his wise counselors, apparently for advice, so Jesus, addressing those attending upon his throne, would ask, not for advice, as though he needed it, but rather, to determine if they had in mind what was to be done.

12 The time had arrived to begin the Elisha work of the church and to begin the pouring out of the holy spirit upon all the faithful ones in the flesh who were in line for the kingdom. It would mark also the separating time of the harvest, when the lawless and offenders should be gathered out and separated from those who were candidates for the kingdom. The angels accompanying the Lord at the judgment will do this work, because Jesus so stated. (Matt. 13:41) The angels would know that the time had come, and, to be sure, the Lord would know the time, but he would doubtless inquire of the angels to see if everything was in readiness. This was foreshadowed by King Ahasuerus' addressing his wise men, 'such as knew the time and law of judgment, and who saw the king's face.' It would be more appropriate for the king's counselors to make the suggestion as to what should be done. Such a course of procedure seems to have been followed, as indicated by Revelation 14:15. (See *Light*, Book 1, page 336.)

13 Upon this request's being made by King Ahasuerus, Memucan, one of the governors, and hence one of the counselors, made reply to the king's request, and in fact announced the decree of the king in these words: "If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto

another that is better than she." (Esther 1:19) The proposed decree had the approval of the king, and he did approve it, and this decree for ever deprived Vashti of the honor and privilege of the throne, because the laws of the Medes and Persians were not subject to alteration or change. The decree once made and announced was final.

14 It is even so with God's law. He is no respecter of persons, and when his decree is made and announced it is unalterable. (Mal. 3:6) This corroborates the scripture that the angel of the Lord gathers out from the kingdom those offenders who are in line for the kingdom. The act of the king's counselor on this occasion foreshadowed those angels of the Lord who do the gathering out from the kingdom and who for ever deprive the offenders of having thereafter any part in the kingdom. The Pharisees were once in line for the kingdom, and because they were insubordinate or lawless Jesus said: "The kingdom of God shall be taken from you, and given to [those] bringing forth the fruits thereof." (Matt. 21:43) With equal force and effect do the words of Jesus apply to all who, once being in line for the kingdom, fail or refuse to bring forth the fruits of the kingdom.

15 When the Lord came to his temple for judgment there were those amongst the consecrated who contended that 'the fruits of the kingdom' consist in the fact of their individual development of a character to such a degree that the Lord would be glad to receive them into the kingdom. They were proud and selfish and were looking for a place of honor rather than to do honor to God's name. They failed and refused to see that 'the fruits of the kingdom' are God's life-sustaining truths that must be declared to others to the glory of the Lord and to the vindication of his name. Thus failing to hear, they refused to have any part in bearing the fruits of the kingdom to the people. Because of their insubordination and lawlessness the opportunity for the kingdom was taken away from them. They declined to serve the kingdom and contented themselves by musing upon what they had learned and looking forward selfishly to a place of individual honor. Having held all their opportunities for service selfishly, they are of that class mentioned by the Lord, who said: "Take therefore the talent from him, and give it unto him which hath ten talents."—Matt. 25:28.

16 The same law or divine rule of action was announced by Samuel the prophet: "And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." (1 Sam. 15:28, 29) God having entered the decree, he does not change. Therefore, says the Scripture, he repents not nor changes his course of action when once finally announced.

17 When the decree went forth against Vashti she disappears from the drama. She must have been disappointed when she learned the result of her selfish insubordination. Concerning those who are gathered out from the kingdom, Jesus said: "[His angels] shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (Matt. 13:42) Thereafter Esther's beauty and fame was known throughout the province. So likewise after the gathering out of the lawless the lawful shine with greater brilliancy. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:43) The rule of action stated by Samuel the prophet is God's rule and applies to all who enter into the covenant with God, and which rule he announced: "Behold, to obey is better than sacrifice."

18 The prince or counselor, in announcing the decree of the king, said: "And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor, both to great and small. . . . For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people."—Esther 1:20-22.

19 This is further proof that Jehovah was directing that drama then being played in the empire of Persia. Thereby God was giving further proof of the proper order concerning Christ and his bride and that God is the Head thereof. In 1 Corinthians 11:3 it is written: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." The same rule is announced by Jesus concerning the female dominance in the church at Thyatira. (Rev. 2:20-23) Insubordination toward the king will now no longer be tolerated. This was foreshadowed by the fact that the king of Persia sent letters to all of his provinces, announcing that every man should be the head of the house. Christ is the Head of the church, and his word is always spoken with authority from Jehovah and is therefore final. Those who are in line for membership in his kingdom must always be subject to Christ.

20 This part of the drama was complete in the third year of Ahasuerus the king. (Esther 1:3) Profane history shows that after this Ahasuerus invaded Egypt and Europe and suffered defeat at the hands of the Greeks. The Lord is not concerned with this, however, and since it is no part of the prophetic drama it is merely mentioned here in passing.

21 Thereafter the king called to mind what Vashti had done, and the final decree against her, and evidently he called upon his counselors again to make some suggestion as to what should be done. One of the servants of the king then announced his royal decree concerning the selection of another to be the

queen. Officers were appointed and sent to all the provinces of the empire to search out and bring to the palace of the king "fair young virgins" from amongst whom the king should choose the queen.—Esther 2:1-4.

THE JEWS

22 The palace at Shushan was in the province of Elam, on the river Ulai, where Daniel the prophet was in the day of Belshazzar. (Dan. 8:2) At the same place there was, on a later occasion, another Jew. "Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite." (Esther 2:5) In both Ezra and Nehemiah mention is made of one Mordecai who came up with Zerubbabel to Jerusalem in 536 B.C. If it be true that this is the same Mordecai here under consideration, then by the time of the happening of the events recorded in the book of Esther, Mordecai was a man of mature years and sound judgment. The fact that he was in the service at the palace shows that he was a man highly respected and trusted by the king.

23 Mordecai in the service of the king fitly pictures that class of faithful servants and followers of Christ who are now in the service of Jehovah, the King of Eternity, and of his anointed King, Christ Jesus, and who were performing service in the closing years of the Elijah work of the church, particularly from 1914 to 1919. Mordecai was at the palace in the service of the king before Esther appears upon the scene, and he continued in the service of the king thereafter. In this Mordecai pictures the faithful followers of Christ in service during the Elijah period of the church's work at the second coming of the Lord in 1914 and who continued faithful thereafter in the Elisha work of the church. This class foreshadowed by Mordecai would, upon the Lord's coming, be found feeding, nourishing and giving aid to others, and would be designated as that 'blessed company found so doing' at the Lord's coming to his temple for judgment.

24 Being an honorable man, doubtless Mordecai had his own house and servants even though he served at the palace of the king, and Esther was a member of his household. He occupied the relationship of father or guardian to her, having adopted her after the death of her parents. "And he [Mordecai] brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter."—Esther 2:7.

25 With the coming of the Lord to his temple and the gathering together unto himself of the chosen ones the holy spirit would there cease to function as a *paraclete* or advocate for the church. (2 Thess. 2:1) (See *Watch Tower* 1930, pages 259, 275.) Just about that time there were those among the consecrated who were more mature in the knowledge of the truth than some others, and who were nourishing, aiding and ministering unto such others of the household of faith who were less mature in the knowledge and service of the Lord. It is of this mature and faithful class (pictured by Mordecai) that was thus serving that the Lord makes up his "faithful and wise servant" to whom he commits his goods.

26 Esther, therefore, seems clearly to picture those consecrated ones who were thus being nourished at that time and others who afterwards came unto a knowledge of the truth. Such were pure in heart, separated entirely from Satan's organization, and were therefore "virgins" and were 'fair and beautiful' in their consecration to do God's will. They were 'acceptable in the beloved one' and were holding fast their integrity toward God and Christ. Mordecai, caring for the maiden Esther, well pictures that class in a covenant with Jehovah God who in the name of the Father and in behalf of the Chief Shepherd undertook to nourish and feed and comfort God's church, particularly just prior to and at the time of the coming of the Lord to his temple.—See Matthew 24:45, 46.

27 It would be and was the privilege of the Mordecai class to point out to their brethren, pictured by Esther, their privilege of devoting themselves wholly to the service of God and his anointed King and who would then be candidates for a place in the kingdom. These, pictured by Esther, however, must learn the importance of bringing forth the fruits of the kingdom and joyfully having a part in so doing in obedience to the King's command. The close relationship between Mordecai and his fair cousin beautifully foreshadows the relationship between these mature and less mature Christians at the coming of the Lord to his temple and who thereafter walked together with the Lord.

28 The gathering of the fair maidens to the palace began. "So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women."—Esther 2:8.

29 There were many called, but of course only one could be chosen as the queen. In agreement with this the Scriptures say: "Know ye not that they [many] which run in a race [for the kingdom] run all, but one [class] receiveth the prize?" (1 Cor. 9:24) The selection or choosing of Esther would picture this one class, the faithful class, thus being chosen. No doubt Mordecai had something to do with Esther's being brought to the king. He knew of the commandment and the decree of the king, and he knew that his adopted daughter or ward was fair and beautiful and would be a worthy contestant for the place. Of course the hand of the Lord directed the entire matter, because it was the making of a great prophetic picture under

the Lord's direction; hence Esther did not take the honor to herself.

30 Doubtless not only was Mordecai used as an instrument of the Lord to direct Esther to enter the race or contest for the place of queen to the emperor, but also it was he who informed her that she must comply with the rules of the contest. All who qualify for the kingdom of Christ must first give heed to the divine call and then comply with the advice given by the apostle wherein he states: "Present your bodies a living sacrifice [unto God], holy [meaning completely devoted to him and joyfully obeying his will], acceptable unto God, which is your reasonable service." —Rom. 12:1.

31 All the maidens called were placed in the house of the women which was in the custody of Hegai the king's chamberlain. The Hebrew meaning of the name Hegai is "meditation" or "taking away". In Proverbs 25:4, 5 it is written: "*Take away* the dross from the silver, and there shall come forth a vessel for the finer. *Take away* the wicked from before the king, and his throne shall be established in righteousness." The psalmist says: "Let the words of my mouth, and the *meditation* of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." (Ps. 19:14) "My mouth shall speak of wisdom; and the *meditation* of my heart shall be of understanding." (Ps. 49:3) These texts state the appropriate rule. There must be much study of the Word of God and meditation thereupon by those who are in line for the kingdom, and which has to do with the righteous work of making one ready to be fit for the Master's use in order that he might be wholly devoted to God and the kingdom.

32 The name Hegai, therefore, would seem to represent some provision of the Lord for his people, particularly from and after 1918, to prepare them for the kingdom. Is it not true that since that time there has been a more careful study and meditation upon the Word of God than prior to that time, and a clearer understanding of the privileges and duties of the consecrated to give themselves wholly to the service of the King? All the facts bear out this conclusion. All this has been the provision made by the Lord for his people. From and after the Lord's coming to his temple no one could qualify for the kingdom who would fail or refuse to learn God's purposes concerning the testimony of Jesus Christ and then to joyfully participate in giving that testimony. Those who did thus, prompted by love for God and his cause and free from any selfish motive, would be taking the proper course in making preparations for appearance before the great King. None others could be pleasing to the King. Therefore the placing of Esther in the custody of the chamberlain named Hegai seems to have reference to Jehovah's provision to specially prepare those responding to the call after the coming of the Lord to his temple.

33 The Jewish maiden must have had a very pleasing personality as well as physical charm. As soon as she entered the king's house she obtained favor in the eyes of those who beheld her. Manifestly the chamberlain saw at once that she was superior to the others. "And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women." —Esther 2:9.

34 The class here pictured by Esther is made up of those who gladly accepted the truth when brought to them by the providences of the Lord, and, as it was revealed to them by the 'lightning from the temple', they saw that the Elisha work of the church must be done and they joyfully participated therein. Thus they exhibited charm and beauty by their quick and ready devotion to the Lord. Those who have observed the progress of the Lord's work in recent years can testify that the facts fully bear out this conclusion. The ones coming to the truth in more recent years may well be those described by the Prophet Isaiah, who with joy draw waters of truth out of the wells of salvation, praise the Lord and call upon his name, and proclaim his doings amongst the people, making mention that Jehovah's name is exalted. (Isa. 12:2-4) This they do unselfishly. Others have been favored with the truth but they have not shown such zeal for and devotion to the Lord. Therefore Esther pictures those who are diligent in hearing and obeying God's Word. "Things for her purification" symbolized the work and preparation of the prospective members of the bride class who are candidates for a place in God's kingdom as the bride of Christ.—Eph. 5:26, 27.

35 The spirit-begotten ones are represented as "the sons of Levi" who must be purified upon the coming of the Lord to his temple. He sits for that very purpose. The purified ones would therefore be foreshadowed by Esther at this stage of the drama. The seven maids given to Esther corresponded to the ministration provided for and rendered to the consecrated by "the seven stars" or angels in the court of Jesus Christ who attend at the temple. "Their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) After the holy spirit as an advocate or paraclete ceased to function in behalf of the consecrated, then the angels are employed in behalf of those who are being made ready for the kingdom. "For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:11. (See *Watch Tower* 1930, pages 163, 179.)

36 The record is that Esther and her maidens were preferred (meaning "changed", margin) from the place she had occupied and she was given the best place in the house for the women. This was God's gracious provision for her. Likewise God had caused favor to be shown to Daniel and his three companions

during the days of their preparation for presentation to the king. (See Daniel 1:9.) Thus is foreshadowed the favorable conditions that the Lord provides for those who have responded to the call for the kingdom to make preparation therefor. Among those who have come to a knowledge of the truth since 1922 are those pictured by Esther, and they have had the best place in the service of the Lord because they have participated in the service with real joy and enthusiasm. They have not been looking at the matter from a selfish standpoint, but their unselfish devotion to the Lord and his cause has shown forth their beauty. Appropriate to these are the words of Proverbs 22:29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." These faithful ones were showing worthy traits before the Lord, and this the Lord has rewarded by his unchanging favor.

HER IDENTITY

37 It was not then known at the palace that Esther was a Hebrewess. There was good reason for this, and it was the Lord who had directed it. When Esther entered the contest for the place of queen, had her ancestry been known she would have been handicapped because of the prejudice against her race. Concealing her identity was neither fraud nor deceit, but acting with wisdom from above. It insured an impartial judgment of her candidacy without regard to national connections, and strictly according to her individual merits. God is no respecter of persons. This same rule or principle was employed in the selection of the Lord's goat for the tabernacle service. That selection was done by the casting of lots. This shows the impartiality used in the selection of the members of the bride class and that God and Christ 'without respect of persons or previous condition select them according to every man's work'. (1 Pet. 1:17) It is the beauty or integrity maintained toward the Lord, and faithful devotion to him, that determine the final judgment or award of the prize.

38 Doubtless Esther's guardian, Mordecai, had changed her name from Hadassah to Esther, and in this he was guided by divine wisdom in order that the picture might be complete. It foreshadowed that God's "faithful servant" class at the beginning of the Elisha work of the church reminded those who entered the race for the prize of the high calling that neither earthly name nor earthly relationship would have anything to do with their gaining the prize, but that it is "the beauty of holiness" that is pleasing and acceptable to God and his King.

39 The "faithful servant" class saw and warned their brethren of the fallacy of paying homage to any earthly creature or magnifying the creature's name because of his position in the church. Those pleasing to the Lord learn to esteem their brethren, who are candidates for the kingdom, for their work's sake as manifested by an unselfish devotion to Jehovah and his kingdom.

40 The time would come when Esther must disclose her Hebrew nationality and thus disclose her own identity, but she must await the proper time. That would indicate that the class whom Esther foreshadowed must at the same time declare themselves with boldness as members of God's organization and that they are a part of his organization, but that this must be done at the appropriate time. The important thing, of course, is to get the message to the people, but in God's providences the remnant will have to take and will take a bold and uncompromising stand on the side of Jehovah that all may know who they are.

41 According to the law governing the case of women who were candidates for the office of queen, each of these must be given over for purification for twelve months, and so it was with Esther. During this period of time "Mordecai walked every day before the court of the women's house to know how Esther did". Likewise the "faithful servant" class have had a keen interest in their brethren coming to a knowledge of the truth in more recent years, and have sought to look out for their interests. "After that she had been twelve months, according to the manner [law] of the women, ... then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house."—Esther 2:12, 13.

42 This time and method of purification is a further corroboration of the truth that the Lord has revealed to his people in more recent years and since 1922 concerning the selection and anointing for the kingdom. It was first thought that the consecrated ones are chosen and anointed immediately upon responding to the call for the kingdom, but in later years it was and is now clearly seen that there must be a period of testing of the candidates after their responding to the call, in order to demonstrate 'the beauty of holiness to Jehovah', that is to say, to prove that they are really and wholly devoted unselfishly to God and to his righteous cause. This guards against their being 'a stench in God's nostrils'. There are those who have insisted that their own "character development" and 'inward holiness, which makes them better than others', is all they must do to prepare for the kingdom. Such the Lord's prophet represents as saying: "Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." (Isa. 65:5) Those who have assumed to be so much better than their brethren are a stench in the nostrils of the Lord. The selfish ones have chosen their own way to prepare for the kingdom, and this way is their development of self-righteousness. Rebuking those who thus mark out their own way, and who ignore God's appointed way, through his prophet he says: "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) There are persons who have a bodily odor that is disagreeable and displeasing to others. Spiritual "body odor" is displeasing to Jehovah. The class pictured by Esther must avoid such displeasing things.

43 Verses thirteen and fourteen of chapter two show that it was the rule of the king's house that when a maiden was about to be presented before the king "whatsoever she desired was given her". This indicated that the Lord does not arbitrarily prevent one from taking his own wrongful course, but gives each one an opportunity to choose to be willingly submissive. The selfish ones, of course, would call for everything that appealed to their fancy. It is certain that those who are in the race for the kingdom and who are pleasing to the Lord are the ones that gladly accept the provision made for them by the Lord and do not selfishly choose anything for themselves, such as 'preparing their own special food' and doing what work they want to in their selfish way. It was even so with Esther, showing that she foreshadowed this unselfish class; as it is written; "Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther obtained favour in the sight of all them that looked upon her."—Esther 2:15.

44 The king's chamberlain Hegai clearly pictures the Lord's provision made for those who respond to the call for the kingdom after the coming of Christ Jesus to Jehovah's temple, and Esther's having required nothing except what was provided for her foreshadows that the faithful remnant class have been glad to feed upon the food which the Lord has put upon the table for them and that their meditations have been upon the provisions he has made and the opportunities of serving God according to his good pleasure. The chief objective of these has been to honor and magnify the Lord, knowing that he could provide for them much better than they could choose for themselves.

45 Esther obtained favor in the sight of all that looked upon her. That could not be everybody of the realm, but all those of the king's household; therefore those who have had and manifested the spirit of Christ in an unselfish and faithful devotion to Jehovah, have found favor in the sight of all God's household. This favor is not because of inherent personal merit or the development of a character separate from themselves, but because of an unselfish devotion to God and to his King. Those who please the Lord the King will please all who are of "like precious faith" and spirit. Such know each other, not after the flesh, but look upon each other as new creatures in Christ, the great objective of such being to magnify the word and name of the King eternal.

46 The day came for Esther to be presented to the king. That must have been a time of real suppressed excitement as the many maidens appeared before his majesty. "So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign." (Esther 2:16) In the third year of the reign of Ahasuerus the king Vashti was denied the throne.

47 Christ Jesus was placed upon his throne in the autumn season of 1914, and in the third year thereafter, to wit, at the end of 1917, among those consecrated to the Lord there was a class of insubordinate ones who rebelled against the ways of the Lord. Being in line for the kingdom, and becoming offended, insubordinate and rebellious, these were gathered out at the time the judgment of the Lord began at his temple in 1918. This would correspond with the time of Vashti's losing her place on the throne. Seven years from October 1914 brings us to October 1921, which is really the beginning of 1922. It was in that year that the remnant of God, forming a part of his organization, began a real systematic effort to proclaim his message, and the work took on a new impetus in that same year. The taking of Esther into the presence of the king did not mean that she was crowned queen that day, nor does it foreshadow that the Esther class is taken to heaven to reign with Christ immediately; but it means that this Esther class, chosen of the Lord, are taken into the covenant for the kingdom and thereafter anointed. Therefore the days of Esther's purification and her presentation to the king foreshadowed a period elapsing from the time that the Esther class responded to the call for the kingdom and before they were chosen and anointed. This would indicate the time that the holy spirit was poured out on all flesh who were chosen, and that such time was approximately 1922. (Joel 2:28) Other scriptures corroborate this conclusion.

48 If those whom Esther foreshadowed had been taken into the kingdom at that time, and transferred from earth to heaven, the great danger to the life of such would never come and the test of the integrity of such could not thereafter be made. A threatening danger to the life of Esther that arose thereafter seems clearly to foreshadow a danger that arises against the remnant after being anointed.

49 Esther was then chosen and crowned as queen. "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." (Esther 2:17) This foreshadowed God's love manifested toward the remnant, and especially toward those who have devoted themselves intelligently

to his cause since the coming of Christ Jesus to the temple. For the remnant now to see and appreciate this manifestation of God's love being foreshadowed and now bestowed upon the remnant is of great encouragement and comfort. These have the testimony of the spirit that they have been chosen and anointed, and they are greatly encouraged now to earnestly seek to be faithful even unto death.

50 The king loved Esther above all the women. Here the king evidently pictures Jehovah. The Lord Jesus probably had this in mind when he said: "The Father himself loveth you." (John 16:27) These faithful followers of Christ delight to keep the commandments of God and of Christ the King, and to them Jesus says: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21.

51 The women of the household, representing the foolish virgin class, had no such love bestowed upon them, and the foolish virgin class can never enjoy such manner of love. The faithful can truly say now: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3:1.

52 Esther was installed in the king's palace, and this brought upon her a great responsibility regarding the safety and welfare of her people, the Jews, who resided in Palestine and in all parts of the one hundred and twenty-seven provinces. Esther had now come to the royal estate once held by Vashti. (Esther 1:19) Thereafter Esther must be put to the test. Her identity as a Hebrew woman must be disclosed if she remain true and faithful to Jehovah her God. Here we are reminded of the test that came upon Moses when he refused to deny his people: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." (Heb. 11:25-27) Would Esther take a like course? The test about to come would determine. That test and the result foreshadows the test that must come upon the remnant of God's people, and what will be the result.

53 A great feast, even the feast of Esther, was then made by the king. (Esther 2:18) This probably foreshadowed the "marriage supper of the Lamb" to which God's remnant are invited and to which they have responded, and that this dates from approximately 1922 forward. "And when the virgins were gathered together the second time, then Mordecai sat in the king's gate." (Esther 2:19) This shows that Mordecai was already in the service of the king, and his sitting in the gate foreshadowed how the remnant class is now in the gates of the kingdom, proclaiming the great name and works of Jehovah God, the King of eternity. Esther continued to do as Mordecai had instructed her, even though she was now chosen as the queen. Up to that time her identity as a Hebrew woman had not been disclosed.

54 A conspiracy arose against the king, and two of his chamberlains prepared to do injury to the king: "Esther had not yet shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen, and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the chronicles before the king."—Esther 2:20-23.

55 Acting together, Esther and Mordecai rendered valuable service to the king and thus foreshadowed how the remnant renders unselfish service to Jehovah and to the King of kings. From time to time there are those who profess to be serving God and who appear to be in line for the kingdom, yet who become disgruntled and take a course of action that endangers the welfare and life of those who are members of the body of Christ, God's King. When the faithful members of the remnant detect such they "mark" them in the interest of their brethren, and give warning concerning those who would cause division and would destroy the Lord's people and against whom the Lord bears the sword. (Rom. 13:3, 4) The remnant also warn the rulers at this time of the falsity, the hypocrisy, and the death-dealing course of the apostate clergy and those who associate with them to the injury of God's people. At the same time they recommend that the rulers obey the Lord and, in the language of the prophet, "kiss the Son" Christ and cast away the faithless clergy from them, and which class, as the Scriptures show, the rulers at a later time hang as it were upon a tree. At the time of rendering this service Mordecai was not rewarded therefor, but it was laid up for his good and later remembered. Thus God's righteous course toward his faithful ones is foreshadowed. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Heb. 6:10) The good deeds of the remnant class are not always rewarded by Jehovah at the time rendered, but he will see to it that his own have proper protection, and he will preserve them at the opportune time.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What situation, and manner of meeting it, are implied in Jehovah's promise to 'preserve' and to 'rescue' his people?

¶ 2. Point out the fulfilment of the prophetic picture of 'the king's sitting upon his throne, and, in the third year of his reign, making a feast unto all his princes and his servants'.

¶ 3-7. 'On the seventh day, the heart of the king was merry with wine.' When and how was this fulfilled? Describe the situation in which was fulfilled 'the queen's making a feast for the women in the house that belonged to the king, and refusing to obey the command of the king to come before him and show the people and the princes her beauty'.

¶ 8, 9. Compare this prophetic picture and its fulfilment with Jesus' parable of 'the great supper' and its application.

¶ 10-12. Explain the king's purpose in asking his counselors, "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king by the chamberlains?" What was foreshadowed therein?

¶ 13, 14. What decree was proposed by the princes, and how was it received by the king? What did this foreshadow?

¶ 15-17. Point out the fulfilment of that which was pictured in Vashti's obstinacy and in the outcome thereof.

¶ 18-21. What was the evident purpose of the record contained in Esther 1: 20-22? Cite other scriptures in which this rule is presented. What action was now taken in regard to the selection of another as queen?

¶ 22, 23. Who was Mordecai? What was pictured in his being already in the service of the king, and in his continuing therein after Esther's coming into the king's favor and her being taken into the house royal?

¶ 24-27. Explain the fulfilment of that which was prophetically pictured in Esther 2: 7.

¶ 28-30. With other scriptures in harmony therewith, show the fulfilment of the picture presented in Esther 2: 8 and in what Mordecai doubtless had to do with Esther's being brought before the king.

¶ 31, 32. Point out the significance of their 'gathering the maidens unto the custody of the king's chamberlain Hegai'.

¶ 33-36. Explain the fulfilment of Esther 2: 9.

¶ 37-40. Justify the concealing of Esther's identity as a Jewess. What lesson lies in the fact that, though of a people in disrepute, Esther, because of her beauty, was in due time chosen as queen? What was foreshadowed in (a) Mordecai's foresight and care in regard to Esther? (b) The necessity that Esther in due time disclose her nationality?

¶ 41, 42. What was prophetically pictured in (a) the requirements of the law regarding 'purification of every maiden who was to be presented before the king in the house royal'? (b) The provision that "whatsoever she desired was given her"?

¶ 43-45. What is the lesson contained in the record that Esther 'required nothing but what the king's chamberlain Hegai appointed'? What is meant by the statement that "Esther obtained favor in the sight of all them that looked upon her"?

¶ 46-48. (a) Vashti lost her place on the throne in the third year of the reign of the king. (b) Esther was taken into the house royal in the seventh year of the king's reign. Point out the fulfilment of each of these prophetic events.

¶ 49-51. In Esther 2: 17, whom did the king prophetically picture? Esther? "All the virgins"? Vashti? Explain the fulfilment of what was there foreshadowed.

¶ 52-55. Describe the test which Esther, then of the royal house, must meet, and what was pictured therein. What was foreshadowed (a) by the great feast which the king then made, "even Esther's feast"? (b) By Mordecai's sitting in the king's gate? (c) In the plot against the king by two of his chamberlains, and their being hanged therefor? (d) In the fact that Mordecai's service in this connection in behalf of the king had been recorded though he had not yet been rewarded? (e) In the cooperation of Esther and Mordecai in the interests of the king?

OLD WORLD DESTROYED

WITHIN the meaning of the sacred Scriptures the word "world" signifies the peoples of our earth organized into or forms of government, under the supervision of an overlord or superhuman power. The superior power is invisible and is spoken of under the term "heaven"; while the organization on earth is visible and is spoken of symbolically as "earth".

Sixteen hundred years after the tragedy of Eden found the human race in a deplorable condition. The peoples of earth were dwelling together in families or tribes; and the superior power that controlled them was Satan and a host of his wicked angels, operating in conjunction with and under his direction. This was the invisible part of that "world". Having the power to materialize in human form, some of these angels did that very thing and then cohabited with the women of the human race. The result was a race of giants. The record in Genesis, chapter six, verses four, eleven and twelve, reads: "The sons of God came in unto the daughters of men, and they bare children to them ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

The people who walked about the earth in human form constituted the visible part of the world. This part of that world was exceedingly corrupt, and the invisible part of it was the chief cause for the corruption. Satan the great adversary of God was the real responsible one. Still impressed with his own greatness, egotistically believing that he could defeat God in his purposes, he devised various schemes to that end. He saw the human race dying, and doubtless reasoned that if the angels should materialize and cohabit with women they would produce a superior race, and that this would make his kingdom more powerful. For this reason Satan was the inducing cause for the debauchery of angels and women.

So strong was the enemy's influence that all the people came under his control except Noah and the members of his household. It is written concerning Noah that he was perfect in his generation. This was not perfection of human organism, but the perfection resulting from complete devotion to Jehovah. Genesis, chapter six, verses eight and nine, read: "But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God."

God told Noah of his purpose to bring a great flood of waters upon the earth and thereby destroy both man and beast. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Gen. 6:13) By this we are not to understand that God would destroy the mundane sphere, the planet earth, but that he would destroy the visible part of the world, the organization of the adversary. According to Genesis, chapter six, verses seventeen and eighteen, God's words were: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee."

Noah believed God. He was obedient to him, and his faith was pleasing to the Lord. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." These words are a quotation of Hebrews, chapter eleven, verse seven.

The righteous course of Noah testified against the Devil's organization, both visible and invisible, and marked it with God's condemnation. Noah was a witness for God, and for this reason Satan the Devil had turned all others against Noah and against God. Of course the Devil would do everything within his power to destroy Noah, but was unable to do so because Noah had the protection of Jehovah. The mixed breed of human and angelic creatures had resulted in a race of giants that were wicked beyond description. Seemingly God was forced to take action to destroy this mongrel race from the face of the earth. At the death of Noah and his family, there would be no one on earth as a witness for the Lord. Hence God would clear out this wicked progeny, carry Noah and his family over in the flood, and then start the race anew. And this he did.

Noah warned the people of the impending judgment of the Lord against the wickedness prevailing in the earth. They gave no heed to his warning. No rain had ever fallen upon the earth. Genesis, chapter two, verses five and six, reads: "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." Hence it was not a difficult matter for Satan to induce the people to believe that no rain ever would fall. No one gave serious heed to the warning of Noah, but, on the contrary, they scoffed at him and made all manner of sport of his prophesying before them. In obedience to God Noah built the ark, which was completed after a long period of time; and during its construction he continued to preach to the people.

At the appointed time Noah and his family, and the beasts of various kinds, went into the ark. Then the Lord opened the windows of the heavens, and a great deluge of water swept from one end of the earth to the other and destroyed every living creature upon the face of the earth. This of course included the progeny of the angels and women; but the wicked angels themselves, who had left their first estate by intermarriage with the daughters of men, will finally be disposed of at the great judgment day. So Jude, verse six, and Second Peter, chapter two, verses four and five, give us to understand.

But why should God bring the flood upon the earth? Was it merely to destroy wicked creatures? Other scriptures indicate that such was not the sole nor even the most important reason. The issue in the minds of the people was then, and is now, Who is the mighty God? Satan unhindered had induced almost all men, and a host of angels, to believe that he, Satan, was superior to Jehovah. He became arrogant in the extreme, boasting of his greatness and power; and doubtless he exhibited it in a marked degree. God would teach all his creatures that every good and perfect thing proceeds from himself, and that to follow the enemy Satan would result in disaster. He would teach all intelligent creatures that he is the great Eternal One and that from him alone proceed the blessings of life, liberty and eternal happiness. The principle was later stated by the Lord Jesus in these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

The flood was so terrible that its marks are still upon the earth; and all peoples, regardless of whether they believe in God or not, have been taught by tradition that at some time in the past there was a great deluge upon the earth. In due time they will learn the real reason why the flood was sent. The goodness and mercy of God were again manifested in this lesson that he gave to men and angels.

It is important to notice what occurred in the days of Noah, and particularly the events which marked the end of that antediluvian "world". The flood was typical of a greater and more terrible trouble coming upon this world, in which Jehovah God will demonstrate to all his creatures that he is the Almighty, the Most High. The spirit of the Lord had moved upon the mind of Noah to teach him of the approaching flood, but it is manifest from the words of Paul, written in Hebrews, chapter eleven, verse seven, that the deluge foreshadowed something even greater to come at the end of this age.

Long centuries after the flood Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37) All the people, aside from his family, mocked Noah because he preached

of the coming disaster upon the then evil world. Then all, aside from Noah and his family, formed a portion of the Devil's own religious system and worshiped the Devil or some of his creatures. Now at this present time the religious systems make sport of the preaching of the gospel concerning the impending fall of Satan's organization and concerning the establishment of God's kingdom of righteousness. In Noah's day only a few were witnesses for God. Now only those who love and serve the Lord Jehovah with pure hearts are really on the side of the Lord. It is to the faithful class that Jehovah now says: "Ye are my witnesses, that I am God."

As the issue of Noah's day was, Who is God? even so now the issue is, Who is God? That evil world, of which Satan was the ruler, Jehovah destroyed with the flood as an expression of indignation against wickedness and against the wicked one; and for the purpose of teaching all his intelligent creatures that in Jehovah resides all power, which operates in complete harmony with wisdom, justice and love; and that the oppressed creatures of the human race will find complete deliverance only by taking heed to the mighty arrangement which God has graciously provided for the deliverance and eternal blessing of his obedient creatures.

CONVENTION

PREPARATIONS are in progress for the general convention at Columbus, Ohio, to be held July 24 to 30 inclusive. From every part of the United States and Canada comes information that many expect to attend, and delegations will also come from other countries. It has been three years since there was a general convention, and the servants of Jehovah are anxious to assemble again and to have some personal communion, fellowship and service together. The convention will be a period of great refreshing to those attending and who are devoted to Jehovah. With songs of praise the servant of the Lord is marching on, knowing that soon He will bring complete victory to His organization. It will be an inspiration for the faithful ones to spend a few days together in study, and in the service. If it is at all possible for you to be there, do so, and share in the blessings.

With the exception of Sunday, every forenoon of the convention period will be devoted to field witness work. The organization for this part of the work is well under way. Of course, everyone who attends the convention will want to register for service. Every automobile that is driven to the convention should be registered with the service department upon arrival, and put in the service in the field. Competent brethren will be in charge of that part of the arrangement.

As soon as you arrive, report to the service bureau, which will be found at the Fair Grounds, and register your car and yourself, and get an assignment. If you fail to have some part in the field canvassing work you will miss a great blessing. Always bear in mind that 'God has taken out a people for his name', upon whom he has laid the obligation to show forth his praises. Each one is a witness, and, as such, desires to have a part in giving the testimony to the people. This gospel of the kingdom must now be preached, and all the faithful witnesses will have some part therein. If you are physically unable to go from house to house, some other arrangement can be made to give you some part in the work. Make this known to the service information bureau.

SUNDAY THE 26TH

There will be no field canvassing on Sunday the 26th because it is deemed best to devote the entire day to other things on the program. On that day the WATCHTOWER program will be broadcast by many radio stations. The program will originate at the main auditorium at the Fair Grounds in Columbus, and it will be transmitted to every state and throughout Canada. In due time notice of this broadcast will be widely distributed, giving the details concerning the stations and the hours of broadcasting. Upon these slips will be printed two songs familiar to almost everyone. The singing will be led by a great chorus at the auditorium, and sent out by radio, and the entire audience, seen and unseen, will be requested to join in these songs. You should practice the songs before going to the convention, so as to be prepared to sing them properly. Orchestra music will also be provided on this program. Every one who can play some musical instrument well, and who expects to attend the convention, should bring the instrument along and report to the music department upon arrival; and if you can be put in the orchestra this will be done.

The world is now in great distress. The public address which will be broadcast will deal with the distressing conditions and tell the people what is the hope of the world. It is a great privilege and favor from the Lord to have some part in advising the people as to how the great Jehovah God will bring complete relief. Other discourses will be delivered during the day, and it is expected that Sunday will be a blessed day of fellowship and service to the glory of Jehovah's name. The programs will be printed in ample time so that all attending the convention may have a copy.

OTHER CONVENTIONS

At the conclusion of the general convention, those attending will divide into groups and move on to other cities and towns, where the week-end conventions will be held under the supervision of some one of the field service directors. The program will make this announce-

ment, and further details will be announced at the convention.

HOUSING

For the purpose of reserving rooms for the accommodation of those who attend the convention, an office is being opened at the Northern Hotel, 493 North High Street, Columbus, Ohio. All requests for hotel or rooming accommodations should be addressed, Watch Tower Accommodations Committee, Northern Hotel, 493 North High Street, Columbus, Ohio. Both private homes and hotels will be available. A questionnaire has been prepared and a supply thereof forwarded with the June *Bulletin* to all organized classes, sharpshooters and colporteurs. Additional copies may be had by request sent to the above committee. These questionnaires should be filled out in plain writing and forwarded to the above address.

Camping space at the Fair Grounds is provided for those who desire to travel by their own private conveyance and camp on the premises. Ample free parking space is provided for all automobiles. An effort is being made to reduce the expense of attending this convention to the very minimum.

It is also expected that one and probably two meals each day will be served on the Fair Grounds, and at the very minimum cost.

TRAVEL

The railways have made the usual concession for reduced rates for this convention. Information is given here on different rates so that each one may choose his method of travel, and the kind of ticket that will be purchased. Those traveling from Arizona, California, Idaho, Nevada, Oregon, Washington and British Columbia will find the "Summer Tourist" rate lower than the "Identification Certificate" fares. Note, however, that the "Summer Tourist" tickets are good only to Chicago and return, and no identification ticket is required with such. The fare from Chicago to Columbus is the small part of it. If traveling from the above points, we advise that tickets reading "Summer Tourist" be bought to Chicago and return. To buy tickets from Chicago to Columbus and return, an identification certificate will be required. "Summer Tourist" rates from the above western points to Chicago will be in force and tickets on sale May 22, with final return limit October 31, 1931, with liberal stopover privileges afforded, and with the privilege of traveling by one route going and another route returning. Be sure to mention your return route at the time of purchasing ticket.

The railroads offer three different rates, and identification certificates are necessary to secure any of these rates. It will be necessary for you to state to the ticket agent at the time of purchasing ticket the kind of ticket you want.

Rate No. One: (Using "Identification Certificate")
One and one-half fare for round trip, going and returning by same route. In territory east of Saskatchewan, Montana, Wyoming, and Colorado, tickets will be on sale July 21 to 27, final return limit midnight August 5.

In Colorado, Wyoming and New Mexico, tickets will be on sale July 20 to 26, with final return limit midnight August 6.

In Montana, southern Idaho and Utah, tickets will be on sale July 19 to 25, and final return limit midnight August 7.

In Arizona, Oregon, Washington, British Columbia, Nevada, and northern Idaho, tickets will be on sale July 19 to 25, and final return limit midnight August 12.

In California, tickets will be on sale July 18 to 24, with final return limit midnight August 12.

From Oregon (via California) tickets on sale July 17 to 23, with final return limit midnight August 12.

Rate No. Two: (Using "Identification Certificate")
One and three-fifths fare for round trip, going and returning by the same route, with final return limit of thirty days in addition to date of purchase of ticket.

Rate No. Three: (Using "Identification Certificate")
At a slightly increased fare, a "Diverse Route Ticket" can be purchased, entitling the purchaser to go via one route and return via another, with final return limit of thirty days in addition to date of purchase of ticket.

All convention certificates MUST be ordered from the Watch Tower Bible and Tract Society, 117 Adams St., Brooklyn, New York, as the ticket agents do not have these on hand. Where possible, have service director, or some one else, order these certificates for the entire class.

CONVENTION REPORT

At our previous general conventions *The Messenger* has been published, giving a report of the convention. The friends have been so well pleased with this, and the demand so great, that the Society expects to publish *The Messenger,* giving a report of the convention at Columbus. We hope to have five issues of this paper, which will contain a detailed report of the proceedings of the convention with reference to the English-speaking part of the program. It will also contain photographs taken at the convention grounds of both the English and the foreign division. Additionally, a special feature of *The Messenger* will be a serial account of the work in foreign lands, with pictures of factories and offices in these countries.

Readers of *The Watch Tower* appreciate the fact that a very limited number of copies of *The Messenger* will be printed, and the further fact that we must print it on presses other than our own, which will be hired at the place of publication, and for these reasons considerable expense is involved. To cover this expense, arrangements are made to send one copy of all the issues of *The Messenger* to any subscriber and to any

address for the sum of 35c American money, or 1s. 6d. British money, or three subscriptions to one address for a dollar, or 4s. 2d. English money. In order to enable us to determine in advance how many copies should be printed, and to enable us to get material at a reasonable rate, we respectfully request those desiring *The Messenger* to send their subscriptions as soon as possible to the Watch Tower Bible and Tract Society's office, 117 Adams Street, Brooklyn, New York. If possible we should like to have these subscriptions on file here by July 15. Remittances for the price of subscriptions to *The Messenger* should accompany the order, as these will not be charged to any account. If this is done the expense will be reduced. Do not send loose cash in an envelope. Remit either by government money order or postage stamps.

Those residing in Great Britain and in Australia and South Africa, should send their orders for *The Messenger* to the Society's office at London, England, at Strathfield, Australia, or at Cape Town, South Africa, respectively. All other subscriptions should be sent to the Brooklyn office.

The brethren everywhere will want a copy of this convention report. *The Watch Tower* will not publish a detailed report of the convention. The only way you will get a detailed account of what is done at the convention will be by having a copy of *The Messenger*.

VACATIONS

The vacation for the Bethel family at Brooklyn and for the office force at the Canadian headquarters at Toronto will begin July 24 and end on August 8. During that period of time the office and the Bethel home at these points will be closed, and the members of the office forces and family will be privileged to attend the convention, and afterwards have part in the service as they may see fit.

Remember that we could do nothing except by the Lord's grace, nor would we want to do anything unless it has his approval. Therefore let every one of his children throughout the earth petition the Lord for his guidance and blessing upon this coming convention, that it may be an honor and a witness to his holy name, and have some part in the vindication of his word and name.

LETTERS

"ABIDE FAITHFUL TO JEHOVAH"

For a number of years Brother B. M. Rice was in the active service of the Lord under the direction of the Society. He has recently finished his course. Just before his death he wrote the following, which we are pleased to publish:

DEAR BROTHER RUTHERFORD:

As my last testimony to those of like precious faith, and especially to you whose labor of love for Jehovah God and his cause I so much appreciate, I desire to express my thanks to our heavenly Father for the privilege of reading the strong meat in due season in Book One of *Light*. Words fail to express the appreciation I have of this, one of the last earthly favors granted me by the dear Father.

Were further time for human effort to be accorded me, I could have no greater joy than continuing as his witness and presenting *Light* to the people and to the prisoners in Babylon. I am patiently waiting to take the next step which the Father is pleased to indicate in the exercise of my faith. I am deeply grateful to him for the privilege of having these, my last thoughts, conveyed in this manner to those in Christ who may learn of them, considering it a victory won over the evil one. My earnest appeal to all such is to abide faithful and loyal to Jehovah and his organization, and to the service work outlined by him through the earthly part of his organization, and thus maintain integrity with our God.

I take this occasion to finally extend my Christian love and greetings to you, and to all with whom I have labored in the cause of vindicating the name and truth of Jehovah God.

Your fellow servant in Christ,

B. M. RICE.

JEHOVAH SENDS PROSPERITY

DEAR BRETHREN:

The management of the local radio station have treated us fine, and are hoping, as they stated, to get new contract for 52 weeks with the Society. They have been called upon by members of the Ministerial Union, thinking that the Charleston ecclesia was getting the features free, to "keep Rutherford off the air". The owners told the Ministerial Union that 'they could get the same terms as the Watch Tower if they wished to reply to Judge Rutherford'. Their plea of poverty was of no avail; thirty-five members of the Ministerial Union could not raise $10.00 a Sunday! Not one of them is getting less than $2,500, and some $5,000 or more. They stay off. With the Lord's help we stay on.

May He bless you.

CHARLESTON (S. C.) ECCLESIA.

JEHOVAH'S DOINGS

DEAR BROTHER RUTHERFORD:

I desire to express my gratitude and appreciation to our Father in heaven for these wonderful truths he is giving to us at this time, when they are needed most. I cannot keep back the tears of joy when reading these wonderful *Light* books, One and Two. The very name "Light" thrills our hearts with joy.

At last the one thing we longed for has come: the understanding of the book of Revelation. It is so great a blessing that we now receive. I have been so inspired through *The Watch Towers* and these wonderful books that I cannot hold my peace for wanting to give this message. More and more I want to show my appreciation by giving my whole time in the service of the Most High. I have been thinking of this wonderful convention that our Father is preparing for us. That will be a good starting-point for me, from there to the field. I must go and prove my faithfulness to our Father. This is Jehovah's doing, and it is marvelous in our eyes. Praise his name forever and forever.

We are praying that the Lord will comfort and cheer you, and keep you in his work. Excuse me for writing; but my heart is so overjoyed with the good things that I just felt like writing you a few words. Praise the Lord.

A candidate for pioneer work,

Sister COURTNEY, *Iowa*.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Norfolk, Va.	June	5-7	Sanford, N. C.	June	16, 17
Chatham, Va.	"	8	High Point, N. C.	"	19, 20
Lynchburg, Va.	"	9	Salisbury, N. C.	"	21, 22
Roanoke, Va.	"	10, 11	Asheville, N. C.	"	23, 24
Enfield, N. C.	"	12, 13	Knoxville, Tenn.	"	26, 27
Chapel Hill, N. C.	"	14, 15	Chattanooga, Tenn.	"	28, 29

T. E. BARKER

Lynn, Mass.	June	5, 6	Leominster, Mass.	June	19, 20
Beverly, Mass.	"	7, 8	Orange, Mass.	"	21, 22
Lawrence, Mass.	"	9, 10	Greenfield, Mass.	"	23, 24
Lowell, Mass.	"	12-14	Pittsfield, Mass.	"	26, 27
Manchester, N. H.	"	15, 16	Albany, N. Y.	"	28, 29
Nashua, N. H.	"	17	Schenect'y, N. Y.	June	30, July 1

C. W. CUTFORTH

Beamsville, Ont.	May	29-31	Dunnville, Ont.	June	15-17
St. Catharines, Ont.	June	1-3	Nanticoke, Ont.	"	18-21
Niagara Falls, Ont.	"	4-7	Simcoe, Ont.	"	22-24
Amigari, Ont.	"	8-10	Brantford, Ont.	"	25-28
Welland, Ont.	"	11-14	Galt, Ont.	June	29-July 1

G. H. DRAPER

Painesville, Ohio	June	2	Niles, Ohio	June	22, 23
Warren, Ohio	"	3, 4	Columbiana, Ohio	"	24
Wheeling, W. Va.	"	5-9	Lisbon, Ohio	"	26
Portsmouth, Ohio	"	11-14	Rogers, Ohio	"	27
Youngstown, Ohio	"	15-18	East Liverpool, Ohio	"	28, 29
Warren, Ohio	"	20, 21	Alliance, Ohio	June	30, July 1

M. L. HERR

Zanesville, Ohio	May	31, June 1	Lost Creek, W. Va.	June	17
Cambridge, Ohio	June	2, 3	Fairmont, W. Va.	"	19
Crooksville, Ohio	"	5, 6	Grafton, W. Va.	"	20
Shawnee, Ohio	"	7, 8	Morgantown, W. Va.	"	21
Marietta, Ohio	"	9, 10	N. Martinsville, W. Va.	"	22
Parkersburg, W. Va.	"	12, 13	Gallipolis F'y, W. Va.	"	23
Clarksburg, W. Va.	"	14, 15	Huntington, W. Va.	"	26, 27
Avon, W. Va.	"	16	Charleston, W. Va.	"	28, 29

W. M. HERSEE

Carberry, Man.	June	1-3	Grandview, Man.	June	18-21
Neepawa, Man.	"	4-7	Solsgirth, Man.	"	22-24
Kelwood, Man.	"	8-10	Cardale, Man.	"	25-28
Dauphin, Man.	"	11-14	Miniota, Man.	June	29-July 1
Ethelbert, Man.	"	15-17	Virden, Man.	July	2-5

A. KOERBER

Wilson, N. C.	June	4, 5	Charleston, S. C.	June	19, 20
Lowland, N. C.	"	6	Elko, S. C.	"	21
Beaufort, N. C.	"	7	Columbia, S. C.	"	22
New Bern, N. C.	"	8	New Brookland, S. C.	"	23
Mount Olive, N. C.	"	10	Gomer, Ga.	"	24
Hayne, N. C.	"	11, 12	Athens, Ga.	"	25
Wilmington, N. C.	"	13, 14	Winder, Ga.	"	26
Sumter, S. C.	"	18	Atlanta, Ga.	"	27, 28

LOUIS LARSON

High Point, N. C.	May	31, June 1	Wytheville, Va.	June	19
Winston-Salem, N. C.	June	2, 3	Clifton Forge, Va.	"	30
Greensboro, N. C.	"	5, 6	Lynchburg, Va.	"	21-23
Raleigh, N. C.	"	7, 8	Altavista, Va.	"	24
Durham, N. C.	"	9	Chatham, Va.	"	26
Stem, N. C.	"	10	South Boston, Va.	"	27
Louisburg, N. C.	"	11	Nathalie, Va.	"	28
Danville, Va.	"	13, 14	Keysville, Va.	"	29
Roanoke, Va.	"	15-17	Crewe, Va.	"	30

A. H. MACMILLAN

Lowell, Mass.	June	12-14	Springfield, Mass.	June	19-21
Boston, Mass.	"	16, 17	Trenton, N. J.	"	26-28

G. Y. M'CORMICK

G'd Rapids, Mich.	May	31, June 1	Benton Harbor, Mich.	June	13, 14
Muskegon, Mich.	June	2, 3	Buchanan, Mich.	"	15
Hart, Mich.	"	5	South Bend, Ind.	"	17-21
Manistee, Mich.	"	7	Elkhart, Ind.	"	22, 23
South Haven, Mich.	"	9	Edgerton, Ohio	"	24
Cassopolis, Mich.	"	10	Auburn, Ind.	"	26, 27
Three Rivers, Mich.	"	12	Fort Wayne, Ind.	"	28, 29

E. D. ORRELL

Belleville, Ill.	June	1	Brazil, Ind.	June	12, 13
Alton, Ill.	"	2	Terre Haute, Ind.	"	14, 15
Gillespie, Ill.	"	3, 4	Muncie, Ind.	"	17-22
Normal, Ill.	"	6	Mattoon, Ill.	"	23, 24
Champaign, Ill.	"	7, 8	Decatur, Ill.	"	26-29
Danville, Ill.	"	9, 10	Dix, Ill.	"	30

J. C. RAINBOW

Salina, Kans.	June	2	Arlington, Kans.	June	16, 17
Jamestown, Kans.	"	3, 4	Dodge City, Kans.	"	19
Clay Center, Kans.	"	6	Wichita, Kans.	"	20, 21
Randolph, Kans.	"	7, 8	Douglas, Kans.	"	22
Topeka, Kans.	"	9-11	Winfield, Kans.	"	23, 24
Emporia, Kans.	"	13	Arkansas City, Kans.	"	26, 27
Hutchinson, Kans.	"	14, 15	Coffeyville, Kans.	"	28, 29

C. ROBERTS

St. Catharines, Ont.	June	1-3	Nanticoke, Ont.	June	18-21
Niagara Falls, Ont.	"	4-7	Simcoe, Ont.	"	22-24
Amigari, Ont.	"	8-10	Brantford, Ont.	"	25-28
Welland, Ont.	"	11-14	Galt, Ont.	June	29-July 1
Dunnville, Ont.	"	15-17	Guelph, Ont.	July	2-5

H. L. STEWART

Durban, Man.	June	1-3	Moosomin, Sask.	June	15-17
Rhein, Sask.	"	4-7	Wawota, Sask.	"	18-21
Bredenbury, Sask.	"	8-10	Glen Ewen, Sask.	"	22-24
Millwood, Man.	"	11-14	Estevan, Sask.	"	25-28

W. P. STRONG

Roseland, Ill.	June	9, 10	La Porte, Ind.	June	24
Hammond, Ind.	"	13-15	Culver, Ind.	"	26
Gary, Ind.	"	16-21	Francesville, Ind.	"	27
Michigan City, Ind.	"	22, 23	Peru, Ind.	"	28, 29

W. J. THORN

Bradford, Pa.	May	31, June 1	Huntingdon, Pa.	June	15
Du Bois, Pa.	June	2	Lewistown, Pa.	"	16, 17
Mahaffey, Pa.	"	3, 4	McCoysville, Pa.	"	19
Oil City, Pa.	"	6, 7	McClure, Pa.	"	20
Titusville, Pa.	"	8, 9	Williamsport, Pa.	"	21, 22
Johnstown, Pa.	"	10, 11	Nanticoke, Pa.	"	23
Altoona, Pa.	"	13, 14	Wilkes-Barre, Pa.	"	25-29

S. H. TOUTJIAN

Monroe, Wis.	June	2, 3	Alton, Iowa	June	17
South Wayne, Wis.	"	5, 6	Sioux Falls, S. Dak.	"	18
Waterloo, Iowa	"	7, 8	Wessington Sp'gs, S. D.	"	20
Hampton, Iowa	"	9	Presho, S. Dak.	"	22
Elma, Iowa	"	10	White, S. Dak.	"	23
Iowa Falls, Iowa	"	12	Conde, S. Dak.	"	24
Boone, Iowa	"	13	Kidder, S. Dak.	"	25
Atlantic, Iowa	"	14	De Lamere, N. Dak.	"	26
Neola, Iowa	"	15	Wyndmere, N. Dak.	"	27
River Sioux, Iowa	"	16	Berlin, N. Dak.	"	29, 30

J. C. WATT

Los Angeles, Calif.	May	31-June 8	Yuma, Ariz.	"	19, 20
Riverside, Calif.	June	9, 10	Phoenix, Ariz.	"	21, 22
San Bernardino, Calif.	"	12, 13	Globe, Ariz.	"	24
Redlands, Calif.	"	14, 15	Tucson, Ariz.	"	27
San Diego, Calif.	June	16, 17	El Paso, Tex.	June	29-July 1

GEORGE YOUNG

Batavia, N. Y.	June	2	Perry, N. Y.	June	17, 18
Tonawanda, N. Y.	"	3, 4	Elmira, N. Y.	"	20-22
Niagara Falls, N. Y.	"	6-8	Binghamton, N. Y.	"	23, 24
Lockport, N. Y.	"	9, 10	Auburn, N. Y.	"	27, 28
Medina, N. Y.	"	11	Newark, N. Y.	"	29
Rochester, N. Y.	"	13-16	Oneida, N. Y.	"	30

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Encouraging the Faithful"

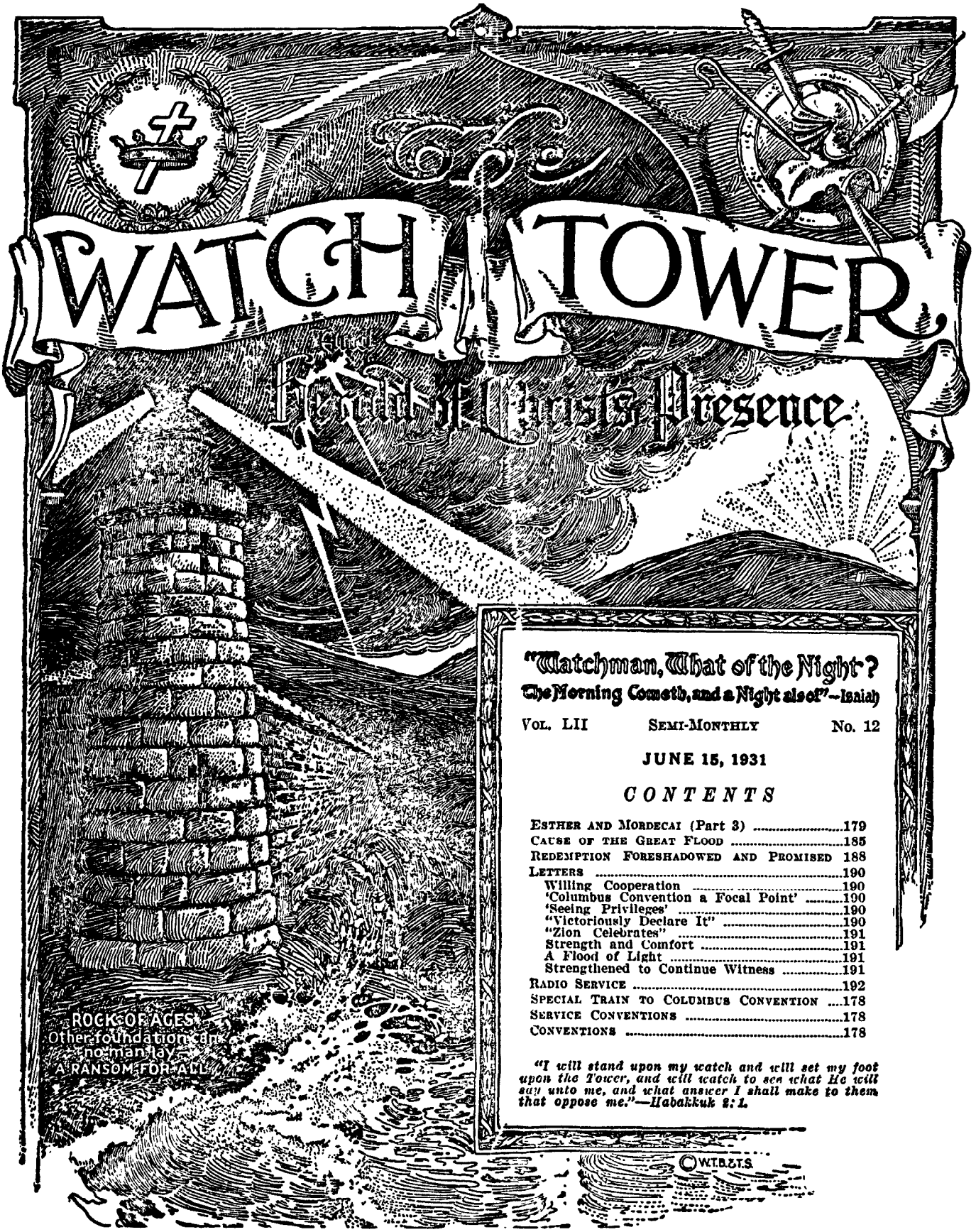
Issue of May 1, 1931

Week beginning July 5 . . . . . ¶ 1-25
Week beginning July 12 . . . . . ¶ 26-49

"Esther and Mordecai"

Issue of May 15, 1931

Week beginning July 19 . . . . . ¶ 1-26
Week beginning July 26 . . . . . ¶ 27-49



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

VOL. LII SEMI-MONTHLY No. 12

JUNE 15, 1931

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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

SPECIAL TRAIN, CHICAGO TO COLUMBUS CONVENTION

The Chicago class expects to run an extra train on Thursday, July 23, leaving Chicago at 9:00 a. m., Central Standard Time, due to arrive in Columbus at 5:30 p. m., using the Pennsylvania Railroad.

Those friends from the West using the "Summer Tourist" tickets as far as Chicago and desiring to travel on this train from Chicago to Columbus should write A. L. Seeley, 6944 Eberhart Av., Chicago, Ill., for reservation. To travel on this train an identification certificate will be required as mentioned in the June 1 *Watch Tower*, page 174.

SERVICE CONVENTIONS

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

Lowell, Mass. — June 19-21
Alfred Vinton, 21 Coral St.
Greek: D. Anastasiou, 383 Middlesex St.

Muncie, Ind. — June 19-21
H. G. Krull, 1420 Kirby Av.

Trenton, N. J. — June 26-28
P. W. Cole, 268 Emanuel St.
Polish: M. Limiszewski, 1142 Indiana Av.

Decatur, Ill. — June 26-28
A. A. Guldberg, 623 Gushard Bldg.

CONVENTIONS

Assembling for consultation and encouragement and to strengthen the organization is for the well-being of the anointed of Jehovah and the advancement of his work. Suggestions concerning the Society's policy with respect to these gatherings are set forth in *The Watch Tower* for November 15, 1930, page 351. We earnestly request that that article be carefully reconsidered at this time. Additional service conventions will be held during the summer and fall, as follows:

AUGUST

Bridgeport, Conn. — 14-16
Lewistown, Pa. — 14-16
Greenfield, Mass. — 21-23
Norfolk, Va. — 21-23
Asheville, N. C. — 28-30
Hallowell, Me. — 28-30

SEPTEMBER

Atlanta, Ga. — 4-7
Boston, Mass. — 4-7
Memphis, Tenn. — 11-13
Reading, Pa. — 11-13
Fort Wayne, Ind. — 18-20
Oklahoma City, Okla. — 18-20
Champaign, Ill. — 25-27
Fort Worth, Tex. — 25-27

OCTOBER

Hattiesburg, Miss. — 2-4
Omaha, Nebr. — 2-4
Birmingham, Ala. — 9-12
Fargo, N. Dak. — 9-12
Duluth, Minn. — 16-18
Louisville, Ky. — 16-18
Danville, Va. — 23-25
Dubuque, Iowa — 23-25
Lansing, Mich. Oct. 30-Nov. 1
Pittsburgh, Pa. Oct. 30-Nov. 1

NOVEMBER

Rochester, N. Y. — 6-8

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII JUNE 15, 1931 No. 12

ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, Roth.

PART 3

JEHOVAH permits wickedness in this, that he does not restrain the selfish and wicked from taking their own course. In due time he acts, however, to express his righteous indignation against the workers of iniquity. There could be no real test put upon a creature unless that creature is free to choose either a wrongful course or a course of righteousness. The wicked are those who know better and who willingly take a course of wrongdoing. The Scriptures designate Satan as the wicked one because he is in the lead in all wrongdoing. He knew that he was taking a wicked course from the very beginning when he approached Eve, but his selfishness and covetousness goaded him on. God permits the wicked to have their own choice and go the limit, and in God's due time even Satan must be pulled up and destroyed. All of his agents who wilfully take a like course will suffer a like fate.

[2] This scene of the drama opens with the king's promoting Haman to an exalted place in the kingdom. "After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him." (3: 1) The position of Haman was much superior to that held by Mordecai. By having in mind that Ahasuerus the king pictured regal or royal power in office in the abstract, he is now seen exercising his power to accomplish a wicked design; hence in this the king pictured Satan the Devil and foreshadowed Satan and his governing factors on earth promoting the so-called "religious leaders" now on earth and increasing their power. This particularly has had fulfilment since 1922 and after the seven vials began to be poured out. (See Revelation 16; also *Light* 2, page 18.) It was after the choice and anointing of the Esther class by the royal power of God and his Christ. The exaltation of Haman also foreshadowed the clergy involving themselves more deeply in the politics of this wicked world and openly uniting themselves with Satan's organization and declaring themselves as the enemies of God.—Jas. 4: 4.

[3] The facts show that since that time the pope has been restored to temporal power and the nations send ambassadors to his court. The clergy take a bold and active part in the worldly politics, particularly with relation to the League of Nations, which they fraudulently claim to be the expression of God's kingdom on earth. Particularly in America are the clergy given the right of way over the radio, which is controlled at the present time by Big Business.

[4] A servant and mouthpiece of Big Business, in a statement issued by him, claimed credit for exalting the religious element in radio matters and bringing about a union and friendly understanding among the various religious sects. The public press reports him as saying the following in a recent address: "I have taken great delight in my small part in arranging the time given to the religious organizations of this country on Sundays to reach the people of the country with an unbiased religious message which favors no faith or denomination against another. So we have Protestants and Catholics and Jews all represented on the radio broadcasting to the entire country." With boastful words this son of a "sky pilot" now claims that his employer, Big Business, has used him to bring together in one exalted company all the "sky pilots" of the land, regardless of faith or belief, because they have agreed to become and are subservient to their greater master, the invisible god of this world.

[5] These sectarian religious leaders are made members of the radio control boards in order to keep the people from hearing the truth; and while their spokesman says that his action enables the people to receive an unbiased religious message, which favors no faith, he also takes the lead in doing everything within his power to keep the message of truth from being broadcast by the servants of the Lord. At the same time the clergy, as barnacles carried by other parts of the government, are given positions of privilege with government heads and officials and with the heads of Big Business concerning governmental affairs.

[6] The exalted place given to the clergy has increased their boastful, egotistical words and actions. In comparison with them the true and faithful followers of Christ Jesus are put on the side and are looked down upon with scorn by the Haman or clergy class. The clergy, represented by Haman, are given greater in-

fluence with the law-making and law-enforcement bodies of the governments and are in position to injure, and do injure, the work of God's people. The clergy busy themselves in trying to keep the message of truth from the people. They even come forward with large sums of money and offer to pay for broadcasting time if the stations will only keep the message, as set forth in the Bible, off the radio and prevent the true Christians from broadcasting the truth.

7 This same Haman class is energetically having members of the faithful remnant class arrested and thrown into prison for preaching the gospel. This they do by resorting to false and fraudulent claims that 'the Bible Students are peddling without license and are breaking the "holy Sabbath" by going from house to house on Sundays and exhibiting books to the people'.

8 Some of the Lord's people have wondered why Jehovah permits these clergy to carry on their nefarious and hypocritical work of persecuting the humble followers of Christ. The reason is, God does not now restrain the work of the Haman crowd carried on in this day. Haman was promoted and then followed his own selfish course, as likewise do the clergymen now. As Haman had the opportunity to demonstrate his true inherent wickedness, even so the class whom he foreshadowed must have the opportunity to demonstrate, and will demonstrate, their true inward wickedness and hypocrisy. Of course God foreknew all of this and he caused this dramatic picture thereof to be made for the purpose of aiding and encouraging his true people at the proper and opportune time, and that time has now come.

9 Sagaciously moving forward to accomplish his wicked purpose, the Devil caused Ahasuerus the king to give commandment that all in the king's service should give particular homage and honor to Haman: "And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence." (3:2) The ruling factors, to wit, Big Business and big politics, as well as their lesser allies under their control, pay their respects to the ecclesiastical element and thus honor them. In some of the nations of Christendom it is a criminal offence to do or say anything reflecting upon these gentlemen of the cloth. In all the nations of Christendom men who have the faith and courage to tell the truth about these religious parasites are in bad repute with the element of royal power.

10 The command given to bow down and reverence Haman was contrary to the law of God which governs his people, of whom Mordecai was one. If the commandment to do something is an expressed violation of the commandment of God's law, then the servant of God refuses to observe or obey that commandment. (Rev. 12:17) Those who love God and are loyal to him obey his commandments always.

11 The Devil, through Haman, laid a trap for Mordecai, and doubtless expected Mordecai to fall into it. The bowing down to Haman was a test of Mordecai's integrity toward God. Mordecai met that test boldly and refused to bow down. In this Mordecai pictures God's "servant" class on the earth that today, in the midst of all the Devil's organization, stands faithful to Jehovah. The "servant" class is no part of the Devil's organization, but is surrounded by it. The ruling factors legislate against God's servant and construe the laws of the land against the "servant". This is a test upon the anointed of the Lord God. The faithful meet this test boldly and with full confidence in Jehovah. They have refused and continue to steadfastly refuse to bow to the "Christian clergy" either officially or unofficially.

12 God's faithful witnesses stand true to him and maintain their integrity toward him. This has been so particularly since 1922. In that time the faithful followers of Christ, under the supervisory direction of the angels of the Lord, have had to do with the pouring out of God's vials of reproof and judgment against the ecclesiastics and other portions of Satan's organization. Not even "for expediency" will these true and faithful ones now be branded with the 'mark of the beast in the forehead or in the hand'. The remnant must and will be faithful and true to God and Christ and will continue to boldly tell the truth in this time of judgment. This, of course, greatly angers the clergy.

13 The bold and fearless stand of Mordecai led to the disclosure of his identity, and later also to that of Esther, as Hebrew. Asked why he did not bow down to Haman, Mordecai told his inquirers that he was not doing so because of personal enmity against an individual, but because he was a Jew, which meant that he was in the covenant with God and that the law of God was supreme and that he must obey it at any cost. "Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew."—3:3, 4.

14 It has been said, often by those who claim to be consecrated to God, that the wiser course would be to "put on the soft pedal" concerning the clergy and say little or nothing about them, instead of being so emphatic against them; that it would be more expedient to speak with love toward them and thus increase one's influence rather than to be branded as 'uncompromising foes of organized Christianity'. Anyone, though, who really loves God and his cause and serves the Lord, must of necessity be an "uncompromising foe of organized Christianity" so called, which system is in fact a part of the Devil's organization.

15 Others in the service of the king, seeing that Mordecai persisted in refusing to do honor to Haman, called on Haman to ascertain whether or not Morde-

cai's claim was a valid one, namely, that because he was a Jew he was entitled to exempt himself from the order of the king. These inquirers did not go to the king himself, but they went to Haman and told him that 'this man Mordecai says he is a Jew and for that reason refuses to bow down to you'. They wanted Haman to tell them whether or not this was a good and sufficient reason for Mordecai's course of action.

16 It may be asked, Did Mordecai act with discretion and wisdom? Could he not have bowed down and shown honor to Haman, like other men, and at the same time have some mental reservation that he was doing so merely as a matter of form and not in sincerity? Could he not for policy's sake have followed the course that many do, to stand up and take off their hats when music is played to the honor of some earthly ruler? Was it necessary for him to make himself conspicuous by being so unbending? The commandment to do honor to Haman was a great test to Mordecai, and particularly with reference to his integrity toward God. As a Jew, Mordecai was a member of the covenant people of Jehovah, and he must, if faithful, maintain his integrity toward God, even to risking his life.

17 Mordecai knew that Haman was an Agagite. He would have in mind that God had commanded Saul to lead an army of Israelites against the Amalekites and slay them utterly because of their action in opposing the people of Israel when these were marching away from Egypt. He would remember that Saul had spared Agag, the king of the Amalekites, and let him live. Because Saul failed to obey the Lord he thereby destroyed his own integrity toward God, and lost everything. (1 Sam. 15:1-33) Mordecai knew that Haman was a descendant of Agag, because in the Scriptures he is called "the Agagite". No Israelite could be true to the covenant and maintain his integrity toward God and at the same time bow down to an Agagite. Mordecai, as a Jew, must honor Jehovah God; and this he could not do and bow down to one who was vile in the eyes of God. Haman was therefore a vile person in the eyes of Mordecai because of God's commandment against the Agagites. "In whose [Mordecai's] eyes a vile person [Haman] is contemned; but he honoureth them that fear the Lord."—Ps. 15:4.

18 The same must be true today with spiritual Israel. Those who dishonor God's name are vile persons in the eyes of those who love the Lord. Mordecai had faith in God, and at all cost he would be faithful to God's commandments. God had caused Moses to write down in the law as a memorial that the Amalekites should be destroyed and that he would have war with them from generation to generation. (Ex. 17:14-16) Mordecai, of course, knew of this law and he would obey it. For that reason Mordecai could not honor God's enemies and at the same time maintain his own integrity toward Jehovah. Even so since, and for ever, no man can be faithful to God and maintain his integrity toward God and at the same time compromise by doing honor to the enemies of God.

19 For this reason the remnant must take a bold and unbending stand against each and every part of Satan's organization, and particularly that religious element that dishonors God and defames his holy name. To be called by the clergy and their allies the "uncompromising foe of organized Christianity" is a proper title to those who are faithful to the Lord. Let others compromise if they want to, but let those who really love God remain true and steadfast and maintain their integrity toward him.

20 Now, in passing, just a word for the critics of the book of Esther. Those self-constituted wise men seriously question the propriety of inserting the book of Esther in the Bible because it does not specifically mention the name of God. The fact that Mordecai was unbending in his refusal to do honor to God's enemy, the Agagite, is conclusive proof that Jehovah not only was recognized but was worshiped and faithfully obeyed by Mordecai, who was in the covenant with God as a member of the Israelite nation. When understood, the book of Esther is a vindication of Jehovah's word. One of the prophets wrote, at the dictation of Jehovah, these words: "Thou hast magnified thy word above all thy name." (Ps. 138:2) In the book of Esther that very thing is done. Jehovah magnifies his word, and at his due and proper time he will magnify his name.

21 In his Word Jehovah had said that he would put enmity between the seed of the woman and the seed of the serpent. (Gen. 3:15) Haman was of the seed of the serpent, who is Satan the Deceiver. Mordecai, by reason of being under the covenant of the law, was in the organization of Jehovah and therefore an offspring of the symbolic woman. Haman hated the Jews; and when it was disclosed to him that Mordecai was a Jew and for that reason refused to do him honor, Haman was very angry and wanted to kill Mordecai. "And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai."—3:5, 6.

22 Doubtless it was Haman's first thought to immediately commit an assault upon Mordecai, provoke him to resistance, and thereby find a cause to kill him. His father the Devil exercised greater sagacity, however, because he was after more game. He would get the entire flock of the Jews with one master stroke, and therefore he injected into Haman's mind the conclusion which he quickly reached, which was that he scorned to lay hands on Mordecai alone. Haman had now discovered that he had a chance to get more than merely Mordecai. The Devil knew that the killing of Mordecai would still leave Esther the Jewess in the

high position as queen, and that throughout all the world there was a multitude of Jews. Now appeared the Devil's supreme opportunity to destroy all of these and to do it in an apparently lawful manner. Satan's ruling agents usually assume a position of 'strict observance of the law' and assume to hide behind the law in the commission of their wicked deeds. If they can get the letter of some law back of them, it matters not how cruel, vicious and unrighteous their deeds are. They justify such by the letter of the law.

[23] The Devil concluded that the killing of Mordecai alone must not interfere with his larger scheme. He immediately put in operation his conspiracy, and into that Haman gladly entered, of course, which conspiracy was to slay all the Jews throughout the entire kingdom of Persia. Although the Jews had been permitted to return to Palestine and rebuild their temple, the great opportunity for the destruction of Jews included even these restored ones. The conspiracy would mean that the ruling powers of the entire one hundred and twenty-seven provinces of Persia, and all the people that would obey that power, would be gathered together against the Jews to accomplish their destruction. Esther had done nothing that they could seize upon as an excuse for wholesale murder, but Mordecai, by taking his stand for Jehovah, furnished the pretext for the extermination of the entire race. Understanding that Jehovah God directed this drama, how can this part of it appear to be consistent?

[24] Satan had repeatedly reproached Jehovah and declared that God could not put men on earth who would be faithful and loyal to him. After some man did take a firm stand on the side of Jehovah and against the oppressor, Satan always sought to kill him. God would permit Satan to do his very worst. The abundance of Biblical proof is to the effect that God has let Satan go his limit in his wicked work, to the very point of destroying his faithful ones. (Job 2:6) In the Esther picture Jehovah was causing a drama to be made foreshadowing the time coming when Satan would attempt the destruction of God's anointed remnant on earth at the end of the world. It was Jehovah who was directing this drama to make this picture, and who also foreshadowed what would be the result.

[25] Consistent with this picture it is declared through one of his prophets what shall be done in "the day of the Lord". "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:2, 3) Today Jehovah is shaping conditions to afford Satan and his enemies the opportunity to make a desperate attempt to destroy all of God's people, and what will result will be to the vindication of God's word and name.

[26] Mordecai and Esther and all the Jews at this point in the drama picture all of the remnant of God's people on earth. Today this remnant, in obedience to God's commandments, diligently and faithfully give the testimony of Jesus Christ to the nations of the world, which duty the Lord has committed to the remnant. They are telling the truth and refusing to make any manner of compromise whatsoever with any part of Satan's organization. Therefore Satan is very mad, and his chief representatives on the earth, the clergy, are also exceedingly mad, and all together they go forth to make war with the remnant of the seed of God's organization. (Rev. 12:17) They conspire to destroy the remnant. The conspiracy that was formed against Mordecai and other Jews finds an exact parallel today, because it foreshadows what is now going on and what must come to pass at the end of the world. This is all being done by God's permission, of course, and in due time the opportunity will be ripe for the complete vindication of Jehovah's word and name.

[27] Evidently the Devil reasoned that he had practically all the game in the bag. To him the Jews were in the very mouth of the net and there was no way for them to escape. He would enjoy the situation for a time and would gradually bring his earthly agents to the point where they would be eager for the flow of Jewish blood. He would inject and did inject into the mind of his chief earthly conspirator, Haman, the necessity of appealing to his god the Devil for direction and thereby fully uniting the Devil's agents. Therefore he put the thought in Haman's mind that they would cast the dice and call upon the Devil to see that the dice fell at the proper point to give insurance of the prosperity of the wicked conspiracy. Haman then called his henchmen and played the game of dice. "In the first month, that is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar."—3:7.

[28] A footnote in the Hebrew Bible says: "According to the heathen customs, he [Haman] resorted to this method, as a species of divination, to discover the month and day when it would be most propitious to attempt the destruction of the hated people."—*Leeser.*

[29] This casting of the dice or lots began in the first month of the twelfth year of the reign of King Ahasuerus and continued for twelve months. If it is worth while to compare time it might here be said that twelve years after the beginning of the reign of Christ Jesus, to wit, in the year 1926, God's people assembled in convention both in Magdeburg and in London and, from the latter especially, sent forth a message of truth that greatly increased the wrath of Satan and his earthly representatives. It was in that year that

the "locusts" began their tantalizing work of giving the "Testimony to the Rulers of the World". (See *Light* 1, page 137.) The people of God then disclosed to the rulers of the world their own identity as Judeans by taking a bold stand on the side of Jehovah, pointing out that the Devil is the god of this world, and calling upon the rulers of the world to break away from Satan's control. This message greatly increased the wrath of the Devil and his agents, his zealous earthly representatives, and the enemies of God began then to cast the dice and to look to their father the Devil to see that they fell the right way, that they might get this 'pestiferous crowd'.

30 Satan's pet charge against those who are faithful to God is that such are traitors to the earthly governments and that they should not be permitted to reside therein. The clergy in Britain and America started the "crap game" in 1926.

31 Under the supervision of his lord and master, the Devil, the wily Haman now appeared before the king and played his part. Of course he made it appear to the king that his love for king and country was the moving and inducing cause for him to come and make his speech. He was a great "patriot" who would serve his king and country to save the king from this seditious people. "And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them."—3:8.

32 Haman diplomatically advanced his argument concerning this certain people that were scattered throughout the empire. He said to the king: 'Their laws are different from the laws of other people, and they have no respect for the king's law. They are not at all patriotic. In fact they are traitors. Therefore it is not for the good of the king and country that they be permitted to live.' Mark now the trail of the serpent. He always leaves his mark wherever he goes.

33 When Jesus came to earth and began to tell the truth, for which he was sent by his Father, honest people said: 'His words are unlike anything we have ever heard. They are gracious and wonderful.' At the same time the clergy of that day, who claimed to represent God the King Eternal, outwardly declared their loyalty to God, but, acting under the supervision of their real father the Devil, opposed Jesus and began to carry forward a conspiracy against God's dear Son. At the opportune moment, and when their conspiracy had matured, the clergy appeared before the rulers and began to accuse Jesus. They advanced the argument: "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." In conference with each other they concluded that Christ Jesus must die, in order for them to hold their places with the people. —Luke 23:2; John 11:48-50.

34 During the World War the clergy falsely brought the charge of sedition against many "Bible Students", their purpose being to rid the earth of them, that their own position might be more secure. Today the same class attempts to induce the law-making and law-enforcement arms of the nations to believe that 'the Bible Students are traitors'. As an instance, a certain radio station in the state of Florida had undertaken to broadcast the message of the truth. The clergy appeared in opposition thereto and said in substance: 'This message that these Bible Students bring is loaded with dynamite, and it is worse than the rankest Bolshevism of Russia.'

35 The conspiracy is now forming and in operation against those on earth who are faithful and true to the Lord God, and God is not interfering with the conspirators and their wicked work. In due time, however, he will act and preserve his own people. The one really fathering the opposition to the message of truth is Satan the Devil, using his blind dupes for his purpose. It is therefore a fight between Jehovah and Satan, and in due time Jehovah will wipe the enemy completely out of existence.

36 With suave and persuasive speech, and with an apparent unselfish interest in his king and country, Haman pressed his case and concluded it with these words: "If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries." (3:9) Mark the generosity of this gigantic fraud and cold-blooded murderer, offering to pay a large sum of money into the king's exchequer as an evidence of his unselfish devotion to the country in order that the blood of God's chosen people should drench the ground.

37 Evidently the Devil invented the slogan, "Money talks," because he was there attempting to use it to persuade the ruler to act. It was he who showed the clergy the propriety of bribing Judas to betray Jesus into their hands. He also induced them to take up a collection with which to bribe the soldiers to lie concerning the resurrection of Jesus. Will the clergy of this day be equally free with their money and their power to induce some of the principal of their flock to produce the coin with which to carry out their wicked purposes? They freely use their money now to induce legislation. Will they not freely use it to carry out what they will claim to be a lawful act? Satan is more keenly interested in ridding the earth of God's remnant than he is in all legislation. His sons and earthly representatives will do his bidding as they have always done.

38 The king yielded to the persuasive argument of his wily counselor. The ring which the king wore upon his finger was used to seal official documents. With the privilege of marking official papers with the seal of that ring, Haman could write in the royal decree what he wanted to write, and, when once sealed, it

was unchangeable. "And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy."—3:10.

[39] It was not the king, but Haman, who plotted the death of the Jews. The king permitted him to do so in this, that he did not prevent him from obtaining the decree. Neither did God restrain Satan when he asked permission to assault Job, but he let Satan go his limit, only preventing the death of Job. "And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee."—3:11.

[40] In thus permitting Haman to proceed, Ahasuerus the king again appears to play a double role, representing royalty of office in the abstract, that office and authority there being used for good or evil according to whether Haman or Mordecai influenced the action. At this point of the drama the royal office was used against the Jews. On another occasion the same office was used for the Jews. Jehovah permits the wicked to have a free hand and a full opportunity, but in his own due time he preserves them that love him.

[41] Doubtless Haman asked permission to have the royal decree written by the king's own scribes, as that would appear to lend additional weight and authority. "Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring."—3:12.

[42] It was then the thirteenth year of the reign of Ahasuerus the king, and on the thirteenth day of that month work began to prepare the decree of murder and to dispatch it to the various provinces. The day of execution was set ahead far enough to give time to have everything fully prepared. The political officers, secretaries, and servants of the king would be kept busy for some days preparing and copying the decree which Haman would stamp with the royal seal.

[43] The class in this day whom Haman therefore foreshadowed use what influence they have with politicians to set the machinery in operation against God's remnant. As the day to spring the trap, no doubt they have set some time in the distance; and the Scriptures indicate that the attempt to commit the final overt act of their conspiracy will be shortly before the time of Armageddon. It is interesting to watch the movement of the stealthy enemy of God and his power now being made and operated by 'trouble makers' whom Haman's name identifies. Let all the remnant be watchfully on the alert.

[44] In Revelation 12:17 the remnant is advised that Satan and his agents will make war upon those who obey God's commandments and who give the testimony of Jesus Christ. That war is now in progress, and Satan employs his customary wily methods to carry it on. From time immemorial Satan has used religious organizations as a means of fraud and deceit. In this day he is using particularly the clergy of "organized Christianity" to make war upon God's remnant. Satan causes these men to preach to the people that 'there is no real Devil that has anything to do with the affairs of this world; that the Devil mentioned in the Bible refers to him only as an agent of God who will stoke the fires hereafter; that, above all, the duty of the people now is to be patriotic and support the present world organization, and if they do not show their loyalty and devotion thereto, at death they will find themselves in hell, where they will be tormented by God's representative forever'.

[45] Then the clergy try to induce the people to believe that the remnant of God, who constitute his witnesses, are a great menace, and that they do not love the laws of the land and that they should not be permitted to live in the land. The clergy put forth all their efforts to keep the message of truth from being broadcast, and urge and advise the people to destroy the books containing the message of truth; and plot against God's witnesses, oppose his work, and are moving on to a climax of greater crime.

[46] The day of slaughter of the Jews was fixed for the thirteenth day of the twelfth month, which was exactly eleven months from the day the decree of legalized murder was authoritatively made. The language of the decree and the letters was not at all ambiguous. It was plainly stated that all the Jews should be destroyed, killed and caused to perish, and this was to be done all in one day. "And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day."—3:13, 14.

[47] Not only were the notices given as to what should be done, but doubtless most of the time was used to work up the people to such a state of hatred and frenzy of mind against the Jews that the killing would be done quickly. The season of the year selected for this wholesale murder was the very worst time for the Jews. It was in the wintertime, and women and children in particular would have a hard time to escape from the assaults of the murderers, and those who did escape would likely perish from the inclement weather.

[48] Haman saw to it that the royal decree of murder was given out in the palace, because he knew that would make sure of getting rid of Mordecai and all other Jews thereabout. Not one Jew in all the one hundred and twenty-seven provinces was exempt from the decree of murder. Knowing that the Dragon is now conducting his war against the remnant, the de-

struction of which he seeks, these may be sure that Satan has every one of them marked for slaughter and is only waiting for the appointed time. Wartime always furnishes an occasion and excuse for the wicked creatures to execute their wrath against those whom they hate. At that time it is easy to accuse them of being traitors and is easier to convict.

49 After the decree had been dispatched by runners to all the provinces Haman thought he had the trap so well set that he could now sit down and take a drink and muse with satisfaction upon what would soon come to pass. He felt his importance such that he invited the king to share with him in the drink. "The posts went out, being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed."—3:15.

50 Today the people know that they are hearing the truth of God's Word by radio and by other means of publication as they never heard it before. It must be very perplexing to the order-loving ones to note such a determination upon the part of the clergy, aided by others in power, to destroy the message of truth, and keep it from the people, and get rid of God's witnesses. Therefore, as this scripture says, there was perplexity; and there is perplexity now. But let all who love that which is right take courage. Let the remnant to whom God has given the privilege of bearing the fruits of the kingdom continue the work with rejoicing. Know to a certainty that God foreknew what would come to pass and that he directed the great drama and foreshadowed the result as he desires it. Be doubly assured that God will furnish all needed protection for his people who love him and serve him faithfully. His grace is all-sufficient.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah has permitted wrongdoing: (a) In what sense? (b) With what limitation? (c) For what purpose? Account for anyone's willingly taking a course of unrighteousness. Such course leads where?

¶ 2. In Esther 3:1, whom did Ahasuerus the king picture? What was foreshadowed in the king's promotion of Haman?

¶ 3-5. Show that Esther 3:1 has been in course of fulfilment.

¶ 6, 7. What was the effect upon Haman of the king's promoting him? How is this also having its fulfilment?

¶ 8-11. Account for the king's exalting so ignoble a character as Haman. Decribe the present situation in which (a) the king's commandment to his servants to reverence Haman, and their obedience thereto, is clearly in course of fulfilment. (b) Mordecai's refusal to bow down or do reverence to Haman.

¶ 12-16. Explain whether expediency or any other consideration ever justifies any measure of 'deference to Haman'. What was Mordecai's motive in the position he had taken and was maintaining? Apply the prophetic fact that the bold and fearless stand taken by Mordecai and by Esther led to the disclosure of their identity as 'Israelites'. Apply the picture of the king's servants' daily interviewing Mordecai and reporting to Haman, "to see whether Mordecai's matters would stand."

¶ 17-19. In this connection, what great significance attaches to Haman's being an "Agagite"? Point out the importance of a clear understanding and true appreciation thereof at the present time.

¶ 20. Justify including the book of Esther in the Bible though the name of God is not mentioned therein.

¶ 21-23. What was pictured in Haman's enmity toward Mordecai for failure or refusal to 'do him reverence'? Point out the hand of Satan in Haman's procedure against Mordecai and his people.

¶ 24-26. What was foreshadowed in the situation described in Esther 3:5, 6? How is this also shown in Zechariah's prophecy, and in Revelation 12:17? How is it now being fulfilled?

¶ 27-29. What was the purpose in 'casting the lot before Haman'? What situation was prophetically pictured therein?

¶ 30-35. Show how Esther 3:8 illustrates Satan's pet method of involving the Lord's people in difficulty to the end that their work and they themselves might be destroyed, (a) in the time when the prophetic picture was being enacted. (b) In the days of Jesus here on earth. (c) At the present time.

¶ 36, 37. Apply Esther 3:9 to that which it foreshadowed.

¶ 38-40. Explain the prophetic position of the king in Esther 3:10, 11, and its significance.

¶ 41-43. Relate how Haman proceeded in preparation of his instrument through which he would accomplish the destruction of Mordecai and his people and also assure both royal and popular approval of the wholesale murder.

¶ 44, 45. Describe how that which was foreshadowed by Haman's procedure is now in course of fulfilment.

¶ 46-49. What is significant (a) in the season appointed for executing the decree? (b) In its being published to all people? (c) In the decree's being given in the palace? (d) In Haman's confidence and satisfaction and his inviting the king and sitting down with him to drink.

¶ 50. In the face of apparently great security, why should the city be perplexed? Are God's true people in perplexity? Why?

CAUSE OF THE GREAT FLOOD

FOR centuries the prevailing thought has been that the great flood that destroyed the world of Noah's time was produced by rains falling from the clouds. Both the Scriptures and the physical facts show that that conclusion is wrong. The great deluge could not have been produced by rains falling from the clouds, but could be produced, and was produced, by the falling of a great canopy of water which had long been around the earth and the falling of which God timed to serve his purposes.

The word "annular" means having the form of a ring, or ring-shaped. The earth's annular system has reference to the successive rings surrounding the earth, composed of water and mineral substances in solution, which were thrown off from the heated earth at the time of creation and which were held in place by centrifugal energy. So-called "wise" scientists have said that nothing can stay in the air unless it is lighter than the air. But this theory has been completely exploded by facts known through the use of the airplane or airship. How is it possible for an airship, weighing several tons and carrying freight and a number of passengers, to remain in the air for a long space of time, and fly at the rate of one hundred miles

an hour? The answer is, Because of the great velocity with which it moves. Stop the engines, and stop the moving of the plane, and it falls like a dead weight. It was the energy moving the water canopy through space that kept it in place about the earth until God's due time for it to come down.

The ring that formed farthest away from the earth, or what we call the outermost ring, was formed chiefly of water. Long before the creation of man the other rings, more heavily laden with mineral and carbon substances, had fallen. During the period of time from the creation of man until the flood, the last ring spread itself out over the equatorial regions and covered the entire earth in the form of an envelope. This caused the climatic conditions on earth to be practically the same at the equator as at the poles. The vegetation that grew in the polar regions is a proof of this, also the animal remains that have been found there.

In recent years animals particularly adapted to the tropical or warm regions have been found frozen in perpetual ice in the north. In the bleak and frozen Siberia an antelope was found imbedded in the ice. It had green grass in its stomach, which proves that while feeding upon the green food it had met a sudden death, and that its death was caused by the cold. The remains of a mastodon were found imbedded in the ice with green food in its mouth. That is further proof of the same thing. Physical facts do not stultify themselves, even if some of the scientists do. Whenever a 'savant', so called, disregards the Bible he gets himself into a predicament.

The canopy or ring of water which enveloped the earth made it impossible for the sun or the moon to be seen by man on the earth. The physical facts show that the sun had not been seen by man prior to the flood. The rainbow, subsequent to the flood, is conclusive proof of this fact. Had the warm rays of the sun shone directly on the earth and heated its surface, air currents would have arisen and there would have been wind. There would have been changes in the temperature; and this, together with the air currents, would have produced rain. Where the sun does not shine, and where there are no air currents or winds, there is no rainfall. Such a condition existed only when the earth was enveloped in an aqueous ring. Genesis, chapter two, verses five and six, says: "The Lord God had not caused it to rain upon the earth, ... but there went up a mist from the earth, and watered the whole face of the ground."

Had there been wind and rains and changes in the temperature there would of necessity have been seasons of heat and cold, winter and summer, seed time and harvest time. Prior to the flood there were none such. The first mention made of winter and cold and harvest is after the flood. (Gen. 8:22) The rings or canopies that had fallen long before the creation of man were composed largely of water; and from these were formed the seas, lakes and rivers.

The Scriptures on creation mention the "great deep", and distinguish the great deep from the seas. The great deep could not refer to the oceans and seas upon the earth, and did not refer to them. The overwhelming weight of the Scriptural testimony is that the great deep refers to the ring of water that was above the firmament. That water was not held there by the firmament, but was held there by reason of centrifugal energy. The firmament divided the waters from the waters; that is to say, it divided the waters that were above and the waters that were below the firmament. (Gen. 1:6, 7) This shows that there was a great body of water suspended as a ring far out from the earth's surface.

The last ring enveloping the earth, being almost pure water, admitted the light from the sun more fully than the other rings that had previously fallen to earth. The earth therefore would receive a greater amount of warmth from the sun. The conditions that appeared upon the earth then would resemble a fog in our time, when it is light and yet the sun is not visible. The canopy forming around the earth would produce a condition inside similar to a hothouse. This last ring spread over the entire earth, moving in its orbit with greatest rapidity in the equatorial region of the earth.

That the "great deep" was this water ring above the earth the Scriptures leave no room for doubt. The Scriptural record was made under the supervision of Jehovah God, and is therefore true. It is written in Job, chapter thirty-eight, verses eight to eleven: "And [I, Jehovah] brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Psalm forty-two, verse seven, reads: "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me." Psalm one hundred and four, verses five and six, reads: "[Jehovah] laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains." Speaking of the wonders of Jehovah's creation, the record of Proverbs, chapter eight, verses twenty-seven to twenty-nine, shows God's only-begotten Son, the Logos, saying: "I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth."

The time came for the destruction of the old and wicked world. God sent Noah and his family, and the animals and fowls that he desired to preserve, into the ark. When they were safely housed there, the Lord God opened the windows of heaven; that is to say,

he caused the great deep above the earth to be broken up, that its floods of water might fall upon the earth. As it is written: "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."—Gen. 7:11, 12.

This could not possibly refer to the oceans of water or seas on the earth, because they were not broken up. These still remain on the earth, which is conclusive proof that they were not broken up. That which is broken up remains broken up. Rain that falls from clouds must first be taken up into the skies and condensed by the wind currents. When, because of the sun's rays and the currents of wind, the temperature changes, rainfall is produced. There was no sunshine, nor were there any wind currents, upon the earth prior to the flood. Therefore the water from the seas could not be taken up and formed into the clouds. Without a question of doubt, then, the 'windows of heaven being opened' refers to the opening of the flood-gates above the earth, by the breaking of that ring or canopy that enveloped the earth.

The aqueous ring would move with the greatest velocity in the region of the equator. As it neared the poles the velocity would grow less, and there the fall would begin to take place. On the same theory that an airship falls when the motion forward ceases, just so when the movement of the aqueous ring slowed down at the poles it would fall. The breaking of the canopy in the region of the equator would admit the aqueous vapors which, when precipitated in the region of earth's atmosphere, would hurry on to the poles, both north and south, and there begin to fall.

The rapid falling would start the air currents at the poles, which air currents moving toward the equator would take on the forms of great winds. Genesis, chapter eight, verse one, says, "God made a wind to pass over the earth." These winds would increase in velocity and carry the great downpour of water toward the equator; hence the flood would rush from both the north and the south pole toward the equatorial region. These air currents coming from different directions would form what today we call a twister, causing great waterspouts to descend upon the earth. The flood of water, therefore, would be accompanied by great storms and tremendous thunders and noise. We conclude therefore that the flood was accompanied with terrible sounds that would strike terror to every one who did not by faith rest in the Lord.

The very outermost part of this aqueous canopy was far removed from the sun and, of course, was farther removed from the earth than any other part of the canopy; hence it would receive no warmth from the earth and very little from the sun; consequently it would be extremely cold and was doubtless frozen. That part of the canopy nearest the earth would not be frozen. The Scriptures seem to teach plainly that the outer part of that canopy was frozen, because in Job, chapter thirty-eight, verses twenty-nine and thirty, it is written: "Out of whose womb came the ice? and the hoary frost of heaven, who have gendered it? The waters are hid as with a stone, and the face of the deep is frozen."

The face of the deep, the scripture plainly says, was frozen. It would have the appearance of a stone, because ice looks like a stone. The hoar frost was there. By that we would understand that it was white frost, collected there for centuries; otherwise it was great beds of snow and ice. The Lord had placed it there. It would furnish a sight of beauty beyond the description of words. It was one of the wonders of God's creation.

When the canopy broke, the vapors and waters would descend to earth's atmosphere. The velocity with which the canopy was traveling would hurl these cold currents of vapor and air toward the poles. At the same time with the coming of vapors would fall great quantities of ice and snow, likewise being carried toward the poles by centrifugal force. Nearing the poles their velocity would decrease, and they would begin to fall at the poles. This explains why the remains of animals are found in those regions with green food in their mouths and in their stomachs.

The falling of the ice and snow at the poles would cause the warm air to rush to the equator and rise in the vicinity of the equator. This would result in heavy winds blowing from the poles toward the equator. The great quantities of water, mingled with snow and ice, rushing on toward the equator with thunderous sounds, would grind the hills and the mountains into valleys and cause many changes in the forms of the earth's surface. The extremely cold water, snow and ice would destroy every form of life in the path thereof; and this climatic condition forming at the poles would, within a short time, cause the falling of the waters practically all over the earth.

When we call to mind that for forty days there was a constant falling of the great flood of water, snow and ice, and that this water rose higher and higher until the very mountain tops were covered, it is easy to understand why every form of life upon the earth outside of the ark perished, even as the Bible has stated.

At both the north and the south pole there are now perpetual snow and ice. At one time those polar regions produced luxurious vegetation. This fact, together with the fact that the remains of animals feeding upon green vegetation are found there, conclusively proves that there was a great flood and how it came upon the earth. When the great deep was completely broken up, and all of that water canopy had fallen to the earth, then the sun would shine clearly upon the earth. As the earth revolved annually through its elliptical orbit the result would be winter and

summer, heat and cold; and since the polar regions would get less of the sun's heat, in that region would be perpetual snow and ice.

All the physical facts are in harmony with the Bible. It remains only for men of modern times, posing before the people as clergymen, ecclesiastics and savants, to deny God's Word and to deny that there ever was a great flood such as described in the Bible. It can only be said that these men, calling themselves higher critics, are ministers of the Devil, and are aiding the Devil to discredit God and his Word and works. Let the truth be followed and accepted by reasonable men, though it make all the self-constituted wise ones of earth liars.—Rom. 3:4.

REDEMPTION FORESHADOWED AND PROMISED

ANY human creature that is living possesses the right to food, air, light and certain priviliges in society; and these are called "life rights"; that is, they are incident to animation, privileges belonging to creatures that live in any measure. However, the right to life or right to live means a just right of existence which cannot be properly taken away.

Because the first parents of our race possessed no right to life after they had rebelled against their Creator, every child born into the world from then until now has been born imperfect, unrighteous, a sinner, disapproved in God's sight, under condemnation, and therefore with no right to life. The life that any of us has lived has been merely by permission of God; and all who have died have died justly; for nothing but a perfect creature is entitled to life. For this reason, in Psalm fifty-one, verse five, the prophet wrote: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The Apostle Paul, writing under inspiration, expressed the same thing, saying: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

All the human race, then, from Adam until now, having been born imperfect, it follows that if any ever get full life and the right to life he must get it through the loving Jehovah God. Unless God had made some provision for the redemption of man from death and the lifting up of him again to the condition of life, the time would come when there would be no people on the earth. We remember that Adam lived nine hundred and thirty years; and now man scarcely lives to be half a century old. The race has been degenerating for centuries, growing weaker and weaker, and ultimately all would come to that condition in which they would be unable to transmit even the spark of life to their offspring, and the earth would be depopulated. Hence we see our utter dependence upon God; and if we find the great Jehovah has made a provision for us to live, that ought to fill our hearts with gratitude; and as we further examine his great purpose it should fill our hearts with boundless love for him. And surely that provision would bring joy to the heart and enable one to see that such provision constitutes one of the strings upon the doctrinal harp of God.

At the time that Jehovah entered the judgment or sentence against man in the garden of Eden he vaguely hinted at a time coming when man should be released from that judgment. Satan, one of whose names is "that old serpent", was the first inducing cause of sin. And God at that time said to him: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head." (Gen. 3:15) This foreshadowed the fact that ultimately Satan should be destroyed and that the same would result as a blessing to man.

But we must remember that the judgment of God entered against man must stand for ever. It could not be reversed or set aside or annulled, for the reason that Jehovah cannot deny himself. Nor could any of his creatures have faith in him if he changed his mind. While it is true that this judgment must stand for ever, it is equally true that God could make a consistent provision for having the terms of the judgment met by another, equal to Adam; and this is exactly what we find the Scriptures to disclose that he did. Jehovah desired that man should understand the necessity and reason for providing redemption, that when man does understand it he will rejoice in the loving-kindness manifested by God toward him. For this reason God caused certain pictures or types to be made by his ancient people.

On the night that Jehovah led the children of Israel, the Jewish nation, out of the land of Egypt, he caused a lamb to be slain and its blood sprinkled upon the doorposts of the house, and the people therein to eat that lamb; and he arranged that at midnight the death angel would pass through and smite the first-born of every house where the blood did not appear upon the doorposts. The first-born here pictured the true church of God, about which we shall see later, and which first must be saved before the blessing can come to the world in general. The lamb pictured the one who should be the ransomer, or redeemer, of mankind. The blood pictured the life poured out to provide a redemptive price.—Ex. 12:3-17.

When Jesus appeared, at the age of thirty years, John the Baptist, pointing to him, said: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) And we read in the book of Revelation, chapter thirteen, verse eight, concerning Jesus, that he is "the Lamb slain from the founda-

tion of the world". These scriptures and others show that the sacrifice of the lamb foreshadowed the sacrifice of the great One who should become the redeemer of mankind and take away the sin of the world.

The first-borns of the Jews were passed over because of the shed blood of the passover lamb. A few days after this passover in Egypt, the Israelites were all delivered when God commanded Moses to smite the waters of the Red Sea and they passed over on dry land; and when the Egyptians attempted to follow they were swallowed up in the sea and drowned. The deliverance of Israel here pictured the deliverance from the great enemy, Satan and death, of all the human race that will ultimately be obedient to God's holy will.

After the children of Israel were on the other side of the Red Sea, they marched on in the desert: and when they came to Mount Sinai God confirmed with them a covenant, which is known in the Bible as the law covenant. In connection with this covenant animals were sacrificed. This covenant was instituted at the hands of Moses as a mediator. Moses here was a type or prophetic figure of Christ Jesus, who in due time will inaugurate the covenant on behalf of all mankind for their deliverance. In connection with the law given to the Israelites at this time, God instructed Moses to erect in the wilderness a tabernacle, which was to be used by the Israelites in connection with their ceremonies of sacrifice. One day of each year was known as the atonement day, and what was done on that day particularly foreshadowed the great sin-offering to be made on behalf of mankind.

The tabernacle was constructed in two parts. It was forty-five feet long, fifteen feet wide, and fifteen feet high, built of boards and then covered over with a tent of three thicknesses of material. The first division of the tabernacle was called the Holy. It was fifteen feet wide and thirty feet long. The second or rear compartment was known as the Most Holy, it being fifteen feet long, fifteen feet wide, and fifteen feet high, an exact cube. The tabernacle was situated inside of a court or yard, which court was seventy-five feet wide and one hundred and fifty feet in length. The fence enclosing this court was made of linen curtains, suspended from hooks which were fastened on wooden posts, the posts being set in copper sockets at the base.

On the atonement day the high priest took a bullock, which must be without spot or blemish. Inside of the court he killed the bullock, took its blood in a vessel, went from the court into the Holy and from there into the Most Holy, and sprinkled the blood upon the mercy seat, which was in the Most Holy. Then he went outside and slew a male goat, which likewise must be without defect, and he did the same thing with its blood. This was known as the atonement sacrifice. (Lev. 16:1-34) It was an offering for sin, made for the people of Israel, but in fact foreshadowing the great sin-offering that is to take away the sin of the world.

The Apostle Paul plainly tells us that the things there done foreshadowed better things to come. (Heb. 10:1) God required in the law that the Jews should keep this atonement day and offer these sacrifices through the high priest once each year. We remember that God had promised to Abraham this: 'In thy seed shall all the families of the earth be blessed.' So Paul says that the law "was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator"; and that the law was a schoolmaster to bring the people unto Christ.—Gal. 3:19, 24.

In other words, Jehovah was teaching the children of Israel concerning the great sin-offering that must be made on behalf of mankind, and he was using them to make living pictures; and the record of the events concerning them has enabled all students of the Bible since to see how Jehovah foreshadowed the redemption and deliverance of mankind from the bondage of sin and death. To foreshadow means to foretell something coming; and this shows how important the great ransom is to mankind, that God would take so much time and go into so much detail to teach the people by these pictures. Hence this should encourage us to study the subject earnestly that we might see, understand, and appreciate it.

Adam was sentenced to death, and when he actually went into death after nine hundred and thirty years, justice was satisfied. The law demanded the life of a perfect human creature. It had received it when Adam died. Between the time of Adam's sentence and the time of his death he begat many children that were born into the earth. These, being born imperfect, had no right to life; hence the living of the children was only by permission of Jehovah, and everyone who died, died because of imperfection resulting from the sin of father Adam.

The Scriptures clearly show that God purposed long in advance for the redemption and deliverance of the human race. Hence his wisdom led him to embrace in the effects of this death sentence all of the human family, all of the offspring of Adam, so that in due time he might redeem them all through the sacrifice of one. (Gal. 3:22) The sentence against Adam, and the resulting effects upon all of his offspring, must stand. An earthly court may reverse its judgment because imperfect, but God cannot reverse his, because it is perfect; and he cannot deny himself. He could make provision, however, for another man exactly equivalent to Adam to go into death voluntarily; and such a one thus dying, his life could be given as a corresponding price for Adam and his offspring, that Adam and his offspring might be re-

leased from death and be given a trial for life. The Scriptures definitely show that it was God's purpose and will from the beginning to make just such a provision. He made a specific promise to this effect when he said, in the prophecy of Hosea, chapter thirteen, verse fourteen: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." This promise of Jehovah to ransom the human race must be carried out, because God is unchangeable. Having made the promise, he will perform it. —Mal. 3:6; Jas. 1:17.

LETTERS

WILLING COOPERATION

DEAR BROTHER RUTHERFORD:

We desire to express our appreciation of the wonderful flashes of light that proceed from the headquarters of the temple class that disclose to us the hideousness of the enemy's organization and the great purpose of Satan to completely destroy the remnant and thus prevent the formation of the "seed" which is to destroy the great "head of gold" and his organization.

Secondly, to express our gratitude for the privilege of having a share in setting "the testimony of Jesus Christ" before the people of earth, which brings us great joy.

Also, be assured of our prayers and willing cooperation in setting the great issue before all creation and standing shoulder to shoulder for what the Scriptures clearly teach.

Yours as ever, singing the praises of Jehovah,

NILES (Ohio) ECCLESIA.

'COLUMBUS CONVENTION A FOCAL POINT'

DEAR BROTHER RUTHERFORD:

Greetings from the Reading ecclesia! We wish to express our love and sincere appreciation to you for the bountiful supply of spiritual food which Jehovah is dispensing to us through you.

As this food is assimilated we become conscious of increased spiritual vitality, which manifests itself in energetic service; and how sweet the service is! Surely God's two prophets have been revived and now go forward "to offer unto the Lord an offering in righteousness".

Are there any words to express the depth of our joy in the glorious fulfilment of Revelation brought to us in the books *Light!* To us, these truths are more than a lightning flash: they are a sustained ray of golden light.

The electrical transcriptions of your radio lectures are all that could be desired. The talks are concise, very instructive, and a source of real knowledge to the truth-hungry.

We are glad for your discernment of the development and subtle activities of the "man of sin" and for your warning, which we know comes in the spirit of love.

The announcement of a convention to be held at Columbus, Ohio, has elicited much enthusiasm, and many of the friends are planning to attend. What great event may occur there or what special blessing the Lord has in store for us is at the present time unpredictable, but we are inclined to believe that it will be a focal point in the history of the church, and not 'just another convention'.

We love you, dear brother, for your unabated zeal and faithful devotion to Jehovah, and we wish to assure you of our continual cooperation in caring for the interests of the kingdom and honoring Jehovah's name. Please extend our love and greetings to all the faithful workers at the factory and at Bethel.

READING (Pa.) ECCLESIA.

'SEEING PRIVILEGES'

DEAR BROTHER RUTHERFORD:

We of the Akron (Ohio) class wish to extend our love and greetings to you, and want to tell you that we are right with you, 'pushing the battle to the gates.' We are encouraged by your stand for the truth and against the Devil's organization.

We have been encouraged by the recent visit of Brother McCormick, and he certainly showed us here in Akron that we were so far behind in the battle that we couldn't "even smell the smoke" of the battle. This visit, as your representative from Bethel, has been a source of encouragement to the workers; but, of course, to those that are not up and doing, it could not mean encouragement to them, for they have not seen that Elijah is gone, and that going from door to door is the best way of presenting the message. As Paul said in his day, he was not ashamed of the truth, even so now, we have this wonderful privilege of meeting the people face to face. And the people are hearing as never before; for they are hearing your voice each week over the radio, and they, with millions and millions more like them, are appreciating the WATCHTOWER programs, and are looking forward to them each week. Truly the radio has broken down the prejudice, and the literature is going out as never before.

We as a class here in Akron have decided to discontinue the public meeting, and on Sunday nights have the *Tower* study, and have served notice to the public that after April 1 the Sunday night meeting would be changed. And now, in checking up the new subscriptions for *The Watch Tower* we find that there were thirty-four new subscriptions in the last month; and the most remarkable thing is that some that were attending for the last seven years never took the *Tower* at all, and now have subscribed. A man came to me last Sunday night and gave me his *Tower* subscription, and I asked him if it was a renewal, and he said 'No'; that he never took the *Tower*, but he was attending the public talks for seven years. Now while the workers see their privileges, there has been an increase in the number of workers; for since Brother McCormick's visit the number has increased from the average of thirteen workers a week to the average of forty a week. We have fifteen elders and fourteen deacons, and the average number of workers out last year was thirteen; so it means only one thing: that with all the public meetings, it hasn't done some of our elders and deacons a bit of good, it hasn't put them in the work. So why continue with something that died a natural death a long time ago? A few of the elders have taken the stand against the change of the meetings and are inviting some of the weaker ones to stand with them. They don't go out with the books; they can't "even smell the smoke of the battle". Some don't even know that there is a battle on. So then, the workers must 'push the battle to the gates', and we are with you.

"VICTORIOUSLY DECLARE IT"

DEAR BROTHER RUTHERFORD:

I don't know, now, that I know what to say or how to say it. *Light*, one of the gems. I have read them through and am now studying them. My haste to get them has turned into a frenzy. I never dreamed that the Lord would ever permit us to be regaled with such a feast. We can gormandize and gorge, and not be glutted. It makes *finally* solemn the responsibility of the remnant, and hilarious the certainty of the dissolution of that "old hag" that shall never flourish again.

Such pungent language! The lover of language can dote on *Light*. The *servant of Jehovah can victoriously declare it!* And to think! That old serpent, the Devil, will not even *tempt* restored humanity. I cried, cried for joy. Restored humanity will maintain its integrity during the "little season" of Satan's loosing. "Oh the depths of the riches of the wisdom and knowledge of God!" May his name be praised. May his grace be with you; may the darts of the adversary fall short. Your coworker's prayer.

LILLIAN G. AVERY, *Florida.*

"ZION CELEBRATES"

DEAR BROTHER RUTHERFORD:

Since we can see the wonderful things the Lord has done for us, whereof we are glad, it is a time of great rejoicing, because this is the day the Lord has made for us to rejoice in. It is a wonderful thing to know that Zion has been delivered, and shall no more go back to Babylon.

We can't express ourselves in words of appreciation for the wonderful help on the Bible in the books and *The Watch Tower*. It is real food at this time for the hungry. But in our humble way we are in full accord with the work that is being outlined by you for the kingdom. We know this is the Lord's doing, and we are giving him the praise. We also were happy to have Brother Banks with us a few days ago. He was strength to us, and a help in the time of need.

We rejoice greatly in the service work. With much Christian love, and praying the Lord's rich blessing upon your continued efforts, we are

Your brethren in Christ,

TOPEKA (Kans.) COLORED CLASS.

STRENGTH AND COMFORT

DEAR BROTHER RUTHERFORD:

I have just gone through *Light*, Books One and Two. Words fail me to express the gratitude and thanks to Him who is the Giver of every good and perfect gift. Blessed be his name for these unfoldings of present truth which have come to us through you. May you and your associates receive your portion of blessings; and may you be shielded, guarded, protected and strengthened, so that the darts of the enemy of souls may never reach you. We have in these books strength for our weakness and comfort for our sorrows. We have the revealing of the hidden mystery, the finishing of the unfinished mystery. You will be immortal, dear brother, until your work is done.

Yours in the one hope,

C. GRANT DEWAR, *Port Limon, C. R.*

"PLAIN AS DAY"

WATCH TOWER:

Have just read your booklet *Heaven and Purgatory* and noted with much interest your explanation of "thieves in paradise". After all these years of the clergy's trying to explain that, it was left for the "lightening" flash from *The Watch Tower* to give to us all its true meaning. Your explanation of "thieves in paradise" is the very best exposition that I have ever read. It makes it so plain that it seems that even the preachers could understand it. You have explained every other interpretation away and given us the true meaning. I have tried to understand it and get at its true meaning, but I never could see into it. Now I see it as plain as day.

Dear Lord, guide my footsteps so that they may never stray away from the light of *The Watch Tower*.

J. W. HEATHERLY, *N. C.*

"BRIGHTER AND BRIGHTER"

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King. I must write and tell you how much I have enjoyed reading the latest books and *Towers*. Every one gets better. The light is shining brighter and brighter from the temple. Everything is so much more reasonable than what we used to think. I enjoy going from door to door, putting these wonderful books in the hands of the people.

It is my determination to press on to the end in doing my little part in denouncing Satan's organization and in exalting the name of Jehovah. My prayer for you daily is that the dear heavenly Father will continue to use you in this great work he has given you to do. May he keep you faithful unto the end.

I am your sister by his grace,

MRS. GRACE CRAMPTON, *Illinois.*

A FLOOD OF LIGHT

DEAR BROTHER RUTHERFORD:

Just finished reading *Light;* and I find it true to its title, not to the book of Revelation only, but in throwing a flood of light on many obscure texts of the Scriptures that we never thought would mean so much.

On the destiny of the wicked, which never has been clear to very many of the Lord's people, *Light* has now focused the Scriptural proof that will satisfy the pure in heart on the subject.

I didn't use table manners after one helping from Book One. I reached over to chapter 17 in Book Two. After reading the explanation of that chapter I thanked our dear Lord again for this special food. I thought: Oh, if this explanation were arranged in pamphlet form and we could place one in each home, what a ray of light it would be to so many that are not able to buy the complete set!

Surely the eleventh-hour workers will line up now. *Light* will help them to see that Someone has hired them.

I want to thank you, dear brother, as the one used of the Lord to hand us this food.

Your brother in the service,

J. D. AKERS, *Tennessee.*

RESOLUTION

DEAR BROTHER. RUTHERFORD:

At a service convention for the Polish friends assembled from all parts of New England, meeting in Springfield, Mass., the brethren present were so greatly enthused that they unanimously voted to extend their hearty greetings to you and requested the chairman to convey their appreciation by the following resolution:

Whereas the Lord is using you as a faithful servant to bring forth the truth and light which is meat in due season, we therefore resolve to stand by you shoulder to shoulder as the Lord's warriors, pressing the battle to the gate. We believe that the truth and light in the *Towers* and literature of the Society is blinding the opposers, and thus they howl for vexation of spirit.—Isa. 65: 13, 14.

By what we have been privileged to hear and read of the new light on Revelation we are convinced that the Lord is using you as an instrument to comfort the consecrated ones, small in number but mighty in faith by the Lord's grace. We are eagerly waiting for the time when the books *Light* will be delivered to us in our native tongue, so that we may be encouraged to stand more firmly on the Lord's side. Your favorable consideration in this regard would be greatly appreciated.

May the Lord keep you and care for you and guide you to complete victory over the enemies of his work.

Your sincere colaborers in the same cause,

SPRINGFIELD POLISH CONVENTION.

STRENGTHENED TO CONTINUE WITNESS

DEAR BROTHER RUTHERFORD:

Greetings in the name of the King of Eternity. It is nighttime in Mississippi; the moon has risen in the east and is rapidly setting in the west. Sister has gone to bed, which is made over the tops of the seats of our car. I have been sitting on the running board, reading *Light*, Book 2. I have just finished the twelfth chapter, "Destiny." My, what strength I receive! We have looked forward to more light on many things; and we now receive it, and for a purpose which beyond a doubt is for the coming climax, of Satan and his gang. We by the grace of the "higher powers" have tried to be faithful witnesses for five years, especially since 1928, when we said, "Here am I; send me," pioneers.

Know for a certainty that we are on the Lord's side and will stick, even if it means sure death.

We constantly remember you at the "great white throne". Caroline and I thank you from our whole heart for our books on *Light*. Peace be within thee.—Ps. 122: 8.

Your partners by his grace,

BRO. and SR. F. W. GIBSON, *Pioneer Colporteurs.*

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA

Adelaide 5KA 8
SuP 3.15-3.40; 7.15-8.45
Daily (except Su)
P 7-7.05
Ballarat 3BA
SuP 7.15-7.30
Brisbane 4BC
SuP 6-6.30 (each fourth SuP 6-7.30)
Newcastle 2HD 45
SuA 10-12; daily (except Su) P 9-9.15
Perth 6ML 52
Toowoomba 4GR 51
SuA 10-10.45
Wanganui 2ZK
WeP 7.15-7.30

CANADA

Alberta
Calgary ..... CJCJ 7
Lethbridge ..... CJOC 41

British Columbia
Kamloops ..... CFJC 23
Vancouver ..... CJOR 43
Victoria ..... CFCT 11

Manitoba
Winnipeg ..... CKY 44

New Brunswick
St. John ..... CFBO 11

Nova Scotia
Sydney ..... CJCB 34
SuP 9-10

Ontario
Chatham ..... CFCO 42
Cobalt ..... CKMC 31
Ft. William .... CKPR 44
Hamilton ..... CKOC 13
London ..... CJGC 13
North Bay .... CFCH 50
Waterloo ..... CKCR 13

Prince Edward Island
Charlottetown CFCY 7

Saskatchewan
Fleming ..... CJRW 11
Regina ..... CKCK 7
Saskatoon ..... CFQC 6
Yorkton ..... CJGX
SuA 10

CUBA

Havana ..... CMK 17

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Paris ..... VITUS 68

NEWFOUNDLAND

St. John's ..... VOSA
MoP 8-9

UNITED STATES

Alabama
Birmingham .. WBRC 7
Gadsden ..... WJBY 11
Mobile ..... WODX 22
Montgomery .. WSFA 21
Talladega .... WFDW 7

Alaska
Ketchikan ..... KGBU 64
Also 50

Arizona
Phoenix ..... KTAR 11
Tucson ..... KVOA 7

Arkansas
Little Rock .... KLRA 7

California
El Centro ..... KXO 7
Fresno ..... KMJ 35
Hollywood ..... KNX 7
SuP 1-2
Los Angeles .... KTM 1
Oakland ..... KROW 9
Also 59
SuA 10-10.45; P 1-2, 6-7, 9-10
TuP 8.15-8.30
ThP 8-8.15
We FrP 2.30-2.45
Sacramento .... KFBK 5
San Diego ..... KGB 7
San Francisco .. KYA 2
Stockton ..... KGDM 5

Colorado
Colorado Sp'gs KFUM 7
Denver ..... KLZ 2
Grand Jct. .... KFXJ 9
Greeley ..... KFKA 47
Pueblo ..... KGHF 55
Trinidad ..... KGIW 7

Connecticut
Bridgeport ..... WICC 7
Hartford ..... WDRC 11

Delaware
Wilmington .. WDEL 47

District of Columbia
Washington .. WMAL 13

Florida
Jacksonville .. WJAX 7
Miami ..... WIOD 20
Orlando ..... WDBO 7
Tampa ..... WDAE 7

Georgia
Atlanta ..... WGST 44
Columbus ..... WRBL 7
Savannah ..... WTOC 24
Thomasville .. WQDX 61

Hawaii
Honolulu ..... KGMB 66

Idaho
Boise ..... KIDO 37
Nampa ..... KFXD 15
Pocatello ..... KSEI 58

Illinois
Chicago ..... KYW 24
Chicago ..... WCFL 7
Chicago ..... WCHI 17
SuP 12.30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 3
La Salle ..... WJBC 7
Quincy ..... WTAD 32
Rockford ..... KFLV 7
SuP 6-6.30
Rock Island .... WHBF 60
MoP 6.30-7
Springfield .... WTAX 7
Tuscola ..... WDZ 7

Indiana
Anderson ..... WHBU 34
Evansville .... WGBF 6
Fort Wayne .. WOWO 11
Gary ..... WJKS 9
Indianapolis .. WKBF 6
Muncie ..... WLBC 9
Terre Haute WBOW 22

Iowa
Cedar Rapids KWCR 7
SuA 10.30-11; P 1.30-2
WeP 9-10
Davenport ..... WOC 13
SuP 5.30-6
Des Moines .... WHO 13
SuP 5 30-6
Muscatine ..... KTNT 10
SuP 1-1.30

Kansas
Milford ..... KFKB 7
SuA 8-9; FrP 4.30-5
Topeka ..... WIBW 24
Wichita ..... KFH 6

Kentucky
Hopkinsville .. WFIW 11
Paducah ..... WPAD 7

Louisiana
New Orleans .. WJBO 3
ThP 8-8.30

EXPLANATORY

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates time as follows:

	Sunday AM	44	6.45
		45	7.00
1	8.30	46	7.10
2	8.45	47	7.15
3	9.00	48	7.30
4	9.15	49	7.45
5	9.30	50	8.00
6	9.45	51	8.45
7	10.00	52	9.00
8	10 10	53	10.00
9	10.15		
10	10.25	*Monday*	
11	10.30	PM	
12	10.40		
13	10.45	54	7.00
14	10.50	55	8.30
15	11.00	*Tuesday*	
16	11.15	AM	
17	11.30		
18	11.45	56	11.30
19	12.00		
		Tuesday	
	Sunday PM		
	PM	57	6.45
20	12.15	58	7.15
21	12.30	59	8.15
22	12.45		
23	12.55	*Wed'day*	
24	1.00	PM	
25	1.15		
26	1.30	60	6.15
27	1.45	61	7.30
28	2.00		
29	2.15	*Thursday*	
30	2.30	PM	
31	3 00	62	4.00
32	3.30		
33	3.45	*Friday*	
34	4.00	PM	
35	4.15	63	7.00
36	4.30	64	7.30
37	4.45	65	9.30
38	5.00		
39	5 15	*Saturday*	
40	5.30	PM	
41	5.45	66	5.45
42	6.00	67	7.15
43	6.15	68	8.00

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Shreveport .... KTBS 7
Shreveport .... KTSL 34
ThP 8.30-9.30

Maine
Bangor ..... WLBZ 6

Maryland
Baltimore ..... WCBM 11
SuP 6-7
Cumberland .. WTBO 30

Massachusetts
Boston ..... WHDH 7
Boston ..... WLOE 35
SuA 11-12.15; ThP 8-9
Boston ..... WNAC 6
Lexington ..... WAAB
SuP 2-3
New Bedford WNBH 7
Worcester ..... WORC 7

Michigan
Bay City ..... WBCM 11
Calumet ..... WHDF 7
Detroit ..... WXYZ 7
Flint ..... WFDF 65
Grand Rapids WOOD 52

Minnesota
Duluth ..... WEBC 7
Fergus Falls .. KGDE 7
Minneapolis .. WRHM 57
St. Paul ..... WRHM 21

Mississippi
Greenville .... WRBQ 7
Gulfport ..... WGCM 31
Hattiesburg .. WRBJ 31
Meridian ..... WCOC 12
Tupelo ..... WDIX 7
Vicksburg ..... WQBC 28

Missouri
Columbia ..... KFRU 42
Joplin ..... WMBH 11
Kansas City .... WHB 7
St. Joseph ..... KFEQ 36
St. Louis ..... KMOX 11

Montana
Billings ..... KGHL 7
Butte ..... KGIR 38
Great Falls .... KFBB 7
Wolf Point .... KGCX 13

Nebraska
Lincoln ..... KFOR 7
Norfolk ..... WJAG 7
Omaha ..... KOIL 13
York ..... KGBZ 7

Nevada
Reno ..... KOH 7

New Hampshire
Laconia ..... WKAV 31

New Jersey
Atlantic City .... WPG 7
Paterson ..... WODA 7

New Mexico
Albuquerque .. KGGM 7

New York
Auburn ..... WMBO 43
Binghamton .. WNBF 49
SuP 7-9; ThP 8-9
Buffalo ..... WGR 6
Jamestown .... WOCL
MoP 6.45 (first, m'thly, English; third, m'thly, Swedish)
New York .... WBBR 10
SuA 8-11; P 4.15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WGBS 13
New York .... WMCA 7
New York ..... WOV 38
Rochester ..... WHEC 7
Saranac Lake WNBZ 9

North Carolina
Asheville ..... WWNC 11
Charlotte ..... WBT 7
Raleigh ..... WPTF 7
Wilmington .. WRAM 7
Winston-Salem WSJS 6

North Dakota
Bismarck ..... KFYR 7
Fargo ..... WDAY 11
Grand Forks .. KFJM 11
Minot ..... KLPM 7

Ohio
Cincinnati ..... WFBE 6
Cincinnati .... WKRC 7
Cleveland ..... WGAR 7
Cleveland ..... WHK 46
SuA 8.50-11; P 2-3, 6.30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 6
Columbus ..... WAIU 7
Columbus ..... WCAH 7
SuP 12-1, 9-10; TuP 7-8
Dayton ..... WSMK 7
Mansfield ..... WJW 9
Steubenville .. WIBR 51
Toledo ..... WSPD 7
Youngstown .. WKBN 7

Oklahoma
Oklahoma City .. WKY 39
Ponca City .... WBBZ 7
S. Coffeyville .. KGGF 27

Oregon
Eugene ..... KORE 7
Medford ..... KMED 7
Portland ..... KTBR 7

Pennsylvania
Altoona ..... WFBG 11
Erie ..... WEDH 13
Harrisburg .... WHP 14
Jeannette ..... WGM 17
Johnstown .... WJAC 36
Lancaster .... WGAL 3
Oil City ..... WLBW 6
Philadelphia .. WCAU 5
Philadelphia W3XAU 5
Pittsburgh ..... KQV 25
SuP 12-2, 7-8
FrP 8.30-9.30
Pittsburgh .... WCAE 11
Reading ..... WRAW 5
Scranton ..... WGBI 67
Williamsport WRAK 9

Rhode Island
Providence .... WEAN 6

South Carolina
Charleston .... WCSC 24
Columbia ..... WIS 24
Spartanburg .. WSPA 7

South Dakota
Sioux Falls .... KSOO 7
SuP 3.30-4.30

Tennessee
Bristol ..... WOPI 13
Chattanooga .. WDOD 7
Knoxville ..... WNOX 25
Memphis ..... WREC 7

Texas
Amarillo ..... KGRS 3
Austin ..... KUT 7
Beaumont ..... KFDM 7
Brownsville .. KWWG 39
Dallas ..... WRR 29
El Paso ..... KTSM 4
Galveston ..... KFLX 7
Houston ..... KPRC 7
San Angelo .... KGKL 28
San Antonio .. KTSA 5
Waco ..... WACO 44
Wichita Falls KGKO 7

Utah
Salt Lake City .. KSL 9

Vermont
Rutland ..... WSYB 7

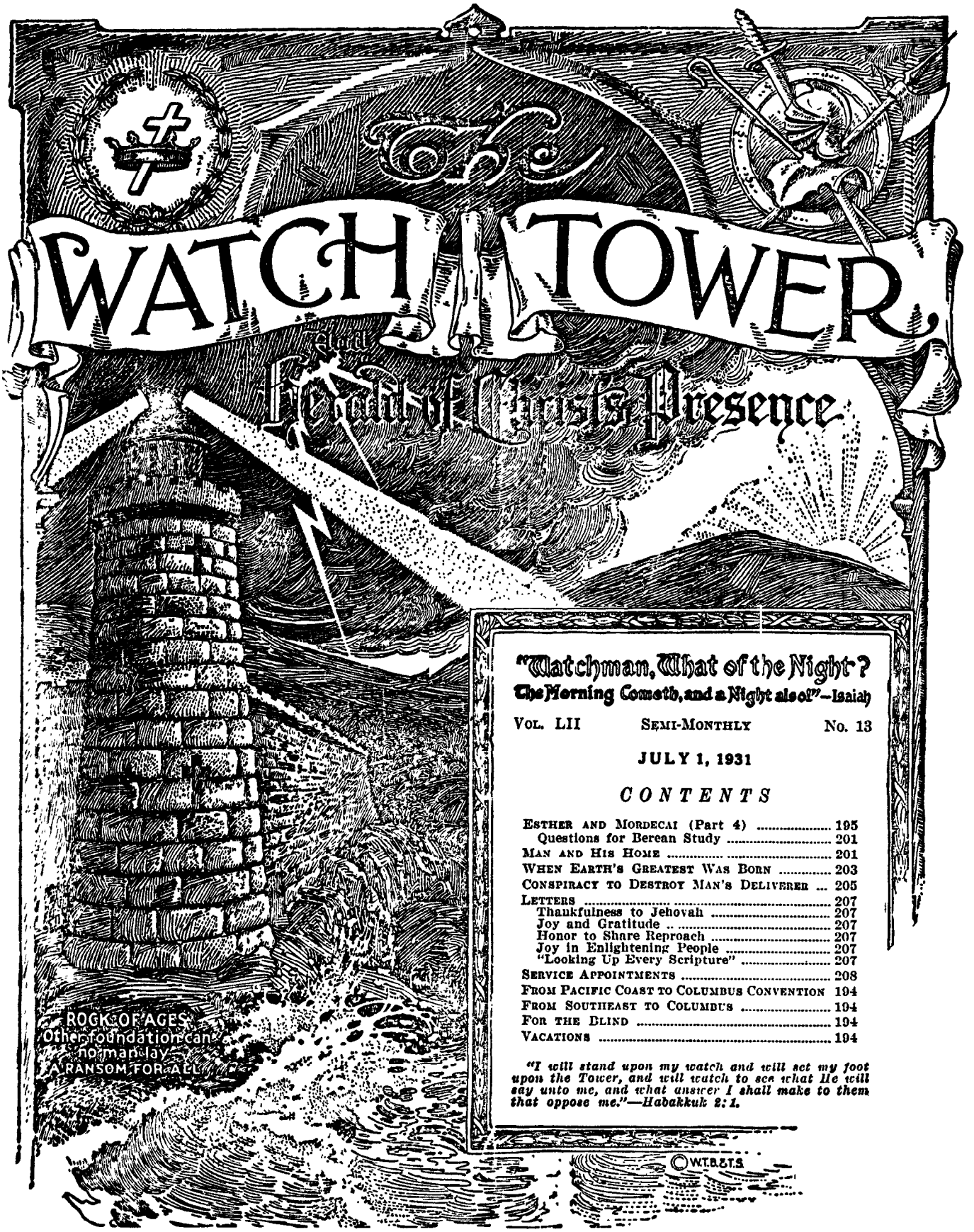
Virginia
Danville ..... WBTM 36
Lynchburg .... WLVA 22
Newport News WGH 11
Norfolk ..... WTAR 4
Petersburg .... WLBG 7
Roanoke ..... WDBJ 7

Washington
Bellingham .... KVOS 7
Everett ..... KFBL 6
Seattle ..... KJR 7
Spokane ..... KHQ 7
Tacoma ..... KVI 28
Walla Walla ..... KUJ 7
Wenatchee ..... KPQ 6
Yakima ..... KIT 7

West Virginia
Bluefield ..... WHIS 7
Charleston .... WOBU 45
Fairmont ..... WMMN 7
Huntington .... WSAZ 62
Wheeling ..... WWVA 15

Wisconsin
La Crosse .... WKBH 19
Madison ..... WIBA 7
Manitowoc .... WOMT 54
Milwaukee ..... WISN 5
Racine ..... WRJN 11

Wyoming
Casper ..... KDFN 7



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

VOL. LII SEMI-MONTHLY No. 13

JULY 1, 1931

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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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PUBLISHED SEMI-MONTHLY BY

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

FROM PACIFIC COAST TO COLUMBUS CONVENTION

The Pacific Coast friends inform us that they are making arrangements to run either special cars or a special train from the Pacific Coast to Columbus. The proposed schedule is as follows:

Lv. Los Angeles	10:00 a.m., July 20, Union Pacific
Ar. Ogden, Utah	1:30 p.m., July 21
Lv. San Francisco	11:20 a.m., July 20, Southern Pacific
Ar. Ogden, Utah	12.30 p.m., July 21
Lv. Ogden, Utah	2:10 p m., July 21, Union Pacific
Ar. Green River, Wyo.	7:26 p.m., July 21
Lv. Portland, Oreg.	9:40 a.m., July 20, Union Pacific
Ar. Ogden, Utah	3:30 p.m., July 21
Ar. Green River, Wyo.	7:15 p.m, July 21
Lv. Green River, Wyo.	7:45 p.m., July 21, Union Pacific
Ar. Omaha	5:40 p.m., July 22
Lv. Omaha	6:00 p.m., July 22, C. & N. W.
Ar. Chicago	7:20 a.m., July 23
Lv. Chicago	9:30 a.m., July 23, Pennsylvania
Ar. Columbus	5:30 p.m., July 23

Friends from southern California planning to travel on this train will communicate with Edward Stark, 332 El Camino Drive, Beverly Hills, Calif. Those planning to join the train at San Francisco will communicate with C. W. Gerdes, 61 Diamond St., San Francisco, Calif. Those in the vicinity of Portland will communicate with W. H. Bentley, 832 E. 29th St., Portland, Oreg.

FROM THE SOUTHEAST TO COLUMBUS

Notice has been received that the Virginia and North Carolina friends will travel to the Columbus convention over the Norfolk & Western, using train No. 3, called "The Pocahontas". This train will leave Norfolk July 23 at 12.15 p.m., Richmond 12.50 p.m., Petersburg 2.05 p.m., arriving at Columbus 7.25 a.m., July 24. Friends desiring to use this train will communicate with R. A. Gamble, 3701 Granby St., Norfolk, Va., or D. H. Selden, 3109 Floyd Av., Richmond, Va.

FOR THE BLIND

For the benefit of those who are blind the book *Reconciliation* has been published in Braille, at a cost of $8.00 per volume. To those unable to purchase a copy, the book will be sent on loan. All orders and requests for copies on loan should be addressed to the Society's Branch for the Blind at 1210 Spear St., Logansport, Indiana.

VACATIONS

The vacation for the Bethel family at Brooklyn and for the office force at the Canadian headquarters at Toronto will begin July 24 and end on August 8. During that period of time the office and the Bethel home at these points will be closed, and the members of the office forces and family will be privileged to attend the convention, and afterwards have part in the service as they may see fit.

Classes will please have these dates in mind and send any orders two weeks in advance, so that they can be filled prior to July 24, as no orders to either office will be filled during the time above mentioned.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII JULY 1, 1931 No. 13

ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, Roth.

PART 4

JEHOVAH is the Father of mercies and God of all comfort. Knowing that his children in the land of the enemy would need comfort he has made provision therefor. One of the provisions Jehovah has made is that those who love him may approach his throne of grace in prayer. He knows the heart motive of each one, and he who honestly is devoted to God and is faithfully serving him may be always sure that God will hear his prayer. 'The ears of the Lord are open to the prayers of the righteous.' (1 Pet. 3:12; Ps. 65:2) God caused his faithful prophet to write: "Mine house shall be called an house of prayer." (Isa. 56:7) Being in the covenant with Jehovah, the people of Israel constituted his typical house, and those who did what they could to be faithful to that covenant prayed to God and their prayers were heard.

[2] Satan's representatives surrounded the city of Jerusalem with a powerful army and threatened to sack the city. 'When Hezekiah the king heard it he rent his clothes and went into the house of the Lord.' He then sent a messenger to Isaiah the prophet and asked him "to lift up [his] prayer for the remnant that is left". Without a doubt Isaiah did pray to God and received answer to his prayer, otherwise he could not have spoken with such assurance as he did speak. He told the messengers to return to Hezekiah and say to him: "Thus saith the Lord, Be not afraid." (Isa. 37:1-7) The incident there described and what quickly followed foreshadows events just preceding Armageddon and what shall come to pass at Armageddon. This is a comfort to God's remnant.

[3] Mordecai learned of the wicked scheme to kill him and all of his people. He saw the situation was desperate and that only God could save them. While the record does not mention the name of Jehovah, Mordecai, being a Jew in the covenant with Jehovah, would take and did take exactly the course pursued by other faithful Jews in such time of distress: "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate; for none might enter into the king's gate clothed with sackcloth."—4:1, 2.

[4] Without a doubt the cry of Mordecai was to Jehovah for help. By putting on sackcloth and ashes and by crying out it did not mean that Mordecai regretted that he had been firm in his refusal to bow down to Haman and that he was sorry for having been loyal to God. He knew that in doing so toward Haman he was doing the will of God. Now he saw that his faithfulness to God had afforded an excuse or pretext for his mortal enemy to seek, not only his destruction, but the destruction of all the Jews. Mordecai then cried for help. Faithfulness to God often brings down upon one's head the wrath of the enemy, but no man can be faithful to God and thereafter regret his faithfulness. If he is a faithful servant of God he will continue to trust in God for deliverance. 'Our God, whom we serve, is able to deliver us, because he who is for us is more than all that can be against us.'

[5] Every servant who has faith in God shows his faith by what he does. (Jas. 2:18) Not only do the faithful pray, but they watch and they work. It was even so with Mordecai. The course he took shows his faith in God. He did not lie down and confine himself to weeping, but as he wept he worked and prayed. "There was great mourning among the Jews" in every province. The record, however, does not say that Esther indulged therein. Probably that was due to the fact that she was amongst the last to learn about the decree of murder, and by that time Mordecai had begun to work and Esther saw the necessity of also doing her part.

[6] Esther saw the subtle hand of Haman in the dastardly conspiracy and she knew that the greatest danger had arisen. This she learned, however, only after she had received a message from Mordecai. "Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was." (4:5) In response to Esther's inquiry Mordecai sent to her a copy of the decree calling for the destruction of the Jews, and told her of the money Haman had promised to pay

to have this wicked work done. (4:6-9) Mordecai saw the necessity for both himself and Esther to work, and to work harmoniously and quickly, and therefore he instructed the messenger to tell Esther to make ready to go in before the king. "Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people."—4:8.

7 Since the coming of the Lord to God's temple, and the enlightening of the remnant class, the joy of the Lord has been and is their strength. (Neh. 8:10) At the same time the remnant is plainly told in God's Word that Satan seeks the destruction of those who are faithful to God at this time. The faithful, therefore, know that they are surrounded by the enemy who conspires to destroy them. Therefore they do not treat with indifference and insolent scorn the threatened assault to murder by the enemy. On the contrary, they view the situation with seriousness and move with great caution, and their prayers are constantly to God for his protection and care, preservation and deliverance. The faithful go forward in the performance of duty, working out their own salvation in fear and with cautious trembling before the Lord. They wish to make no mistakes.—Phil. 2:12.

8 Seeing the great danger, Mordecai warned Esther and called upon her to act. Even so today. Some of the remnant see the danger in the pathway of God's people and they give warning to their brethren, all of whom must be instructed what to do in order to maintain their integrity toward God. Mordecai pictures, therefore, the "faithful servant" class obeying the commandments of God to "cry aloud" and "spare not" and give warning of danger, and to point out what must be done to thwart the wicked intent of the enemy, and at the same time how the remnant can maintain their favor with God. (Isa. 58) Through the channel or means he has provided Jehovah points out to the prospective bride class yet on earth the identity of the enemy and his organization and the conspiracy formed and in operation to destroy God's people. For this reason the Lord has used *The Watch Tower*, especially in the past few years, to warn those who are in the covenant with him as to their proper attitude, duty and privileges at this period of time.

9 Mark now again the hand of Jehovah, the Most High, in directing the drama. The fact that Esther was a Hebrew woman had been concealed up to this point. That was designedly done, and done under God's direction. The time had now arrived, however, when Esther must declare her relationship to her people throughout the provinces. It must be known that she was a Hebrew woman and therefore of the seed of Jehovah. She must take her stand on the side of her God and declare herself. Thus she foreshadowed what God's people must do in this day when Armageddon is approaching.

10 In the past those in present truth have been considered as like other "Christians" so called, merely religionists in the land. The time must come, and has come, when God exhibits his own people before the nations of earth, identifies them as his, and sends them forth with the command: "Ye are my witnesses . . . that I am God." (Isa. 43:9-12) How could this fact be made known unless the faithful have boldness in this day of judgment in declaring the Word and name of Jehovah? In no other way could their love for God be proven.—1 John 4:17, 18.

11 Let others who claim to be followers of Christ refrain from saying anything about the enemy organization if they so desire, and let them pursue the course of least resistance, but let the faithful who will maintain their integrity toward God make it clearly to be known that they are on the Lord's side and that by his grace they will tell the truth as God will now have it told. All the faithful remnant must now be identified as God's people. This, of course, puts each and every one of them in a perilous position, because they are marked by the enemy for slaughter.

12 Mordecai sent a messenger to Esther and urged her to go before the king and to make supplication or prayerful request for help in behalf of the Jews throughout the land. It might be said by some that Mordecai showed a lack of faith in God by requesting Esther to appear before the king and to ask for help, since the king was a worldly ruler. Not so, however; but, on the contrary, this is proof that God helps his own after they have shown their faithfulness in doing for themselves what they can reasonably do. When Esther received the message of advice from Mordecai she again dispatched a message in reply thereto. "Again Esther spake unto Hatach, and gave him commandment [a message, *R.V.*] unto Mordecai: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days."—4:10, 11.

13 Had Esther then attempted to longer keep secret the fact that she was a Hebrew woman, or to have relied upon her position as queen to receive some special favor from the king and be exempted from the decree of murder, such would have been to take a compromising course. She could not maintain her integrity before God and compromise. For her to follow the advice of Mordecai and go before the king was not an act of compromise or showing a lack of faith in God. On the contrary, it required a great deal of faith on her part, because, unless the king was pleased to receive her, it meant her certain death. What Esther was advised to do, and what she did, absolutely and cer-

tainly foreshadows the right and proper course to be taken by the remnant.

[14] We know it would be wrong for the remnant to compromise with earthly rulers, because the faithful must not "go down to Egypt for help" and compromise with the world because of the powerful influence thereof. (Isa. 31:1) The going of Esther in before the king did not foreshadow the remnant appealing to worldly rulers.

[15] At this particular stage of the drama Ahasuerus the king pictured Jehovah God and his Christ. Jehovah is the great King, and Christ Jesus, God's anointed King, who performs his will. Such are the "higher powers", as stated in the Scriptures. Until quite recently God's people understood that this scripture, at Romans 13:1, speaking of "the higher powers", has reference to worldly ruling powers. Those who have withdrawn from the Society still hold this wrongful view. Now, however, the faithful remnant see clearly that this scripture has no reference to any part of Satan's organization but does apply exclusively to God's arrangement in his organization for his own people. Those who refuse to see this truth and who oppose the statement of *The Watch Tower* concerning it have seized upon such as an excuse for offense and have dropped out and have gone into the dark.

[16] The remnant see that their obligation is unto God and his constituted power and that they must give their entire allegiance and obedience to God and his organization. They see that it is necessary for every part of his organization to work in exact harmony and according to Christ, the active Head, and according to Jehovah's will that is being carried out. Therefore the appearing of Esther before the king to make supplication in behalf of her people foreshadowed the appearing of the remnant before God to make prayer and supplication to Jehovah in the name of Christ for guidance, help and deliverance.

[17] For Esther to appear before the king unbidden might result in her death. It was a real test of her faith in God. For a period of thirty days she had not been called before the king, and naturally the question would arise in her mind, Was she still in the king's favor? If not, and she appeared in his presence, she was certain to die.

[18] With the remnant there appear to be times when God and Christ do not seem to manifest any special interest in or favor toward them, and this when the enemy is pressing them hard. Some of the faithful remnant may wonder why God permits the clergy and other instruments of Satan to make such malicious attacks upon them. Even in such dark times the remnant must continue to exercise faith in God and in Christ and to pray for help. Such occasions bring a great test upon God's people, but they must continue to be obedient to "the higher powers", that is to say, to God and to Christ, and do so by continually and faithfully serving, and appearing and supplicating before the throne for themselves and their brethren. —Eph. 6:12-18.

[19] Probably it had not yet occurred to Esther that the decree of murder would include her, but Mordecai knew that it would include her and there was no possibility for her to escape by being made an exception. "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews." (4:13) The Devil had laid his trap for all the Jews and he would not overlook Esther because she occupied a place of favor and power with the king. Mordecai and Esther were the ones whom the Devil and Haman especially desired to destroy.

[20] Likewise today the Devil and his earthly agents are against all who serve God in any manner; but they are especially making war against the remnant of God because these are in God's favor and with power they proclaim God's message and they have the privilege and duty of delivering this message that was committed to them by the Lord. No one, therefore, who is of the remnant may expect to be made an exception in the execution of Satan's wrath. His purpose is to get every one of them.

[21] Mordecai saw the urgent necessity of Esther's taking a bold stand for her people, and this, of course, would disclose her own relationship to God and make it known to all that she was a Jewess. To remain inactive in such a crisis would mean Esther's failure to maintain her integrity toward God. Hence Mordecai urged Esther to act. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"—4:14.

[22] Seeing that Mordecai pictures the remnant from the viewpoint of the "faithful and wise servant", it is also to be seen that God has used some of the "servant" class to point out to others the great necessity of now taking a bold stand on the side of the Lord. Those who would be faithful to God cannot now hold themselves in secret and not disclose themselves about God's organization and their part in it. The time has come when every one of the remnant must clearly be identified as on the Lord's side. There is no compromise. Their declarations must be for God and his Christ and his kingdom; otherwise such could not be of the bride class. The words of Jesus are now appropriate: "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad."—Matt. 12:30.

[23] Now is the time when the remnant must 'hold fast that which they have, that no man take their crown', and in doing so each one must maintain his integrity toward God. He must cast in his lot with God's anointed and be one of them, fully resolved to meet all the dangers that are in the way, give heed to and obey the

commandments of the Lord, do his work as he has commanded, and be faithful unto death. When one is favored with a knowledge of the truth and then becomes negligent of God's commandments, he is walking in the way of wickedness and is in great danger. It is the duty of all those who are faithful to God to then give the warning and cry out and spare not. (Isa. 58:1) God has constituted his "servant" class as his watchmen, and to them he says: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 33:8) Failure to do one's duty is equivalent to being disobedient to God's commandment. If one is unfaithful to God he will raise up another to take the place of that unfaithful one, because God's work will now be done.

[24] Mordecai the Jew knew that the hope of his people was in God alone, and he trusted in the divine providence when he said to Esther the queen: "Who knoweth whether thou art come to the kingdom [as queen] for such a time as this." Mordecai's words meant this: 'May it not be certain that God has placed you in the very position where you now are that you may be used for his purposes of delivering his people?' It was even so; and Mordecai believed it. Today we know that God's remnant constitute a people taken out from the world for God's name, and that such are in the earth and a part of God's organization for the specific purpose of being witnesses of Jehovah and singing forth the praises of his name. No one of the remnant, therefore, can maintain his integrity to God unless he is faithful in giving the testimony that has been committed to the remnant. He must boldly and clearly identify himself as one of God's witnesses. Otherwise he will not be preserved. He must show that he is a 'lover of God', if he would be preserved.

[25] Taking part in the service is not for God's benefit, but it is for the benefit of the remnant, because such activity affords an opportunity to prove faithfulness unto God. The great World War was brought to a sudden end in 1918 'for the sake of God's elect'. Then the commandment was given to his people to carry the message of truth to the peoples of earth before the final and great destruction at Armageddon. (Matt. 24:14-22) The remnant class is therefore not in ignorance of God's purposes concerning them. These have been brought into the position of favor that they now occupy in order that they might be made witnesses to the name of Jehovah and show forth his praises and be used at this day for the very purpose for which God raised them.

[26] While Mordecai and Esther picture in general the same class, to wit, God's remnant now on the earth, they were so situated that they could not communicate at all times by word of mouth. Messengers were used to carry their messages to and from each other. Today God's remnant are scattered throughout the world and cannot at all times communicate with each other by words of mouth. Occasionally they come together, many of them in convention, to comfort and encourage one another. But this is seldom. God has graciously provided, however, a means of communication among the remnant. For years he has used *The Watch Tower* as such means of communication, and its columns are constantly used in an effort to give forth the truth to the remnant. It is not man's truth, but it is God's truth; and therefore the channel or instrument is God's, and not man's. For some time *The Watch Tower* has urged upon the brethren the necessity of diligence in service, and this has brought forth many cruel words uttered by those once favored with the truth and who have turned away from it. *The Watch Tower* is bitterly opposed and criticized by such because it publishes the truth. Let none of these things disturb the faithful. Harsh criticism by those who oppose the truth is evidence that the enemy is back of the opposition and that the faithful are doing God's will. Those who believe that God is directing his work and his people through Christ Jesus will continue to stand firm and hold steadfastly on in their course of faithful and joyful service to the kingdom.

[27] Those whom Esther foreshadowed, now seeing the gravity of the situation, make known to their brethren that their purpose is to get in line and participate in the work of the kingdom. In harmony with this it is written: "Then Esther bade them return Mordecai this answer: Go, gather together all the Jews that are present [found, margin] in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."—4:15, 16.

[28] Esther now fully disclosed her own identity and expressed her determination to perform her part even at the cost of her life. In the past the Lord has shown himself as long-suffering and doubtless has tolerated some negligence and indifference, but now the issue is sharply drawn and every one who is for the Lord must take his stand on the Lord's side or be forced into the enemy's camp.

[29] It is the expressed will of God that when his people would appeal to him for help in time of need they should come in meekness and humility, putting themselves in the background. Clothing oneself in sackcloth and ashes denotes complete submission to God, and this method of self-humiliation, fasting and prayer was often employed at one and the same time by those Jews who sought God's favor.

[30] The Jews took this course because they were God's chosen people, as it is written: "But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting; and my prayer returned into mine own bosom." (Ps. 35:13) No other people aside from the Jews followed this course, and they did so because Jehovah was their God. When Daniel would

appeal to God for help he said: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." (Dan. 9:3) That such a course of self-humiliation is taken according to the will of God is shown by the words of the Lord to his prophet: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." (Joel 2:12) Jesus emphasizes the importance of fasting and prayer: "Howbeit, this kind goeth not out but by prayer and fasting."—Matt. 17:21.

[31] Esther followed the law and custom of her people. She declared her purpose to fast and she called upon all the Jews in Shushan to do likewise. This was in recognition of the supremacy of Jehovah, the God of Israel, and showed the entire dependence of the Israelites upon him. There could have been no reason whatsoever for such humiliation and prayer of Esther and the other Jews except that they might have the favor of Jehovah. Following the custom of the Jews with reference to fasting, it is also certain that they prayed to God. In so doing Esther was not trying to make herself perfect by developing 'strength of character' and greater firmness and determination to face the ordeal of appearing unbidden before the king. She needed divine grace and compassion to carry her through the dangerous situation. By appearing before the king unbidden she was putting herself in immediate danger of death, and that would mean also the death of Mordecai and all the other Jews. It would be impossible to imagine a condition where there was greater need for divine help. Esther, therefore, proceeded to humble herself before Jehovah and under his mighty hand. She called upon all the Jews of the place to follow the same course. There is strength in unity, and in this Esther was divinely guided. When there is a trying situation, or when there is prosperity, the brethren do well to stand in unity as one man. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1.

[32] Now we are in the last days. The time to give the final witness to the name and word of God before Armageddon breaks is now here. The Devil sees that his time is short and he busies himself to prepare to destroy God's remnant. The remnant is not in ignorance of the activity and the power of the enemy. It is a trying situation with them, and they know that their strength comes from the Lord and without him none could stand. For the benefit of the remnant it is written by the psalmist, who put these words into the mouth of the faithful: "Preserve me, O God; for in thee do I put my trust." (Ps. 16:1) "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118:25) "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."—Psalm 121.

[33] It seems quite certain that the apostle was moved by the same spirit of God to write for the benefit of the remnant these words: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:10-18) As Esther called upon all those to fast with her, even so the apostle calls upon all the anointed to stand together, pray and supplicate for one another and for deliverance, and then asks their prayers for boldness in declaring the truth.

[34] The appearing of Esther before the king pictures the remnant appearing before the judgment seat of Christ, who is the great Judge and who will determine what is the right and proper course for the remnant to take. He is in his temple, and he is guiding the temple class.

[35] Esther announced her purpose to hazard her life in doing her duty regardless of whether she perished. The fact that her appearing unbidden before the king was fraught with such danger would picture more than the remnant's appearing before Christ the great Judge in prayer. The remnant now plainly see that by faithfully continuing to bear the message of the kingdom to the people, and by refusing to give heed to the orders of Satan's organization to cease their method of work, they are taking their lives in their own hands. These know that their responsibility is to the 'higher power', to wit, God and his organization, and are determined to go ahead with the work and to carry the message of the kingdom from door to door regardless of all opposition; and they therefore appeal their case for final decision to the great Judge, Christ Jesus. Thus they watch and pray as they go forward in the work. No one really devoted to God would rashly rush into a dangerous situation. He will first pre-

sent the matter in prayer and supplication before the Lord, asking for divine wisdom, and that his course may be directed in the right way.

[36] Esther says: 'I am going even though I perish,' and the class whom she foreshadowed now say: 'We will do the work of the kingdom even though we die in the attempt. We know that the God whom we serve is able to deliver us; whether that deliverance is on earth or by death and immediate change into the likeness of the Lord, he will determine; and whatsoever he does will be done well.'

[37] Esther acted with much caution and cool deliberation, but without hesitation when the time arrived to act. Even so the remnant with calmness view a threatened situation, act with caution and deliberation, yet without hesitation, because the time is here when the work of the kingdom must be done, and done boldly.

[38] It is morally certain that Mordecai, Esther and the other Jews followed the law and custom of their people, and that would mean that they fasted and prayed unto God for their own preservation and for the destruction of the enemy. Prayers recorded by the prophets of God are often prophecies which have more than one fulfilment. Since the days of Eden till now the great issue or question for decision has been and is the name of Jehovah God. The prophetic pictures which God caused to be made foreshadowed his purpose to vindicate his name, and to that end he caused his prophets to put in the mouth of his people prayers looking to such vindication by the destruction of the enemy.

[39] In the diplomatic move of Haman Mordecai saw a combined effort of the enemies of God to destroy all who serve Jehovah. No doubt he communicated this fact to Esther and to the others and they all appealed to God to destroy Haman and all of his kind. A prophetic prayer fitted to the occasion, and which doubtless had its miniature fulfilment in the time of Esther and Mordecai, is this: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people [Mordecai, Esther, and the other Jews], and consulted against thy hidden ones [like Esther hidden in the palace]. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent [by casting a lot over a period of a year]: they are confederate against thee [in a conspiracy to reproach God by destroying his people]: the tabernacles of Edom [of whom the Amalekites were great-grandchildren], and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek [Haman was an Agagite]; the Philistines, with the inhabitants of Tyre; Assur also is joined with them; they have holpen the children of Lot. Do unto them as unto the Midianites [by the hand of Gideon]; as to Sisera, as to Jabin, at the brook of Kison; which perished at Endor, they became as dung for the earth. Let them be confounded and troubled for ever: yea, let them 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."—Ps. 83: 1-10, 17, 18.

[40] In these last days Satan has organized his forces against the remnant of God and goes forth to make war upon them. The movements of the enemy are subtle and it is the attempt of the enemy to justify themselves under the law. Satan's forces include the apostate clergy and those who once had the truth and who later form themselves into the "evil servant" or "man of sin".

[41] The name of Jehovah God is now at issue, and the remnant is the only class standing firmly and steadfastly for his name, and therefore in harmony with the will of God the remnant thus pray: "Hold not thy peace, O God of my praise; for the mouth of the wicked, and the mouth of the deceitful, are opened against me; they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries; but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him; and let Satan stand at his right hand. When he shall be judged, let him be condemned; and let his prayer become sin. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. But do thou for me, O God the Lord, for thy name's sake; because thy mercy is good, deliver thou me. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle."—Ps. 109: 1-7, 20, 21, 28, 29.

[42] Jehovah has declared that when he sets the golden crown upon the head of his King this mighty ruler shall find out all of his enemies. (Ps. 21: 8) 'Jehovah arose' at the time he set his beloved Son upon the throne to rule amidst his enemies. He there took his great power to reign. (Ps. 110: 2; Rev. 11: 17) It is therefore in harmony with the will of God that the remnant should pray for the destruction of God's enemies that the name of the Most High may be honored and exalted in all the earth: "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."—Ps. 68: 1, 2.

[43] Let no one of the remnant permit malice to come into his heart, even against the most wicked. Vengeance belongs to the Lord God and he will repay, and he executes his vengeance righteously and for the vindication of his name. The remnant is privileged to be on the side of Jehovah and to sing forth his praises just preceding and at the vindication of God's name.

Because the remnant is faithful in thus doing and in telling the testimony concerning the kingdom the enemy seeks the destruction of the remnant. For the sake of the name of Jehovah they properly pray for the destruction of the enemy.

"A climax in the life of Esther had been reached and she prepared to face it bravely. Now a climax in the existence of the remnant of God has been reached, and let every member thereof face the enemy courageously and boldly, treading with humility before God and being joyfully submissive to him, and looking forward with complete confidence that in his own good way and time God will provide complete deliverance for those that love him; and this shall be to his everlasting glory.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. For what purpose has Jehovah provided the privilege of prayer? Does he always hear and answer prayer? Relate a particularly illustrative incident in which he answered prayer.

¶ 3-5. Point out the propriety of Mordecai's procedure upon his learning of Haman's wicked plot. How does it prove Mordecai's faith in God?

¶ 6, 7. How did Esther learn of Haman's scheme? How is this part of the prophetic picture fulfilled?

¶ 8-11. What did Mordecai then do? How did this determine the position Esther must take? Explain how this foreshadowed the position of God's people now?

¶ 12, 13. What was the message then sent to Esther? What was her reply? Explain whether each proceeded wisely in the matter.

¶ 14-16. Justify their appeal to an earthly king in behalf of God's covenant people. What was there foreshadowed?

¶ 17, 18. What circumstance seemingly increased the peril attending Esther's appearing before the king? How does this have a present application?

¶ 19, 20. What was Satan's objective in his plan to destroy all the Jews? What is the warning to be taken therefrom by the remnant?

¶ 21-23. Point out the wisdom in the words of Mordecai recorded in Esther 4: 13, 14. How do they serve as an admonition to the remnant today?

¶ 24, 25. Explain and apply Mordecai's words, "Who knoweth whether thou art come to the kingdom for such a time as this?"

¶ 26. In what manner did Mordecai and Esther communicate with each other? How is communication now effected among those there foreshadowed?

¶ 27-33. To Esther came the necessity for immediate action in behalf of God's covenant people. What action did she take? With other scriptures, show whether this was the appropriate procedure. Point out the lesson contained therein for the remnant today.

¶ 34-38. In Esther's appearing before the king, and particularly in view of the peril therein, is seen what lesson for God's people at the present time? What can we learn from the manner in which she approached the king?

¶ 39, 40. Point out the diplomacy with which Satan proceeded to accomplish his wicked purpose at that time. Show that he is employing a similar method today.

¶ 41-43. Quote scriptures expressing the prayer of the remnant at the present time. What will be the attitude of the remnant while awaiting vindication of Jehovah's word and name?

¶ 44. At this point in our study of this prophetic drama, compare Esther's position with that of the remnant.

MAN AND HIS HOME

AMIGHTY prince, clothed with great power and authority and having received a dominion over which to rule, with light heart and buoyant step walked in the way of happiness. His countenance was pleasing to the eye, his face radiant with smiles, and his voice musical and as clear as the trumpet sound on the morning air. The beasts of the field and the fowls of the air obediently responded to his call. His food and raiment were supplied in abundance; and his castle, situated in the sweet-scented groves, was a place of joy and delight. His relationship with God was that of confidence and trust. He was monarch of all he surveyed. But his happy situation was one of short duration.

A man, apparently bent with years, journeyed through the valley of darkness. His garments would mark him as a tiller of the soil and a feeder of swine. His visage was greatly marred, telling of thoughts impure and a heart wherein resided malice and ill will. His voice was husky and cruel. At his approach the beasts of the field and the fowls of the air fled before him.

The mighty prince was the selfsame one who became the cruel and repulsive man. Shorn of his power and authority, and alienated from the mighty God, he no longer walked in the way of happiness. Now his journey lies along a dreary and dismal way and leads to the bog of despair.

Why the change from prince to pauper? His power and authority, his dominion and his life, he received from the Most High God. Because of disloyalty and unfaithfulness to his God and to the trust reposed in him he lost all. A wide gulf now separates him from his Creator and Benefactor.

Is there hope of a reconciliation between the man and the Most High God? Is it possible for the man ever to be restored to his dominion and to his place of honor and trust?

These questions find answer in the Holy Word of Jehovah God. Therein are disclosed the cause of the alienation of the mighty prince from Jehovah and the statement of God's gracious provision leading to a way of reconciliation.

The Bible is God's sacred Word of truth. From it and it alone is obtained the true history of the prince and the pauper. The story is more thrilling and fascinating than any fiction ever told.

The earth was the place of the beginning of this drama and the home of the mighty prince. The earth is yet the place of the domicile of man and all the off-

spring of the first man. Now, after a lapse of more than sixty centuries, comparatively few of his offspring understand who owns the earth, why it was created, and man's relationship to the Creator. No man can have a proper appreciation of the history of the race, of his obligation to the Creator, and of the prospect set before him, if he ignores or turns aside from the sacred truths contained in the Scriptures.

The Bible is the fountain of truth. The more one drinks at this fountain, the sweeter is its life-flowing stream.

The earth incites the wonder and admiration of man even though he is imperfect and his understanding greatly limited.

Whether the earth is viewed with respect to the formation of its various strata or its vegetable and animal life; whether by the use of the microscope its endless varieties are seen; or whether by employing the telescope the relationship of the earth to the other planets and the stars is considered, the reverential man stands in awe and wonderment at the wisdom displayed in its creation. When he learns that the earth was created by the Most High God and made to be the lasting habitation of man, his mind and his heart yearn to know more about it and more concerning its great Creator. The telescope was not discovered until A.D. 1600, and it is no matter for surprise that prior to that time man thought the earth to be the center of all things.

The knowledge of the great Creator, as he reveals himself in his creation of man and his provision for man, was preserved by a very few. This knowledge was merely a tiny stream of truth which trickled down through the centuries, and few were they that drank thereat.

Early in the history of man he put God out of his thoughts; consequently the vision of man was limited to things he saw with his natural eye. When the sun and the moon and the stars came into view some men gave consideration to the creation but not to the Creator. Because it was apparent to them that all life enjoyed by all creation of earth proceded from the sun, that planet became the object of worship by men. Those who did retain a knowledge of the Creator and had faith in him knew that God was beyond the starry heavens, and they worshiped him as the Creator of both heaven and earth. Such were so few, however, compared with the greater number, that they are hardly observable.

The development of the telescope, together with increased knowledge of things, brought men to see that the earth is not what man had once thought it to be. He learned that instead of being fixed and the center of all things the earth is a sphere and one among the other planets associated with the sun, and that the sun is the center of this planetary system known as the solar system.

The ecclesiastical system of Rome, and particularly its leaders, for a thousand years and more thought that the earth is fixed and that everything else revolves about it. They also claimed to be the sole interpreters of the Bible, and they claim the Bible as authority for this erroneous conclusion. This had probably more to do than anything else to fix the thought in the minds of the people.

As knowledge increased men learned that the earth is a star or planet among the other planets which move about the sun. The facts learned by them disprove the theories held and taught by the clergy of Rome. This caused them to lose confidence in those teachers. It also produced suspicion and doubt about the Bible as an authority of truth. The result was that many were led entirely away from the Bible. Had they understood the truth, as taught in the Bible, and not been influenced by the misrepresentation of these incompetent teachers, they would not have turned away from the Bible and away from God.

Increased knowledge, commonly known as physical science, discloses that there are stars so enormous that the earth beside these is but a pigmy. Astronomers claim that the star Betelguese is so large that the sun and its satellites, including the earth, could be placed in the interior of Betelguese's shell and still keep their respective distances from each other. It is difficult for man to conceive the enormity of this tremendous star. The enlightened student of the Word of God knows, however, that the earth holds a place of importance in God's creation far greater than that of Betelguese or any other star or planet.

It is claimed by savants that the writers of the Old Testament or Hebrew Scriptures were ignorant of the relationship between the earth and the other planets and stars of creation. There is no evidence, however, to support such a claim. It is quite evident that it was not the purpose of God to state in his Word, which constitutes our Bible, all the facts relative to the earth and its relationship to other bodies of creation.

The spirit of God operated upon the minds of the faithful men of old who wrote the Bible and it is reasonable that they understood some things about the creation that are not recorded in the Scriptures. What they did write under divine direction was and is true, and of that we can be absolutely certain. These holy men of old wrote as they were moved upon by the holy spirit.—2 Sam. 23:2.

The Bible is the only credible guide either as to the real relationship between man and the earth and the great Creator of both, or concerning the purpose of the creation of both. Taking the Bible as his guide, man sees that the earth occupies a place of great importance in God's purposes and that in his due time every creature in heaven and in earth will be brought into one grand harmonious whole or unity. To this effect the inspired witness of Jehovah wrote:

"[God hath] made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:9, 10.

WHEN EARTH'S GREATEST WAS BORN

THIS is a day of great inventions; because it is the day the Lord God foretold by his prophet. (Dan. 12:4) The radio and the airship are among the marvels of the age. Imagine the curtains of night having been drawn and silence brooding like a silent spirit over the earth. In the quietness of his bed-chamber a man rests, but sleep is gone from his eyes. Stretching out his arm he touches the dial of his radio receiving set and turns it. There comes to him from some unseen place the strains of sweet music, telling of the glory of God and the marvelous provision made by him for the blessing of mankind. His heart responds in gladness. Then suddenly through the thick darkness there also bursts a flood of light and he beholds in the canopy above him a great fleet of airships illuminated with myriads of lights and carrying a multitude of sweet singers. The music and the lights thrill his soul and he instinctively cries out: "How wonderful! How marvelous!" But this as an illustration is inadequate. It pales into insignificance when compared with what came to pass on the night of the birth of Jesus.

Four thousand years had sped by since the tragedy in Eden. Two thousand years had gone since God had called to the patriarch Abraham and said: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; . . . and in thy seed shall all the nations of the earth be blessed." (Gen. 22:17, 18) During all that period of time the peoples of earth had groaned in pain and travailed in suffering, waiting for the time of deliverance. Throughout that period the angels of heaven, in harmony with God, had been watching for the birth of him who would be the Savior of the world. The time drew on when this great event was to take place.

The earthly preparation was simple and is told in a few words. No amount of preparation that man could have made would have added any dignity or honor to that occasion. The Lord God saw to it that not one of the Devil's earthly representatives was permitted to witness the birth of his beloved One. The Pharisees and other Jewish ecclesiastics of that day posed before the people as the representatives of God, even as the clergy do now; but not one of these was called to witness the birth of the Redeemer of man. On the contrary, God selected a few plain and honest watchmen of sheep to be the witnesses to this unparalleled event.

In heaven the preparation was on a more elaborate scale. To the angel Gabriel had been assigned the honorable duty of journeying from the courts of Jehovah God as the bearer of the message to the virgin Mary that she should bear a son who would deliver the peoples from their enemies and restore the obedient ones to full fellowship with God. Nine months had elapsed since the delivery of that very important message. In the meantime Gabriel had returned to heaven and doubtless communed with many others of the holy angels of heaven, advising them of his mission to earth. There are millions of such glorious creatures before the throne of God, as the Scriptures show. (Dan. 7:10) The great Jehovah would issue the order for the organization of a multitude of the heavenly host to act as a guard of honor to accompany the special messenger to earth, there to testify to the birth of the beloved Son of God. There must have been tremendous rejoicing in heaven and songs of boundless praise to God when this mighty throng began its journey to earth. Probably some few days would be required to make the journey from heaven to earth; and while the heavenly messengers proceeded on their way the stage on earth was being set.

Joseph and Mary, responding to the decree of the Roman Emperor Cæsar Augustus to report for the purpose of being taxed, were on their way to their native town of Bethlehem. Joseph was a man of small means, but honest; and above all, he served Jehovah God. He would not have a great retinue of servants with him, nor would the populace hail him by the way and bow before him or kiss his toe. How unlike men of the present time who think they are charged with some exalted duty and privilege! With his virgin wife seated upon an ass, and with staff in hand, he trudged by her side over the hills and through the valleys, unaccompanied by visible attendants. Satan knew where this blessed man and woman were going, and the reason why; and without a doubt he would have slain them by the way had not God prevented him. It is equally certain that some of the holy angels of heaven were delegated to walk by the side of Joseph and his bride, and when they stopped to rest these messengers would encamp about them and guard them from the assaults of the enemy and save them from all harm. For it is written: "The angel of the Lord encampeth round about them that fear him, and delivereth them." —Ps. 34:7.

After a few days of hard journeying they arrived at Bethlehem, late in the evening, and found all the available space in the lodging houses occupied. From place to place they went and applied, and each time

being turned away they finally found a place to rest where the cattle were usually housed. What a fit place for the Savior of the world to be born!

It was nighttime. The shepherds had gathered their flocks into the corral and were keeping watch lest the wild beasts should carry some away. These were plain, humble but kindly men; otherwise the Lord would not have used them. They were familiar with the promises God had made to their forefathers. It is not unreasonable to think that even at that very time they were recounting to each other these promises and discussing the future, that some day the Lord would send to them a King who would deliver them from the Roman yoke. They would be familiar with the prophecies concerning the coming of the King and Deliverer; and with no light by which they might read, and while they must be awake and watching, they would sit and talk about the things dear to their hearts.

The hour had now come. The heavenly throng was due. God does everything on time. In the van of this marching heavenly host was one mighty angel of God, to whom had been delegated the authority to announce the birth of the beloved Son. Probably this angel was Gabriel; because he had been sent on the previous mission to Mary. As they came near to Bethlehem, doubtless the multitude halted, while the leader of that heavenly company advanced and made announcement to the humble men who were to be the witnesses of the birth of Jesus. The shepherds were watching their flocks, waiting for the dawn of day, "and," as it is written in the beautiful account of Luke's gospel, chapter two (9-11), "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

The glory of the Lord shone round about these shepherds; and that glory must have been a great light in the heavens, because usually the glory of the Lord appeared unto witnesses in this manner, as other instances recorded in the Scriptures show. (Acts 9:3) That was a far more wonderful and beautiful light than all the illuminated fleets of airplanes that could fly over cities in modern times. Then there fell upon the ears of that shepherd company sweet strains of music such as no mortal ear had ever heard. It was a song of the mighty host of angels that had accompanied this special one from heaven. This chief messenger who had made the announcement was now joined by a multitude of the heavenly host singing praises to God; and this is what the shepherds heard: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

Not only was that a sweet and melodious song, but it was a prophecy that he who was born at that hour in the city of David would in God's due time vindicate the name of his Father, bring peace on earth and establish good will between and toward all men. This song of the multitude of angels must have been wafted back to heaven and there joined in by all the holy ones before the throne of the Almighty God. As the sweet anthem thundered on through space the very stars and planets would dance for joy and join in the song of praise. We are told that they did this very thing when God laid the foundation of the earth as a place for the habitation of perfect man. (Job 38:7) How much more must they have sung the songs of praise when he was born who would save mankind and make earth a fit place in which to live?

Who was this One now born in the manger at Bethlehem, and whence had he come? The record of God is that in the beginning he was the heavenly One who bore the title Logos, which means The Word of God. He was the first and only direct creation of God. Thereafter he was the active agent of Jehovah in creating all things that were created. In obedience to the will of Almighty God his life was now transferred from the spirit to the human plane. The Logos was 'made flesh and dwelt among men', that he might take away the sin of the world.—John 1:1-29.

Through his prophet Micah (5:2) God had foretold that the mighty ruler and deliverer should be born in the city of Bethlehem. In due time and at the proper place this prophecy had been fulfilled, and nothing Satan could do could in any wise interfere with the progression of the divine purpose. Of course Satan would know about the birth and about the announcement of the birth made by the holy angels of heaven. We may even be sure that another company of mighty angels of God would keep Satan and his wicked angels back from interfering with the birth of the Savior. This wonderful event and this marvelous manifestation of the power of God should have served to convince all those angels who had fallen away with Satan that Jehovah God is all-powerful, that nothing can prevent him from carrying out his purpose, and that their hope of eternal life and blessing would be for ever blasted by their continuing to follow Satan. It should have been sufficient to induce even Satan to cease his wrongful course. But Satan, totally depraved and fatally bent on continuing in wickedness, still pursued his nefarious course and drew along with him a host of wicked ones as his assistants.

However, up to this point the word of God had been vindicated, because his infinite power had accomplished the miraculous transfer of the life of his only-begotten Son from celestial realms to the sphere of man, and the human birth of this beloved Son had taken place in the fulness of God's time and at the royal town of Bethlehem, exactly as God's Word had foretold long centuries previously.

CONSPIRACY TO DESTROY MAN'S DELIVERER

AT THE time of Jesus' birth the Romans were in control of Palestine. The politician Herod acted as a petty ruler and king under the supervision and control of the Romans. Satan the enemy began to devise ways and means for the destruction of the newly born babe Jesus. Herod was a very wicked man and a willing instrument in the Devil's hands. He would not hesitate to destroy anyone who he thought might interfere with his occupancy of the office of king. He was one of those conscienceless and wicked politicians who would resort to any mean and wrongful act, and stop at nothing to accomplish his purposes. Yielding to the influence of Satan he had put himself in this position.

At the same time there dwelt in the land of Persia, which lies to the east of Palestine, savants or "wise men", so called. They were sorcerers and magicians who worshiped the stars and other objects, which fact is proof conclusive that they were idolaters and worshiped the Devil. (1 Cor. 10:20) Magicians or men of this kind were employed by the various rulers of the earthly part of the Devil's organization, as advisers. These "wise men" were mediums, through whom the great adversary operated. Satan used such as his visible instruments at various times. (Ex. 7:11) Many of them may have been sincere men, but they had been overreached by the Devil and had turned away from the true and living God to worship anything except the Lord Jehovah. Being tools in the hands of the enemy Satan, they could be used by him to carry out his wicked schemes, the details of which they would not even understand.

These so-called "wise men of the east" were astrologers who believed that a star is assigned for each creature when born into the world, according to his relative importance. There are many historical incidents showing that Satan and his wicked angels have power to produce lights and to cause them to move through space and to make them appear like stars. We know, however, that stars do not move in this way. Satan caused a light to appear to these astrologers which had the appearance of a star; and he induced them to believe that this was the star of the child born to be king of the Jews.

The enemy's scheme was to bring these wise men to Herod and thus have them inquire of the king over the country in which the town of Bethlehem was located: 'Where is the one born to be king of the Jews?' That information would immediately start the thought of murder in the heart of Herod, and he would search out the babe and have it murdered lest it should interfere with his kingdom. The Lord God let the enemy Satan carry out his scheme until the danger point, then held him back. Subsequent facts show that it must have been between one and two years after the birth of Jesus that the Devil attempted to carry out this conspiracy.

Joseph and Mary the mother of Jesus were then living in a house at Bethlehem. These astrologers or "wise men" appeared before Herod and said: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2) The information which they brought Herod upon this occasion troubled him and his official family. The first thing he thought of was his clergy allies, the priests and Pharisees. He sent messengers and gathered them in before him.

Without a doubt the Devil was invisibly present at that gathering, directing each move of Herod; in fact, moving all parties to the conspiracy like as a player moves his pawns upon a chess board. When the clergy appeared before the king he demanded of them to tell him where Christ should be born. (Matt. 2:4-6) Then Herod, directed by his super-lord the Devil, next arranged a private audience with the "wise men" and got all the information possible from them concerning the supposed "star" that they had seen. Without doubt Satan engineered this in such a way that Herod would think that he was carrying out the scheme.

Then Herod gave the order that these men be sent to Bethlehem. (Matt. 2:8) Here is another glaring case of hypocrisy. We recall how hypocrisy had its first appearance in the days when Enos, the grandson of Adam, was born, thousands of years before Christ. The Devil sees to it that it crops out always at the proper time for his purposes. (Gen. 4:26) Little would Herod worship the Lord God or his beloved Son when he was found, as he said he would do when the babe was found. He had no thought of so doing. His purpose was to locate the babe that he might murder it. The astrologers started on their way to Bethlehem; and the Devil saw to it that the light, supposed to be a star, went before them. Let it here be noted that real stars do not move as this imagined star did, first from east to west, and then from north to south, nor in any other direction at the suggestion or whims of men nor for the purpose of guiding men. This of itself is proof that the light was not a star, even though these men doubtless thought it was a star. It was a light produced by the Devil, as one of the means for carrying out his wicked conspiracy.

The several astrologers (the Bible does not say how many they were) arrived at Bethlehem. The record of the gospel of Matthew (2:11) says: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The young child Jesus was now located, and Satan thought he was about at the point where he would soon have the child destroyed. But God interfered.

The further record concerning these wise men says: "And being warned of God in a dream that they

should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."—Matt. 2: 12-16.

The fact that Herod caused all the children of two years and under to be slain is proof that it was more than a year after the birth of Jesus that this conspiracy was carried out. To thwart the wicked designs of the enemy and to preserve his beloved Son God moved him into Egypt and there kept him until Herod's death. (Matt. 2: 19-21) Later Joseph and Mary returned to the city of Nazareth, and there the lad Jesus was subject to Joseph and his mother until he attained the age of his majority.

Jesus came into the world that he might bear witness to the truth of God's kingdom. So he himself said, according to the record in John's gospel, chapter eighteen, verse thirty-seven. When he reached his legal majority at thirty years of age he began his ministry, that the purposes of God might be accomplished. His first act was to report to John at the Jordan river, asking to be baptized. He was a perfect man. Why should he be baptized? Baptism or water immersion is a symbol of being buried or put to death. The baptism of Jesus was a symbolic representation of the fact that Jesus, at a great sacrifice to himself, had yielded unto his Father to do his Father's will, no matter what that will might be, even unto death. (Matt. 3: 15-17) John, in putting Jesus under the water and raising him up out of the water, represented Jehovah; and symbolically this act declared: Jesus is in the hands of his Father to do his Father's will, to accomplish his Father's purposes, and this will lead to his death; but the Father will raise him up out of death. Here at the Jordan he fulfilled what the prophet had before said for him: "Lo, I come . . . to do thy will, O my God: yea, thy law is within my heart."

At the time of Jesus' baptism in the Jordan, it is written concerning him, "the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased"; thus giving an outward demonstration to John the Baptist, as a witness that this was God's beloved Son, born to be the Deliverer of mankind.

Satan the enemy did not miss so important an occasion as this. No doubt he heard these words of approval spoken concerning Jesus. Immediately he began to devise ways and means for the destruction of Jesus. He knew that the life of Jesus depended upon his being loyal and faithful unto God his Father.

To be loyal means to be obedient to the letter and spirit of the divine law. The law of God is his expressed will, particularly that which is written in the Scriptures. To be faithful means to be uncompromisingly devoted to the Lord at all times, and never at any time to render allegiance to another or to even sympathize with a course contrary to that of Jehovah.

By maintaining his loyalty and faithfulness to Jehovah God his heavenly Father, Jesus would prove his integrity toward God and thereby prove also his worthiness of life and of his Father's continued favor and protection. The opportunity of Satan the Devil to test out the integrity of Jesus came very promptly. The record of the gospel of Mark (1: 12, 13) tells us that after Jesus' baptism "immediately the spirit [of God] driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels [of God] ministered unto him". With superb devotion Jesus kept his integrity and faith toward God by firm resistance of every one of the Devil's insidious temptations and finally commanding the Devil to be gone. It was then that Jehovah God manifested his approval of Jesus by sending his holy angels to minister unto his devoted and faithful Son. And thus another devilish plot to destroy man's Deliverer was completely foiled.

PRAISE YE JEHOVAH

I will praise Jehovah with my whole heart, in the assembly of the upright, and in the congregation. The works of Jehovah are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: Jehovah is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant.—Psalm 111.

LETTERS

THANKFULNESS TO JEHOVAH

BELOVED BROTHER RUTHERFORD:

We cannot find words to express our gratitude to our heavenly Father for the rich food which he feeds us through his appointed channel, and for the light of truth which enables us to more fully comprehend and appreciate his will concerning ourselves and the whole creation in these last days.

We especially rejoice in, and are thankful for, the light of Truth contained in recent issues of *The Watch Tower* on "fruits of the kingdom". These articles fully explain the position and course of the Christian at the present time. It overthrows every unreasonable idea of "character development". "Thanks be unto God for his unspeakable gift."—2 Cor. 9: 15.

We wish to express our thanks to you, for the Lord uses you to bestow these gifts upon us. We shall always remember you in our prayers, asking the Lord to keep you steadfast in the faith, that you may be able to impart his precious blessings for the encouragement and comfort of his people during the great battle in which his name shall be vindicated.

We are pleased to inform you that our "class", consisting of three members, limited its activities, until the end of December 1929, within a radius of ten miles, due to such a small number. Being in the center of a large tract of virgin territory, we have a large task before us, and we pray to the Lord to send more workers to proclaim the message of truth.

Our prayers have been answered, and the Lord has blessed in such a way as to enable us to visit 55 villages in about eight months' time, and we have placed in the hands of the people 140 bound books and 900 booklets, which is very satisfactory, considering the great economic crisis. The people are satisfied with the message; so we can say they are ready for the kingdom.

For all these blessings we thank the Lord from the bottom of our hearts, and we remain,

Your brethren in the service,

KYRGIA (Drammas) ECCLESIA, *Greece.*

JOY AND GRATITUDE

DEAR BROTHER RUTHERFORD:

Greetings in the blessed name of our God and King. I want to thank our heavenly Father, his dear Son, and you, dear brother, for this precious gift, the books *Light*, 1 and 2, and the booklet.

Words fail to express my joy and gratitude. My prayer is: The Lord enlarge my heart and mind, in order to sing forth his praises. Ever since 1917, when my eyes were opened, my desire has been and is to bring this blessed light to others. It thrills me to have a part, small though it may be, in Jehovah's purposes.

Tears come to my eyes when I consider how frail we are, and that the great Creator of the universe condescends to use us to his praise.

My earnest desire is to be found worthy until everything that has breath will be found praising Jehovah and his dear Son.

May our dear heavenly Father ever keep you faithful is my prayer.

MRS. H. B. JANSSEN, *Missouri.*

RESOLUTION

BE IT RESOLVED by the convention of Bible Students in session at Wilson, N. C., that we recognize Brother J. F. Rutherford, president of the International Bible Students Association, as the one chosen of the Lord to bring to his people light now due and disclosing God's purposes for His people, and that we accept the *Light* books, One and Two, and the *Watch Tower* articles as coming from the Lord to us through this well beloved channel.

Knowing this we do pledge our efforts to uphold and support our beloved Society with our prayers and our substance, in all his efforts to glorify the name of Jehovah in the earth.

HONOR TO SHARE REPROACH

DEAR BROTHER RUTHERFORD:

We want you to know of our love for you and our sincere appreciation of the marvelous light which the Lord is causing to shine from his temple and upon his people, causing us to discern our honored position and our responsibility.

Light has shown us the Devil and his crowd for what they are and that their destruction is sure and certain.

In the year 1922 this ecclesia unanimously endorsed the Challenge which emanated from the Cedar Point convention, and then delivered it to the people, and at that time we marveled at the wisdom which that Challenge disclosed. *Light* gives the honor to the Lord, and so do we; and how we rejoice as we look back and see how the great Jehovah and our King used you as the mouthpiece and ourselves also as servants!

We count it a great honor to give testimony for Christ the King, and to share the reproach which results.

The vile accusations which the Dragon in his great wrath makes against you have not altered our confidence in you, and, by the Lord's grace, they never will. Your courage and boldness in proclaiming the kingdom message, and in warning the rulers and people of the impending destruction upon Satan's organization rejoices our hearts, and we here and now pledge ourselves to ignore these crafty tactics of the enemy, and to stand faithfully with you for the King and his kingdom.

Please extend our greetings to all your faithful coworkers at the Bethel.

With very warm love, we are,

GLOUCESTER (England) ECCLESIA.

JOY IN ENLIGHTENING PEOPLE

DEAR BROTHER RUTHERFORD:

I have just read the book *Light*. I simply cannot restrain myself from writing you. How wonderfully everything fits in when we understand that prophecy cannot be understood until fulfilled or in course of fulfilment. How thrilling to see that the Lord's people have been fulfilling prophecy, not knowing it at the time. What joy, what strength, it gives us to have an understanding of Revelation after waiting so long!

The Lord has of course given it when we need it most; and that is, to finish the work he has given us to do.

The *Watch Tower* article "Stand Firm" is especially appreciated. The enemies continue to attack the faithful remnant; but we know that the Lord will give strength to his people.

The receiving of the book *Light* is a special occasion of rejoicing; and I take this opportunity of telling you, dear fellow workers, how I appreciate your courage and patience and zeal in the Lord's cause. I shall have real joy in delivering *Light* to the people.

Yours in joyful service,

H. LODGE, *England.*

"LOOKING UP EVERY SCRIPTURE"

DEAR BROTHER RUTHERFORD:

I wish briefly to tell you the joy and blessing I have received in the reading of *Light*, Book One and Book Two. I am thoroughly reading it by carefully looking up every scripture.

No words could adequately describe the enlightenment that comes from this rich unfolding of the divine Word. I am in the fight, dear Brother Rutherford, for the establishment of the kingdom, and it gives me great joy to perceive that we are near the time when all that pertains to the Devil's organization will perish from the earth.

I am specially anxious to see the destruction of the old "wench" (organized religion) at the hands of her erstwhile supporters. It seems clear that already they are beginning to wash their hands of her to save their own necks.

It is a source of great joy to see in this the near establishment of the kingdom of righteousness and peace.

In full cooperation with you always in the honor and praise of Jehovah,

Yours in his service,

HARRY E. BACHMANN, *W. Va.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Winder, Ga.	July	3	Summit, Miss.	July	13
Athens, Ga.	"	4	Columbus, Miss.	"	14
Greshamville, Ga.	"	5	Auburn, Ala.	"	15
Monticello, Ga.	"	6	Camp Hill, Ala.	"	17
Valdosta, Ga.	"	7	Stroud, Ala.	"	18
Thomasville, Ga.	"	8	Birmingham, Ala.	"	19, 20
New Orleans, La.	"	10	Decatur, Ala.	"	21
Hammond, La.	"	11	Louisville, Ky.	"	23
Osyka, Miss.	"	12	Columbus, Ohio	"	24-30

T. E. BARKER

Mechanicville, N. Y.	July	3, 4	Newburgh, N. Y.	July	14, 15
Troy, N. Y.	"	5, 6	Tarrytown, N. Y.	"	17, 18
Stottville, N. Y.	"	7, 8	Yonkers, N. Y.	"	19, 20
Kingston, N. Y.	"	10, 11	New Brunswick, N. J.	"	21, 22
Poughkeepsie, N. Y.	"	12, 13	Columbus, Ohio	"	24-30

C. W. CUTFORTH

Guelph, Ont.	July	2-5	Collingwood, Ont.	July	16-19
Camilla, Ont.	"	6-8	Barrie, Ont.	"	20-22
Singhampton, Ont.	"	9-12	Columbus, Ohio	"	24-30
Meaford, Ont.	"	13-15	Midland, Ont.	Aug.	11-13

G. H. DRAPER

Canton, Ohio	July	3, 4	Kent, Ohio	July	14
Massillon, Ohio	"	5, 6	Ravenna, Ohio	"	15, 16
Barberton, Ohio	"	7	Pittsburgh, Pa.	"	18-23
Wadsworth, Ohio	"	8, 9	Columbus, Ohio	"	24-30
Akron, Ohio	"	11-13	Pittsburgh, Pa.	July	31-Aug. 2

M. L. HERR

Catlettsburg, Ky.	June 30, July 1		Bedford, Ind.	July	12, 13
Ashland, Ky.	July	3, 4	Linton, Ind.	"	14, 15
Craney, Ky.	"	5	Dugger, Ind.	"	17, 18
Lexington, Ky.	"	6, 7	Jasonville, Ind.	"	19, 20
Louisville, Ky.	"	9, 10	Brazil, Ind.	"	21, 22
Salem, Ind.	"	11	Columbus, Ohio	"	24-30

W. M. HERSEE

Matheson, Ont.	June	29, 30	Toronto, Ont.	July	12
Kirkland Lake, Ont.	July	2, 3	London, Ont.	"	13, 14
New Liskeard, Ont.	"	4, 5	Chatham, Ont.	"	16, 17
North Bay, Ont.	"	7, 8	Windsor, Ont.	"	18, 19
Hamilton, Ont.	"	9, 10	Columbus, Ohio	"	24-30

A. KOERBER

Augusta, Ga.	July	3, 4	Fitzgerald, Ga.	July	11
Clyo, Ga.	"	5	Eastman, Ga.	"	12
Savannah, Ga.	"	6, 7	Washington, D. C.	"	18-20
Taylors Creek, Ga.	"	8	Columbus, Ohio	"	24-30
Waycross, Ga.	"	9, 10	Washington, D. C.	July	31-Aug. 2

LOUIS LARSON

Crewe, Va.	June	30	Huntington, W. Va.	July	12, 13
Richmond, Va.	July	2-4	Portsmouth, Ohio	"	15, 16
Lynchburg, Va.	"	5-7	Cincinnati, Ohio	"	17-22
Clifton Forge, Va	"	9	Columbus, Ohio	"	24-30
Charleston, W. Va.	"	10, 11	Cincinnati, Ohio	July	31-Aug. 2

G. Y. M'CORMICK

Cleveland, Ohio	July	1-8	Tippecanoe City, Ohio	July	14, 15
Sidney, Ohio	"	10	Springfield, Ohio	"	17, 18
Piqua, Ohio	"	11, 12	Dayton, Ohio	"	19, 20
West Milton, Ohio	"	13	Columbus, Ohio	"	21-30

E. D. ORRELL

Chicago, Ill.	July	1-12	Marion, Ind.	July	20, 21
Gary, Ind.	"	13-15	Muncie, Ind.	"	22, 23
Culver, Ind.	"	16	Columbus, Ohio	"	24-30
Peru, Ind.	"	18, 19	Chicago, Ill.	July	31-Aug 2

J. C. RAINBOW

Coffeyville, Kans.	July	3, 4	Ottawa, Kans.	July	12
Parsons, Kans.	"	5, 6	Topeka, Kans.	"	13-15
Iola, Kans.	"	7, 8	St. Louis, Mo.	"	17-20
Hilltop, Kans.	"	10	Terre Haute, Ind.	"	22
Garnett, Kans.	"	11	Columbus, Ohio	"	24-30

C. ROBERTS

Guelph, Ont.	July	2-5	Collingwood, Ont.	July	16-19
Camilla, Ont.	"	6-8	Barrie, Ont.	"	20-22
Singhampton, Ont.	"	9-12	Columbus, Ohio	"	24-30
Meaford, Ont.	"	13-15	Winnipeg, Man.	July	31-Aug. 2

H. L. STEWART

Kipling, Sask.	July	2-5	Dilke, Sask.	July	16-19
Fort Qu'Appelle, Sask.	"	6-8	Plunkett, Sask.	"	20-22
Earl Grey, Sask.	"	9-12	Columbus, Ohio	"	24-30
Nokomis, Sask.	"	13-15	Midland, Ont.	Aug.	11-13

W. P. STRONG

Kokomo, Ind.	July	1, 2	London, Ind.	July	13
South Bend, Ind.	"	3-5	Indianapolis, Ind.	"	15-20
Elwood, Ind.	"	6, 7	Richmond, Ind.	"	21, 22
Anderson, Ind.	"	9, 10	Columbus, Ohio	"	23-30
New Castle, Ind.	"	11, 12	Indianapolis, Ind.	July	31-Aug. 2

W. J. THORN

Hazleton, Pa.	July	1, 2	Allentown, Pa.	July	15-17
Pottsville, Pa.	"	4, 5	Bethlehem, Pa.	"	18
Reading, Pa.	"	7, 8	Easton, Pa.	"	19, 20
Pottstown, Pa.	"	10, 11	Kunkletown, Pa.	"	21
Linfield, Pa.	"	12, 13	Columbus, Ohio	"	24-30
Boyertown, Pa.	"	14	Buffalo, N. Y.	July	31-Aug. 2

S. H. TOUTJIAN

Kathryn, N. Dak.	July	2	Detroit Lakes, Minn.	July	13
Fargo, N. Dak.	"	3-5	Minneapolis, Minn.	"	15
Grand Forks, N. Dak.	"	7, 8	Oshkosh, Wis.	"	17
Minot, N. Dak.	"	10	Detroit, Mich.	"	19-22
Lawton, N. Dak.	"	11	Columbus, Ohio	"	24-30
Argyle, Minn.	"	12	Detroit, Mich.	July	31-Aug. 2

J. C. WATT

Sweetwater, Tex.	July	3, 4	Muskogee, Okla.	July	14, 15
Fort Worth, Tex.	"	5, 6	Springfield, Ill.	"	16, 17
Wichita Falls, Tex.	"	7, 8	E. St. Louis, Ill.	"	19, 20
Denison, Tex.	"	10, 11	Danville, Ill.	"	21, 22
McAlester, Okla.	"	12, 13	Columbus, Ohio	"	24-30

GEORGE YOUNG

Syracuse, N. Y.	July	1-3	Johnstown, N. Y.	July	14, 15
Watertown, N. Y.	"	4-6	Gloversville, N. Y.	"	17, 18
Rome, N. Y.	"	7, 8	Buffalo, N. Y.	"	19-23
New York Mills, N. Y.	"	10	Columbus, Ohio	"	24-30
Utica, N. Y.	"	11-13	Buffalo, N. Y.	July	31-Aug. 2

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Esther and Mordecai" (Part 2)

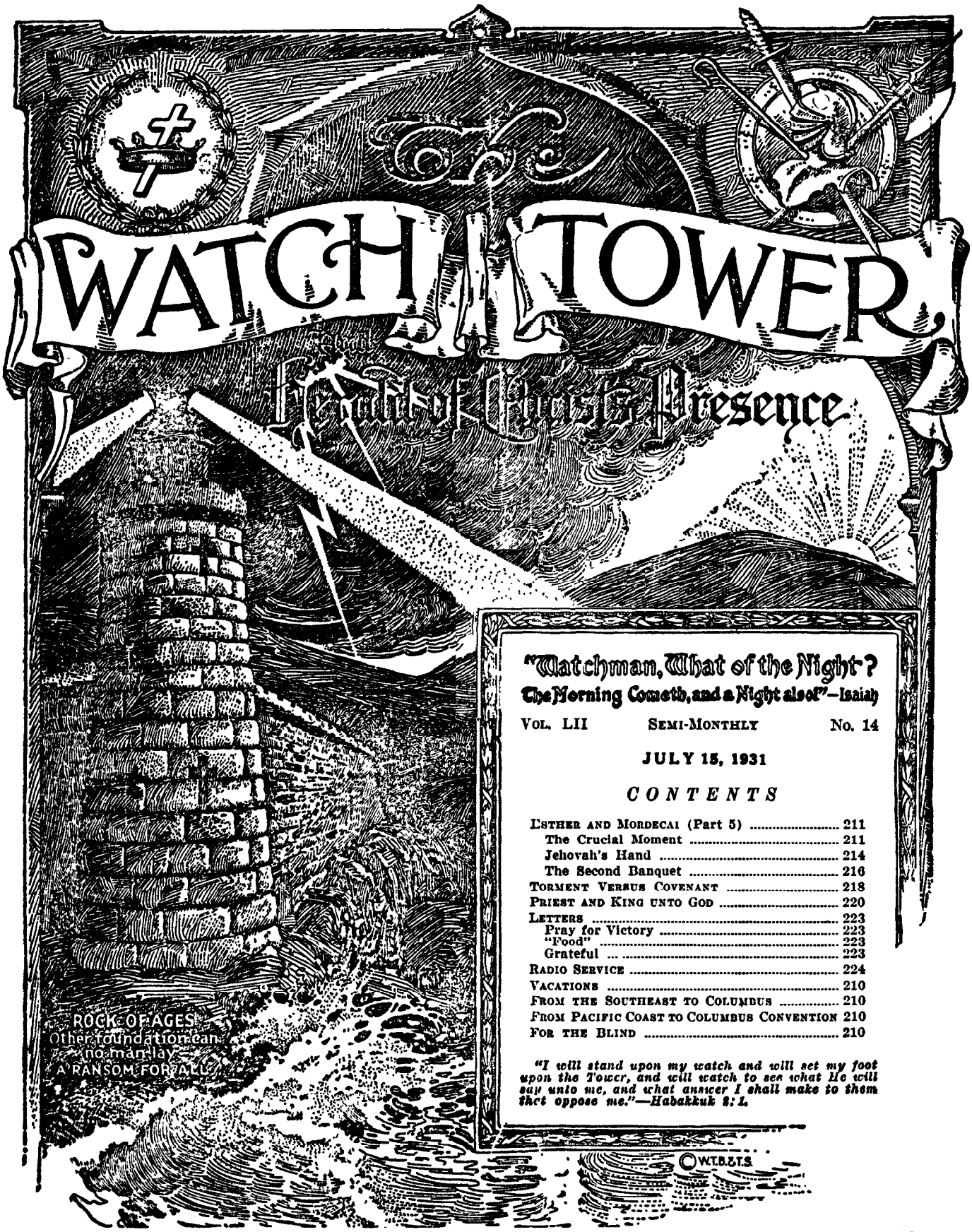
Issue of June 1, 1931

Week beginning August 2 . . . . . ¶ 1-17
Week beginning August 9 . . . . . ¶ 18-36
Week beginning August 16 . . . . . ¶ 37-55

"Esther and Mordecai" (Part 3)

Issue of June 15, 1931

Week beginning August 23 . . . . . ¶ 1-26
Week beginning August 30 . . . . . ¶ 27-50



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

VOL. LII SEMI-MONTHLY No. 14

JULY 15, 1931

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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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(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

VACATIONS

The vacation for the Bethel family at Brooklyn and for the office force at the Canadian headquarters at Toronto will begin July 24 and end on August 8. During that period of time the office and the Bethel home at these points will be closed, and the members of the office forces and family will be privileged to attend the convention, and afterwards have part in the service as they may see fit.

Classes will please have these dates in mind and send any orders two weeks in advance, so that they can be filled prior to July 24, as no orders to either office will be filled during the time above mentioned.

FROM THE SOUTHEAST TO COLUMBUS

Notice has been received that the Virginia and North Carolina friends will travel to the Columbus convention over the Norfolk & Western, using train No. 3, called "the Pocahontas". This train will leave Norfolk July 23 at 12.15 p.m., Richmond 12.50 p.m., Petersburg 2.05 p.m., arriving at Columbus 7.25 a.m., July 24. Friends desiring to use this train will communicate with R. A. Gamble, 3701 Granby St., Norfolk, Va., or D. H. Selden, 3109 Floyd Av., Richmond, Va.

FROM PACIFIC COAST TO COLUMBUS CONVENTION

The Pacific Coast friends inform us that they are making arrangements to run either special cars or a special train from the Pacific Coast to Columbus. The proposed schedule is as follows:

Lv. Los Angeles	10 : 00 a.m., July 20, Union Pacific
Ar. Ogden, Utah	1 : 30 p.m., July 21
Lv. San Francisco	11 : 20 a.m., July 20, Southern Pacific
Ar. Ogden, Utah	12 : 30 p.m., July 21
Lv. Ogden, Utah	2 : 10 p.m., July 21, Union Pacific
Ar. Green River, Wyo.	7 : 26 p.m., July 21
Lv. Portland, Oreg.	9 : 40 a.m., July 20, Union Pacific
Ar. Ogden, Utah	3 : 30 p.m., July 21
Ar. Green River, Wyo.	7 : 15 p.m., July 21
Lv. Green River, Wyo.	7 : 45 p.m., July 21, Union Pacific
Ar. Omaha	5 : 40 p.m., July 22
Lv. Omaha	6 : 00 p.m., July 22, C. & N. W.
Ar. Chicago	7 : 20 a.m., July 23
Lv. Chicago	9 : 30 a.m., July 23, Pennsylvania
Ar. Columbus	5 : 30 p.m., July 23

Friends from southern California planning to travel on this train will communicate with Edward Stark, 332 El Camino Drive, Beverly Hills, Calif. Those planning to join the train at San Francisco will communicate with C. W. Gerdes, 61 Diamond St., San Francisco, Calif. Those in the vicinity of Portland will communicate with W. H. Bentley, 832 E. 29th St., Portland, Oreg.

FOR THE BLIND

For the benefit of those who are blind the book *Reconciliation* has been published in Braille, at a cost of $8.00 per volume. To those unable to purchase a copy, the book will be sent on loan. All orders and requests for copies on loan should be addressed to the Society's Branch for the Blind at 1210 Spear St., Logansport, Indiana.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

JULY 15, 1931 No. 14

ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, Roth.

PART 5

JEHOVAH counsels his people to pursue a wise course. That means to first seek to know the will of God and then do accordingly. No man is sufficiently wise in himself to know what to do without seeking the counsel and direction of the Lord. The foolish man is guided by his own conscience and without regard to Jehovah's Word. The wise man is he who does not lean to his own opinion or understanding but looks to the Lord for guidance. Jehovah says to those who are in the covenant with him: "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.

2 In the last issue of *The Watch Tower* wherein is considered the divine drama of Esther, the Jews are seen in a position of great peril which threatened soon to fall upon them. Esther and Mordecai and the other Jews were fasting and praying according to their law and customs. Divine wisdom, guidance and help were being sought by them. Esther followed the counsel of the Most High, and he rewarded her faith and obedience. "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he." (Prov. 16: 20, 21) This scripture announces the divine rule, to which there is no exception.

3 When the great testing time began in 1918 some who had the truth acted foolishly and declined to learn wisdom from the Lord. It is now folly to try to instruct them. "Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly." (Prov. 16: 22) Some of these have with much vehemence said: 'We will not be bound; we will be free to follow the course that seems right to us. We will not take any suggestions as to how the work of the Lord shall be carried on.' They refuse to humble themselves under the mighty hand of God. "A wicked man hardeneth his face; but as for the upright, he directeth his way. There is no wisdom, nor understanding, nor counsel, against the Lord." (Prov. 21: 29, 30) Surely all these things were set forth in the Word of God for the special benefit of the remnant. (Rom. 15: 4) The course that Esther pursued, being according to wisdom from on high, marks the way that those in the covenant with God should take. "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house."—5: 1.

4 Esther sought results, and therefore did not assume the attitude of a martyr that she might incite sympathy in her behalf. She was not like the hypocritical Pharisees; hence she did not advertise the fact of her fasting by a sorrowful face, but she put on her best, made her countenance bright, and her appearance pleasing, that she might appear before her master and king and appeal to his eye and gain his favor. All who appear before Christ Jesus and receive his approval must have on 'the wedding garments'; and the remnant delight to be thus arrayed, which means that they are doing the work of the Lord wisely and in accordance with his way. Called upon to be the bride of Christ Jesus the faithful 'arrayed themselves in fine linen, clean and white, which is the righteousness of the saints'. (Rev. 19: 7, 8) Their devotion is wholly to God and to his kingdom. They wear the royal insignia as prefigured by the "robe of righteousness". Thus clothed and having the joy of the Lord they appear seemly and pleasing to the King of the Most High. The remnant encounter many hardships because they are in the land of the enemy and because of their faithfulness unto God, but they are joyful all the time for the reason that they know that they are doing right and following the course marked out for them by divine wisdom.

THE CRUCIAL MOMENT

5 Satan is a subtle and wily foe, but his schemes always fail when Jehovah interferes. To be sure, Satan knew of the unchangeableness of the laws of the Medes and Persians and that the appearance of the queen unbidden in the presence of the king would mean her death if the king did not approve. The king sat upon his royal throne at the entrance of the house.

Esther, clothed in her royal apparel and wearing all her charms of beauty, entered and stood in the inner court, where the king could observe her from his position on the throne. The Devil, with all of his officers and angels, was doubtless right there, and in this critical and breathless moment was trying to induce Ahasuerus the king to become peeved and manifest his displeasure with Esther for thus unceremoniously appearing in his august presence. It was a crucial moment, and the Devil must succeed with his scheme now, if at all. But Jehovah was directing that great drama, and Esther was in his care. He had observed the fasting of Esther and Mordecai and the other Jews, and their entreatment of him for deliverance. God's mighty angels would be there to push back Satan and his wicked crowd and prevent an unfavorable decision by Ahasuerus the king. The angels of the Lord would be there before Esther appeared, to see to it that Ahasuerus the king should not be disturbed or made sour or angry. No doubt the king was feeling at his best on that occasion. With pleasant thoughts in his mind the king looked around and saw his beautiful queen. "And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre." (5:2) The Devil was dreadfully disappointed and angry just then. But he was powerless. Jehovah by his angels had prevented Satan from carrying out his wicked scheme, and the bride of the king was saved.

6 This was just as if Jesus Christ were there and drew around his bride "the garments of salvation". Extending to Esther the golden scepter by the king meant her salvation. Upon the coming of the Lord Jesus to build up Zion the divine favor held out to the prospective bride of Christ meant the salvation of these; therefore the ones forming the bride of Christ were given the "garments of salvation", and by the Lord were brought under "the robe of righteousness". (Isa. 61:10) There must have been rejoicing among the angels of God when Esther was approved. There must have been great rejoicing in heaven when Jesus brought the remnant into the temple and gave to the bride class "the robe of righteousness" and these were safe in the secret place of the Most High.

7 Seeing the king manifest his favor by holding out to her the golden scepter, Esther drew near and touched it. In like manner Christ the King offers his favor to and shares his kingdom with the faithful bride class. "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." (5:3) The charming queen, having prepared a banquet for the king, answered his request by inviting the king to that banquet. "And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."—5:4.

8 That would tend to make the king even more desirous to bestow his kindness upon the queen. Furthermore, she showed consideration for the king by inviting his grand vizier to the banquet. She would leave no stone unturned to accomplish the desired end, and would trust in God to guide her in the right way. Esther handled the matter wisely and found good because she trusted in Jehovah.—Prov. 16:20, 21.

9 The king, accompanied by Haman, went to dine with the queen. At the banquet table, and when the king's heart was made merry with wine and his palate was tickled with the tasty food, he addressed Esther: "And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."—5:6.

10 Esther was playing her part, and she would proceed with caution and deliberation to reach the climax at the opportune moment. Divine wisdom was guiding her. Without a doubt she had carefully thought out her course and the action she should take and the words she should speak, and this she had done during the three days she was fasting. She had 'studied to show herself approved', by God first, and that she might receive divine guidance and have the favor and approval of her lord and king. This is a lesson to be followed by all those who are in the covenant with the Lord for the kingdom. All such should 'study to show themselves approved unto God' and never try to accomplish something merely for a selfish reason. If there is a selfish motive prompting the course of action of one in matters pertaining to the kingdom, he is almost certain to fail.

11 The king had enjoyed the feast and was now pleased to have Esther make her further request: "Then answered Esther, and said, My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."—5:7, 8.

12 If Esther had pleased the king up to this point (and she had), then her request was that she be permitted to prepare another feast for him and his favorite officer of state. This would put Haman off his guard and make him feel his own importance and that he was entirely safe in his position and justified in his scheme to kill Mordecai and the other Jews. Esther was following the divine rule by 'being as sagacious as the serpent'. (Matt. 10:16) This same rule the remnant are admonished to observe.

13 Now the remnant is pleasing to the King, Christ Jesus, by bearing and holding forth his testimony, and at the same time requesting the enemy's representatives to share in the feast, which shows that there is no secret method necessary in order for the remnant to

accomplish God's purposes concerning them. The testimony is given far and wide and with the announcement that it is done for the pleasure of the King and for the good of the people. The representatives of Satan the Devil hear the message and are permitted to partake of the feast if they so desire. To Esther the king Ahasuerus here represented the King Christ Jesus, whom the Esther class now endeavors to please. To Haman, Ahasuerus the king stood for all earthly power; and Haman, being next to the king, and being the honored guest at the banquet, would feel very much elated because of his favorable position, and would gloat over the fact that he was now in the king's best favor and would be able to destroy all his enemies, the Jews, and particularly Mordecai. Even so now, the Haman class regard their honored positions in the world as proof that, when the due time comes, they can easily cause the extermination of the Mordecai class, and thus make their boast. What immediately follows supports this conclusion.

[14] Haman had dined with the king and his queen, and that honor had swelled his head; and he went forth from the king's presence in a merry attitude. But when he saw Mordecai, that increased his wrath and his desire to shed his blood. "Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai."—5:9.

[15] Mordecai was at the palace gate when Haman approached, and he treated Haman with silent contempt. This proves that Mordecai had not cried out and fasted because he regretted the course he had taken toward Haman, but that he was willing to die, if need be, that he might maintain his integrity toward God. His cries unto God had been for his provision for deliverance. Haman had murder in his heart when he saw Mordecai; but the opportune time had not arrived, so he hurried on home and called together his friends and Zeresh his wife for consultation. (5:10) First, Haman would tell his wife and friends about his great favor of being invited to the banquet. He boasted of his power and influence with the king. "And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and tomorrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." (5:11-13) He was a great man in the realm, great in his own estimation, great in the eyes of his own household, and now he had the despicable Jews where he could crush them, as he thought, and his joy would not be complete until this was accomplished.

[16] The circumstances which God had arranged through Esther furnished Haman with a "strong delusion", that he in his self-conceit and vanity "should believe a lie", to wit, that his own high standing with the king fully assured him that he was taking the proper course in destroying the Jews. Even so today, there are those who call themselves God's specially favored ones, and who exalt themselves, and who because of their high position justify themselves in their efforts to destroy the kingdom work and those that are doing it. They, therefore, have a "strong delusion", which the Lord has arranged for them by his circumstances with the queenly class. They are anti-kingdom because they are against God's kingdom and the kingdom work. (2 Thess. 2:4-11) Satan the Devil is the fertile liar and the father of the conspiracy to kill the remnant, and he directs the course of his earthly agents to accomplish that purpose, whether all of them are aware of it or not. These pat themselves on the back, because they are so highly favored by the Lord, as they believe, and yet they say: 'We must get rid of that Mordecai class.' The clergy and the "evil servant" class, the "man of sin, the son of perdition", all are being directed by Satan, and God is permitting all such to have a free hand to go their limit. These enemies see the remnant enjoying some freedom of speech amongst the people, and some opportunity of carrying on the work of preaching the gospel of the kingdom, and this increases their malice, even as the malice of Haman was increased against Mordecai because he was somewhat in the king's favor.

[17] Esther, by fasting with the other Jews and then appearing unbidden before the king, had burned all bridges behind her, and when these facts were known they would definitely identify her to all as a Jewess. But it seems quite probable that Haman had not yet learned that Esther was a cousin of Mordecai, and a Jewess. Of course, the Devil knew that fact; but the Devil himself cannot accomplish his design when Jehovah interferes therewith. Haman was absorbed with two things principally; namely, (1) his own importance and favorable position with the king, and (2) his design upon the life of Mordecai. The Haman class today are impressed with two things, to wit: their own importance and their influence with the powers of this world, and congratulate themselves that they are God's people, favored ones, and about this they boast; and (2), the remnant class being an eyesore to the Haman crowd, their destruction is sought.

[18] The Haman class of this day do not believe that the remnant, now on earth giving the testimony, is in line for membership in the bride of Christ. On the contrary, the Haman class believe the remnant are greatly in God's disfavor. "Organized Christianity" and its clergy, and all who are pursuing a similar course, represent the Haman class, and these believe that "the higher powers" are the worldly governments. Seeing that the remnant class refuse to bow down to

"Christianity", this is an evidence to the Haman class that the remnant has not the favor of God. They therefore mark the remnant or servant class for destruction, not considering that their design is against the bride of Christ, even as Haman apparently was not plotting for the death of the queen. Satan the Devil conspired to kill Esther; and today Satan has all the remnant marked for slaughter. Haman reasoned that, if he could hang Mordecai on a tree, that would make him an accursed person before his own God. (Deut. 21:22, 23) That, in his opinion, would make him appear in the eyes of the Persians, and also under the law of the Jews, as justified in his action against Mordecai and the other Jews. Counting himself in the special favor of the mighty ruler and his queen, by reason of being the honored guest at the banquet, Haman listened with tingling ears to the counsel given by his wife and his friends: "Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king, that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." (5:14) He therefore gladly followed their suggestions and proceeded at once to have the gallows built on which to hang Mordecai. He looked forward to the next day, when he would appear before the king and secure the royal approval to kill Mordecai the hated Jew.

JEHOVAH'S HAND

[19] Probably Haman slept lightly that night, because he would visualize that gallows with Mordecai hanging high upon it. First, however, he must obtain the approval by the king, and, being a diplomatic tool of Satan, he would that night formulate his speech that he intended to make before the king to secure the approval for the shedding of Mordecai's blood. Ahasuerus the king was troubled and did not sleep that night. Undoubtedly Jehovah sent to him an angel to keep sleep from the king and thus to give warning. A similar instance occurred at the time when Jesus was before Pilate and that mighty ruler received a warning by his wife's having a dream and relating it to him. (Matt. 27:19) The Scriptures show that God remembers his faithful servants for good deeds that have been previously done, and rewards them in his own due time.—Acts 10:4; Neh. 5:19.

[20] "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him."—6:1-3.

[21] Mordecai had rendered good and faithful service to the king, and this the record brought to the king's mind, and also reminded him that Mordecai had received no recognition therefor. (2:21-23) Jehovah caused this matter to be brought to the attention of the king at this very urgent time, and doubtless had his angel on the spot for that very purpose. King Ahasuerus was informed that nothing had been done in recognition of Mordecai's faithful service. A recognition of this faithful service God had kept in reserve for the opportune time, and then put it into the mind of the king to act accordingly.

[22] The next morning the boastful and austere Haman appeared at the palace for the purpose of obtaining the final approval for the hanging of Mordecai. Being a great man and austere, doubtless some fuss was made over him in the court, and this attracted the king's attention. "And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him."—6:4.

[23] Today it is well known that the clergy of "organized Christianity" exercise all the influence possible with the governments, and move with diplomacy to secure the sanction, or some lawful excuse, to get rid of the "Bible Students" who persist in going from door to door with the message of the kingdom. They deport themselves as exceedingly important, haughty and austere; they go about their work and make it appear that all who criticize them are against the laws of the land. At the same time these hypocritical clergy pray amongst themselves that the "Bible Students" might be destroyed, and they justify themselves in their own minds and before one another on the ground that the "Bible Students" are "worse than Bolshevism". To be sure, their prayers never reach Jehovah's ears, because "the face of the Lord is against them that do evil". (1 Pet. 3:12) Nor will they succeed with the earthly rulers in exterminating the "Bible Students". The time will come when the worldly rulers will turn against the hypocritical clergy and the religion practiced by these so-called "Christians" and will destroy them. (Rev. 17:16-18) These Scriptural pictures were recorded in the Word of God manifestly for the purpose of disclosing to the remnant at the proper time the murderous spirit of the hypocritical clergy and "that man of sin, the son of perdition".

[24] The king was informed that Haman was in the court of the palace, and he commanded that Haman should approach. "So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?"—6:6.

[25] Earthly kings do not desire to honor such as Mordecai, and this shows that the king Ahasuerus at

this point pictured the Lord, the King of glory, because he expressed his delight to do honor to one that had rendered faithful service. Of course, Haman thought the king referred to him as the one whom he would delight to honor. Haman pictured a class of the present day who say: 'Whom would the rulers delight to honor more than us?' The Haman class conspire to destroy the Lord's "servant" class, pictured by Mordecai, and in so doing expect to receive honor from earthly rulers and also from the Lord of heaven.

[26] The present-day Haman class think that they are heaven's favorites. Claiming to be the anointed representatives of God and Christ, they also claim to be God's channel ordained to do all the preaching that is permissible in the world. Boastingly they claim to speak with divine authority and to be the only ones who can thus speak. They are, therefore, presumptuous before the heavenly King, and count too much on their influence with earthly rulers. Haman exhibited to Ahasuerus the king his covetous desire to be honored equally with the king himself, and this foreshadows that the Haman class of the present day seek earthly and political honors and glory that they might receive the plaudits of men.

[27] Instantly Haman had a vision of himself garbed in the royal robes, seated upon the king's fine charger, led by a servant of the king's household through the streets of the capital city, and a crier proclaiming before him and to the people this mighty and honored one. He would thus appear to have the supreme favor of his royal highness, and this honor, in his mind, would make him doubly sure of obtaining the royal approval for hanging Mordecai. Likewise the Haman class of the present day greatly desire the honor of the earthly rulers that they may further impress the people with their own greatness and goodness, and they do receive such as a token that they are not only the favorites of the rulers of this world but the favorites of God, and that with impunity they could ask for the destruction of that "pestiferous class" on earth who go about giving testimony to the name of God and his kingdom.

[28] Haman, with boastful confidence, made his speech before the king, pointing out to the king what should be done for the man whom the king would delight to honor; and immediately Ahasuerus the king adopted the suggestion of Haman and directed him, Haman, to confer this honor upon Mordecai, the one whom he hated the most. "Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken."—6:10.

[29] What a disappointment those words of the king must have brought to Haman! Stunned and chagrined, he dared not to refuse to obey the order of the king, because to do so would mean his instant death. Had he known what would shortly follow, he might have refused to obey the king and saved himself further humiliation. This further supports what other scriptures teach, that the clergy and their close allies will be humiliated by the Lord before they are destroyed.

[30] He arrayed Mordecai in the royal apparel and brought him through the streets of the capital city on horseback, proclaiming before him and to the people: "Thus shall it be done unto the man whom the king delighteth to honour."—6:11.

[31] Will the Lord God make known to the common peoples that the Mordecai class now on earth is in the divine favor, and the representative of God and his kingdom in this world, and therefore has the approval of the Lord? Concerning the "faithful and wise servant", which must include Christ's body members now on earth, and who are faithful and true, it is written: "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) "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) Such facts made known to the people would be greatly to the humiliation and chagrin of the organized, hypocritical clergy and their close allies, who are in the conspiracy against the remnant of God. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

[32] Mordecai was returned in triumph to the palace gate; and Haman hastened, with covered head and in great distress, to his home to seek some consolation from his wife and his other advisers. (6:12) "Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."—6:13.

[33] Again the hand of Jehovah is seen in this matter. The words uttered by Haman's wife and his wise men were prophetic words, which without doubt were inspired by the angel of the Lord. Of course, they had heard prior to that time that God had pronounced the judgment against the Amalekites, the forefathers of Haman, which included Haman. This fact would be known by the advisers of Haman, and they would call it to mind at this time. (Ex. 17:16) Jehovah takes no positive action against his enemies by secret or in a corner. He affords them full opportunity to know what is coming. An instance is that of the prophecy of one of the Midianites who was a private soldier in the army, and had a dream, and told the coming destruction of the Midianite army. (Judg. 7:13, 14) The dream was no doubt inspired by the angel of the Lord and caused to be uttered.

[34] Even so today, that class foreshadowed by

Haman, to wit, the ecclesiastics, and including the "man of sin", have no excuse to be ignorant of what is coming. They have the prophecies, which they claim to read. By radio and by printed message that is widely distributed they are informed of God's judgment against them. Haman's advisers doubtless were directed by the angel of the Lord to advise Haman what he might expect shortly to come to pass: "And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared."—6:14.

35 For Haman the drama was drawing to a climax, and to a close, marking his speedy and complete downfall. Since he ordered the building of the gallows on which to hang Mordecai, matters had speeded up, and Haman saw that now the opportunity to hang Mordecai thereon was gone. He would console himself, however, by the fact that the great slaughter of the Jews, definitely fixed for the thirteenth day of the twelfth month, could not be changed and that he would "get" Mordecai anyhow. His disappointment would greatly confuse his thoughts; and while he was in this condition of flurry the king sent for him to hasten to the banquet. This would also be arranged by the angel of the Lord, because the opportune hour for Esther had arrived. The confused and now deluded Haman would probably take some consolation from the fact that he was the only honored guest invited to the banquet of the king and his queen; and although he had conspired to shed the blood of one whom the king had honored, still he would go bravely to the banquet with the full purpose and intention of having some further part in the killing of the Jews on the day of slaughter.

36 This would indicate that when God humiliates the clergy and their allies, and openly shows his favor to the remnant, the clergy class and their allies in wrongdoing will not relent nor change their course of action but will still thirst for the blood of God's true witnesses. Haman did not see his desire accomplished in the shedding of the blood of the Jews; neither will the clergy and their allies be gratified by seeing their desire for the destruction of the remnant class accomplished. Haman was destroyed before the big fight on the thirteenth day of the twelfth month came to pass, seeming to indicate that the Haman class go down before the time of the battle of Armageddon.

THE SECOND BANQUET

37 Again the king and his grand vizier sat at the banquet table with the queen. The king again asked Esther to make known her petition. Mark now the fairness of Esther in having Haman present when she presented her charge against him. This is further evidence that God's guiding hand was directing her, because his law judges no man without giving him a hearing. The beautiful queen, with studied and well chosen phrase, said: "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage."—7:3, 4.

38 Esther asked not only for her own life, but for the life of her people as well, thus disclosing to the king and to Haman that she was a Jewess. This was the crucial hour, and she met the test bravely. Today God's remnant appeal to the heavenly King for the preservation of God's people to his own honor. They do not appeal to Satan's organization for protection from their enemies, yet they are plainly telling the political and commercial elements of the world that the clergy of so-called "organized Christianity" are hypocrites and are seeking the destruction of God's witnesses who are espoused to Christ. The remnant must definitely identify themselves as members of the Lord's 'elect servant' class. This they do not do egotistically, but do so in taking their firm and unequivocal stand for Jehovah.

39 King Ahasuerus then said to Esther: 'Who and where is he who dares thus to do this terrible crime?' With emphatic and dramatic speech Esther replied: 'There is the man, the adversary and enemy, the wicked Haman.' It was then that Haman showed fear. He knew that "the jig was up" with him. May it not be that the Haman class will show some fear when they awake fully to the fact that it is by the hand and power of Jehovah God that the witness work of the remnant is now going forward in the land? Seeing that their efforts to stop the work have been futile, and being exposed and humiliated, they will see that their end is come and that their destruction is at hand. It will be somewhat of a surprise to see themselves turned away by their worldly allies, the political and commercial rulers, as the Scriptures foretell will come to pass.

40 Greatly disgusted and angered, the king withdrew to the garden, while Haman stood up to plead with Esther for his life. Here the action of the king well pictures what righteousness there is left in the mind of imperfect men who rule the world. There are a great many men among the rulers of the world who hate hypocrites and men who hide behind the hypocritical garb of the clergymen while they carry forward a dastardly conspiracy to accomplish their wicked purposes. Such men in the affairs of the world will turn with disgust away from the hypocritical clergy, when their eyes are fully opened to the facts as they really exist.

41 For Esther to have shown mercy and relented toward Haman would have been displeasing to God, for the reason that Jehovah had declared that the Amalekites should be completely destroyed. King Saul had spared Agag, and God cast him away. Haman

was an Agagite, and if Esther would be faithful she must show no quarter to him. This seems to foreshadow that, when the time approaches for the destruction of the Haman class at the hands of the Lord the King, the remnant will keep hands off and will not make any plea in their behalf. In the meantime the remnant cannot refrain from telling the truth and declaring the judgment of God against those who hypocritically and falsely claim to represent him.

42 Returning from the garden, Ahasuerus the king found Haman upon the couch whereon Queen Esther was, and making an appeal to her for some quarter. "Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face." It is not at all probable that it was Haman's purpose to take advantage of the body of the queen at that time, but the words of the king on that occasion are significant.

43 The clergy of "organized Christendom" and their co-supporters have tried to "force" the bride of Christ, the witnesses of God on earth, into a compromising position of unfaithfulness and uncleanness toward the Lord. The clergy themselves are guilty of unclean conduct and are denounced in the Scriptures as adulterers. (Jas. 4:4) They have tried to compel God's true children to take a like compromising position. The King Eternal is angry at such attempts of force. The clergy have put themselves in a very awkward position by trying to shield themselves and to seek protection from being exposed by the light of the truth delivered by God's witnesses. They hate the light, because their deeds are evil. As Esther turned the light on Haman by telling the truth, and Haman begged her to desist, even so has the remnant turned the light on the clergy and exposed their duplicity and hypocrisy. They plead that they are being persecuted and ask for quarter and that they might be shielded from the so-called "bigotry" of the "Bible Students".

44 Harbonah, one of the king's counselors, must have been near at hand, even though he was not a guest at the banquet. Probably he appeared when the king went into the garden. When the king uttered the words in disgust concerning the unseemly conduct of Haman on the couch of the queen, Harbonah recommended that Haman be accommodated by being hanged on the gallows that he had built for Mordecai. "And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon."—7:9.

45 Haman had prepared to destroy one who had rendered faithful service to the king, and, learning this fact, Ahasuerus the king was incensed against him and directed that Haman should be hanged on the gallows that he had built for Mordecai.

46 There are men in the control of the public offices of the governments of the world who tolerate the clergy but who will hardly be convinced at this time that the clergy conspire to destroy the humble remnant who are God's witnesses. Brave and honest men laid the foundation of such countries as America, and provided in the Constitution of the United States that everyone should be privileged to worship God as he may choose. Religious liberty has ever been the pride of the American rulers. The clergy should have at all times encouraged a full and complete freedom in the preaching of the gospel and the explanation of the Bible, but they have been and are the most violent opposers thereof, and have diligently endeavored to prevent the people from getting a knowledge of the Bible. Their desire to get the "Bible Students" out of the way is entirely selfish. When the honest-hearted men of the governments learn that the real purpose of the clergy has been and is to destroy those who tell the truth of the Bible, and that for their own selfish ends, they will turn against the clergy and do unto them as the clergy have desired should be done unto the remnant. The law of retribution is a righteous law, because God has so provided. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." (Ps. 7:15, 16) "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands." (Ps. 9:15, 16) Thus Haman was hanged by members of his own organization. Even so the Lord permits some portion of Satan's organization to destroy that class whom Haman represented.

47 The vindication of the Word and name of the King Eternal is the matter of greatest importance. "So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified."—7:10.

48 Jehovah pictured the vindication of his name in the hanging of Satan's representative, the wicked Haman. That, together with the hanging of his sons, cleared out the last of the Amalekites so far as mention in the Bible is concerned, and thus as God declared it should be. In recent years Jehovah has shown his people that the all-important thing is the vindication of his word and name. For their aid and comfort, and that they might keep bright their hope, he graciously reveals more clearly to them his purposes now, and this must indicate that the day is near when the name of Jehovah will be vindicated in the great battle of Armageddon.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Distinguish between the wise and the foolish.

¶ 2. Show that Esther and Mordecai observed the divine rule and were following the counsel of the Most High.

¶ 3. Give illustrations of the application of Proverbs 16:22 and 21:29, 30.

¶ 4. Contrast the attitude of Esther (as described in Esther

5:1) and of the remnant (referred to in Revelation 19:7, 8) with that of the Pharisees (Matthew 6:16).

¶ 5, 6. Describe Esther's approach to the king, and his approval. How is this part of the prophetic picture fulfilled?

¶ 7, 8. How did the king here address Esther? How would her reply, as here recorded, naturally impress the king?

¶ 9-11. Relate how the banquet afforded opportunity for Esther to strengthen her position of favor and influence with the king, and how she used the occasion wisely.

¶ 12, 13. Why did Esther include Haman in the invitation to the banquet which she would prepare on the following day? What was the effect upon Haman? How does this part of the picture have fulfilment?

¶ 14-16. After the banquet, what took place to further embitter Haman against Mordecai? Just why did Mordecai so disregard Haman? What in the present situation was pictured therein?

¶ 17, 18. Did Haman know at this time that Mordecai and Esther were Jewish? At this point compare the position and attitude of Haman with that of the class whom he foreshadowed.

¶ 19-21. Account for the king's sleeplessness that night. To what did this lead? This part of the record contains what lesson?

¶ 22, 23. How does Haman next come into the prophetic record? How does this have fulfilment?

¶ 24-27. Relate how Haman, in his pride and selfishness, prepared the way for Mordecai to be accorded the very honor that Haman coveted for himself. In what does that prophetic circumstance find a parallel at this time?

¶ 28-31. How did the king receive Haman's suggestion as to 'what should be done unto the man whom the king would delight to honor'? What did this mean for Haman? How does this have a fulfilment?

¶ 32-34. Show whether Haman had wise counselors. What is the lesson here?

¶ 35, 36. What consolation remained for the abased Haman? What was foreshadowed in that prophetic situation?

¶ 37, 38. What was the occasion which opened the way for Esther to present her petition to the king? What was her request? What did this mean for her? What is the application to the remnant?

¶ 39-43. Explain what was prophetically pictured in Esther 7:6-8.

¶ 44-46. Haman's plot, and the outcome thereof, pictured what present situation and what impending retribution upon the Haman class?

¶ 47, 48. Apply the statement that, upon their hanging Haman on the gallows that he had prepared for Mordecai, "then was the king's wrath pacified." What is the lesson therein for the remnant?

TORMENT VERSUS COVENANT

JEHOVAH established the true religion in the earth, which was and is to worship him and glorify his name. Satan established a false religion in his attempt to be like the Most High. God established his covenant or solemn contract with the nation of Israel and commanded that they should keep themselves separate and distinct from the heathen nations round about. Satan established a false religion amongst the heathen nations and caused them to worship images and other things aside from Jehovah. These heathen idolaters built an altar in the valley of Hinnom for the purpose of offering sacrifices to their gods.

The Jews forsook their covenant with Jehovah and became worshipers of Baal, one of Satan's deified ones. In practicing Baal worship they offered their children as sacrifices, and upon this has been based the doctrine of torture by fire, concerning which Jehovah says: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." (Jer. 19:5) Again, in Jeremiah, chapter thirty-two, verse thirty-five, the Lord said: "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." The things which the heathen sacrificed they sacrificed to devils, and not to God. (1 Cor. 10:20) This false or devil religion established amongst the deluded people of the world was another means employed by Satan to blind the minds of men to the true teachings of the divine purposes.

In exercising divine justice, Jehovah at no time employs torture; but he denounces the doctrine of such as an abomination in his sight. Divine justice exercised *destroys* the evildoers; therefore that which is destroyed eternally is everlastingly punished. Some scriptures, quoted from Psalm thirty-seven (vss. 9, 10, 20, 22, 28, 34, 38), proving this, are: "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. 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. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. The transgressors shall be destroyed together: the end of the wicked shall be cut off."

The doctrine of eternal torment is a wicked defamation of Jehovah. It is a foul stain upon his lovable name. The chief purpose of man is to glorify God. It is therefore his privilege and duty to remove from the minds of others this misconception of Jehovah and enable others to understand that God is indeed love. An understanding of his purpose shows that everything he does is prompted by love. No sooner had he sentenced the man Adam to death than he began to reveal his provision for man's redemption and ultimate deliverance. The more clearly we see and understand these great truths, the more do we rejoice in the

divine attribute of justice and the divine arrangement in making it manifest.

Some time after Adam and Eve were driven from Eden children were born to them, who grew to the estate of manhood and womanhood and they in turn had children. Cain obtained his wife by marrying his sister. Thus the peoples of earth gradually increased. They all wandered about in the earth, earning their bread in the sweat of their faces. Some of these children were bad and some were good. God showed his favor to the good, as he always favors those who are good. Satan exercised his wicked influence amongst the people and most of them turned to wickedness.

Noah was a good man and he and the members of his family served the Lord Jehovah. Sixteen hundred years and more passed from the time of the judgment in Eden (during which time the people became very wicked) and there was great violence in the earth. God purposed to destroy all the wicked of earth; so he directed Noah to build an ark and to take into the ark the members of his family; and this done, a great flood of waters came upon the earth and all living creatures were destroyed except those in the ark. According to the Scriptures (Gen. 7:21-23; 1 Pet. 3:20) there were only eight persons left on the earth after the flood. Noah and his sons begat children and the peoples of earth again increased. Amongst them were some good and some bad. Amongst those who tried to do the will of God was a man named Abram, whose name was later changed to Abraham. He is spoken of in the Scriptures as the friend of God. Abraham's wife was named Sarah.

When Abraham was seventy-five years of age, Jehovah said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." (Gen. 12:1-3) Abraham with his wife and others left Haran for the land of Canaan. When they had reached a point in that land known as Sichem, the Lord appeared unto him and said: "Unto thy seed will I give this land." Abraham builded an altar there, and the place has since been known as Bethel, which means the house of God. Afterward Abraham dwelt in the plains of Mamre, which is just above the present site of Hebron in the southern part of Palestine. While there, God made a covenant with him, saying: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:18.

Thereafter, when Abraham was ninety-nine years old, the Lord appeared unto him and said: "I will make my covenant between me and thee, and will multiply thee exceedingly, . . . and thou shalt be a father of many nations. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:2, 4, 8.

Some time later, when Abraham was sitting at the door of his tent, which was pitched in the plains of Mamre, there stood before him three men, messengers from Jehovah. In the plains of Mamre, a short distance above the town of Hebron, still stands a very ancient oak tree. It is about thirty feet in circumference. It is claimed that this is Abraham's oak, where he pitched his tent at the time these holy messengers appeared to him. Of course, we cannot believe this is true, because an oak would not live that length of time. It is interesting, however, to note this ancient tree standing approximately at the point where Abraham is supposed to have resided in his tent. Here it was that Abraham prepared refreshments for his distinguished visitors; and "he stood by them under the tree, and they did eat". Here it was that the messenger of Jehovah told Abraham that he and his wife Sarah would be given a son.—Gen. 18:1-14.

In due time a son was born unto Abraham and Sarah and his name was called Isaac. (Gen. 21:1-3) Afterward, when the son Isaac had grown up, Jehovah put Abraham to a great test, and in doing so he made a picture which foreshadowed the redemption of the human race. This record appears in the twenty-second chapter of Genesis. God said unto Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2) It is interesting here to note that Mount Moriah is inside of the walls of the present city of Jerusalem. It was the site of the temple of Solomon, and supposed to be the very spot where Abraham was met by Melchizedek, the mysterious king of Salem. It is the place where Abraham was directed to offer and did offer up his son Isaac.

Providing himself with wood to be used for the fire, Abraham and his son and servants journeyed for three days from the plains of Mamre to Moriah; and, arriving there, he at once prepared for the burnt offering. Isaac was not aware of the purpose of his father to offer him; so he said to his father: "Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering." Abraham then informed his son that he was to be the offering. Then he bound Isaac and laid him upon the altar and stretched forth his hand and took the knife with which to slay his son. This was a great test to Abraham's faith. Isaac was his only son and he loved him dearly; but Jehovah had commanded him to offer him up as a sacrifice, and because of his love for Jehovah he proceeded to obey God's command. As he raised his hand to strike dead his only beloved son, "the angel of the Lord called unto him out of heaven, and said, Abraham, . . . Lay not thine hand upon the lad,

neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." When Abraham looked he saw a ram caught in a thicket nearby and he took the ram and offered it for a burnt offering.

Then "the angel of the Lord called unto Abraham . . . the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice".—Gen. 22:15-18.

In this wonderful picture Abraham was a type or prophetic picture of Jehovah, while Isaac was a type of Jesus, the beloved Son of Jehovah. Abraham's offering his beloved son on the altar pictured how God in due time would offer his only beloved Son as a great sacrifice that mankind might be redeemed from death and have an opportunity to live. Abraham did not, as indeed he could not, understand God's purposes, for the reason that Jehovah did not reveal them to him; but he knew that God had here made a covenant with him and bound it with his oath; and that by these two certain and unchangeable things, his word and his oath, God would carry out his covenant in due time, and that covenant would result in the blessing of all the families and nations of earth.

God's covenant with Abraham to bless all the families and nations of the earth is utterly opposed to the doctrine of eternal torment in literal fire and brimstone as taught by the religionists of Christendom. The Bible, God's Word, could not teach God's covenant with Abraham and his seed and at the same time teach eternal torment for anyone, without contradicting itself. Hence the doctrine of everlasting torment must be false; it is proven to be unscriptural. It is an ecclesiastical untruth.

PRIEST AND KING UNTO GOD

JEHOVAH GOD's true and eternal Priest and King was foreshadowed thousands of years ago in the history of God's ancient people, the children of Abraham, Isaac and Jacob. All this was done for the information and benefit of those living on earth now.

The high priest of Jehovah God is the one who serves him officially as his principal officer. The ceremony performed in connection with the sacred tabernacle of the Jews on the atonement day was a prophetic ceremony. The priest performed that ceremony. In substance that prophetic ceremony said: The time will come when the great High Priest, appointed by Jehovah, shall serve in that official capacity in making atonement before God for the sins of the world. A perfect human sacrifice must be offered up as a substitute for sinful man, thereby providing the cost price for the redemption of man, and must in due time be presented to Jehovah. Who would be the priest to perform that sacrificial work? Paul, the inspired witness of the Lord, answers the question and identifies Christ Jesus as the great High Priest who was faithful to God who appointed him. Read his statement in the book of Hebrews, the first six verses of chapter three.

The proof shows not only that Jesus was the Priest of God when on earth, but that he still occupies that high office in heaven itself. Hebrews, chapter four, verse fifteen, says: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews, chapter eight, verse one, says: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Jesus did not take that high office by his own appointment, but took it by appointment from Jehovah God. Hebrews, chapter five, verses four and five, even so states, saying: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee."

Once each year, on the atonement day, the high priest of Israel performed the prophetic ceremony by offering the lives of animals; but in fulfilment of that prophecy Jesus Christ, the great High Priest of God, offered his own life-blood once, and thereby provided the ransom price and sin-offering for mankind. The apostolic record in Hebrews, chapter nine (11, 12, 14, 24, 26), reads: "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."

As further proof that the Jewish ceremony on the atonement day was prophetic, the high priest of the

Jews must be taken from the tribe of Levi; and hence it was called the Levitical priesthood. Jesus was from the tribe of Judah, about which tribe nothing was said concerning priesthood. There was another priesthood provided, which is designated in the Scriptures by the Lord as the priesthood "after the order of Melchisedec". Paul, the apostle, quotes the words of the prophet, and then says concerning the lineage of this great priest, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually."—Heb. 7:3, 11-17.

By this language is meant that this priesthood did not come into office by reason of birth, as did the priests of the Levitical order, and that therefore he had neither father nor mother; and since there is no record of the beginning of the Mighty One, and since there is to be no end of his priesthood, it is stated that he was without beginning of days or end of life. Therefore the Levitical priesthood prophetically referred to the work of the great Priest, Christ Jesus, to be performed in connection with the antitypical or true atonement day, but it, that is to say, this Levitical priesthood, did not foreshadow other work than the same great Priest does.

Another prophecy was made foretelling that great Priest and the nature of his work. When Abraham the Hebrew was returning from rescuing Lot he was met by Melchizedek, who was then king of Salem, which means that he was king of peace (for the name Salem means peace), and he was at the same time a priest of the Most High God; and he gave Abraham nourishing food and drink. The data covering this is located in Genesis, chapter fourteen. (Heb. 7:1) That prophecy foretold the coming of a Mighty One who would fill the office of Priest of the Most High God and who would minister life-giving portions to the peoples of the earth. Jesus Christ fulfilled this prophecy and is God's great High Priest and chief executive officer for ever, and he gave unto the people that which will bring and sustain life. Romans, chapter six, verse twenty-three, tells us that "the gift of God is eternal life, through Jesus Christ our Lord". Being God's chief executive officer, he does and will perform all things for Jehovah and in the name of Jehovah. Concerning this it is written, according to Second Corinthians, chapter five, verse eighteen, and First Corinthians, chapter eight, verse six, that 'all things are from Jehovah and all things are by Christ Jesus'.

The prophecy concerning Melchizedek shows also that the great High Priest who fills the office is at the same time the great King or Ruler. God caused Isaiah to prophesy concerning the coming of the Mighty One upon whose shoulder the government of righteousness would rest, and who would give life and peace to the peoples of earth. He foretold that that Mighty One is the Prince of Peace. (Isa. 9:6, 7) When the patriarch Jacob was on his deathbed God caused him to utter a prophecy concerning what should come to pass in the future. Among other things he prophesied as follows: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10.

Jesus descended from the tribe of Judah and is identified in the Scriptures as "the Lion of the tribe of Juda". (Rev. 5:5) The Mighty One thus foretold by this prophet must have the right to rule and be the great Lawgiver to the people, even as Moses was the lawgiver to Israel. His name Shiloh means peaceful One, or the Prince of Peace. The fact that the prophet declared that unto him shall the gathering of the people be is a prophecy that he would be the Ruler of the people. Jesus has partially fulfilled this prophecy and is in course of fulfilling it all.

Jehovah caused his prophet to foretell the place of the birth of him who must be the rightful Ruler of the world. Micah's prophecy, chapter five, verse two, reads: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When Jesus was born at Bethlehem this prophecy was fulfilled partially, or in miniature. The words of the prophecy, "whose goings forth have been from of old, from everlasting," definitely identify the Logos, by whom all things were created and who was made flesh and dwelt among men, as the One who was born to be the Ruler of the world. (John 1:1-4) When Jesus was on earth he was anointed to be King and therefore was the King at that time, but he did not assume the office of ruler at that time. He must wait until God's due time, which was then future, as he stated to Pilate, saying: "But now is my kingdom not from hence." (John 18:36-38) The prophet indicated the time that Jesus would assume his office as King when he said: "Therefore will he [God] give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."—Mic. 5:3.

That prophecy relates to the time when his nation would be born and his rule would begin, which event has now been fulfilled. God, through his prophet, referring to a future time, said: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) That prophecy began to have its fulfilment in A. D. nineteen hundred and fourteen, as the Scriptural evidence shows. The indisputable prophetic testimony indicates therefore that he whom Jehovah provided to redeem the human race is also the great Prophet of Jehovah God and speaks with absolute authority for Jehovah. The proof is also that he is the everlasting "Priest of the Most High God" and will forever administer

the duties of that office, and is hence the chief officer of Jehovah. The proof is also that he is the great King and rightful Ruler of the world, who will rule in righteousness for the blessing of the people, and that he received the everlasting right to all these high offices at the time when he was anointed by the holy spirit of Jehovah.

The term "anointing" means designation to office and that the one thus anointed is clothed with power and authority to act in that office. The word "Christ" means anointed one, and it was at the time of Jesus' anointing that he received the name Christ. From that time forward he has properly possessed the titles of Prophet, Priest and King. The word "Messiah" also means the anointed one. God, through his prophet Daniel (9:25, 26), foretold that the Messiah the Prince would be cut off, but not for himself. That prophecy is exactly in harmony with Isaiah's prophecy concerning the One who should pour out his soul unto death to provide the redemptive price for man. (Isa. 53:8, 12) Jesus fulfilled this prophecy, because he is the Anointed, the Messiah, and he poured out his soul unto death, not for himself, but for the benefit of mankind.

When Jehovah God raised Jesus out of death and exalted him to the highest place in heaven next to himself, he had then become the Redeemer and the One who makes atonement for sin; and he rightfully holds that title in addition to those of Prophet, Priest and King. Jesus then possessed the power and authority to establish immediately a righteous rule on the earth and take action against the great enemy to oust him from rulership of the world, and to perform the work of vindicating Jehovah's name, and to command all the people to obey. It would have been his greatest joy to do so then, had it been God's due time; but God's due time had not yet arrived; therefore Jehovah said to him as he had foretold through the words of the Prophet David: "The Lord said unto my Lord [Jesus], Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) The apostle Paul recorded the fulfilment of that prophecy when he wrote: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10:12, 13.

The above prophetic statement cannot be taken to mean that Jesus must remain idle or inactive when directed to sit down, but must mean that he was to await God's due time for taking action against the enemy to oust him from the courts of heaven, establish a government of righteousness, and vindicate his Father's name. There was much other work for him to do in the meantime. When he was about to end his earthly ministry as a man, he said to his disciples: "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.*) Thus Jesus uttered a prophecy that his faithful followers (meaning his disciples then and others who should likewise follow in his footsteps) would be with him in his kingdom.

Again, he said to his disciples about the same time: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This was also a prophecy, the understanding of which was hidden from his followers until the time of his coming and his kingdom. Now that prophecy has been at least partially fulfilled, and is in course of fulfilment, and those who are devoted to the Lord can understand it and do understand it. Seeing then that the prophecies foretold the Redeemer, the Great Prophet, Priest and King, and that these prophecies have been fulfilled or are in course of fulfilment, there is an abundance of proof to establish the faith of all who love Jehovah. The fact that the Lord caused these prophecies to be written for the benefit of the man who devotes himself to Jehovah God is conclusive proof that in God's due time the prophecies would be understood. This is the case today!

SING UNTO JEHOVAH, *all the earth; show forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations. For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but Jehovah made the heavens. Glory and honor are in his presence; strength and gladness are in his place.*—David.

LETTERS

PRAY FOR VICTORY

DEAR BROTHER RUTHERFORD:

Being very busy in the service, it has been rather difficult for me to find the time to write to you and express my heartfelt appreciation of *Light*, Book One and Book Two, which you so kindly sent to me.

I feel sure that it will be interesting to you to hear from one who has been in the truth since 1890, and how it seems to such a person to get these refreshing truths, so up to date and so much more in harmony with the Word of God than all the previous interpretations, because these later interpretations fit the facts so much better and so accurately, just as they really have occurred, thus proving the fulfilment of the prophecies as they are given in that most wonderful book of Revelation. We realize it is the Lord's doing, and not man's in any sense of the word. Nevertheless, we are not unmindful of the fact that the Lord has honored you, dear brother, by using you as his instrument to bring these wonderful things to the attention of the "faithful and wise servant" class at this time; and we rejoice with you that you are thus so greatly honored of the Lord, because of your loving devotion to the Cause which we all love so dearly.

As the Bible expresses it, "All things are of God through Jesus Christ our Lord," and that 'every good and perfect gift is from above, and cometh down from the Father of *lights*, with whom is no variableness, neither shadow of turning'.—Jas. 1: 17.

While the truth and its service has been increasingly precious ever since I received it forty years ago, I have never enjoyed such a thrill as that received in reading *Light*.

"[Surely] this is the Lord's doing [margin, This is from the Lord]; it is marvellous in our eyes." God is the Lord, who hath showed us *Light*. (Ps. 118: 23, 27) Truly "Light is sown for the righteous, and gladness for the upright in heart".—Ps. 97: 11.

The comment in *Light*, Book One, on Revelation 4: 1 is grand, where it suggests that John there represents the faithful servant or remnant class as follows: He (John) "looked, and, behold, a door was opened in heaven", and he hears an invitation to "come up hither". The comment reads:

> This indicates that the time has come to have a clearer vision of spiritual things. The door is the way of entrance into or discernment of spiritual things due to be understood. Those responding to the invitation are permitted to enter *heavenly realms* and to *receive the most glorious heavenly sight*, that is to say, to discern Jehovah the great King of eternity. Jehovah is really the kingdom.

Then, too, we have often wondered who Jezebel was that was mentioned in Revelation 2: 20-22. This is made very clear and plain in *Light*, Book One, Chapter I, page 29, when it states that "Thyatira" means "daughter" and that during the Thyatira period of the church this woman Jezebel calls herself a prophetess, and *teaches* and *seduces God's servants*. (Verse 20) As Jezebel is made prominent in the Scriptures in connection with Elijah, this strongly suggests that Thyatira pictures a condition existing in the church during the Elijah period. In that period of time women attempted to make themselves prominent and influential in the church. In that time classes were organized by women in the church, who also prepared lessons, sermons or discourses for the elders and directed them what to say. Those of us who were striving to be faithful servants of God in the church hated and despised this spirit thus manifested; and we often wondered just how God looked upon and regarded this wicked thing. Since *Light* has made this matter so clear, we are no longer in doubt about it that it was none other than the one referred to as "that woman Jezebel". (Rev. 2: 20) It is also made very plain in *Light* that to the "faithful and wise servant" class, who seek to honor and vindicate Jehovah's name, he in turn shows his love for them before the people by proving to them that such *are the real servants of God.*

All this suggests to us the wisdom of heeding carefully God's command given in Psalm 2: 10-12: "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 [attach yourselves to him and show you are unequivocally on his side], lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The admonition in *Light*, Book One, page 67, is also very appropriate at this time:

> Prayer is an essential part of the life of the faithful. No one can hope to get on in his faithful service to the Lord without *frequent* prayer. This being "the last day", it is the time to "continue in prayer, and watch in the same".

We pray for *victory*.—Ps. 118: 25.

In conclusion, *Light* Book One and Book Two are just wonderful and will undoubtedly help us all to greater endeavor to serve God more faithfully to the end and help us to speed up the work he has given us to do.

May the Lord continually guide, bless, and keep you to the end is my prayer. With much Christian love,

Your brother in Zion,

W. J. THORN.

"FOOD"

DEAR BROTHER RUTHERFORD:

Greetings! Just a line to express my deep gratitude and thankfulness to our dear Parent, and to you, for my portion of *Light*. I am happy, joyful and thrilled at being called into his marvelous light. The "man of sin" hasn't a foot to stand upon after reading the explanation of Revelation 11 in re the two witnesses, their death and revival. They *know* that is the truth; and they are without excuse now for not knowing *who* the real sons of God are, even as Judas knew Jesus was God's Son.

And, as when the 'John of Jesus' breast' found out from Jesus who the betrayer was, and Judas acted quickly, so *The Watch Tower* shows that the spirit of the very Devil will soon actuate and make manifest the "man of sin". Those who doubt *now*, after reading *Light* and the last few *Watch Towers*, are without excuse. They surely should see how marvelously God has foreknown and foretold all these things, and that he knows enough to run his own business. Aside from the importance of the *kingdom* work of honoring Jehovah's name, to my mind the explanation of Revelation 11 (and its relationship to the mass of evidence as to 1918, the transition period, etc.) is one of the most important items of "food" for the church at this time.

It is perfectly wonderful! I praise God I have been permitted to read and understand *Light*. Never enjoyed a witness period so much as this last one.

With much Christian love, and joyfully in His service, I am

MRS. NELLIE ELLIOTT, *Pioneer Colporteur.*

GRATEFUL

MY DEAR BROTHER RUTHERFORD:

Light One and Two just read. Remarkable! So great, so beautiful, so thrilling and so inspiring, I hasten to tell you of my joys and gratitude, that I cannot find words with which to express my appreciation to the dear Lord for all these wonderful blessings. The clear and unmistakable interpretation of the book of Revelation, coupled with the second chapter of Daniel's prophecy, is marvelous and has brought such a blessing that, while I have attempted to thank our heavenly Father, yet I cannot be satisfied without letting you know how much I appreciate it. I can truly say it is the best of all.

God bless you, dear Brother Rutherford, for your work and labor of love in these last days.

Your brother by his grace,

CHARLES E. SCOTT, *Costa Rica.*

The WATCH TOWER

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Fleming ..... CJRW 11
Regina ..... CKCK 7
Saskatoon ..... CFQC 6

CUBA

Havana ..... CMK 17

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Paris ..... VITUS 74

NEWFOUNDLAND

St. John's ..... VOSA
MoP 8-9

UNITED STATES

Alabama

Anniston ..... WFDW 11
Birmingham .. WBRC 7
Gadsden ..... WJBY 11
Mobile ..... WODX 22
Montgomery .. WSFA 21

Alaska

Ketchikan ..... KGBU 68
Also 57

Arizona

Phoenix ..... KTAR 11
Tucson ..... KVOA 7

Arkansas

Little Rock .... KLRA 7

California

El Centro ..... KXO 7
Fresno ..... KMJ 35
Hollywood ..... KNX 7
SuP 1-2
Los Angeles .... KTM 1
Oakland ..... KROW 9
Also 60
SuA 10-10.45 ; P 1-2, 6-7, 9-10
TuP 8.15-8.30
ThP 8-8.15
We FrP 2.30-2.45
Sacramento .... KFBK 5
San Diego ..... KGB 7
San Francisco .. KYA 2
San Jose ..... KQW 71
Stockton ..... KGDM 5

Colorado

Colorado Sp'gs KFUM 7
Denver ..... KLZ 2
Grand Jct. .... KFXJ 9
Greeley ..... KFKA 47
Pueblo ..... KGHF 56
Trinidad ..... KGIW 7

Connecticut

Bridgeport ..... WICC 7
Hartford ..... WDRC 11

Delaware

Wilmington .. WDEL 47

District of Columbia

Washington .. WMAL 13

Florida

Jacksonville .. WJAX 7
Miami ..... WIOD 20
Orlando ..... WDBO 7
Tampa ..... WDAE 7

Georgia

Atlanta ..... WGST 44
Augusta ..... WRDW 31
Columbus ..... WRBL 7
Rome ..... WFDV 42
Savannah ..... WTOC 24
Thomasville .. WQDX 62

Hawaii

Honolulu ..... KGMB 67

Idaho

Boise ..... KIDO 37
Nampa ..... KFXD 15
Pocatello ..... KSEI 50

Illinois

Chicago ..... KYW 24
Chicago ..... WCFL 7
Chicago ..... WCHI 25
SuP 12 30-1, 2-3
Mo Tu We Th Fr
SaP 3-3.15
Decatur ..... WJBL 3
La Salle ..... WJBC 7
Quincy ..... WTAD 32
Rockford ..... KFLV 7
SuP 6-6.30
Rock Island .... WHBF 61
MoP 6 30-7
Springfield .... WTAX 7
Tuscola ..... WDZ 7

Indiana

Anderson ..... WHBU 34
Evansville .... WGBF 6
Fort Wayne .. WOWO 19
Gary ..... WJKS 9
Indianapolis .. WKBF 6
Muncie ..... WLBC 9
Terre Haute WBOW 22

Iowa

Cedar Rapids KWCR 7
SuA 10.30-11 ; P 1.30-2
WeP 9-10
Davenport ..... WOC 13
SuP 5.30-6
Des Moines .... WHO 13
SuP 5.30-6
Muscatine ..... KTNT 19
SuP 1-1.30
Shenandoah ..... KMA 16

Kansas

Dodge City .... KGNO 2
Milford ..... KFBI 7
SuA 8-8.30 ; FrP 4-4.30
Topeka ..... WIBW 24
Wichita ..... KFH 6

Kentucky

Hopkinsville .. WFIW 11
Paducah ..... WPAD 7

Louisiana

New Orleans .. WJBO 3
ThP 8-8.30
Shreveport KTBS*43

Maine

Bangor ..... WLBZ 6

EXPLANATORY

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows :

	Sunday AM	44	6.45
		45	7.00
1	8.30	46	7.10
2	8 45	47	7.15
3	9 00	48	7.30
4	9.15	49	7 45
5	9.30	50	8.00
6	9.45	51	8.45
7	10.00	52	9.00
8	10.10	53	10.00
9	10.15		
10	10.25	*Monday* PM	
11	10.30		
12	10.40	54	1.30
13	10.45	55	7.00
14	10.50	56	8.30
15	11.00	*Tuesday* AM	
16	11.15		
17	11.30	57	11.30
18	11.45		
19	12.00	*Tuesday* PM	
	Sunday PM	58	6.45
		59	7.15
20	12.15	60	8.15
21	12.30		
22	12.45	*Wed'day* PM	
23	12.55		
24	1.00	61	6.15
25	1.15	62	7.30
26	1.30	*Thursday* PM	
27	1.45		
28	2 00	63	4 00
29	2.15	64	9 30
30	2.30	*Friday* PM	
31	3.00		
32	3.30	65	12.45
33	3.45	66	7.00
34	4.00	67	7.15
35	4.15	68	7.30
36	4 30	69	7.45
37	4.45	70	9.30
38	5.00	71	10.00
39	5.15	*Saturday* PM	
40	5.30		
41	5.45	72	5.45
42	6.00	73	7.15
43	6.15	74	8.00
43*	6.35		

Time of local programs other than transcription is shown with following abbreviations :

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Maryland

Baltimore ..... WCBM 11
SuP 6-7
Cumberland .. WTBO 30

Massachusetts

Boston ..... WHDH 7
Boston ..... WLOE 35
SuA 11-12.15 ; ThP 8-9
Boston ..... WNAC 6
New Bedford WNBH 22
Worcester ..... WORC 13

Michigan

Bay City ..... WBCM 11
Calumet ..... WHDF 7
Detroit ..... WXYZ 7
Flint ..... WFDF 70
Grand Rapids WOOD 5
Ludington .... WKBZ 65

Minnesota

Duluth ..... WEBC 7
Fergus Falls .. KGDE 7
Minneapolis .. WRHM 58
St. Paul ..... WRHM 21

Mississippi

Greenville .... WRBQ 7
Gulfport ..... WGCM 31
Hattiesburg .. WRBJ 31
Meridian ..... WCOC 12
Tupelo ..... WDIX 7
Vicksburg ..... WQBC 28

Missouri

Columbia ..... KFRU 42
Joplin ..... WMBH 11
Kansas City .. KWKC 64
Kansas City .... WHB 7
St. Joseph ..... KFEQ 36
St. Louis ..... KMOX 11

Montana

Billings ..... KGHL 7
Great Falls .... KFBB 7
Wolf Point .... KGCX 13

Nebraska

Lincoln ..... KFOR 7
Norfolk ..... WJAG 7
Omaha ..... KOIL 13
York ..... KGBZ 7

Nevada

Reno ..... KOH 7

New Hampshire

Laconia ..... WKAV 31

New Jersey

Atlantic City .... WPG 7
Paterson ..... WODA 7

New Mexico

Albuquerque .. KGGM 7

New York

Auburn ..... WMBO 28
Binghamton .. WNBF 49
SuP 7-9 ; ThP 8-9
Buffalo ..... WGR 6
Jamestown .... WOCL
MoP 6.45 (first, m'thly, English ; third, m'thly, Swedish)
New York .... WBBR 10
SuA 8-11 ; P 4.15-8
MoA 6.30-7, 10-12 ; P 4-6
TuA 6.30-7, 10-12 ; P 6-8
WeA 6.30-7, 10-12 ; P 6-8
ThA 6.30-7, 10-12 ; P 6-8
FrA 6.30-7, 10-12 ; P 2-4, 6-8
New York ..... WGBS 13
New York .... WMCA 7
New York ..... WOV 38
Rochester ..... WHEC 7
Saranac Lake WNBZ 9
Tupper Lake .. WHDL 24

North Carolina

Asheville ..... WWNC 11
Charlotte ..... WBT 7
Raleigh ..... WPTF 7
Wilmington .. WRAM 7
Winston-Salem WSJS 6

North Dakota

Bismarck ..... KFYR 7
Fargo ..... WDAY 11
Grand Forks .. KFJM 11
Minot ..... KLPM 7

Ohio

Akron ..... WADC 27
Cincinnati .... WKRC 7
Cleveland ..... WGAR 7
Cleveland ..... WHK 46
SuA 8 50-11 ; P 2-3, 6.30-7.30
Mo Tu We Th Fr
SaA 7.30-8 ; ThP 7-8
Cleveland ..... WJAY 6
Columbus ..... WAIU 7
Columbus ..... WCAH 7
SuP 12-1, 9-10 ; TuP 7-8
Dayton ..... WSMK 7
Mansfield ..... WJW 9
Steubenville .. WIBR 51
Toledo ..... WSPD 7
Youngstown .. WKBN 7

Oklahoma

Oklahoma City .. WKY 39
Ponca City .... WBBZ 7
S. Coffeyville .. KGGF 27

Oregon

Eugene ..... KORE 7
Marshfield ..... KOOS 54
Medford ..... KMED 7
Portland ..... KTBR 7

Pennsylvania

Altoona ..... WFBG 11
Erie ..... WEDH 13
Harrisburg .... WHP 14
Jeannette ..... WGM 17
Johnstown .... WJAC 36
Lancaster .... WGAL 8
Oil City ..... WLBW 6
Philadelphia .. WCAU 5
Philadelphia W3XAU 5
Philadelphia .... WIP 7
Pittsburgh ..... KQV 25
SuP 12-2, 7-8
FrP 8.30-9.30
Pittsburgh .... WCAE 11
Reading ..... WRAW 5
Scranton ..... WGBI 73
Williamsport WRAK 9

Rhode Island

Providence ..... WEAN 6

South Carolina

Charleston .... WCSC 24
Columbia ..... WIS 24
Spartanburg .. WSPA 7

South Dakota

Sioux Falls .. KSOO 7
SuP 3.30-4 30

Tennessee

Bristol ..... WOPI 13
Chattanooga .. WDOD 7
Knoxville ..... WNOX 25
Memphis ..... WREC 7

Texas

Amarillo ..... KGRS 3
Austin ..... KUT 7
Beaumont ..... KFDM 7
Brownsville .. KWWG 39
Dallas ..... WRR 29
El Paso ..... KTSM 4
Galveston ..... KFLX 7
Houston ..... KPRC 7
San Angelo .... KGKL 28
San Antonio .. KTSA 5
Waco ..... WACO 44
Wichita Falls KGKO 7

Utah

Salt Lake City .. KSL 7

Vermont

Rutland ..... WSYB 7

Virginia

Danville ..... WBTM 36
Lynchburg .... WLVA 22
Newport News WGH 11
Norfolk ..... WTAR 4
Petersburg .... WLBG 7
Roanoke ..... WDBJ 7

Washington

Aberdeen ..... KXRO 25
Bellingham .... KVOS 7
Everett ..... KFBL 6
Seattle ..... KJR 7
Spokane ..... KHQ 7
Tacoma ..... KVI 28
Walla Walla ..... KUJ 7
Wenatchee ..... KPQ 6
Yakima ..... KIT 7

West Virginia

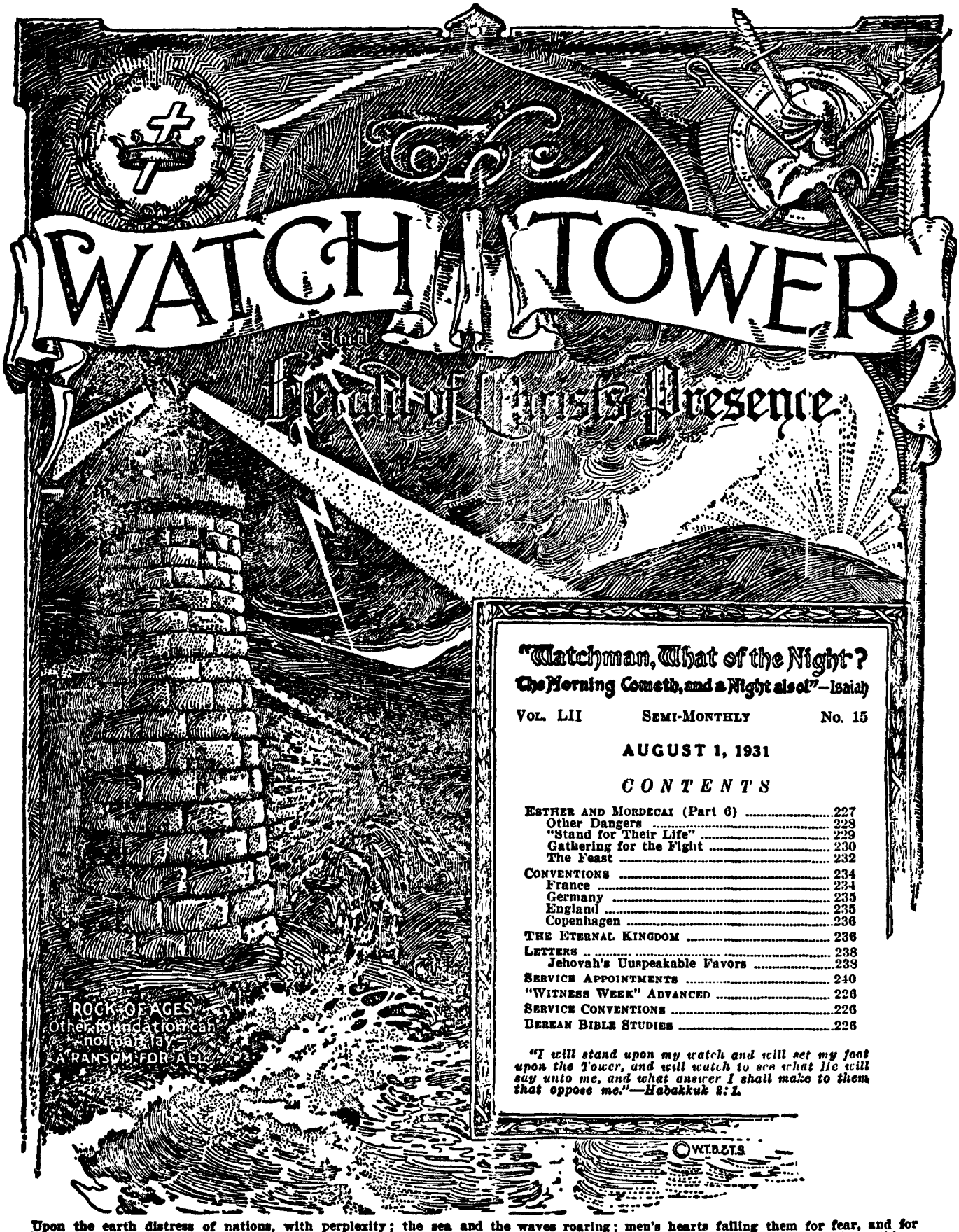
Bluefield ..... WHIS 7
Charleston .... WOBU 45
Fairmont .... WMMN 7
Huntington .... WSAZ 63
Wheeling ..... WWVA 15

Wisconsin

Eau Claire ..... WTAQ 6
La Crosse .... WKBH 19
Madison ..... WIBA 7
Manitowoc .... WOMT 55
Milwaukee ..... WISN 5
Racine ..... WRJN 11

Wyoming

Casper ..... KDFN 11



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

VOL. LII SEMI-MONTHLY No. 15

AUGUST 1, 1931

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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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(*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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"WITNESS WEEK" ADVANCED

In the calendar for 1931 announcement is made of "Witness Week", August 29 to September 7. This special period of united action in bearing testimony to the praise of Jehovah among the people in all lands has been changed slightly, owing to the fact that the Columbus Convention occurs so late in July. "Witness Week" will be September 4 to 13 inclusive.

SERVICE CONVENTIONS

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

Bridgeport, Conn. August 14-16
G. C. Swift, 164 Bridgeport Av., Devon, Conn.

Lewistown, Pa.
Edward Watts, Logan Blvd., Burnham, Pa.

Greenfield, Mass. August 21-23
J. G. Miller, Conway Road, Shelburne Falls, Mass.

Norfolk, Va.
L. R. Bennett, 165 Orleans Circle

Hallowell, Me. August 28-30
Miss Vira B. Johnson, 25 Warren St.

Asheville, N. C.
F. Z. Miller, 193 S. French Broad

Boston, Mass. September 4-7
H. L. Philbrick, 31 St. James Av.

Atlanta, Ga.
Clifton R. Thomas, 1391 Belmont Av., S. W.

Reading, Pa. September 11-13
Warren G. Lau, R. 1, Brookside, Reading, Pa.

Memphis, Tenn.
Joseph Baum, 304 Angelus Pl.

Fort Wayne, Ind. September 18-20
Bert E. Lyon, 3801 S. Barr St.

Oklahoma City, Okla.
L. R. Hendrickson, R. 3, Edmond, Okla.

Champaign, Ill September 25-27
Ira N. Shrider, Savoy, Ill.

Fort Worth, Tex.
O. H. Anglin, 1610 Peach St.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Esther and Mordecai" (Part 4)

Issue of July 1, 1931

Week beginning September 6 . . . . ¶ 1-23

Week beginning September 13 . . . . ¶ 24-44

"Esther and Mordecai" (Part 5)

Issue of July 15, 1931

Week beginning September 20 . . . . ¶ 1-23

Week beginning September 27 . . . . ¶ 24-48

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII AUGUST 1, 1931 No. 15

ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, Roth.

PART 6

JEHOVAH changes not; neither do his laws change. Being no respecter of persons he fixes his laws, and his creatures are rewarded according to their compliance therewith. When a creature is favored by receiving from the Lord the privilege of doing service to the Lord and then fails to show an appreciation of such privilege, or abuses the same, he is certain to lose God's favor, and the privileges will be taken away from him and given to another. Haman had received great favors from the king and had the privilege and opportunity of using his substance for good. He did not appreciate his privilege. He had no gratitude or thankfulness for what he had received. He abused his privilege to gratify a selfish desire, and he lost everything. What he had was taken from him and given to another. "On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman."—8: 1, 2.

2 Jesus gave a demonstration of this same rule when he said: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." (Matt. 25: 28, 29) The same divine rule is shown in the case of Shebna and Eliakim. (Isa. 22: 15-25; *Watch Tower*, 1928, page 197) Many have been given opportunities of serving God and his kingdom, and for selfish reasons have abused such privilege and have lost God's favor, and that which they had received in the way of service has been taken away from them and given to another. This rule proves that everything done in the name of Jehovah that is pleasing to him must be done because of love for God. The very opposite of love is selfishness; and where the motive for service is selfish the service cannot be pleasing to God.

3 When Christ Jesus came for judgment at the temple of God he found a selfish class who had been serving God with a selfish motive; and the Lord removed their privileges from them, which they had enjoyed, and such formed the "evil servant" class. At the same time he found a faithful company who have been giving attention at the altar of the Lord because they love the Lord, and of these he constituted the "faithful and wise servant" class, and to this class he committed all of his goods, namely, all the privilege of service to the Lord on earth from the time of coming to the temple until Armageddon.

4 Mordecai and Esther were of the same family, thereby picturing those who are espoused to Christ and who are represented in the remnant. Mordecai pictures the class that was found faithful when Christ came to the temple for judgment, while Esther pictures that part of the remnant that the Lord has brought unto himself since the judgment began at the temple. The house of Haman was given to Esther after Haman was hanged; and this foreshadows that the privileges of those forming the "evil servant" class, and which they once had and enjoyed and might have continued to enjoy had they been faithful and true to God, were taken away from them and given to the class pictured by Esther. It is interesting to note at this point that those who have come fully into the truth since 1922 have joyfully and zealously entered the service of the Lord and have not been heard to murmur or complain.

5 Haman had enjoyed the privilege of serving close to the king. He was privileged to have the king's ring with which to seal decrees or documents and which constituted them unalterable. He was, therefore, clothed with much authority and responsibility. He abused that privilege and selfishly used it to gratify his own wicked desires. Haman pictures the clergy in particular, and all others of those who with them were once in line for the kingdom and who enjoyed the distinctive privilege of speaking in the name of the Lord, and who abuse the privileges had and use the same to gratify self. This class includes the "evil servant" class, "the man of sin, the son of perdition."

6 The privileges taken away were given to the "faith-

ful servant" class, represented by Mordecai, and to Esther, representing specifically the bride. This rule was again forcibly stated by Jesus to the Pharisees when he said: "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.

7 The Amalekites were the descendants of Esau who sold his birthright because of his lack of appreciation thereof and to gratify his selfish desires. Esau pictures the clergy, "the man of sin," and all such like who fail to show an appreciation of what God has done for them and who treat God's favor in a contemptible manner. The birthright once enjoyed by Esau was given to Jacob, who pictured God's faithful people, that is, those who now constitute the remnant. Peter declared the same divine rule when he stood before his faithful brethren and said of Judas: "For he was numbered with us, and had obtained part of this ministry. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take." (Acts 1: 17, 20) This is further proof that Judas foreshadowed the "evil servant" class, "the man of sin, the son of perdition."

8 Preservation is sure only to those who love God, and love for God is proven by the full obedience of the creature to the commandments of the Lord and doing so with a proper and unselfish motive. At so many times and in so many places in the Scriptures God has stated and illustrated the unchangeable rule, in this regard in particular. It surely appears that many have been exceedingly dull of comprehension in failing to see and observe such rule. Their faculties have been dulled by selfishness in the heart. With this in mind, with what force are the words of wisdom: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

OTHER DANGERS

9 The Scriptures support the conclusion, as hereinbefore stated, that the close relationship between the commercial, political and ecclesiastical elements of the world will be broken and the ecclesiastical element will be cast away and destroyed before Armageddon. (See *Light* 2, page 108.) But even after that the remnant will be in danger from other enemies, and must walk circumspectly and strictly obey God's law, if they would be preserved. Bear in mind that Satan's purpose now is to destroy the remnant, and he will continue to have and use earthly agents until Armageddon sweeps his power and organization completely away. God's people must be prepared and be on the alert, that they may be sure of receiving the protection of Jehovah from these other enemies.

10 Esther had once risked her life by appearing unbidden before the king, and it became necessary for her to do so again. On the first occasion she had exposed the wicked work of Haman, which brought about his execution. Probably Esther thought that such was sufficient to arouse the king to the necessity of taking further action to save her people. The king had not taken any action to save the Jews, and this gave Mordecai and Esther much concern. Two months and more had passed since the hanging of Haman, and the day was rapidly approaching when the terrible slaughter that had been ordered by the king's decree, which Haman had written would take place. It must be remembered that the laws of the Medes and Persians could not be changed. Whatever this part of the divine drama of Esther shows, it forcibly illustrates this fact: that God has purposed to permit the Devil to go his limit in wickedness until Armageddon, and that there he will clean out the Devil and his organization, and that until that time God's witnesses on earth must continue to bear testimony to the Word and name of Jehovah. They must continue doing that which will merit their preservation by Jehovah and their deliverance from the enemy and his agencies, and this they must do even after the ecclesiastics are entirely out of the way. The fight will not be done until Satan and his organization are completely done.

11 Again Esther approached the king unbidden, but this time without the bait of a banquet. Before the king she prostrated herself and wept with deep emotion. "And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews." (8: 3) Ahasuerus then knew that Mordecai and Esther were of the same family, that both of them had rendered to him unselfish and valuable service, and the presumption must be indulged that he loved his queen. "Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king." (8: 4) This was an invitation from the king for Esther to make known her request. This appearance before the king was evidently upon the advice of Mordecai, because he was either present or very near by at the time, as the facts show. The queen then spoke and said: "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces; for how can I endure to see the evil that shall come upon my people? or how can I endure to see the destruction of my kindred?" (8: 5, 6) Esther was willing to face death, but she would save her people.

12 Even though Esther requested the king to reverse the decree devised by Haman, that was impossible, because it had been written amongst the laws of the Persians and Medes, therefore could not be altered. (1: 19) Likewise God has decreed that Armageddon shall be fought and that all Satan's forces shall be

gathered together against the people, and this is unalterable.—Zech. 14:1-3.

13 Some have foolishly deceived themselves and others by saying that all days of danger for the people of God passed with the ending of the World War. Be not thus deceived. God has also caused to be written by his prophet: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Let the [nations] be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the [nations] round about."—Joel 3:9, 12.

14 Neither will the earthly elements of Satan's organization relent to alter their decree to exterminate God's remnant. They are acting under the direction of Satan. (See Revelation 12:17; 16:13-16.) It may therefore be expected that every part of Satan's wicked organization will continue to march on to Armageddon with the full determination to completely destroy God's remnant and to stop all witness work to Jehovah's name upon the earth. There is no alternative left for the remnant. They must take the course which God has pointed out for them, knowing that their continuous unselfish devotion to the Most High will insure his preservation and deliverance of them.

15 While Ahasuerus could not reverse his written decree, he could make provision to meet the emergency, and this he did. "Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."—8:7, 8.

16 Haman had dictated the decree that called for the wholesale slaughter of the Jews, chief amongst whom was Mordecai. Now Mordecai, at the request of the king, would dictate the decree authorizing the Jews not only to defend themselves but to destroy their adversaries. The king's scribes were called, and they wrote according to all that Mordecai commanded them. "Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language."—8:9.

17 In this writing Mordecai, without doubt, had the counsel of the Lord and wrote with divine wisdom. The angels of Jehovah would be there, following Jehovah's instructions to make a picture to foreshadow future days and events that must come to pass, and which are now at hand.

18 Even so today, Christ Jesus is present with his retinue of angels, and by these holy instruments the Lord is directing the course of his people. The "servant" class, therefore, under the supervision of Christ, now seek to interpret and understand the divine law of the great Jehovah God and thereby to be properly advised as to what course they must take today, and in the very near future, in view of the gravity of the situation. God's remnant cannot follow the course of the "false prophet" to change times and laws, but must abide strictly by the provision of the divine law as it is written. God has not changed and will not change his decree for Armageddon, nor restrain the enemy from making his assault upon his people; but he will furnish all the needed power for a counter-assault that will completely wipe the enemy out of existence.

19 Mordecai made haste and wrote and dispatched letters of instruction to every province of the empire, directing the officers of the empire and the Jews what to do: "And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by post on horse back, riding on swift steeds that were used in the king's service, bred of the stud." (8:10, *R. V.*) This Mordecai did in full harmony with the king's commandment. He took haste to do so, and the king put at his command his fast steeds to bear the message to the one hundred and twenty-seven provinces.

20 Likewise the remnant class today will make haste in the publication, for the instruction of God's remnant, of only such things as are in harmony with the will of God, and such will have God's seal of approval. That which is now for the safety, comfort and encouragement, warning and success of God's anointed people, will be published to the ends of the earth, and to every part of Satan's organization. There will be no secret about them, but the proclamation of the truth will go forth far and wide. In recent months God has made known to his people the meaning of much that has heretofore been hidden, and may not those things be taken as proof that Armageddon is near, and that the publication business concerning it and the kingdom of God requires hasty diligence and perseverance on the part of the remnant? Let every one of the remnant class, then, do full duty with a joyful heart. The great battle is rapidly approaching.

"STAND FOR THEIR LIFE"

21 The royal decree not only provided for the defensive, but commanded the Jews to take the offensive. "Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey. Upon one day, in all the

provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies."—8:11-13.

22 Likewise God's remnant must do more now than merely to take a defensive stand before their enemies. They must take the aggressive and make spoil of God's enemies who are the enemies of God's people. They must represent God's cause to his glory. This is no time to lie supinely on the back or to go about with hands and head hanging down. The remnant must be bold and fearless, energetic to act with diligence in doing what the Lord has commanded to be done. Now is the appointed time for the remnant to declare the day of the vengeance of our God against Satan's organization. (Isa. 61:2) The remnant must make haste to do this by all the means which God has provided to make known his purpose to destroy the enemy and his organization at Armageddon. Let each one of the remnant ask himself now, Am I doing my part? Be not deceived, nor permit yourselves to be browbeaten, by the false claims that you are engaged in a book-selling scheme. The work of the remnant is to make known the truth that God commands now must be declared, and he has chosen the means by which this shall be done.

23 Mordecai, by order of the king, was clothed in royal apparel and given a crown of gold. (8:15) He occupied an honorable position in the king's service. Likewise now the remnant have 'bought of the Lord gold, tried in the fire, and white raiment that they might be clothed', and that they might 'hold fast to their crowns'. (Rev. 3:11, 18) Jehovah the King Eternal has provided them with the opportunity to have some part in the vindication of his name and for the blessing of his "holy nation". The remnant occupy an honorable place in Jehovah's organization. When the decree dictated by Mordecai reached the people, "the Jews had joy and gladness, a feast and a good day." (8:17) Even so today, the remnant do not wear long faces or mourn because they see a real fight just ahead. On the contrary, they are eager for the fray and rejoice in the prospect of seeing the great executive officer of Jehovah clear out the Devil and his crowd to the glory of the Almighty God, which also means their own deliverance. The Lord has built up Zion, and it shall not be desolated by the enemy; and never again shall God's faithful people be scattered and trodden down.—Ps. 102:16-18; 147:2.

24 Fully assured of God's protection and preservation, the remnant now rejoice in gladness and are feasting and having a good day because of what they see approaching. These are saying one to another: "Let us be glad and rejoice." (Rev. 19:7) To them the approaching fight means the vindication of God's name and the everlasting joy of those who follow in the right way.

25 The people of the various provinces began to see that the God of the Jews is the God of power and blessing: "And many of the people of the land became Jews; for the fear of the Jews fell upon them." (8:17) They saw that God's power was working in behalf of the Jews, and therefore they thought it wise to come over to the side of Jehovah. Those people could not become Jews without embracing the true faith of the Jews. This is conclusive proof that the book of Esther proceeds from Jehovah God and has a proper place in his Word, even though his name is not mentioned therein.

26 Today the truth is being told as never before, and many people are seeing the power of good working amongst God's people. They are giving honor to God's witnesses and making inquiry of and concerning Jehovah, and thus they become earthly Jews, which means to give 'praise to Jehovah God'. Many letters are received at this office, bearing testimony to the fact that the people are seeing the truth and turning away from the Devil's organization and turning their heart to Jehovah God.

GATHERING FOR THE FIGHT

27 The fateful thirteenth day of the twelfth month approached, when the great fight must take place. "The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them fell upon all people." (9:1, 2) Immediately following the issuance of the decree to "stand for their life", the Jews would be organizing and fortifying themselves for the fight. Likewise in these last days 'the way of the kings of the east is prepared' for the final assault upon Satan's organization. (Rev. 16:12) God's true people gather together to fight shoulder to shoulder in the warfare, and this they do in obedience to God's commandment. (Rev. 19:17, 18) No man can withstand them, because they are his own. Confidently trusting in the Lord they joyfully anticipate the great fight just ahead.

28 The officers of King Ahasuerus helped the Jews. "And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them." (9:3) This does not have reference to the officers of Satan's organization, nor foreshadow the officers of this world aiding God's people. The king here pictures God's anointed king, Christ Jesus, and the 'rulers, lieutenants and deputies' have reference to the retinue of the holy angels of Christ Jesus, and to the resurrected members of his body, all of whom will have a part in the fight and will be used by the Lord God to help his remnant now upon the earth. All these unseen forces are gathering for the great battle.

The remnant is now doing its part to make known what is about to come to pass.

[29] The fame of Mordecai spread throughout the provinces, because it is evident that the people saw that God was with him. (9:4) Mordecai and his popularity here picture the faithful "servant" or remnant class as described in the prophecy of Micah (5:7-9). When the day arrived, the Jews not only defended themselves but took the offensive and had their own way with their enemies. "Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them."—9:5.

[30] Christ and those of his risen body members, and all of his holy angels, will do the actual slaughter work of the enemy at Armageddon. The remnant will not do that, because their weapons are not carnal. (2 Cor. 10:4) The remnant has a specific part to perform, and their part is to sing the praises of Jehovah while preparation is being made for the fight and while the fight goes on. This God beautifully illustrates in another experience with Israel.—2 Chron. 20:21-24.

[31] On the day of battle fighting took place in the immediate vicinity of the palace where Esther and Mordecai were. (9:6) This seems to say that the great battle of the day of God Almighty will center around God's people and that the chief objective of the enemy will be to destroy those who are on the side of Jehovah, but instead the enemy will suffer complete defeat. Those at the palace who had conspired against the Jews fell in the slaughter on that fateful day. Their position of honor and trust or office was no protection whatsoever to them. Even so now at the end of the world, all the anti-kingdom forces of Jehovah must be and will be destroyed regardless of office or previous position. This necessarily will include the "evil servant" class, "the man of sin, the son of perdition," and those who have become offended and who are gathered out and are ready for destruction as the Lord said.—Matt. 13:42.

[32] When the peoples of Israel were delivered from their oppressors on a former occasion, and the oppressors perished at the hand of the Lord, the song of Deborah and Barak was sung, which contained these words appropriate to God's people when the victory of Armageddon is complete with the downfall of the enemy: "So let all thine enemies perish, O Jehovah; but let them that love him be as the sun when he goeth forth in his might."—Judg. 5:31, *A. R. V.* See also Matthew 13:43.

[33] The king took the side of Esther and Mordecai and the other Jews, which is further evidence that in this part of the drama he pictures the Lord Jehovah. Those slain at Shushan were reported to the king. "And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done." (9:12) Esther then requested that another day be devoted to the work of making a clean-up of the enemies of the Jews. The king granted this request and the fighting went on for another day and three hundred more of the enemy fell.—9:13-16.

[34] This suggests that God's remnant have a special zeal for the Lord impelling them on to fully complete the work God has assigned to them to do and to not become weary in well doing. "Therefore, we should not flag in doing well; for we shall reap, at the proper season, if we do not relax."—Gal. 6:9, *Diag.*

[35] The request of Esther corresponds to Joshua's prayer to Jehovah that he would cause the sun and the moon to stand still to give time for the complete destruction of the enemy. (Josh. 10:10-14) As Aaron and Hur held up the hands of Moses that the Israelites might whip the Amalekites to a finish, even so did Esther uphold the hands of her brethren that they might make a complete rout and clean-up of their enemies at the royal capital. This is an indication that the true remnant will engage in that fight with full faith in God and with a burning zeal, following the Lamb whithersoever he leads, and will continue with joy the work until complete victory is won.

[36] The ten sons of Haman were hanged on a gallows, probably the very one their father had caused to be erected for Mordecai. Ten being a symbol of completeness, this seems to represent the complete destruction of God's enemies. These sons of Haman were Amalekites, and under Jehovah's decree all must perish. God's faithful servant Samuel spared not Agag the king, but hewed him to pieces; and even so now God's elect servant, in whom he delights, will completely destroy all of Jehovah's enemies: "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. Let the iniquity of his fathers be remembered with the Lord: and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth."—Ps. 109:12-15.

[37] At the capital city of Shushan the Jews went after their enemies on the fourteenth day with the same vigor as they had the day previous. They did not balk, kick or complain against "more service". They had the zeal peculiar to the Lord's house. (Ps. 69:9) A like zeal was exhibited by the sons of Simeon who went to Mount Seir, in the days of King Hezekiah, and smote the Amalekites. (1 Chron. 4:41-43) God's word of vengeance follows the Amalekite until his word and name are completely vindicated.

[38] At the slaughter in Persia the Jews 'laid not their hand on the prey', even though they were authorized by the king to do so. Whatsoever gain or prey there was went to the king. This foreshadows that in this

day the motive of God's remnant is not self-enrichment, but their objective is the honor of Jehovah's name. To the same effect it is written: "And thou shalt devote their gain unto the Lord, and their substance unto the Lord of the whole earth."—Mic. 4: 13, *R. V.*

[39] Self-interest does not enter into the matter at all. The personal salvation and glory of God's people is merely incidental. The great all-important thing is the vindication of Jehovah's name.

THE FEAST

[40] In all the provinces outside of the capital city the slaughter ended with the thirteenth day of the twelfth month, and the fourteenth day was a day of rest, feasting and gladness. At the capital city both the thirteenth and fourteenth days were given to slaughter and the fifteenth day was a day of rest, feasting and gladness. (9: 17, 18) This act on the part of the Jews is in exact harmony with the words of the Psalm which show that the Jews mentioned in the book of Esther were in God's favor and that God directed the great drama. "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever." (Ps. 30: 11, 12) The Jews at the capital city were at headquarters, and it was fitting that they should put in double time.

[41] Who wrote the book of Esther does not appear from the divine record, but it is probable that Mordecai wrote it. It was Mordecai who arranged for the feast day and directed all the Jews of the provinces to observe it. "And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor."—9: 20-22.

[42] Haman had employed the *pur* or lot as a wicked device against the Jews, and, this being turned upon his own head and he and his sons hanged, the feast had of the Jews, that followed, was called the feast of Pur-im. "The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. And the decree of Esther confirmed these matters of Purim; and it was written in the book."—9: 27, 28, 32.

[43] Josephus, in his commentaries, mentions the fact that in his time all the Jews of the inhabitant world kept the feast of Purim. This feast of the Jews continued to be celebrated, and this fact is another proof that the book of Esther is of divine origin and has a proper place amongst the books of the Bible.

[44] God had given the Jews the victory, and they gave an expression of their gratitude and appreciation thereof in fixing this feast day and making it perpetual. The faithful Jews, Mordecai and Esther, had to do with the establishing of the feast, and the other Jews who worshiped Jehovah joined them in the festival. It was the mere fact that Mordecai was a Jew that brought down upon his head the wrath of Haman. Manifestly, therefore, it was his faithfulness to Jehovah God that thus marked Mordecai for slaughter.

[45] The critics of the book of Esther therefore have no argument left. The book is entirely authentic and a part of the divine Scriptures, intended to teach and teaching a lesson to God's people now on the earth.

[46] The feast of jubilation of the Jews seems to foreshadow that some of the remnant will be on the earth even after Armageddon, and that they will greatly rejoice because of the complete vindication of Jehovah's holy name. Also that the remnant will then be used to help the people that have been brought through that terrible time of trouble. The people will look to them for help, and God will use them. "And the remnant of Jacob shall be in the midst of many people as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—Mic. 5: 7, 8.

[47] Then, as never before, God's remnant on the earth will engage in "sending portions one to another, and gifts to the poor", for there will be many needy ones then to help. The commandment to the Jews to perpetually observe the feast of Purim suggests that the people during the reign of Christ will keep in mind the foul work of the Haman class that has defamed God's word and name. The multitudes that will come forth from the tomb will be taught of and concerning it, and will feast and rejoice at the remembrance of God's great victory. The prophet of the Lord declares that 'Jehovah of hosts shall make unto all the people a feast'. (Isa. 25: 6) These words imply that it is Jehovah the mighty and victorious Warrior that makes the feast and in commemoration of his great victory and the deliverance of his people. Surely the feast will not be merely to gratify the animal appetite of man for food, but it will be a feast of

rejoicing, as pictured particularly by the 'refined wines upon the lees'. Throughout the millennial reign of Christ this feast will be continued. Then at the end of the thousand years, when Satan the invisible head of the Haman class, and Haman himself, and all the others of that crowd whom he represented, are released from death and go up to attack again the people of the Lord, Jehovah's word in the past concerning Satan's nefarious work will not fail. The people will have it in mind, and they will trust Jehovah for preservation, and because of their love for him he will preserve them and deliver them. Then the Haman class, all the forces of Gog and Magog, and the Devil himself, will be completely annihilated, and Jehovah's name will be exalted for ever. (Rev. 20:1-9) It is interesting to note that the feast of Purim was celebrated in the last month of the year and at the full moon, picturing the fulness of the complete vindication of God's Word or law, and it reminds us of the song of the sweet singer of Israel: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."—Ps. 65:11-13.

[48] The book of Esther concludes with the statement that "king Ahasuerus laid a tribute upon the land and upon the isles of the sea". (10:1) Following Armageddon all the earth shall be subdued under Christ, the King and executive officer of Jehovah, and all humankind will be required to render tribute unto the great Prince to the glory of Jehovah God the King eternal.

[49] It is stated that Mordecai was next to the king and went about seeking the wealth of his people and speaking peace to all his seed.—10:3.

[50] May not this mean that after Armageddon God will have some of his faithful remnant or servant class on the earth, and assign them to some honorable work for the good of the people; and that they will also be used to the glory of God in speaking peace to the people, and probably that will be the due time for God to bring forth the princes of the earth, the faithful prophets, and even Mordecai himself, to join in the work for the general welfare of the people?

[51] Esther here disappears from the scene, suggesting that the remnant are not so much concerned with the prospect of personal gain and glory in the kingdom, but are deeply concerned with the work which God has given them to do to the honor and vindication of his name. It is even so today with those who are fully devoted to the Lord. They are not concerning themselves about when they are going to reach the kingdom, but they are concerned about being faithful and true to the Lord in performing the duties that he has now laid upon them. They appreciate their privileges and are eager to show forth their appreciation thereof.

[52] The book of Esther is a striking dramatic picture of God's provision for the care of his own people. Being in the world but not of it, they are surrounded on every side by the wicked enemy that seeks their destruction; but the remnant need not fear. "Our God, whom we serve, is able to deliver" and will deliver his own people. Let each one of the remnant be fully concerned with the work of proving his love for God and for his kingdom. The Lord is feeding his people upon these things convenient for them in these last days, that the remnant might be encouraged and strengthened to press on and that their hope may be strong, looking to that blessed day when they shall see the name of Jehovah completely vindicated. He has given his Word, and his Word is sure and his promises certain to be kept. Now let all the remnant be fully assured that "Jehovah preserveth all them who love him".

[53] Long ago Jehovah caused this dramatic picture to be set down in the book of Esther and made it a part of the Holy Scriptures. The time has come to reveal its meaning to his men of loving-kindness, who are his remnant now on the earth. That which guarantees preservation is love for Jehovah, and the remnant prove their love by their unselfish devotion to God, in this, that they joyfully obey his commandments. They must 'do good and hate wrong' and be wholly on the side of Jehovah, standing shoulder to shoulder in harmonious action in his organization. Therefore he says to them: "Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them." (Ps. 97:10, *Roth.*) Let the high praises of Jehovah be proclaimed, and his name extolled henceforth and for evermore.

QUESTIONS FOR BEREAN STUDY

¶ 1-3. Explain the statement that 'Jehovah is no respecter of persons'. Relate recorded instances of its application. How is it clearly illustrated since the Lord's coming to the temple?

¶ 4-6. Describe the fulfilment of the prophetic picture recorded in Esther 8:1, 2.

¶ 7, 8. How does the prophetic record concerning Esau now find fulfilment? Why has God in his Word so often stated and illustrated the rule here mentioned? Why have so many failed to see and observe the rule? Apply Proverbs 4:23.

¶ 9. What is the great danger which God's people will constantly face?

¶ 10. Though Haman was hanged and his house given to Esther and put in charge of Mordecai, what was the situation which must next be met, and what does it illustrate?

¶ 11, 12. Relate what next took place. What did the king do regarding Esther's request?

¶ 13-15. Point out how some have failed to follow the course illustrated in Esther's further appealing to the king in behalf of the Jews.

¶ 16-18. Compare the decree dictated by Haman with that written by Mordecai. Under whose direction was each of these decrees prepared? How is Esther 8:7-9 having fulfilment?

¶ 19, 20. Point out the fulfilment of Esther 8:10.

¶ 21, 22. What is the lesson for the remnant to take from verses 11-13?

¶ 23, 24. What is prophetically pictured in verses 15-17?

¶ 25, 26. What important evidence lies in the last statement in verse 17? How is this statement having its fulfilment at this time?

¶ 27, 28. How are God's people having part in fulfilment of that which was pictured in Esther 9: 1, 2? How does verse 3 apply?

¶ 29, 30. Compare the fulfilment of Esther 9: 4, 5 with that of 2 Chronicles 20: 21-24.

¶ 31, 32. What is suggested by the record of verses 6-11? Compare this with the fulfilment of the prophetic song recorded in Judges 5: 31.

¶ 33-35. Point out the lesson contained in the record of verses 12-16.

¶ 36, 37. Relate what took place in Shushan on the fourteenth day of the month. Cite other instances in which the zeal of the Lord's people against the enemy was particularly manifest.

¶ 38, 39. Though authorized to "take the spoil", "they laid not their hands on the prey." Point out the significance of this.

¶ 40. What is the significance in the fact that at Shushan the fourteenth day also was given to slaughter?

¶ 41-45. How may we conclude as to who wrote the book of Esther? How does the harmony of historic fact with the statement of Esther 9: 27, 28, 32 serve as further proof of the divine origin and purpose of the book of Esther?

¶ 46, 47. The feast of jubilation following the victory foreshadowed what? What is suggested in the provision (a) that it should be observed perpetually? (b) That it was to be celebrated in the last month of the year and at the full moon?

¶ 48-50. What is prophetically shown in the king's 'laying a tribute upon the land and upon the isles of the sea'? What was pictured in Mordecai's great interest in the welfare of "his people"?

¶ 51. What is suggested by the fact that Esther here disappears from the scene?

¶ 52, 53. What, then, is (a) the origin of the book of Esther? (b) Its purpose? (c) The important lesson contained therein?

CONVENTIONS

"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.

THE TIME referred to in the above prophecy is the present time. "This is the day which the Lord hath made; we will rejoice and be glad in it." This truly expresses the heart sentiments of those who are now devoted to Jehovah. This is the time to which the prophetic words of Jesus applied that 'this gospel of the kingdom shall be preached as a witness to the nations'. Those who have received the love of the truth and are fully devoted to Jehovah are doing these very things as mentioned in the foregoing scriptures. They have entered into the joy of the Lord and delight to obey his commandments and thus have some part in the work of vindicating Jehovah's name.

FRANCE

While the gospel has been preached in other nations of Christendom during the past few years, comparatively little has been done in France. Now, however, it seems that the Lord is directing his witnesses to France and the work of preaching the gospel of the kingdom is taking on life. Following the World War many Polish people moved into France; and a goodly number of these, having received the truth and loving the truth, entered into the service of proclaiming the message of the kingdom. As the interest increased a number of English colporteurs went into France and the French brethren have also become more active.

About a year ago it was thought an effort should be made to hold a convention of the Lord's people at Paris. To have a large and successful convention there appeared to be a very difficult task, but, trusting in the Lord, it was undertaken. The Lord added his rich blessing, thus proving that the time had come to give a witness in that land. A four days' convention was held in a well located and beautifully appointed hall in the city of Paris, and to the joyful surprise of many approximately 3,000 consecrated attended. According to the best count that could be made there were attending the convention, to wit, 1,450 Germans, 778 English, 551 Polish, 200 French, and smaller numbers from many other countries. It was found in canvassing the convention that twenty-three nationalities were present but almost all of them understood one of the languages, English, Polish, French or German. Discourses were given in these languages, sometimes as many as three interpreters being on the platform at a time. It was rather difficult to arrange a program of so many different languages spoken, but by the Lord's grace this was arranged and proved to be very satisfactory and successful. The president of the Society delivered several addresses, and these were interpreted in turn in French, German and Polish. It was a time of real joy and everyone present seemed to be rejoicing greatly in the opportunity of having some part in starting the work on a better basis in France. Practically all of the friends took part in the field service work. Many of these had to canvass by having their canvass written on a card, being unable to talk the French language. The result of the field service was 1,329 bound books and 14,557 booklets, and, added to this, the books and booklets placed at the public meeting brought the total of pieces of literature, books and booklets placed in the hands of the people, up to 16,776.

The public meeting was well attended and it was especially noted that everybody was exceedingly orderly and quiet. Heretofore when public meetings have been attempted in Paris there has been some disturbance or an effort to break up the meeting. This was entirely absent on the present occasion. Everyone present gave the keenest attention, and this was emphasized by those present taking away nearly 900 books and booklets. The interest created at this meeting

was unusual for Paris. The Society maintains an office in Paris, and for several days following a number of persons called at this office to get more books. One gentleman drove a long distance in a taxicab, of course paying his taxicab fare, which cost him more than all the books, and he bought all the books the Society has in French. A week later, when some had had time to read their books, three different persons called at the office and, expressing their joy in what they had learned, asked for permission to get into the field and put the books out also.

In addition to the public meeting the president of the Society delivered a lecture over the VITUS radio station, which was delivered first in English and then by a French speaker in the French language. Ten days later the president of the Society delivered another radio lecture over the same station. The radio is creating much interest in and about Paris, and the Lord has put his blessing upon this effort to spread the truth.

The discourses at the convention were along lines set forth in *The Watch Tower* concerning the kingdom interests and the great privilege now of proclaiming the truth and making known Jehovah's name. It would be difficult to imagine how this number of people could be brought together that would be more joyful in the Lord than those who attended. An enthusiastic spirit permeated the convention during the entire period, and when it was concluded everyone was heard to say: "Surely this is the best convention yet"; and of course it was the best ever held in Paris, and probably no better had been held anywhere else. The time seems now certain for the widening of the work in France. A number of colporteurs have gone into France and Belgium, and more are making arrangements to enter the service. The Lord thus indicates to his people that the time has come to give a strenuous testimony throughout France, and it is believed that this will result in much good in awakening the people to their privileges and in encouraging some of good will to take their stand on the side of Jehovah and the kingdom. The Society expresses its deep gratitude to Jehovah for arranging this convention in France. His name has been defamed there by the clergy and there must be many people of good will who would love to know the truth concerning God and his gracious provision for mankind. Let those who are in France be encouraged to press on with the work now.

A new location for the office has been found where there is more room, and better light. In addition thereto the Lord has provided a home in which the office force can live reasonably and comfortably as one family and also provide some shelter for a few colporteurs that will be kept constantly in the city of Paris.

GERMANY

A three-day convention had been arranged at Berlin, Germany, for May 30 to June 1. Because of the financial stress in the land and much unemployment, and for the further reason that many of the German brethren had attended the Paris convention, it was not expected there would be such a great attendance at Berlin. However, when the Lord's people have a chance to come together those who really love him make every effort to get together. The result was that at Berlin fully 10,000 attended the convention. It was the most inspiring scene. The convention was held in the great Sports Palace hall. Public address system was installed so that everyone could easily hear. The music was led by an orchestra of more than 100 pieces, and the songs sung by that great audience showed a fervor and devotion to God and to his kingdom. The discourses were inspiring and helpful and in line with present truth. The attention was profound and the brethren gave evidence of the fact that they were deeply appreciating the truth. This was more fully demonstrated in their response to calls for the field service. On service day fully 8,000 took part in the field service.

The meeting for the public was held on Monday night in the same great hall and after the convention had adjourned. By that time fully half of the brethren were compelled to return to their homes, leaving approximately 5,000 at the convention. The total number attending the public meeting, however, was 16,000. The great hall was packed out and another hall connected by wire and voice amplifiers was also filled. The public audience frequently manifested its approval of the rebuke administered to the clergy for deceiving the people and expressed their joyful approval of the opportunity that awaits them for the blessings of the Lord in the kingdom. Nearly 12,000 books and booklets were disposed of at this meeting. The final checking up of the books and booklets disposed of during the convention and public meeting was a grand total of 146,505. This is a remarkable result in view of the conditions that now exist in that land. The German brethren are in good spirit and are pressing the battle to the gate, rejoicing in their privileges to be witnesses to the name of Jehovah.

ENGLAND

A convention of the British brethren was held at Alexandra Palace, beginning Friday night June 12 and concluding Tuesday afternoon June 16. The convention was attended by approximately 3,500 of the consecrated. Never before at a convention held in this land was there so much unity of spirit of everyone present, and it could not have been better anywhere else. The brethren show a joyful determination to press on with the work, and the convention here was without a question of doubt a wonderful stimulus and blessing to the brethren. The convention was addressed by the president of the Society and a number of the other brethren, but the best feature of the entire convention was the field service work, in which practically

all present participated. And thus an opportunity was afforded each one to preach the good news of the kingdom.

The public meeting was held on Sunday evening in what is known as the Great Hall of Alexandra Palace. The Great Hall has a seating capacity of approximately 10,000, and the place was entirely filled, many turned away. The interest manifested at the public meeting was unusual. Heretofore the public meetings held at London have been at Royal Albert Hall. This time it was determined to take a hall in a different part of the city, and doubtless many were able to attend the public meeting who heretofore had not had the opportunity. The total of placements of books and booklets during field service and the public meeting was, to wit, 10,105.

By the Lord's grace the consecrated attending the convention were permitted to see more clearly than ever before that now notice must be served on the peoples of Christendom, both the rulers and the ruled, and that this must be done by the anointed remnant before the final end. Everyone went away from the convention fully determined to avail himself or herself of every opportunity henceforth to make known God's name in the land, rejoicing in the opportunity of having some part in the vindication thereof. The convention tour throughout Europe was brief but attended by many blessings.

COPENHAGEN

A convention of the Scandinavian brethren was held June 5-7 at Copenhagen. Because being engaged in the Society's affairs in another part of Europe it was impossible for the president to attend this convention. Brothers Martin and Emery, and Brother Burton of London, served at the convention, together with other brethren from Scandinavia. The attendance at the convention was 360. The field service was participated in by practically all who attended, resulting in placing in the hands of the people books and booklets to the number of 2,816. It was an enthusiastic convention and all the brethren present by rising vote voluntarily expressed their loving devotion to the Lord and to his organization on the earth and desired this fact to be communicated to the other brethren throughout the earth.

COLUMBUS NEXT!

Everywhere throughout Europe, as well as in America, the hearts of the brethren are turning toward Columbus, Ohio, which convention will be held July 24-30. All would love to attend and so expressed themselves everywhere we have gone, but of course for all to attend is impossible. *The Messenger* will be published, giving a detailed report of the convention, however, and thus all the brethren throughout the earth will have an opportunity to know more fully about what there takes place. Reports from various parts of the United States and Canada show an increasing interest and determination on the part of the brethren to get to Columbus if by any means it is possible. Special trains will be run from various parts and many will travel by private conveyance. It is anticipated that Columbus will bring great blessings to those who attend. Let all those who love the Lord Jehovah present the matter before Him and with full confidence look for a blessing and the exaltation of his name at this convention.

THE ETERNAL KINGDOM

JEHOVAH has promised that he will establish a righteous government on earth and that man shall benefit therefrom. He has promised that such government shall be established in honesty and administered in justice and equality toward all. His promise is that it shall be a government of peace and prosperity and that it shall stand for ever.

Jehovah never fails in a fulfilment of his promise. The period between the time of making the promise and the time of its fulfilment may seem long to man, but in his own due time God will faithfully perform all that he has promised. (Josh. 23:14; 1 Ki. 8:56; Isa. 40:26) In order that those who call upon him may have complete confidence, God says to them: "So shall my word be that goeth forth out my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. 46:11.

A promise may be stated in plain terms or words; or a promise may be implied by the course of action taken by the one having power and authority to make and execute promises. In both of these ways God has given promise to establish on earth a righteous government for the blessing of the people. His Word is true, and is given for the enlightenment of men that man's faith may be fully established in God.—2 Tim. 3:16; John 17:17.

Having complete faith in Jehovah as the great God in whom is all power and wisdom, Abraham left his native land and journeyed to a strange country in obedience to God's command. God said to Abraham: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (Gen. 12:2, 3) These words can be construed to mean only that God purposes to establish a nation of righteousness for the

blessing of all the families of the earth, and this he will do in his own due time.

Later the Lord said to Abraham: "I am the Almighty God. . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (Gen. 17:1, 6) These words can mean nothing less than God's expressed purpose of establishing upon earth a government for the benefit of men, over which Jehovah God must reign as the great Supreme Power.

Jehovah then showed his purpose to delegate the active exercise of the governing power to One in full harmony with himself and who would obey his orders. Therefore God inspired Jacob on his deathbed to prophesy: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) This is a promise that he would delegate the right to rule to Shiloh and unto him should the gathering of the people be.

"Shiloh" means tranquil one and peaceful one, and therefore must mean that the government God will establish by and through Shiloh will be a government of peace and righteousness. God can use any one whom he may choose to give utterance to a prophecy for him. He caused Balaam to prophesy concerning earth's ruler: "And his king shall be higher than Agag, and his kingdom shall be exalted. . . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the princes of Moab. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (Num. 24:7, 17, 19, margin) From this prophecy no other reasonable conclusion is possible than that in God's due time he will place his king upon the throne, that he will clothe him with all power and authority to establish a righteous government, and that he will destroy the evil rule of Satan over the people.

After God had used Moses to serve as a visible deliverer of the Israelites from Egypt, he caused Moses to prophesy: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19) The conclusion to be drawn from this prophecy is that Moses was a type of the One whom God will make the ruler over all the earth and who shall exercise righteously the power and authority conferred upon him by Jehovah, and therefore the kingdom to be established must be God's kingdom. This is a guarantee that the government will be righteous.

The holy spirit means the power of God. It is holy because it is complete and is exercised by the Holy One. It is invisible to man, yet the result of the operation thereof is observed by man.

God can exercise his invisible power upon the mind of any creature whom he may desire to use. In times of old he put his holy spirit upon men who were called prophets, or seers; and these men spoke the words which God willed them to speak. The prophets were wholly devoted to God; and, as the apostle puts it, they spoke as they were moved upon by the spirit of Jehovah. (2 Pet. 1:21) Therefore the statements made concerning the coming government, and made by the holy prophets, are the statements from Jehovah himself.

Among these holy prophets was Daniel. By the mouth of Daniel God caused a brief history of the world powers to be given, and then caused Daniel to say: "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.

Kingdom and government mean the same thing; and therefore when the scriptures refer to the kingdom which God will establish, they mean that righteous government which other scriptures state shall be established by him.

The Lord declared that by the mouth of two or more witnesses all things should be established. It pleased him to give two lines of testimony concerning the establishment of his righteous government, one direct and the other implied. Let us now examine some of the evidence which implies God's purpose to set up a government of righteousness upon earth.

God organized Israel into a nation. His primary purpose in so doing was to foreshadow the establishment of his lasting government, which he had promised through his holy prophets.

In God's dealing with the Israelites it is clearly seen that God implies a promise to set up a righteous government for men on the earth. With the Israelites God made a covenant, and as a part thereof he set forth a code of laws by which the Israelites were to be governed. Those things foreshadowed a better government to come. (Heb. 10:1) To Israel God was making known his purposes to establish a perfect government among men All things that happened unto them were types or "ensamples" for the special benefit of, and to be understood by, the people on earth at the end of the world who should then be honestly seeking to understand the truth. That time has arrived; and therefore what happened to the nation of Israel is now of special interest to the seekers for truth.—1 Cor. 10:11.

Isaac had two sons, whom he named Jacob and Esau. According to the will of God the birthright descending from the father to the son was to be had by Jacob, even though he was the younger. (Gen. 25:23) The

sons were twins, but Esau was born a few moments before Jacob. Esau was in line to receive the special benefits from Jehovah, but he sold his birthright because of his selfishness. God foreknew he would do this; hence the arrangement that Jacob should have the birthright.

Esau pictured or foreshadowed a class of people having access to the favor of God but who sell the same because of their selfish desire to have the approval and the plaudits of men. Esau therefore represents a part of Satan's organization including the so-called "Christian nations" of this world, and particularly the professed Christians of those nations who have called themselves by the name of the Lord and yet have turned away from him and his promises that they might have a part in the governments of this world of which Satan is god.

Esau persecuted Jacob, and therefore he foreshadowed the persecution that professed Christians have heaped upon those who really represent the Lord. Esau and Edom mean the same one. (Gen. 36:1) The Edomites formed a government and had governors or kings over them long before the Israelites had a king. "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." (Gen. 36:31) The Edomites were not Jehovah's people, but were a part of the Devil's organization, because they were organized and came under the influence of Satan as the invisible ruler.

Likewise there have been, and are now, many nations and peoples on the earth calling themselves by the name of the Lord but preferring to set up their own kingdoms and governments and become a part of Satan's organization. The Edomites, descendants of Esau, were cousins of the Israelites. The Edomites therefore followed the course of the other nations round about in having a government and king over which Satan was the overlord.

Isaac and his faithful son Jacob followed Abraham's meek and lowly course. They recognized Jehovah as their ruler. In due time God changed the name of Jacob to that of Israel, and he was ever thereafter known as the father of the nation of Israel. When God organized the Israelites into a nation there was no king over them save Jehovah God. (Deut. 33:5) To God they would look for their law and guiding rules of action. At Mount Sinai God gave the Israelites the law by which they were to be governed. The opening statement of that law is: "I am Jehovah thy God who have brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt not have other gods besides me." (Exod. 20:2-4, *Roth.*) The manifest purpose of this law was to teach the Israelites, and through them all mankind, that Jehovah is the only true God, from whom proceed life and happiness, and to follow other gods means sorrow and ultimate destruction. By giving them this law there was an implied promise that God in his due time would establish a righteous government among the peoples of earth.

LETTERS

THE kingdom message is being carried into darkest Africa. The letter below is self-explanatory. These brethren are two noble pioneers who delight to serve the Lord. *The Watch Tower* readers will be interested in what they have to say.

BELOVED BROTHER RUTHERFORD:

Many times have my brother and I thanked you for the privilege of coming to do this virgin country from South Africa.

We duly shipped our motor caravan from Cape Town to Mombasa per S.S. "Llamtepher"; and after a pleasant sea voyage we started on the most terrible nightmare of a motor trip I have ever undertaken. It took us four days, going all day, to do 360 miles, from Mombasa to Nairobi, sleeping in the bush with wild animals all around us.

Mile after mile I had to get out with a shovel to level ridges, fill in holes, also cut elephant grass and trees to fill in swamp for the wheels to grip. We kept on day and part night, being anxious to get on with the witness.

Eventually we got to Nairobi, the capital of Kenya, and near the equator and Central Africa; and the dear Lord blessed our efforts with results that make a world record. We both worked twenty-one days, including all Sundays and Saturdays, and in this short time distributed 600 booklets and 120 full sets of nine volumes. We were threatened with the police, called liars, insulted, ordered out of offices; but we went on, and our work is nearly finished. A torch has been lit that will burn through darkest Africa. Judging by things we hear, the work has turned religious Nairobi inside out.

I am returning to Cape Town; but my brother is arranging to carry the message on through the Congo and North Rhodesia down to Cape Town, where we shall meet again ready for the next privilege.

Yours in the Master's service,
F. W. SMITH, *Colporteur.*

JEHOVAH'S UNSPEAKABLE FAVORS

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah our Eternal King. Words are very inadequate to express my deep appreciation for the *Light* books which you so kindly sent.

Truly they are Jehovah's REVELATION to the remnant at this time of great need. True are Jehovah's promises, "My God shall supply all your need." In the *Light* books a great supply of food is stored up.

Every chapter in the *Light* books begins with the word most precious to the heart of the remnant, to wit, JEHOVAH; who is our God, our Rock, our Salvation, and our all in all.

Since the reading of the *Light* books, my whole body is doubly charged with energizing power for Jehovah's cause; and by his grace I am fully determined and wholly bent on carrying out Jehovah's command of Matthew 24:14.

I wonder, after reading the *Light* books, if there will be even one member among the anointed who will not "arise and shine" the light of the kingdom of our Lord and his Christ. O how happy are we who in service agree! The sentiment of my heart is

> Praise ye the LORD.
> Praise God in his sanctuary: praise him
> in the firmament of his power.

Praise him for his mighty acts:
praise him according to his excellent greatness.
Let every thing that hath breath praise the LORD.
PRAISE YE THE LORD.

Jehovah's unspeakable favors to the anointed through the columns of *The Watch Tower* are true meat and drink indeed.

May our Father in heaven richly bless you in your labor of love, and continue to use you mightily to his glory.

With much love and best wishes, I am

Yours in the service of our King Eternal,
S. H. TOUTJIAN.

FOR JEHOVAH AND AGAINST SATAN

Dear Brethren in Christ:

The convention here in Denver, Colo., by unanimous vote adopted the following resolution:

Resolved: That we, the Denver ecclesia, together with brethren from neighboring states (Texas, Wyoming, Nebraska and New Mexico), in convention assembled at Denver, March 6-8, desire to express our appreciation to the Lord for the many blessings he has so graciously bestowed upon us in the past, and at this convention; also for the flashes of light from the temple, through *The Watch Tower*, that so marvelously illuminate our path and increase our faith and zeal to unqualifiedly stand for Jehovah and righteousness and against Satan and his corrupt organization.

We also desire to express our appreciation to our beloved Brother Rutherford for his fearless and uncompromising stand against the enemy and his cohorts, and for his courageous leadership of the Lord's little army upon earth, and do hereby pledge to him our support, and promise, by the grace of God, to continue in the fight, holding up his hands until Satan and his organization have been destroyed root and branch, and our dear heavenly Father's name has been fully and forever vindicated and glorified upon the earth.

We also desire to thank Brother Macmillan and Brother Toutjian for their labors and cooperation so cheerfully given toward the success of this convention.

DESIRE TO GO FORTH

DEAR BROTHER RUTHERFORD,

And the dear ones used to send me that lovely gift of those two beautiful books *Light*: I desired ere this to write my thanks and appreciation; but until I would come into my room after work, and not being strong, I was not able to write them.

How we do rejoice to know that *all truth* belongs to our loving Jehovah, sent to us through his blessed Son! And since he has come to his temple, what rich food he has placed upon the table he has prepared for us! I praise him that he has used you to give us the food convenient.

When in our *Year Book*, about April 17, 1929, in the comments you pointed out to us that the joy that was set before our blessed Redeemer was to vindicate his Father's name, it surely thrilled me with joy and a more earnest desire to go forth as a witness. I also received so much joy from the lesson in *The Watch Tower* on the visits of Jehovah, which showed me so much more of his greatness and power, and the same of our Lord Jesus, from the lessons on his presence.

But, oh, the joy when *Light*, Book One was received! And using the suggestion to read the Scriptures first, I received rich blessings. While reading Chapter 4, Revelation, I was able to see as never before how beautiful the great Jehovah was pictured. Then, while reading the explanation of the same on pages 53-55, the only expression of what I then experienced was a reverential awe, filling my eyes with tears of joy and thankfulness to Him from whom all blessings flow, that I could read no more at that present time.

In rereading both books it was thrill upon thrill; and as mentioned in Book Two expression cannot be given in words. To me, *Light* books are truly wonderful.

It was a glad day when the time came to witness to the great Giver who is the Fountain of life and light. We give him the praise for all these blessings.

If you will please pardon my taking a little more of your busy time I will relate one experience, after about four hours of testimony work and delivering books, when our blessed Lord gave me some rich blessings. On the way to my room I needed to cross a small bridge. Two young men were sitting on the railing. Seeing an opportunity I approached them. When I mentioned books on Revelation, the one repeated "Revelation", and both reached for the books. In a little while one said, "Let us ask father." While they were out of sight I waited patiently. Wish you could have seen them running as they came back to me with the money, and the joy on their faces as they reached for the books. On account of their youth it gave me such great joy to see them interested in the precious Word of God. That he will continue to bless you as you seek to honor his name is my prayer, as well as for all his faithful ones.

Rejoicing in my precious privileges of service,
MRS. R. S. SNOOK, *Colporteur.*

"A GLORIOUS PRIVILEGE"

MY DEAR BROTHER RUTHERFORD:

After reading *Light*, I thought I must let you know how much I have appreciated same; and I thank Jehovah for the wonderful explanation of Revelation that he has given to the remnant at this time. It is a clear indication that the great battle of Armageddon is rapidly approaching, as we see the prophecies which have been fulfilled, particularly since 1914, and others in course of fulfilment.

It is grand to see that many of those prophecies are being fulfilled by the faithful remnant. I count it a glorious privilege to have a share in this stupendous work. Some of the chapters seem to stand out very prominently, especially chapters 8, 9, 11, 13, 20 and 21.

It is thrilling to look forward to the return of the faithful prophets before the last members of the remnant pass beyond. Surely the Lord guided you to having the house built in San Diego in preparation for their return. May he continue to bless you abundantly as you press the battle to the gate.

For your encouragement I would like to tell you that the brethren over here are deeply appreciating *Light* and the opportunity of placing it in the hands of the people. Many of the classes have already commenced to use it as a class study.

With much love,

Your brother and colaborer in Zion,
ALFRED G. BORLAND, *England.*

SEE THE LORD DIRECTING

DEAR BROTHER RUTHERFORD:

We wish to try to express our thanks and appreciation for the new book *Light*, which we have just finished reading. It is impossible to find words to describe our feelings as we look into these things that have been hidden for so long, and that so many have desired to look into. This is surely the greatest uncovering the Lord's people have ever had; and how all who have had any part whatever in the fulfilment thereof must surely be rejoicing to see clearly how the Lord is directing the truth!

We came in too late to have any part in those seven wonderful conventions of the Lord's people mentioned. However, we are happy that we are privileged to spend our entire time in his service now, and joyfully to hold forth this light to the people.

We also want to express our appreciation of the splendid cooperation of the colporteur department and the helpful suggestions in the *Bulletins* and letters; and we are endeavoring to obey all instructions.

We surely do appreciate the wonderful flashes of lightning the Lord is giving through the columns of *The Watch Tower*, each making the way clearer; and your faithfulness in firmly and fearlessly presenting the truth is of the greatest encouragement to us all.

May the Lord continue to use and bless you and all who labor with you, and continue to enlighten your mind on his Word, and that all who so desire may walk in his light.

We are joyfully with you in his service.

BRO. AND SR. ELWELL AND MYRTLE TENNYSON, *Colporteurs.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Columbus, Ohio	Aug.	9, 10	Indianapolis, Ind.	Aug.	21, 22
Dayton, Ohio	"	11, 12	Cincinnati, Ohio	"	23, 24
Cleveland, Ohio	"	14-16	Louisville, Ky.	"	25, 26
Chicago, Ill.	"	18, 19	Mayfield, Ky.	"	28, 29

T. E. BARKER

Martins Ferry, Ohio	July	31	Elmira, N. Y.	Aug.	16, 17
Wheeling, W. Va.	Aug.	1, 2	Binghamton, N. Y.	"	18, 19
E. Liverpool, Ohio	"	3	Oneonta, N. Y.	"	21, 22
Youngstown, Ohio	"	4, 5	Albany, N. Y.	"	23, 24
Meadville, Pa.	"	7, 8	Pittsfield, Mass.	"	25, 26
Cambridge Sp'gs, Pa.	"	9, 10	Springfield, Mass.	"	28, 29
Jamestown, N. Y.	"	11, 12	Leominster, Mass.	"	30, 31
Olean, N. Y.	"	14, 15	Nashua, N. H.	Sept.	1, 2

C. J. CUTFORTH

Midland, Ont.	Aug	1-13	Chiswick, Ont.	Aug.	24-26
Orillia, Ont.	"	14-16	Sault Ste. Marie, Ont.	"	28-30
Bracebridge, Ont.	"	17-19	Wallaceburg, Ont.	Sept.	1-3
New Liskeard, Ont.	"	21-23	Windsor, Ont.	"	4-7

G. H. DRAPER

Dayton, Ohio	Aug.	4, 5	Muncie, Ind.	Aug.	26
Nashville, Tenn.	"	7	Wapakoneta, Ohio	"	28, 29
Memphis, Tenn.	"	9	Lima, Ohio	"	30, 31
Evansville, Ind.	"	25	Marion, Ohio	Sept.	1, 2

M. L. HERR

Newburgh, N. Y.	Aug.	16, 17	Albany, N. Y.	Aug.	25, 26
Poughkeepsie, N. Y.	"	18, 19	Troy, N. Y.	"	28, 29
Kingston N. Y.	"	21, 22	Mechanicville, N. Y.	"	30, 31
Stottville, N. Y.	"	23, 24	Glens Falls, N. Y.	Sept.	1, 2

A. KOERBER

Columbia, S. C.	Aug.	7	Taylor Creek, Ga.	Aug.	15
New Brookland, S. C.	"	8	Waycross, Ga.	"	16
Augusta, Ga.	"	9, 10	Fitzgerald, Ga.	"	17
Clyo, Ga.	"	11	Eastman, Ga.	"	18
Statesboro, Ga.	"	12	Marshallville, Ga.	"	19
Savannah, Ga.	"	13, 14	Atlanta, Ga.	"	20-23

LOUIS LARSON

Parkersburg, W. Va.	Aug.	4	Danville, Va.	Aug.	25, 26
Baltimore, Md.	"	6	Asheville, N. C.	"	28-31
Norfolk, Va.	"	7-20	Chattanooga, Tenn.	Sept.	1, 2

A. H. MACMILLAN

Lewistown, Pa.	Aug.	14-16	Worcester, Mass.	"	25, 26
Philadelphia, Pa.	"	18, 19	Hallowell, Me	"	28-30
Greenfield, Mass.	"	21-23	Manchester, N. H.	Sept.	1, 2

G. Y. M'CORMICK

Washington, D. C.	Aug.	18, 19	Lost Creek, W. Va.	Aug.	20
Clarksburg, W. Va.	"	21, 22	Avon, W. Va.	"	28
Fairmont, W. Va.	"	23	N. Martinsville, W. Va.	"	29
Morgantown, W. Va.	"	24	Wheeling, W. Va.	"	30, 31
Grafton, W. Va.	"	25	Yorkville, Ohio	Sept.	1

E. D. ORRELL

Joliet, Ill.	Aug.	18, 19	Zion, Ill.	Aug.	26
Aurora, Ill.	"	21, 22	Marengo, Ill.	"	28
Geneva, Ill.	"	23, 24	Belvidere, Ill.	"	29, 30
Waukegan, Ill.	"	25	Rockford, Ill.	Aug.	31-Sept. 2

J. C. RAINBOW

Kansas City, Mo.	Aug.	5, 6	Pueblo, Colo.	Aug.	14, 15
Abilene, Kans.	"	8, 9	Colorado Sp'gs, Colo.	Aug.	30, 31
Garden City, Kans.	"	11, 12	Trinidad, Colo.	Sept.	2, 3

C. ROBERTS

Brandon, Man.	Aug.	3, 4	Hawkeye, Sask.	Aug.	21-23
Regina, Sask.	"	5, 6	Spirit Wood, Sask.	"	24-26
Saskatoon, Sask.	"	7-9	Livelong, Sask.	"	27-30
Blaine Lake, Sask.	"	18-20	Paradise H., Sask.	Aug.	31-Sept. 2

H. L. STEWART

Midland, Ont.	Aug.	11-13	Chiswick, Ont.	Aug.	24-26
Orillia, Ont.	"	14-16	Sault Ste. Marie, Ont.	"	28-30
Bracebridge, Ont.	"	17-19	Wallaceburg, Ont.	Sept.	1-3
New Liskeard, Ont.	"	21-23	Windsor, Ont.	"	4-7

W. P. STRONG

Elwood, Ind.	Aug.	4, 5	London, Ind.	Aug.	22
Muncie, Ind.	"	7, 8	Madison, Ind.	"	23, 24
Anderson, Ind.	"	9, 10	Salem, Ind.	"	25
Richmond, Ind	"	11, 12	Norman, Ind.	"	26
New Castle, Ind.	"	14, 15	Bedford, Ind.	"	28, 29
Indianapolis, Ind.	"	16-20	Brazil, Ind.	Sept.	13, 14

W. J. THORN

Philadelphia, Pa.	Aug.	16-22	Pottstown, Pa.	Aug.	28
Norristown, Pa.	"	23, 24	Boyertown, Pa.	"	29
Lansdale, Pa.	"	25	Lancaster, Pa.	"	30, 31
Linfield, Pa.	"	26	York, Pa.	Sept.	1, 2

S. H. TOUTJIAN

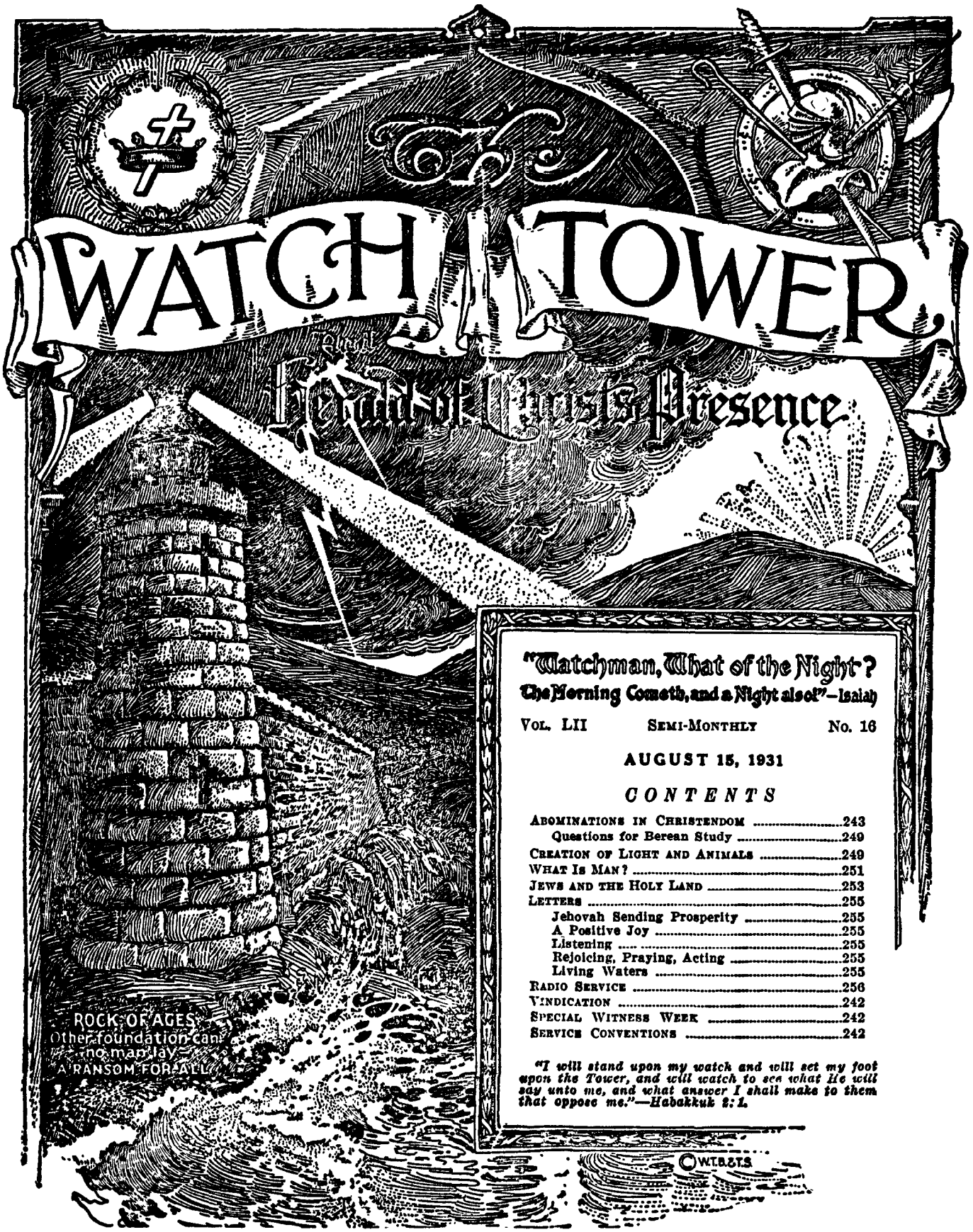
Muskegon, Mich.	Aug.	4	Rochester, Minn.	Aug.	25
Milwaukee, Wis.	"	6, 7	Farmington, Minn.	"	26
Whalan, Minn.	"	22	St. Paul, Minn.	"	28, 29
Racine, Minn.	"	23, 24	Min'polis, Minn.	Aug.	30-Sept. 2

J. C. WATT

Toledo, Ohio	Aug.	4, 5	Omaha, Nebr.	Aug.	26
Detroit, Mich.	"	6, 7	North Platte, Nebr.	"	28
Chicago, Ill.	"	23, 24	Denver, Colo.	"	29, 30

GEORGE YOUNG

Bridgeport, Conn.	Aug.	14-17	Manchester, N. H.	Aug.	25, 26
Pittsfield, Mass.	"	18, 19	Hallowell, Me.	"	28-31
Greenfield, Mass.	"	21-24	Portland, Me.	Sept.	1, 2



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

VOL. LII SEMI-MONTHLY No. 16

AUGUST 15, 1931

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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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VINDICATION

The Watch Tower takes pleasure in announcing that Book One dealing with the prophecy of Ezekiel and entitled VINDICATION, and designated as the autograph edition, is now ready for delivery. Following our usual custom the Society is taking fifty cents for this edition in order to meet the initial extra cost of typesetting and plates. This edition, of course, is limited. Order immediately if you wish it. The regular edition will be ready some sixty days later.

SPECIAL WITNESS WEEK

Please take note that the next special witness week will be September 4-13 inclusive. At that time a special effort will be put forth to place in the hands of the people a new booklet entitled THE KINGDOM THE HOPE OF THE WORLD. For this booklet the Society is taking the small sum of five cents from the public. Such a price was never heard of before for the kind of booklet this one is. Send your orders quickly. Consignments will be made to classes. All colporteurs should send in their orders in the usual way.

SERVICE CONVENTIONS

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

Bridgeport, Conn. August 14-16
G. C. Swift, 164 Bridgeport Av., Devon, Conn.

Lewistown, Pa.
Edward Watts, Logan Blvd., Burnham, Pa.

Greenfield, Mass. August 21-23
J. G. Miller, Conway Road, Shelburne Falls, Mass.

Norfolk, Va.
L. R. Bennett, 165 Orleans Circle

Hallowell, Me. August 28-30
Miss Vira B. Johnson, 25 Warren St.

Asheville, N. C.
F. Z. Miller, 193 S. French Broad

Boston, Mass. September 4-7
H. L. Philbrick, 31 St. James Av.

Atlanta, Ga.
Clifton R. Thomas, 1391 Belmont Av., S. W.

Reading, Pa. September 11-13
Warren G. Lau, R. 1, Brookside, Reading, Pa.

Memphis, Tenn.
Joseph Baum, 304 Angelus Pl.

Fort Wayne, Ind. September 18-20
Bert E. Lyon, 3801 S. Barr St.

Oklahoma City, Okla.
L. R. Hendrickson, R. 3, Edmond, Okla.

Champaign, Ill September 25-27
Ira N. Shrider, Savoy, Ill.

Fort Worth, Tex.
O. H. Anglin, 1610 Peach St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII AUGUST 15, 1931 No. 16

ABOMINATIONS IN CHRISTENDOM

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—Ezek. 3: 17.

JEHOVAH makes it clearly to appear in his Word that he gives fair and full warning to the workers of iniquity before he inflicts upon such his judgment. He sent Noah to give warning of the flood. He sent Moses to give warning to the ruler of Egypt. He sent his prophets to give warning to Jerusalem of his purpose to destroy that city. Knowing that these things foreshadow the destruction of the wicked organization that rules the world, and particularly have reference to Christendom, should we not expect to find in the Scriptures that Jehovah has given command that notice of warning must be served upon Christendom?

2 One of the titles which Jehovah gave to his beloved Son is "The Son of man". "The Son of man" is God's 'elect servant'. (Isa. 42: 1) When Jehovah sent Jesus to his temple he sent him for judgment and to select out the approved ones that these might 'offer unto the Lord an offering in righteousness'. (Mal. 3: 1-3) Such offering in righteousness means full and complete devotion to Jehovah, and therefore full obedience to his commandments. There could be no faithful obedience on the part of those in the covenant without bearing testimony to the world of and concerning Jehovah's purposes. The approved ones selected at the temple by Jesus Christ are designated collectively as the "faithful and wise servant" to whom are committed the kingdom interests, which means the giving of the testimony that was committed first to Jesus Christ. Such class is made a part of God's "servant", and therefore when the Lord addresses Ezekiel by the title "son of man" it is certain that Ezekiel was used to foreshadow that class known as the "faithful and wise servant". If God's purpose is to give warning to Christendom, it reasonably follows that he would use this people who compose the "servant" class to do that work. The Scriptures abundantly support that conclusion. That being true, there is a responsibility resting upon the "servant" class, otherwise called the remnant, that cannot be avoided. Concerning this Jehovah says: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 3: 18, 19.

3 It should be expected that we would find a correspondency between Ezekiel and the work he did and that to be done by the class whom Ezekiel foreshadowed, because we know that these things came to pass by God's will to foreshadow greater things to come to pass in the future days. It was in the year 617 B. C. that Ezekiel, together with other Israelites, was carried away as captive to Babylon. (2 Ki. 24: 15, 16) The fact that God used Ezekiel to write down the prophecy foretelling his purposes upon Jerusalem, the unfaithful city, proves that Ezekiel was not taken captive because of any wrong that he had done, but that God permitted him to be taken into captivity to be used to accomplish his own purposes. During the World War many of God's children were taken captive by Satan's organization, quite a number of them incarcerated behind prison bars; and the fact that these have been permitted to serve God since that time is proof that they were not taken because of any wrongdoing on their part, but because God would use these circumstances to accomplish his own purposes. Some who want an excuse for fault-finding have stated that brethren were in prison during the war because of meddling in affairs that were not theirs. This is wholly unsupported by the Scriptures and by the facts.

4 The captivity of God's people began in 1914, when the World War put restraint upon many of the consecrated. By the end of 1918 God's covenant people on earth who were devoted to him were practically all in captivity because the work was stopped by the agents of Babylon. While some were actually behind prison bars, others were as effectually restrained, almost, so far as their work was concerned. In 1919 the work of the Lord by his covenant people was again revived. The year 617 B. C., therefore, corresponds with 1914, and the year 612 B. C. corresponds with the year 1919 (A. D.). Five years after Ezekiel's captivity God began to use him to prophesy. Ezekiel was then thirty years of age, that being the age required

for one to perform the duties in the priest's office. While we have no way of definitely fixing the date, the circumstances seem to indicate that those who were faithful, upon the coming of the Lord to his temple in 1918, were anointed to serve in the priestly office by 1919, when the work in the field was resumed. Jehovah used Ezekiel as his witness to the Babylonian captives, that is, the Jews in Babylon, and against the corrupt religionists of the Jews in particular. Correspondingly, therefore, Ezekiel foreshadows that class that would be used to give testimony to God's people in captivity and to the corrupt religionists who are the workers of iniquity. Ezekiel's first vision was given him by Jehovah in the fifth year after his captivity began. At the corresponding date, to wit, 1919, God's people learned that there was a work yet to be done, which work was foreshadowed by the Prophet Elisha; and they began to proclaim God's message to this end. (*Watch Tower*, August, 1919) Christ Jesus was then at Jehovah's temple for judgment, and "the temple in heaven was open".

6 It seems reasonably to follow that Jehovah God will give his people on earth some understanding of his prophetic Word relating to the serving of notice upon the workers of iniquity and giving warning to all such before that service work is completed. It was after the coming of the Lord to his temple that God revealed to his people that hideous organization that Satan has builded up, and also disclosed to them that such organization is made up of three elements, to wit, commercial, political and religious. They have also been made to understand that "organized Christianity" is the most hypocritical and the wickedest part of the religious elements that rule the world. Those of the temple class would see and do see and appreciate these things; but it is hardly to be expected that those who do not believe that the Lord came to his temple in 1918, and is there now, would see them; and surely they would not appreciate them at all. There are a number of people today claiming to be consecrated to God and in the covenant for the kingdom who have been favored with a knowledge of present truth and yet who deny that the Lord Jesus Christ is at his temple, and who have no vision of Satan's organization; nor have they any vision of God's organization. This would explain not only why they refuse to have any part in giving testimony against the corrupt religionists and other portions of Satan's organization, but also why they oppose those who are actually engaged in giving that testimony. For some time after the coming of the Lord to his temple for judgment elders and others in the ecclesias who claim consecration, and who now oppose the work of giving testimony, sat in the same assembly with the faithful witnesses and heard discussed matters concerning the temple of God, but did not understand and did not appreciate the same.

8 Those of the consecrated who have been favored with a vision of the purposes of Christ at the temple of God and who appreciate the same may now well realize that there rests upon them a great responsibility to be obedient to God and to give warning as he has directed. A refusal to give such testimony of warning would put such in great jeopardy. To aid them in doing the work thus assigned to them by the Lord those things that have long been a secret and mystery hid in the prophecies Jehovah is now unfolding to his people. In the eighth chapter of Ezekiel's prophecy Jehovah makes known to his anointed ones some of the hideous abominations that are done in his name. Therefore the obligation is laid upon his "servant" class to give notice and warning of God's purpose concerning such abominations and of his judgments telling of their destruction. There seem to be some now who continue to associate with those who are the faithful witnesses, but who do not appreciate that there is any responsibility upon them to do anything toward giving the notice of warning. Some of these even express themselves as believing that little or nothing should be said about Satan's organization. God caused the prophecies to be written for the aid and comfort of those who love him and who should be on the earth at the end of the world, and we should expect, therefore, to find instruction and consolation therein at the present time. To this end the Lord discloses to his people the hideous things of Satan's organization, and particularly in Christendom, to the end that they might have an appreciation of why they are giving warning to those who defame Jehovah's holy name.

7 Jehovah has favored his covenant people with a knowledge of his purposes and has laid upon the leaders of each ecclesia the obligation of feeding and instructing the flock of God in his Word. (1 Pet. 5:2) The Lord is using and has used *The Watch Tower* from its foundation as his channel of communication to and between his people; and during the past few years *The Watch Tower* has repeatedly called attention to Satan's wicked organization. In the face of all this, however, there have been in the ecclesias certain elders wise in their own minds who have not been persuaded that the Devil has an organization at all. 'At least,' say they, 'we should go easy and say nothing about the preachers and their allies in the organization that controls the world.' The policy of these elders is to speak softly that even the clergy might be won over to the Lord's side. Some of the weaker ones in the ecclesias who desire to hear nothing against the clergy say in substance: "Our oldest elders, who are most fully developed in the Lord, say nothing about the Devil's organization; then why should these younger ones, who have recently been brought to a knowledge of the truth, say anything against them and others of the organization of this world?" The Society has been severely criticized because of the plain statements made in *The Watch Tower* and in its other publications concerning Satan's organization. These publica-

tions, however, must tell the truth or else they will cease to be used by the Lord. Now let those who have objected to any speech or publication about Satan's organization and the various elements thereof give consideration to the eighth chapter of Ezekiel's prophecy. If they believe what the Scriptures say, and if they understand the commission God has given to his covenant people, then let them take the proper attitude toward Satan's organization.

[8] Ezekiel began to prophesy in the fifth year of King Jehoiachin's captivity, which corresponds with the year 1919 (A. D.). It was one year and two months later that the events in the eighth chapter of Ezekiel's prophecy came to pass. This marks the beginning of a new vision and series of prophecies by Ezekiel. At the time when this prophecy began to have its final fulfilment, the Lord Jesus Christ was in the temple of Jehovah. He inspects the defiled "organized Christianity", so called, and points out to the "faithful servant" class, pictured by Ezekiel, the conditions there found, and the "servant" class is enabled to understand and appreciate the same as never before. As the vision appeared to Ezekiel, so the "faithful servant" class in every instance has seen that there is and has been the worship of the creature rather than the Creator. Such is Devil-worship, the Devil's method of fraudulently claiming to worship God, the purpose being to turn man away from Jehovah. An officer of Jehovah appeared in the name and by the power of Jehovah God and lifted Ezekiel up and showed him how the temple had been defiled. The fulfilment of this is that God through his duly constituted officers lifted up the "faithful servant" class, and showed that class how Satan had reproached and defamed God's name. "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward at the gate of the altar, this image of jealousy in the entry." (8:3-5) Thus the Lord lifted up the faithful anointed "servant" class between earth and heaven and brought them in vision to Jerusalem, the heavenly organization, to the door of the inner gate of the temple that looks toward the north from which divine authority and judgment proceed, and there appeared the image of jealousy.

[9] The Devil is the very image or personification of jealousy and envy. He was jealous and envious of the worship given by man to Jehovah and coveted the same. Therefore Satan said: "I will be like the Most High." Everything that God has done for human salvation the Devil has tried to imitate, out of jealousy and for the purpose of deceit, to draw men away from Jehovah God. The Devil is the mimic god and vigorously endeavors to turn all creatures away from Jehovah and from the truth. This mimic or image provokes to jealousy. In giving his law to Israel God said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . . I the Lord thy God am a jealous God." (Ex. 20:3-5) That law was not given for Jehovah's benefit, but was declared for the benefit of Israel and all who thereafter should come to a knowledge of God. All life proceeds from Jehovah, whereas Satan is the one who has unrighteously taken life. Envying the honor and glory that is properly bestowed upon Jehovah by his creatures, and coveting that honor and glory for himself, Satan has resorted to all manner of crime to turn creatures away from God. For the benefit of creation and for his own honor and glory, and that his creatures might know him and live, Jehovah God must in his own due time vindicate his name against this jealous one. All the images that have been reared up for the purpose of being worshiped were reared up by the Devil, and therefore the Devil is "the image of jealousy". The truth discloses the true situation, that man may have the opportunity to know God and know the way to life.

[10] As the image of jealousy seen by Ezekiel depicted the Devil, so the organization of the Devil on the earth is the true image of the Devil, morally, mentally, and in practice. Today God's "faithful servant" class sees "the abomination that maketh desolate", spoken of by Daniel the prophet and by the Lord Jesus Christ, standing in the holy place. (Matt. 24:15) It is the Devil's product, his organization, and it is "the image of the beast", the League of Nations. It has its seat in the holy place of organized religion which calls itself by the holy name of God and claims to be the favored one of Jehovah God; and thus the name of Jehovah is reproached and desecrated. Its prime promoters and chief supporters are the nations which call themselves "Christian nations". "The image of jealousy" and the League of Nations, the product and offspring of the Devil, is anti-kingdom of God. All who support it, either actively or passively, put themselves in a position antagonistic to the kingdom of God. Those who profess to be consecrated to God and who hold that "the higher powers" means the ruling powers of this world deceive themselves and deceive others. Many of the elders of the ecclesias or Bible classes insist that "the higher powers", described by the apostle in Romans thirteen, means the ruling powers of this world. Being selfish, they have become blind to the revelation of God's truth. "God shall send them strong delusion, that they should believe a lie." (2 Thess. 2:11) These also fail to see the organization of Jehovah, and therefore fail to appreciate the fact that the kingdom is at hand. They do not see the king-

dom of God, and therefore refuse to take a stand for it. They insist on treading softly so far as the Devil and his organization are concerned, and are led in the way of outer darkness; and, as the Scriptures declare, the same fate awaits them that God has provided for the Devil. They are anti-kingdom of God.

[11] The elders, leaders, or clergymen of Christendom, practically as a unit support the League of Nations and falsely claim that the abominable thing is the political expression of God's kingdom on earth, and these likewise insist that "the powers that be" are the kingdoms of this world, which the Lord plainly declares constitute the visible organization of the Devil. Anyone who is devoted to the Lord and who receives the Lord's approval must take his stand unequivocally on Jehovah's side and speak the truth concerning Satan's organization and Jehovah's organization, to the end that he might have some part in the vindication of Jehovah's name.

[12] Then the officer of the Lord in charge of Ezekiel continues the inspection, and Ezekiel sees more abominations. "And he brought me to the door of the court [of the temple]; and when I looked, behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients [elders] of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up." (8:7-11) The abominable beasts and idols portrayed upon the wall of the house or temple of the Israelites foreshadowed the abominable things that have been brought into professed "Christianity" which claims to be the temple of the Lord.

[13] The modernist clergy, while claiming to be ministers of God, are the leaders and teachers of evolution and are guilty of ancestor worship, in this, that they claim that "every form of creeping things" or "abominable beasts" preceded man on the earth, and that these are man's ancestors or blood relatives. These clergymen hold on to their jobs and draw their pay from the people on the pretext of being interpreters of the Word of God, and they occupy so-called "Christian pulpits". In their discourses they take a Bible text as a pretext to teach evolution. They read their text and get away from it immediately. These elders or leaders, otherwise called "clergymen" of "organized Christianity", burn incense in the house which they call the house of the Lord, their church, while they busy themselves in turning the people away from God and from the Bible. Therefore in the picture each one is shown with a censer in his hand with incense round about. They deny the existence of the supreme, all-wise God, the Creator of heaven and earth. They are so wise in their own conceits that they believe they can teach what they will and that the people will not understand them and that no one will see them. Therefore says the Lord to Ezekiel: "Then said he unto me, Son of man, hast thou seen what the ancients [elders] of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth."—8:12.

[14] These distinguished clergymen, wise in their own conceit, are, in the language of God's Word, fools. They say: 'There is nothing to show that God made the earth and its creatures,' and they tell the people that 'the Bible account thereof is mere nonsense and imaginations of unlearned men'. They laugh at the statement: 'Your Father in heaven seeth in secret.' They are hypocrites of the worst kind, because they claim to represent God and yet they deny God and, in fact, represent the Devil and defame and desecrate God's holy name. Anyone who is a child of the Lord and in the covenant for the kingdom, and who would put on the "soft pedal" concerning such men, and fail to point out that they are the Devil's servants, would be unfaithful to God and to his covenant. The "faithful servant" class, each one of which will do his duty, will tell the truth, that God's truth may sweep away these hiding places of lies, that the glory of the Lord may be seen by those who love righteousness.

[15] The inspection continued, and more abominations were seen by the Prophet Ezekiel; and what Ezekiel saw foreshadowed what the "faithful servant" or remnant would see shortly preceding Armageddon or the destruction of Christendom. "He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold, there sat women weeping for Tammuz." (8:13, 14) Tammuz was the name of a Phoenician god, which the Devil had provided, of course, with which to deceive the people. Whatever the Tammuz represented, it is certain that women adored and idolized it and worshiped the creature and ignored the Creator, and that death overtook it, and they wept bitterly. This fits the fundamentalists, who worship their church organizations and give no heed to the kingdom of God under Christ. They profess to be defenders of the Word of God and the followers of Christ Jesus, but their devotion is entirely to their organization, which Tammuz fitly represents. These church organizations are patronized chiefly by women. Their men look upon religion as taught in the orthodox churches as being fit only for women and children and weak-minded persons. The women well pictured the Epworth League workers, the managers of church affairs, and like organizations within the church, which they idolize and worship because they are attached to

the church. Those represented by the women have for some time seen the steady decline of their church organization, and they weep because the church is dying or practically dead and they know that soon it must die. They believe that with the passing away of these churches Prohibition, and morality and human reformation, will die also and that the entire world will be lost. They pretend to make much over Jesus, who died, but they have no time for nor interest in the kingdom of the Lord Jesus Christ as the means of vindicating and honoring Jehovah God's name and for the blessing and uplift of the human race. The second coming of Christ and the establishment of his kingdom does not interest them. Their interest is centered in doing the work of their organization. They think that, because some self-constituted "wise" men have said that 'the church must clothe the earth in the moral achievements of man, so that Christ can come', the work of the church therefore is to carry out this announced slogan and clean up the world. And now, seeing that the church is in a dying condition, and is practically dead, they weep and wail. They look to the clergy of their church to clean up and save the world, and the clergy go to the political rulers and ask for instruction as to what they shall do to accomplish this purpose. Hence the members of their church look upon their organization as dying and almost dead. The fundamentalists, while claiming to support the Bible, ignore every part of it with reference to God's kingdom and ally themselves with this world and are led by the god of these world powers, the Devil. They are deceived, to be sure; and this statement is made here because it is a fact, and in order that those of good will may get their eyes open to a realization of the facts. The preachers themselves have 'become as women'. They sense the end of their organization, and they weep. All of them have great cause to weep, because they have drawn near the Lord with their mouths while their hearts are far removed from him and now no more is the blessing of the Lord with them. They have allied themselves with Satan's organization and looked to the League of Nations, the Epworth League, and other leagues and peace pacts, to accomplish the desired end of reformation and upbuilding of the human race. They are therefore an abomination in the sight of the Lord.

[16] The inspection continues and more abominations are exhibited to Ezekiel; and hence more abominations are revealed to the temple class. "Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these." (8:15) It is a well known fact that in modern times human intellectuality or the wisdom of this world is placed before and above the worship of Jehovah God. The clergy, acting as Satan's instruments, and hypocritically claiming to be God's representatives, are chiefly responsible for this condition in the nations called "Christendom" or "organized Christianity". From the pulpits discourses are regularly delivered, not in explanation of the Bible, but upon what is called "scientific matters", and the Word of the Lord is ignored. "And he brought me into the inner court of the Lord's house [the temple]; and, behold, at the door of the temple of the Lord, between the porch and the altar [the place of sacrifice, and near the location of the laver, which symbolizes the Word of God by which one is made clean and which is by these ignored], were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."—8:16.

[17] In this modern day, called by the self-wise "the brain age", young men are required to take a course in the secular colleges and there have all faith in God and his Word destroyed, before they are admitted to the theological seminary. By the time they have finished their education in the theological seminary and are turned out for preachers, and labeled as such, although they occupy a place in a church called the house of the Lord, their worship is of the creature and to the utter disregard of the Creator. Modern colleges and theological seminaries are therefore mere hatcheries of infidelity. It is these worshipers of so-called intellectual power and great men and their institutions that are put forth as the saviors and deliverers of the world. These modern "brain-age" men, together with their institutions, are held forth to the people as the "sunlight of the world". As Ezekiel was shown this condition in the temple, even so the class whom he represented, God's faithful anointed ones, had a vision thereof in fact and so declared themselves. On August 29, 1925, in convention assembled at Indianapolis the consecrated passed a resolution known as the "Message of Hope", and sent it forth to all peoples of good will of Christendom. Amongst other things that resolution said:

> World powers, science and philosophy, commerce and religion, have each in turn offered their respective remedies for man's relief. In the name and under the guise of democracy, these combine in offering their joint and several powers to meet the requirements of man. Together they claim to be the sunlight of the world, holding forth all the light that shines to enlighten and guide the human race.
>
> Intrigue, duplicity and trickery are freely resorted to by the political and commercial powers; science and philosophy are marked by vanity and self-sufficiency; while the religionists, both Catholic and Protestant, are conspicuous by their arrogance, self-conceit, impiety and ungodliness. Therefore it is apparent that the remedies offered by any and all of these aforementioned elements are vain, impotent and powerless to satisfy man's desire.—*Light*, Book One, page 130.

[18] The twenty-five men that Ezekiel saw at the door of the temple of the Lord represent the modern clergymen and the 'principal of their flocks', who are the chief ones in the organization of the religion of Christendom and hence claim to be in the house of the Lord. While they claim to be the representatives of God, they are in fact the servants of Satan the Devil, and

hence are constantly practicing hypocrisy before men. These self-wise "sun worshipers", meaning those who worship intellect, science and power, greatly defame and reproach the name of Jehovah God. They are an integral part of Satan's organization. It is the solemn duty and obligation laid upon every member of the "servant" class to tell the truth concerning such hypocrites, that by the grace of the Lord the truth might sweep away the lies and expose the hiding place thereof, that the people might know that Jehovah is the only true God and that their hope rests entirely with him. For any of the Lord's anointed ones to slack his hand in declaring the truth concerning Satan's organization and the visible representatives therein would be to show unfaithfulness to God and to his covenant.

[19] It is a fact well known to all that since the ending of the World War a great crime wave has swept over the land called "Christendom". Who is responsible among men for this great crime wave? The prophecy of Ezekiel lays the responsibility for the crime wave at the door of "organized Christianity" by reason of its perversion of the true worship of God and the forsaking of his Word. This was pictured in the false religious practices that Ezekiel saw going on in God's holy temple. The clergy and the principal of the flock of Christendom claim to represent God and Christ and to rule by divine right, and yet they pursue a course of unrighteousness and have brought great reproach upon God's name and upon the name of his Christ. They have attempted to induce the people to believe that Jehovah approves of them. The people know that they are hypocrites, because they claim to be for God and righteousness and at the same time practice unrighteousness. They claim to be advocates of the law, while they themselves break the law. By reason thereof the people have lost respect for law and order and have no regard for God and the Bible. The sanctity of human life is no longer held by the great mass of mankind, and hence "the everlasting covenant" is transgressed and frequently broken. This was shown to Ezekiel and foreshadowed the condition existing today in Christendom: "Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose." (8:17) "The land is full of bloody crimes, and the city [Christendom, Satan's organization on earth] is full of violence." (7:23) "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isa. 24:5.

[20] Jehovah has laid the responsibility for this crime wave at the door of the hypocritical religionists; and any attempt on the part of the "servant" class to hold back the truth of and concerning that part of Satan's organization would be a mark of disloyalty to God. Anyone who now professes to be in the truth and a follower of Christ Jesus, and who fails or refuses to declare the vengeance of our God against Satan and his organization, thereby gives evidence that he is not anointed by the spirit of Jehovah but, in fact, is God's enemy. All who are anointed of the Lord are specifically authorized and commanded to declare the day of the vengeance of our God. (Isa. 61:2) Such must declare the vengeance of God against Satan's organization; and since Satan's visible organization is composed of false religious leaders, and the principal of their flocks, the anointed of God cannot prove faithful except by speaking the truth concerning them. It is not a question as to whether some might become offended and refuse to hear the truth. The sole question for determination by the "servant" is: 'What has my Lord commanded, and am I obeying his commandments?' The "servant" must declare the truth regardless of whether any one is offended and refuses to hear or whether many hear and turn to the Lord. Let the remnant or anointed "servant" class therefore keep always in mind that obedience to the commandments of God is what is required. Saul did not lose his anointing by reason of disobedience, but he was cast away from the Lord and joined the Devil's crowd. Those who are anointed will not lose their anointing and fall back into the "tribulation" class; but, if unfaithful to that anointing, such will be cast away from Jehovah and destroyed with the Devil and his other followers.

[21] "Organized Christianity," under the influence of the Devil and practicing the Devil religion, is responsible for the great crime wave, particularly in America, where crime has increased most rapidly in recent years. Within a short time fifteen hundred persons have been shot to death, many of whom were entirely innocent, upon the pretext that they had in possession or were using intoxicating liquor. This practice must be a stench in the nostrils even of many supporters of "organized Christianity". The ancient Persians are said to have held an incense to the nose while worshiping the Devil or practicing Devil religion; and now likewise those who indulge in such Devil practice in the name of God and approve bloody crime and induce other crime, says the prophet, "put a branch to their nose," and this evil practice they do in the name of Jehovah and 'have provoked God to anger', and he declares that he will visit his anger upon them. "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." (8:18) The breaking of the everlasting covenant by the shedding of innocent blood at the instance of the leaders in Christendom is bad enough, but the worst of all is for them to do so, claiming that God approves their action and that it is done in his name. This defamation of God's name he declares shall not go unpunished.

[22] That which is disclosed by the prophecy of the eighth chapter of Ezekiel seems to prepare the "faithful servant" class for the work and obligation laid upon that class, as set forth in the ninth chapter of the prophecy.

QUESTIONS FOR BEREAN STUDY

¶ 1. Why should we expect to find in the Scriptures a commandment from Jehovah that notice of warning be served upon Christendom?

¶ 2. Point out how the Scriptures identify the servant whom Jehovah would use to serve such notice. Quote the scriptures expressing the responsibility of the servant in this regard.

¶ 3, 4. Account for Ezekiel's being in captivity to Babylon. Describe the situation which was there foreshadowed.

¶ 5-7. Account for the fact that of those once having equal opportunity for knowledge and service there is now one class understanding Jehovah's purposes and appreciating the attendant privilege and responsibility while another class neither see the meaning of the prophecies nor discern present fulfilment of prophecy. What knowledge and what course of action are now necessary on the part of all who would enter into the service which Jehovah has graciously provided for his people? What means has Jehovah provided for his people's acquiring the knowledge now essential? Why then have some failed to come to an understanding and appreciation of the commission which God has given to his covenant people?

¶ 8, 9. Just what was pictured in Ezekiel's being 'lifted up and brought to Jerusalem, to the door of the inner gate that looketh toward the north'? Prove the identity of "the image of jealousy".

¶ 10, 11. Show that "the image of jealousy" is represented in the world today, and that even many who profess to be consecrated to God have been deceived in regard to the "image" and its purpose and influence.

¶ 12-14. What was foreshadowed by the abominable beasts and idols portrayed on the walls of the temple? Apply Ezekiel 8: 12.

¶ 15. Describe what was pictured by the "women weeping for Tammuz", seen at "the gate of the Lord's house which was toward the north".

¶ 16-18. Explain the "greater abominations" described in verse 16. Point out the duty and obligation resting upon every member of the "servant" class, in this regard.

¶ 19-21. With illustration, prove who is responsible for the abominations and violence throughout the land at this time. What, in particular, makes them so reprehensible and will result in judgment more severe? What is the test of faithfulness of the Lord's anointed, in this matter? What is the certain result to those who fail to meet the situation?

¶ 22. What seems to be the purpose of the prophecy recorded as the eighth chapter of Ezekiel?

CREATION OF LIGHT AND ANIMALS

WITHOUT the light and heat from the sun man and animals could not exist on our earth. This is by God's own arrangement. With scientific nicety and accuracy, therefore, the Biblical record of creation sets forth that the sun by whose beams our earth is bathed with light was brought into existence before our earth. Many scientific minds have been stumbled by the thought (and by the way, it is an unscriptural one) that the six days mentioned with respect to earth's creation were six days of twenty-four hours each. A thorough and careful examination of the Bible and comparison of the scriptures bearing on the point show that each of these creative days was really an epoch or a period of time seven thousand years long. Such a length of day allows for the gradual and regular outworking of the creative forces toward their God-assigned objective.

The Scriptural account of the fourth epoch or creative day reads: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good."—Gen. 1: 14-18.

Listeners will recall that the Bible says that it was on the first creative day that God said: "Let there be light." This in itself shows that the sun was created before our earth (as all scientists will admit), because this light must have come from the sun. If this be true, that the light which appeared at the command of God on the first day was from the sun's rays, how can we harmonize that thought with the statement that the sun and moon could be seen on the fourth day? There is no proof in the Scriptures or anywhere else that the sun shone upon the earth on the fourth creative day, or that, if it were possible for a man to have been on the earth, he could then have seen the sun, moon and stars. The sun, moon and stars must have been created long prior to the time which we are now discussing; for the earth is a part of the solar system.

But the sun did not shine directly on the earth on the fourth creative day. On the contrary, the proof is quite conclusive that even on the sixth day, when Adam was on earth, the sun did not shine upon it, and that no man could see the sun prior to Noah's time. This does not militate at all against the fact that the light emanating from the sun illuminated what the Bible calls the "great deep", that is, the great mass of water held suspended far above and around the earth by the centrifugal force due to the rapid whirling of the earth on its axis. Neither does the same fact militate against the Bible statement that the sun appeared in the firmament on the fourth creative day.

Be it noted that the statement is that during the first creative day "the spirit of God moved upon the face of the waters. . . . And there was light". This light was doubtless from the sun's rays, and it lighted the great body of water or "deep" above the earth and around the earth; on the second creative day or period

God created the firmament; and on the fourth creative day the light from the sun's rays for the first time reached the firmament. The Genesis record bears this out, wherein it is recorded: "God said, Let there be lights *in the firmament* of the heaven to divide the day from the night." Never before is there any mention made in the Scriptures of light *in the firmament*, and it must be taken as conclusive that the time here mentioned is the first time that light ever appeared in the firmament; and this was on the fourth creative day. The light from the sun, moon and stars, shining through the depth of waters above the firmament and upon the firmament, lighted the firmament and divided the day from the night.

Then the statement follows that God made two great lights to rule the day and the night. It does not follow that he made them at that time (that is, on the fourth day), but they were previously made by him, and now the time had come for one light to rule the day and the other to rule the night. The sun was not then visible from the earth and could not have been. The light of the sun which illuminated the firmament would cast light upon the earth through the rings of vapor and moisture yet remaining in suspension above and round about the earth, and these rings were doubtless by that time translucent; but the sun could not shine directly upon the earth.

One of the most conclusive proofs that Adam did not see the sun, and that no man saw the sun until the great flood of Noah's day, is the fact that the rainbow appeared for the first time after Noah was delivered from the ark. This is so stated in Genesis, chapter nine, verses nine to thirteen. That was the first time that the sun's rays lighted rainfall and produced the rainbow. In the day of Adam there was no rain, but the earth was watered by a mist rising from it. So reads the account in Genesis, chapter two, verses five and six. There could have been no rainfall as long as there was an aqueous canopy or water ring above the earth; and there could have been no deluge (which the Scriptures say did occur) without the existence of such a ring or aqueous canopy. There could have been no rainbow until after the last aqueous canopy fell.

The irresistible conclusion is, therefore, that the sun's rays began to shine in the firmament or aerial expanse on the fourth creative day. Of necessity plants and herbs greatly increased from that day, because the sun shining in the firmament would warm it and cause a condition on the earth conducive to the growth of luxuriant plants. Up to this time, as the sacred record discloses, no living creatures had appeared on the earth.

The fifth creative day or period of time now opened. The aqueous ring or rings surrounding the earth and forming the watery canopy about it, now receiving the light from the sun, would produce a condition conducive to animal life upon the earth. The spirit or invisible power of the Almighty God, now operating upon the waters in harmony with his fixed law, caused these waters to bring forth abundantly moving, living creatures, such as fish and other creature life, and fowl that flew above the earth. Genesis, chapter one, verses twenty to twenty-three, reads: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And the evening and the morning were the fifth day."

During this fifth creative period God caused to come forth great swarms of living creatures into the waters, whales, reptiles and creatures which could live out on land or in water, also shell-fish and like creatures. Geologists have discovered that there are immense beds of limestone in various parts of the earth wherein are great quantities of shells of fish, and these are called "shell-fish cemeteries". This would support the conclusion that after the beginning of this fifth creative day there was a falling of one or more of the watery rings near the poles of our earth, and an inrushing of snow and ice which swept to the equator and destroyed great quantities of these living creatures; and afterwards the way was opened for the creation and bringing forth of other living creatures.

With the opening of the sixth creative day or period the dry land had been separated from the waters for a period of approximately twenty thousand years. The earth's surface was cool by this time. It produced grass and herbs and fruit; and these, together with the climatic conditions, were suitable for animal life. The Scriptural account concerning this creative period, and as contained in Genesis, chapter one, verses twenty-four and twenty-five, reads: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

Beasts of the earth have not always been the same. At one time there were upon the earth great numbers of mammoth animals, some of them measuring eighty feet in length. Proof of this is now found in skeletons digged from great depths in the earth. Great numbers of these mammoths roamed the earth. Some have been found frozen in the ice and snow, while skeletons of others have been digged from the beds of earth and stone in the tropical regions. The reasonable conclusion is that each one of the ages or creative periods ended with a great catastrophe, caused by the breaking and falling at the north and south poles of one of the

aqueous rings which, in turn, permitted the inrushing of great bodies of water and ice and snow which swept away the animal and plant life and rendered desolate the earth. In the course of time other animals and plants took their places on the earth. Different kinds of animals appeared at different stages of the animal creative period. During these periods a hothouse condition existed on the earth, which condition was destroyed by snow and ice; and this is proven by the physical facts. One of these physical facts was the discovery, some time ago, of the body of a mammoth, in cold storage, by Dr. Herz, in the ice-bound region of Eastern Siberia. It seems that Dr. Herz's mammoth, like many others found buried in glacier ice, with their food undigested in their stomachs, proves that it was suddenly overtaken with a crushing fall of snow. In this case, with grass in its mouth, unmasticated, it tells an unerring tale of death in a snowy grave. If this be conceded, we have what may have been an all-competent source of glacial snows, and it seems clear that instead of our earth's having grown cold in order to get its casement of snow, the earth got its snows and then grew cold.

When it is considered that each one of these creative days or periods was of seven thousand years' duration, it can be understood how one kind of animal appeared and perished, to be succeeded by another kind and within the same creative day. In due season God created the cattle after their kind, and everything that creepeth upon the earth, including all the domestic animals, some of which are still on the earth. Each animal had come in its due time according to the divine will, each kind had its function to perform, and all were necessarily important in the creative work of Jehovah God relative to our earth.

MAKE A JOYFUL NOISE *unto God, all ye lands: sing forth the honour of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.*

WHAT IS MAN?

ADAM was created in the image and likeness of Jehovah and was created perfect. After his sin and expulsion from Eden he begot children. These children were begotten in the likeness of Adam, the pauper or imperfect man. They were not begotten in the likeness of God. The seed of evil was in them. That condition has existed at all times and all children have been born evil. Aside from Jesus there has never been a child born that has been free from bodily weakness or from the taint of evil.

Although there is nothing to indicate that Adam had a hope of being permitted to return to Eden, the record indicates that he would have done so had he not been prevented. God placed at the east of Eden, which was evidently the only entrance, cherubim and a flaming sword which turned every way to prevent Adam from returning and partaking of the tree of life.

Among the reasons why Adam could not return to Eden were: (1) the divine judgment entered against him, which was final, and from which there was no appeal and which was enforced by his expulsion; (2) the ingratitude of his heart toward God and the lack of regret for his wrongful act; and (3) his desire for things sinful, which was greater than his desire for things that were right. Even if it had been possible to remove the judgment, the ingratitude and desire for sin would still stand in the way. This is strong proof that the way of reconciliation to God when opened can be successfully pursued only by those who have a desire for righteousness and who have gratitude and love for God.

But what was to be the ultimate end of man? He was outside of Eden with the sentence of death against him being gradually enforced. Before their being completely executed the purpose of God was to permit Adam and Eve to bring forth children. What would be the effect upon this offspring? and what would be the final destiny of these children. Would their offspring go on the downward road until all would be completely exterminated? What effect would sin have upon the angels of heaven?

Sin on the earth must have an effect upon the living creatures of God's realm beyond the confines of the earth. Again the clergy, by false reasoning and by the influence of the enemy Satan, have arrived at the wrong conclusion and mistaught the people on this point. For many years they have taught that the life of man is not extinct at death, but that man continues to live on, and that all those who will not reform will be shut up in a separate place of terrible misery, and there be tormented by living creatures in other parts of Jehovah's realm, and this to continue with no hope of ever being relieved.

It is manifest from the judgment of Jehovah that the ultimate end of the human race must be destruction unless God, in the exercise of his loving-kindness, should intervene in man's behalf. It is manifest that if reconciliation is ever to be effected between God and mankind the initiative must be taken by Jehovah and he must make it possible for man to return to him.

Would God do something in behalf of the pauper race? God has not left us in darkness on this point.

Now after sixty centuries he is making it so clear concerning his purposes that all men can understand that he has provided a gracious way of returning man to himself. It is true that for nineteen hundred years now those who have consecrated themselves to do the will of God, and have faithfully performed that covenant so to do, trusting in the merit of his beloved Son, Christ Jesus, have understood in a manner God's way of reconciliation. The mass of mankind, however, have gone on in darkness.

God had his arrangement for reconciliation from the beginning and knew all the minutiæ of its execution, because it is written: "Known unto God are all his works from the beginning of the world." (Acts 15:18) But only those who have been devoted to Jehovah have had an understanding of his gracious provision.

The good message of reconciliation has been preached by a few through the centuries past, but this good news has been hid from the mass of mankind. Concerning this it is written: "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, who is the image of God, should shine unto them."—2 Cor. 4:3, 4.

A knowledge of God's gracious provision for reconciliation must be had by man before man can comply with the terms thereof. It has been and is the policy of Satan the enemy to keep men blinded concerning God's gracious provision. To this end Satan has employed the ambitious clergy to teach false doctrines and to give man the wrong conception of himself and of his origin and his destiny. Among other things they have taught that man is not wholly a human creature but is part human and part divine. This is one of the stumblingstones that must be removed, and it is now being removed that the people may see how God can be just and the justifier of mankind and how he can consistently reconcile mankind to himself and restore to himself all who are obedient to his righteous laws. By and through his Word alone can it be determined what man is and what man's relationship is to his Creator.

So let us examine the question, What is man?

It is conceded that the mind is a part of the creature man; that by the exercise of the mind man searches out facts, weighs them, and reaches a conclusion upon the question under consideration. Man reasons from effect to cause in his endeavor to ascertain why certain things are so. Many times a man has propounded the question, What is man? Many have earnestly and diligently examined the evidence submitted upon the question. Men of sound mind require the production of the best evidence obtainable in their endeavor to arrive at a just conclusion upon an important question at issue. The highest type of evidence, and that which proceeds from a trustworthy source, is demanded upon the question at issue, What is man?

A man advances a theory that the moon is made of green cheese. He appears before an intelligent audience and asks that audience to listen to his evidence and argument in support of his theory. The intelligent men and women of the audience look at each other with a smile and say: 'That poor man is probably earnest and sincere in his belief that the moon is made of green cheese, but it is apparent to every reasonable person and from the evidence within the reach of all that the moon is not made of green cheese. We will therefore not make ourselves foolish by listening to this man. He is a fool, but why should we permit him to make fools of us?'

Another man appears before an intelligent audience. He has the reputation of being a wise man. He looks wise and is wise in his own conceits and speaks with profound gravity. He is a theological professor, a clergyman of renown, and is called a scientist and savant. He requests that audience to hear him present his argument in support of a new theory concerning the origin of man. He briefly outlines his theory as follows: 'That man is a product of the force of evolution; that millions of years ago particles or atoms formed themselves into protoplasm; that by the operation of the forces of nature life began to manifest itself in the lowest form; that after millions of years more this evolution process developed a monkey; that the process continued until there resulted an animal which we call man.'

He then offers to produce the proof and argument in support of his evolution theory. The intelligent audience hears him state briefly his theory and then says:

'That man probably is sincere in his belief, and by his method of reasoning he may be able to convince himself that man is the product of evolution; but he could not possibly have any competent evidence in support of his astounding theory. If he so desires he may believe that his ancestors were monkeys, but we will not stultify ourselves nor dignify his foolishness by listening to him. We believe the Bible, and his theory is diametrically opposed to the Bible.'

Why should anyone who believes God and believes that the Bible is his Word of Truth waste time listening to or entering into a discussion of a theory of evolution of man? To enter into a discussion as to whether or not the moon made itself from green cheese or is green cheese is foolishness.

To engage in an argument as to whether man was created by Jehovah or made himself by evolution or evolved from protoplasm is worse than foolishness. It is an insult to Jehovah God. Would any Christian stultify himself by entering into a discussion as to whether or not every good and perfect thing proceeded from Satan the Devil or from Jehovah God? No one can be a Christian unless he believes that Jehovah is God and that Jesus Christ is God's beloved Son, the Savior of mankind. The very life of a Christian is

faith in God and his Word, the Bible. Why then should a Christian enter into an argument of a proposition the very statement of which makes God a liar?

The Word of God is plain as to the origin of man. It is in no wise ambiguous. The Word of God is the end of all controversy.

This speaker believes that Jehovah is the only true God, the Creator of heaven and earth, and believes that his Word is the truth; he believes that Jesus Christ is God's great Executive Officer in the creation of all things, and that he is the Redeemer of man; he therefore refuses to consider so-called evidence that is offered in support of the theory that man is a creature of evolution.

The theory of evolution of man proceeds from the Devil, regardless of who holds or advocates that theory. The Devil is that wicked one who betrayed the sacred trust committed to him, rebelled against his Maker, seduced the angels of heaven and brought degradation upon the human race. To seriously enter into a discussion of the question as to whether God made the first man or whether man is the result of the process of evolution would be giving countenance to the Devil and would therefore be displeasing to Jehovah God. Some who are consecrated to the Lord have thought it wise to join issue with the advocates of evolution and seriously discuss the origin of man. They have thought it well to enter into the evidence relating to the lower animals and compare this with other evidence offered by evolutionists and then discuss seriously which is correct, the so-called scientific evidence or the Bible. In this they have erred, according to the Scriptures.

O JEHOVAH, *how great are thy works! and thy thoughts are very deep. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. But thou, Jehovah, art most high for evermore.*

JEWS AND THE HOLY LAND

THE Israelites, also called Jews, have a great affection for the land of Palestine. For many centuries it was the land of their fathers. Their desire is to have the land fully restored to them.

Are the Jews the rightful owners and justly entitled to the full and uninterrupted possession of the land of Palestine?

Will the Jews be restored to the possession of the land of Palestine, build there their permanent home, and then dwell in peace?

If the evidence now available furnishes proof satisfactorily answering these questions in the affirmative, such answer should bring comfort to the heart of every real Jew. Not only that, but proof of this should stimulate Jews to greater zeal and activity in possessing and rebuilding Palestine.

Not only Jews, but Gentiles, should have a keen interest in the question of the rebuilding of Palestine; because, if the time has come for this to be done, it means the great transformation period in the affairs of the world. Candid and unbiased consideration of the evidence now to be presented is invited.

The land of Palestine is that portion of the earth's surface known as the Holy Land. It is called the Holy Land because it is the land chosen by Jehovah God as the theater of the most momentous events in the history of man. When Jehovah, through Moses, gave the law to Israel he said therein concerning the land: "The land shall not be sold for ever: for the land is mine." (Lev. 25:23) That which is specially set aside by Jehovah for his purposes is holy; hence it is properly called the Holy Land.—Zech. 2:12.

Canaan is the name originally given to that land. It is the land which God promised to give to Abraham. Dr. Isaac Leeser, in his translation of the Pentateuch, makes first mention of the land of Palestine, using that word in Exodus 15:14. This reference is to that portion of the land then inhabited by the Philistines.

In several places in the Holy Scriptures the word Palestine is used in reference to this land, but in each instance it is from the Hebrew word properly rendered Philistia.

Originally, the land of Philistia meant that long strip of land lying along the coast of the Mediterranean Sea. Through this strip of land was the road or highway between Egypt and Phœnicia and other northern countries. The name Palestine was gradually extended to the country farther inland until it became the name applied to all the land of the Jews, both west and east of the River Jordan.

By common usage, the word Palestine is now applied to all that portion of the earth's surface known as the Holy Land. During the period of the reigns of David and Solomon, Palestine, or the Holy Land, embraced all that land bounded by the river of Egypt and the wilderness on the south, Lebanon and the great River Euphrates on the north and east, and the Mediterranean Sea on the west. It embraces an area of upward of 100,000 square miles. Before the desolation this land must have been very rich and productive, because it furnished support and maintenance for millions of people. That land, though made desolate, is capable of being brought again to so high a state of productivity that it can support many millions of people.

It is the Jews who lay claim to the land of Palestine and who desire to rebuild their homes there. The question then arises, Who is a Jew?

Jacob was a grandson of Abraham, the latter known as the "father of the faithful". Jacob became the possessor of the birthright which descended from Abraham, according to the promise which God made unto Abraham. On a certain occasion the Lord caused the name of Jacob to be changed to that of Israel. (Gen. 32:28) When Jacob (then Israel) was old and about to die, he called before him his sons that he might prophesy and tell them what should take place in the future. At this time began the nation of Israel.

In Genesis 49:28 it is written, "All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them." The entire 49th chapter of Genesis is worthy of careful reading in this connection.

Judah was the name of one of the sons of Jacob, and he became the head of the tribe of Judah. All the descendants of Jacob (now Israel) were from that time forward properly called Israelites; but not all the descendants of Israel can be properly called Jews.

All the religious hopes of the descendants of Israel (Jacob), from the time of his death, rested in the tribe of Judah, because of the specific prophecy uttered by Jacob on his deathbed concerning the tribe of Judah. This prophecy is recorded in Genesis 49, verses 8 to 10:

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Here is the clear and positive statement that the one to whom the people shall be gathered, and the one who shall be their lawgiver, must be a descendant of the tribe of Judah.

Jacob was a holy man of God, because he believed God and obeyed him. It was the power of God that moved Jacob to speak the words of this prophecy; therefore the words must be taken as the words of Jehovah God. No one can please God unless he believes in the existence of Jehovah, and that he, Jehovah God, is the true and only God and is the rewarder of them that diligently seek him.

Therefore a Jew is one who is the natural descendant of Jacob (Israel), and who has faith in the words uttered by Jacob concerning Judah. Such a one will have faith in all the promises that God has made to the Israelites through his prophets, who were holy men of old.

One may be a natural descendant of Israel, and even of the tribe of Judah, and yet not be a Jew. If he repudiates the promise God made concerning the gathering of the people unto the descendant of Judah, he is as one who has renounced his allegiance to his native land and ceased to be a citizen thereof.

If a citizen of England emigrates to the United States, renounces his allegiance to the king of England, and becomes a citizen of the Unites States, he is no longer an Englishman.

For the same reason, if a descendant of Jacob, and even a direct descendant of Judah, renounces faith in the promises of God, he thereby ceases to be a Jew. There are many natural descendants of Israel who have no faith in God and no faith in his Word. Such are not Jews within the meaning of the scripture.

There is a clergy class among the Israelites, even as there is such a class among the Gentiles. Few, if any, of those of the clergy class have real faith in the Word of God, because they have become wise in their own conceits, feeding themselves and not feeding the people, and have repudiated the Word of the Lord, even as the Prophet Ezekiel foretold that they would do. Read this interesting prophecy, if you will, in the 34th chapter of Ezekiel, verses 1 to 10.

There is a class of natural descendants from Israel, or Jacob, who believe that Jehovah is the only true and living God, and that Moses and others of the holy prophets wrote the Holy Scriptures under the direction of the Almighty God. These are properly called orthodox Jews.

Here is a statement of their faith:

I believe with a true and perfect faith (1) that God is the creator, governor and maker of all creatures, and that he hath wrought all things; (2) that the Creator is one, and that he alone hath been our God, is, and for ever shall be; (3) that the Creator is not corporeal, not to be comprehended with any bodily properties, and that there is no bodily essence that can be likened unto him; (4) that nothing was before him, and that he shall abide for ever; (5) that he is to be worshiped, and none else; (6) that all the words of the prophets are true; (7) that the prophecies of Moses are true; that he was chief of all wise men that lived before him or ever shall live after him; (8) that all the law which at this day is found in our hands was delivered by our God himself to our master, Moses; (9) that the same law is never to be changed, nor any other to be given us by God; (10) that God understandeth all the thoughts and works of men, as it is written in the prophets: "He fashioneth their hearts alike, he understandeth all their works"; (11) that God will recompense good to them that keep his commandments, and will punish them who transgress them; (12) that the Messiah is yet to come; and, although he retard his coming, yet "I will wait for him till he come"; (13) that the dead shall be restored to life when it shall seem fit unto God, the Creator, whose name be blessed and memory celebrated without end. Amen.

That class of natural descendants of Jacob who have such faith in God and in his Word, as set forth in the quotation just given, really are Jews. Such will receive comfort by now giving careful consideration to the prophecies of God's Word.

LETTERS

JEHOVAH SENDING PROSPERITY

DEAR BROTHER RUTHERFORD AND COLABORERS:

We wish to express our thanks and appreciation to Jehovah God for the light he is sending us at this time. We wish to state we are in harmony with all the work the Society wishes done at this time. We wish to extend to you, Brother Rutherford, our thanks and prayers on your behalf for your labor of love for us. Surely the Lord has opened the windows of heaven and is pouring out his blessings; and how rejoicing it is to carry out the Lord's work in his appointed way! It energizes one to want to put full time in his service, a service that will bring the only joy, peace, and happiness in these distressing times we are passing through.

We surely can lift up our heads and rejoice; and how the *Watch Tower* articles are giving us the necessary encouragement, that we shall be able to stand the fiery darts of the wicked one! These articles are so plain that we could not conscientiously have an excuse for failing to make our calling and election sure. The light is shining so brightly and being made so plain that we fail to find an excuse for not doing our share in proclaiming this wonderful message of the kingdom.

Your brethren in the one hope of our calling,

EVERETT (Wash.) ECCLESIA.

A POSITIVE JOY

MY DEAR BELOVED BROTHER RUTHERFORD:

Love and greetings in the name of our King.

I have been very busy for some weeks carefully studying the two books *Light* and recent *Watch Towers*.

In the assembling of a great machine the mechanic rejoices at the perfect fitting of the parts. Fitting the "facts to the prophecy" in *Light* is a positive joy. "John to the seven churches" is such a vivid rehearsal of my own thirty-five years of class experience that it was positively painful on first reading. It was all so real that it took me some little time to recover from the mental anguish. Lately, as I have glanced back over that long-drawn-out experience since I first came into the truth I have wondered how it was possible that I did stand up through it all. Now I see. It was by the "comfort" and the "guidance" of the holy spirit.

Every page of *Light* bears evidence that "His angel" guided the hand that wrote it.

It appears that God has taken the fingerprints of the "man of sin" and there will be no mistake of his identity.

These people that have the "one man" idea so deeply set in their minds may yet be glad to give up the notion. You remember, back "in the good old days when we were developing character", the pilgrims would tell us that we were like phonograph records in the making. And now, if they insist, the playing of records should be quite convincing. How happy we are that the Lord Jesus is directing our part in the work!

Yours in the joy of the Lord,

GEO. M. REA, *Oklahoma.*

LISTENING

DEAR BROTHER RUTHERFORD:

Just a few lines to let you know that we love you and all that are coworkers with you. Your untiring efforts to encourage have been a great encouragement to us.

We find that your radio lectures are surely battering down the walls. We called upon those whose names were sent to us, and left with them the books. One of these had been listening to your lectures for more than a year; and he is a graduate of many schools and arts, and had heard and read the greatest authors of the world, but none would compare with the lectures that came to him from the Watch Tower.

He told us of one of his experiences with a lawyer on whom he was calling. He said this lawyer could quote more Bible than any other man he had ever met, and that when he got through quoting it he said he did not believe one word of it. "Well," he said, "I want to ask if you ever heard Judge Rutherford lecture over the radio." The lawyer said, "No." "Well, there is one man I want you to hear." Then he told him when to tune in; and the lawyer said he would.

In two weeks this man said he was back to see the lawyer, and said, "Did you do what I told you?" The lawyer said, "Yes; I have heard him twice, and I want to thank you for telling me to tune in, for he sure knows what he is talking about."

The prophecy is being fulfilled, 'He that heareth may come also and drink of the water of life.'

Dear brother, we are happy to be with you in this great fight for the kingdom by the Lord's grace; and may the great Jehovah continue to use and to bless you for ever.

Your brethren in the service,

LEHMAN PARTY OF COLPORTEURS, *Iowa.*

REJOICING, PRAYING, ACTING

DEAR BROTHER RUTHERFORD:

Greetings in the name of our dear Savior.

It is with the spirit of joy and thanksgiving to the Lord that we express our appreciation of the "meat in due season" that is being served so richly from the Lord's table through the columns of *The Watch Tower* and other publications of the Society. The books *Light* have been a great source of strength and encouragement, pointing out in a most remarkable way the fulfilment of the Revelation in the events of our day, and verifying that the end of Satan's wicked reign is at hand. How glad we are to have a part in the witnessing work as members of the Lord's army, pressing the battle to the gate, to the honor of Jehovah God our great King and Christ Jesus the Captain of our salvation, our Leader and Redeemer.

It seems specially appropriate that we assure you of our loyalty and whole-hearted support as director of the Lord's army this side the vail in this great battle being waged against Satan and his wicked organization. No doubt Satan's greatest efforts are being put forth to destroy the remnant who are upholding the Lord's standard, and particularly the ones who are at the forefront of the fight as representatives of Jehovah. But the Lord will not permit him to do so, we are assured, so long as there is service to render to his glory. We are rejoicing in having a part in this work in cooperation with the Society, and are resolved to redouble our prayers for the Lord's blessing and protection upon you in your efforts to serve and please him, and to quicken our zeal as witnesses for the kingdom. Surely it is no time for idling on the part of the Lord's children, but for intense activity as servants of Jehovah, and victory is at hand through the power and blessing of our King.

We are looking forward with joy to the Columbus and auxiliary conventions as additional opportunities of glorifying the name of Jehovah and advancing the interests of the kingdom. We are glad that Washington has been chosen for one of these conventions, and shall put forth every effort to make it a success, by the grace of the Lord.

Kindly convey our Christian love and greetings to the family of the Lord who are with you.

Yours in the service of our King,

WASHINGTON (D. C.) ECCLESIA.

LIVING WATERS

DEAR BROTHER RUTHERFORD:

The timely articles in *The Watch Tower* are indeed great in the unfolding of present truth at this time. Those on the "Holy Spirit" and "The Man of Sin" are indeed an inspiration to me. Human words cannot express my thoughts and appreciation at the outpouring of the 'living waters'. Wherefore, dear brother, I pray always for you that our heavenly Father will continue to count you worthy of this calling and to fulfil all the good pleasure of his goodness and the work of faith with power, justice, wisdom and love, that the name of our Lord Jesus Christ may be glorified in you, and that you may be able, by the Lord's favor, to bring forth from the Lord's storehouse meat in due season to the saints, that the Wicked may be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.

Your brother by the Lord's grace,

JAMES A. DOUGHTON, *Alabama.*

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA

Adelaide 5KA 8
SuP 3.15-3.40; 7.15-8.45
Daily (except Su) P 7-7.05
Ballarat 3BA
SuP 7.15-7.30
Brisbane 4BC
SuP 6-6.30 (each fourth SuP 6-7.30)
Launceston 7LA*44
Newcastle 2HD 45
SuA 10-12; daily (except Su) P 9-9.15
Perth 6ML 52
Toowoomba 4GR 7
SuA 10-10.45

CANADA

Alberta
Calgary ..... CJCJ 7
Edmonton ..... CJCA 11
Lethbridge ..... CJOC 41

British Columbia
Kamloops ..... CFJC 23
Vancouver ..... CJOR 43
Victoria ..... CFCT 11

Manitoba
Brandon ..... CKX 60
Winnipeg ..... CKY 44

New Brunswick
St. John ..... CFBO 55

Nova Scotia
Sydney CJCB*25
SuP 9-10

Ontario
Chatham ..... CFCO 42
Cobalt ..... CKMC 31
Ft. William .... CKPR 44
Hamilton ..... CKOC 11
SuP 1.30-; 8.15-
London CJGC*43
North Bay .... CFCH 50
Waterloo ..... CKCR 13

Prince Edward Island
Charlottetown CFCY 7

Saskatchewan
Fleming ..... CJRW 11
Regina ..... CKCK 7
Saskatoon ..... CFQC 13

CUBA

Havana ..... CMK 17

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Paris ..... VITUS 74

NEWFOUNDLAND

St. John's VO8A
MoP 8-9

UNITED STATES

Alabama
Anniston ..... WFDW 11
Birmingham .. WBRC 7
Gadsden ..... WJBY 11
Mobile ..... WODX 22
Montgomery .. WSFA 21

Alaska
Anchorage .... KFQD
Juneau ..... KFIU
Ketchikan ..... KGBU 68
Also 57

Arizona
Phoenix ..... KTAR 11
Tucson ..... KVOA 7

Arkansas
Little Rock .... KLRA 7

California
El Centro ..... KXO 7
Fresno ..... KMJ 35
Hollywood ..... KNX 7
SuP 1-2
Los Angeles .... KTM 1
Oakland ..... KROW 9
Also 60
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We FrP 2.30-2.45
Sacramento .... KFBK 5
San Diego ..... KGB 7
San Francisco .. KYA 2
San Jose ..... KQW 71
Stockton ..... KGDM 5

Colorado
Colorado Sp'gs KVOR 7
Denver ..... KLZ 2
Grand Jct. .... KFXJ 9
Greeley ..... KFKA 47
Pueblo ..... KGHF 56
Trinidad ..... KGIW 38

Connecticut
Bridgeport ..... WICC 7
Hartford ..... WDRC 18

Delaware
Wilmington .. WDEL 47

District of Columbia
Washington .. WMAL 18

Florida
Jacksonville .. WJAX 7
Miami ..... WIOD 20
Orlando ..... WDBO 7
Tampa ..... WDAE 7

Georgia
Atlanta ..... WGST 44
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Savannah ..... WTOC 24
Thomasville .. WQDX 62

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Honolulu ..... KGMB 67

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Nampa ..... KFXD 15
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Chicago ..... WCFL 7
Chicago ..... WCHI 25
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La Salle ..... WJBC 7
Quincy ..... WTAD 32
Rockford ..... KFLV 7
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Rock Island .... WHBF 61
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Anderson ..... WHBU 34
Evansville .... WGBF 6
Fort Wayne .. WOWO 19
Gary ..... WJKS 9
Indianapolis .. WKBF 6
Muncie ..... WLBC 9
Terre Haute WBOW 22

Iowa
Cedar Rapids KWCR 7
SuA 10.30-11; P 1.30-2
WeP 9-10
Davenport ..... WOC 13
SuP 5.30-6
Des Moines .... WHO 13
SuP 5 30-6
Marshalltown .. KFJB 20
SuA 10.30-11
Shenandoah ..... KMA 16

Kansas
Dodge City .... KGNO 2
Milford ..... KFBI 7
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 24
Wichita ..... KFH 6

Kentucky
Hopkinsville .. WFIW 11
Paducah ..... WPAD 7

Louisiana
New Orleans .. WJBO 3
ThP 8-8.30
Shreveport KTBS*44

Maine
Bangor ..... WLBZ 6

Maryland
Baltimore ..... WCBM 11
SuP 7.30-8
Cumberland .. WTBO 30

Massachusetts
Boston ..... WHDH 7
Boston ..... WLOE 35
SuA 11-12.15; ThP 8-9
Boston ..... WNAC 6
New Bedford WNBH 22
Worcester ..... WORC 13

Michigan
Bay City ..... WBCM 11
Calumet ..... WHDF 7
Detroit ..... WXYZ 7
Grand Rapids WOOD 5
Ludington .... WKBZ 65

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Duluth ..... WEBC 7
Fergus Falls .. KGDE 7
Minneapolis .. WRHM 58
St. Paul ..... WRHM 21

Mississippi
Greenville ..... WRBQ 16
Gulfport ..... WGCM 31
Hattiesburg .. WRBJ 31
Meridian ..... WCOC 12
Tupelo ..... WDIX 7
Vicksburg ..... WQBC 28

Missouri
Columbia ..... KFRU 42
Joplin ..... WMBH 11
Kansas City .. KWKC 64
Kansas City .... WHB 7
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St. Louis ..... KMOX 11

Montana
Billings ..... KGHL 7
Great Falls .... KFBB 7
Wolf Point .... KGCX 13

Nebraska
Lincoln ..... KFOR 7
Norfolk ..... WJAG 7
Omaha ..... KOIL 13
York ..... KGBZ 7

Nevada
Reno ..... KOH 7

New Hampshire
Laconia ..... WKAV 28

New Jersey
Atlantic City .... WPG 7
Paterson ..... WODA 7

New Mexico
Albuquerque .. KGGM 7

New York
Auburn ..... WMBO 28
Binghamton .. WNBF 49
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Jamestown .... WOCL
MoP 6.45 (first, m'thly, English; third, m'thly, Swedish)
New York .... WBBR 10
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WeA 6.30-7, 10-12; P 6-8
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New York .... WMCA 7
New York ..... WOV 38
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Asheville ..... WWNC 11
Charlotte ..... WBT 7
Raleigh ..... WPTF 7
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Winston-Salem WSJS 6

North Dakota
Bismarck ..... KFYR 7
Fargo ..... WDAY 7
Grand Forks .. KFJM 11
Minot ..... KLPM 7

Ohio
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Columbus ..... WCAH 7
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Steubenville .. WIBR 51
Toledo ..... WSPD 7
Youngstown .. WKBN 7

Oklahoma
Oklahoma City .. WKY 39
Ponca City .... WBBZ 7
S. Coffeyville .. KGGF 27

Oregon
Eugene ..... KORE 7
Marshfield ..... KOOS 54
Medford ..... KMED 7
Portland ..... KTBR 7

Pennsylvania
Altoona ..... WFBG 11
Erie ..... WEDH 13
Harrisburg .... WHP 14
Jeannette ..... WGM 17
Johnstown .... WJAC 36
Lancaster .... WGAL 3
Oil City ..... WLBW 6
Philadelphia .. WCAU 5
Philadelphia W3XAU 5
Philadelphia .... WIP 7
Pittsburgh ..... KQV 25
SuP 12-2, 7-8
FrP 8.30-9.30
Pittsburgh .... WCAE 11
Pittsburgh .... WJAS 38
Reading ..... WRAW 5
Scranton ..... WGBI 73
Williamsport WRAK 9

Rhode Island
Providence .... WEAN 6

South Carolina
Charleston .... WCSC 24
Columbia ..... WIS 24
Spartanburg .. WSPA 7

South Dakota
Sioux Falls .... KSOO 7
SuP 3.30-4.30

Tennessee
Bristol ..... WOPI 13
Chattanooga .. WDOD 7
Knoxville ..... WNOX 25
Memphis ..... WREC 7

Texas
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Austin ..... KUT 7
Beaumont ..... KFDM 7
Brownsville .. KWWG 30
Dallas ..... WRR 20
El Paso ..... KTSM 4
Galveston ..... KFLX 7
Houston ..... KPRC 7
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Utah
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Petersburg .... WLBG 7
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Manitowoc .... WOMT 55
Milwaukee ..... WISN 5
Racine ..... WRJN 11

Wyoming
Casper ..... KDFN 11

EXPLANATORY

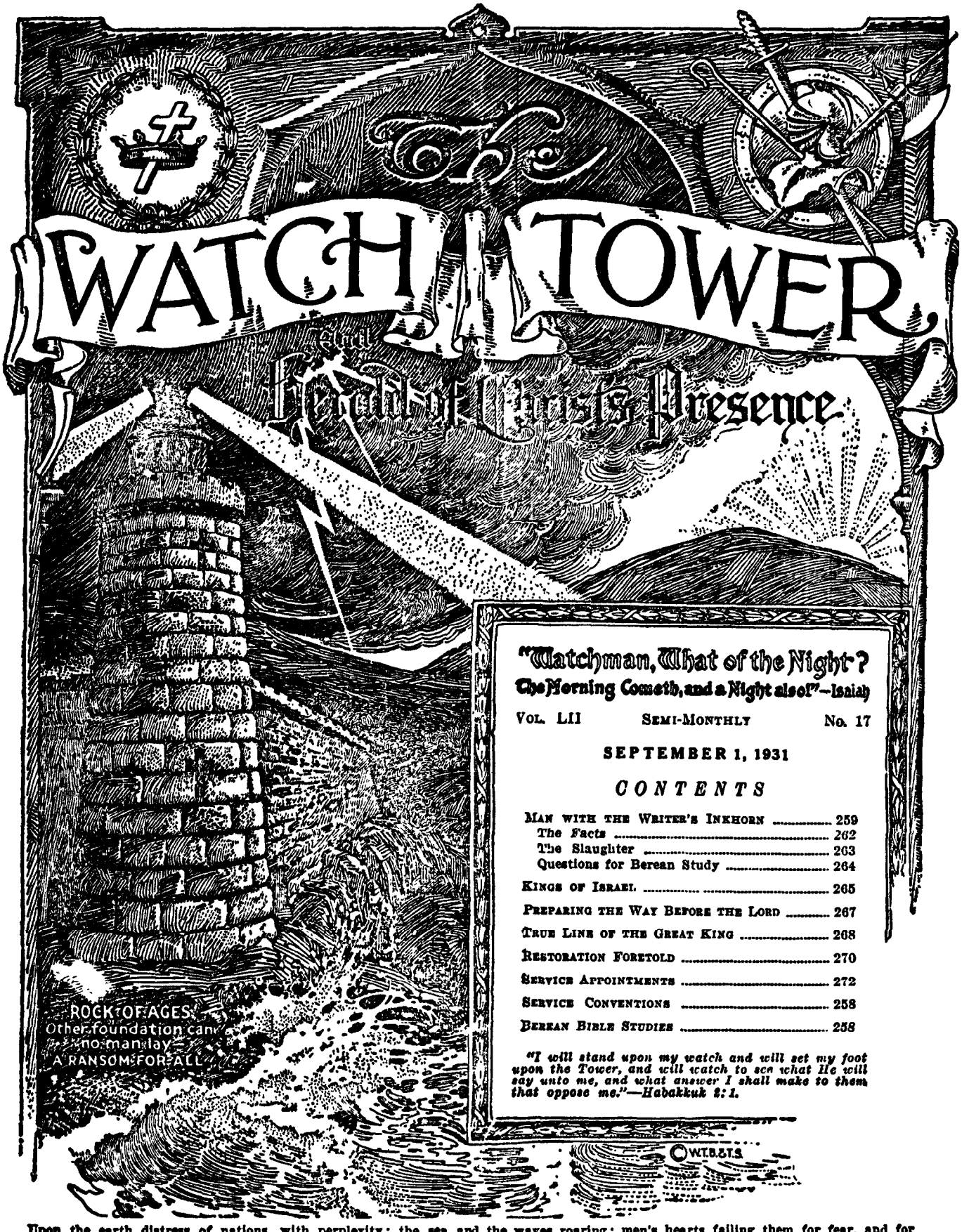
WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

	Sunday AM		43*	6.30	
			44*	6.35	
1	8.30		44	6.45	
2	8.45		45	7.00	
3	9.00		46	7.10	
4	9.15		47	7.15	
5	9.30		48	7.30	
6	9 45		49	7.45	
7	10.00		50	8.15	
8	10.10		51	8.45	
9	10.15		52	9.00	
10	10.25		53	10.00	
11	10.30		*Monday*		
12	10.40		PM		
13	10 45		54	1.30	
14	10.50		55	7.00	
15	11.00		56	8.30	
16	11.15		*Tuesday*		
17	11.30		AM		
18	11.45		57	11.30	
19	12.00		*Tuesday*		
Sunday			PM		
PM			58	6.45	
20	12.15		59	7.15	
21	12.30		60	8.00	
22	12.45		*Wed'day*		
23	12.55		PM		
24	1.00		61	6.15	
25	1.15		62	7.30	
25*	1.20		*Thursday*		
26	1.30		PM		
27	1.45		63	4.00	
28	2.00		64	9.30	
29	2.15		*Friday*		
30	2.30		PM		
31	3 00		65	12.45	
32	3.30		66	7 00	
33	3.45		67	7.15	
34	4.00		68	7.30	
35	4.15		69	7.45	
36	4 30		70	9.30	
37	4.45		71	10.00	
38	5.00		*Saturday*		
39	5.15		PM		
40	5.30		72	5.45	
41	5.45		73	7.15	
42	6.00		74	8.00	
43	6.15				

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th ..... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A ..... *AM period*
P ..... *PM period*



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

VOL. LII SEMI-MONTHLY No. 17

SEPTEMBER 1, 1931

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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.*

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by means of

The WATCH TOWER

"Esther and Mordecai" (Part 6)

Issue of August 1, 1931

Week beginning October 4 . . . . . ¶ 1-26
Week beginning October 11 . . . . . ¶ 27-53

"Abominations in Christendom"

Issue of August 15, 1931

Week beginning October 18 . . . . . ¶ 1-11
Week beginning October 25 . . . . . ¶ 12-22

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII SEPTEMBER 1, 1931 No. 17

MAN WITH THE WRITER'S INKHORN

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof."— Ezek. 9:4.

JEHOVAH caused Ezekiel to prophesy against the city of Jerusalem concerning its destruction. That prophecy was notice and warning to Jerusalem and was given a short time before the city was razed. The city of Jerusalem foreshadowed Christendom in particular, which is the wickedest part of Satan's organization on earth. 'The man with the writer's inkhorn' occupies an important place in the ninth chapter of the prophecy of Ezekiel. For a long time it was honestly and sincerely thought that the man with the writer's inkhorn foreshadowed one individual person. The Lord's people now see that that could not be the correct understanding. When the anointed people of God find that he has used them to carry out some of his purposes, and later shows them where this work is foreshadowed in his prophetic Word, such facts should serve and do serve as a great stimulus to those who are wholly devoted to God. The ninth chapter of Ezekiel's prophecy should be very encouraging to the anointed and clearly seems to be some of the meat which the Lord now puts upon his table for his faithful people on earth.

2 Jehovah, by and through his chief executive officer Christ Jesus, executes his commandments. Since the prophecy of Ezekiel here considered has to do with the destruction of the city of Jerusalem, which foreshadowed the destruction of Satan's organization, particularly Christendom, it is certain that the Lord Jesus Christ is in command acting under the direction of Jehovah God. This conclusion is abundantly supported by the 110th Psalm and other scriptures. Jehovah gave promise to the Lord Jesus that he would put the enemy under foot and that Christ Jesus must wait until the due time thus to do. The period of waiting ended, and God sent forth out of his organization Christ Jesus and commanded him to rule amidst all his enemies. Necessarily that means that Christ must destroy the enemy, Satan's organization. This is further supported by the words of the prophet: "The Lord [Jehovah] at thy [Christ Jesus'] 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 [of Satan's organization] over many countries." (Ps. 110:5, 6) According to another translator, "He will judge among the nations; there shall be a fulness of corpses, he crusheth heads on a wide-spread land." (*Leeser*) Another renders the text: "He judgeth among the nations, full of dead bodies, [and] hath crushed the head over a wide land." (*Roth.*) Whether the word "head" means the Devil alone or includes other heads, either construction is in harmony with the Scriptures. The Devil's organization is made up of divisions, each division of which has a head; and this applies both to the invisible and to the visible. Since the destruction of the city refers to Christendom in particular, then the application to the leaders or heads thereof is proper and in harmony with other scriptures. Christ Jesus comes forth to this work of judgment and is attended by a host of angels. "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) "The Lord cometh with ten thousands of his saints, to execute judgment upon all." (Jude 14, 15) The inspection completed, as described in the eighth chapter of the prophecy of Ezekiel, then Ezekiel heard a loud voice that cried out: "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand." (9:1) The language used shows that the cry was a loud and threatening command and that it was sharp and powerful, and that it had a striking effect upon Ezekiel's ears. That thunderous command was not to Ezekiel, but was given to "them that have charge over the city [Christendom]", to destroy it, "those that have charge to punish the city." (*Leeser*) This work of destruction will not be done by the "servant" class on earth, whom Ezekiel foreshadowed, but, as the Scriptures show, it will be done by the Lord Jesus Christ and his holy angels acting under his command. It was that angelic army of the Lord that fought against Satan and ousted him from heaven. (Rev. 9:16; 12:7) Undoubtedly in this army are also included those faithful over-

comers whom the Lord has raised to life upon coming to his temple. (See *Light*, Book Two, page 168.) The commandment or cry which Ezekiel heard, therefore, was from Christ Jesus the executive officer of Jehovah. The cry or command directs the organization of the Lord to prepare for the final assault upon the enemy organization. They are told to draw near, not with their weapons sheathed, but with their weapons of destruction drawn and ready for offensive action. Those weapons that will be used for destruction by violence are held by the Lord Jesus Christ and the invisible members of the organization under him. The visible part of his organization on earth will do no part of the destroying. The work assigned to the earthly division, to wit, God's "faithful servant" class, is to sing forth the praises of Jehovah's name before and while the fight is in progress, and which was foreshadowed on another occasion when the Israelites went forth to war.—2 Chron. 20:22.

3 Those to whom the commandment was given responded, and Ezekiel beheld them approaching. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar." —9:2.

4 These six men that approached were fully equipped for the slaughter that must follow. Six is a symbolic number denoting incompleteness, while the number seven symbolizes or denotes completeness. Jehovah's organization is one, and is therefore complete, and is pictured by the number seven. There were six men armed and one clothed with linen. The entire number of seven men manifestly represented Jehovah's complete organization, both that which is invisible to man and that which is visible on the earth. The six men represent all of the invisible organization, with Christ Jesus, and including the risen members of his body, cherubim, seraphim, and angels. The one man represents the anointed "servant" class on the earth, and which is the only part of the organization that is visible to human eyes. The fact that the division shows six to one would further mean that the greater and more important part of the work assigned to the organization must be done by the invisible division, while the lesser work thereof is assigned to and must be done by the earthly division, represented by the one. The six men had 'slaughter weapons in their hands' (*R. V.*); "every man with his weapon of destruction." (*Roth.*) The marginal rendering of this authority is: "Dashing weapon [that dashes to pieces], shattering weapon." The Prophet Nahum, prophesying concerning the preparation of God's organization to make assault upon the enemy, says: "He that dasheth in pieces is come up before thy face." (Nah. 2:1) This further and definitely identifies Christ Jesus as in command and as the one who cried with a loud voice and was heard by Ezekiel. Six men approached from the way of the north, which is the appropriate direction from which judgment should and does come. Without doubt the six men in the vision represent 'the armies which are in heaven', under the command of the Lord Jesus Christ, and therefore that part of God's organization which is invisible to man. This is supported conclusively by the fact that they proceed from the north, the seat of authority and judgment, and that they have charge over Christendom to destroy it, and that they are armed with weapons of destruction and are under the command of Christ Jesus, who is commissioned to dash to pieces Satan's organization.—Ps. 110:5; Nah. 2:1; Rev. 19:14, 16.

5 The one man clothed with linen and with a writer's inkhorn by his side, who is he? Whom does he represent in God's organization? Manifestly he could not picture any one individual in the flesh. Aside from the Lord Jesus Christ, God has never since committed to any one individual on earth an exclusive work to be done by that individual. From the very beginning of his ministry Christ Jesus had a visible organization, and his apostles, acting collectively under his direction, formed the visible part thereof. There was unity of action by the faithful apostles; but with the passing away of these the unity did not again exist in the church until the coming of the Lord to the temple of Jehovah, as indeed it could not be complete until that time. Upon the coming of the Lord to the temple he found a faithful class, and these faithful ones are made the keepers or custodians of his goods, to wit, the kingdom interests. (Matt. 24:47) Those faithful ones brought into the temple are incorporated into God's organization and made a part of the 'elect servant', because such are in Christ and form a part of The Christ. Such the Lord designates as "the feet of him, [The Christ]". (Isa. 52:7) Throughout the prophecy the Lord addresses Ezekiel as "son of man", manifestly because Ezekiel pictures that class which is counted in and made a part of The Christ, who is "the Son of the man". 'The man with the writer's inkhorn by his side,' therefore, clearly represented the anointed "servant" class of the Lord on earth, and which class is a part of God's organization.

6 The prophecy uttered by Ezekiel, therefore, pictures the greater part of God's organization, in heaven, and which is invisible to men and to which the major part of the work is committed, and the lesser part, on the earth; the greater part being indicated by the number six, and the smaller part of the organization being indicated by the number one, and together the two parts, making seven men, represent God's entire organization under Christ Jesus the Head. Individuals do not appear at all in the picture, because God deals with the members of his organization on earth collectively. There is not one scripture to support the conclusion that the man with the writer's inkhorn by his side and clothed with linen pictures an individual. There are

numerous scriptures proving that this one man pictures all of the anointed ones on earth, and which constitute the "servant" class, the remnant of the Lord. This one man is further described as "clothed with linen". Concerning the faithful approved ones, counted as members of the "bride" of Christ, it is written: "And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints." (Rev. 19: 8, *R. V.*) Such represents the approval received by the remnant, or "servant" class, from Jehovah, because they are in Christ and there is committed to them the testimony of Christ Jesus, and they keep the commandments of God and faithfully deliver this testimony. This fine apparel is the approval of the "servant" and his faithful service. (See *Light*, Book Two, pages 155, 156.) This further identifies the man with the writer's inkhorn as the "faithful servant" class.

7 It would be utterly inconsistent, and therefore impossible, for the six men described in the vision to picture any part of the world organization. The world organization is the Devil's organization. The Devil's organization is not under the command of the Lord. Satan will not destroy his own organization. Every one of the seven must of necessity be in the Lord's organization and wholly devoted to Jehovah God.

8 When the command was given, every member of the organization responded and registered before the Lord for service; and this is pictured by the statement that "they went in, and stood beside the brazen altar". Not one of these sat down and meditated and consoled the others; but every one stood at attention, ready to hear and to obey further commands. Each one of the earthly division of the organization 'presents his body a living sacrifice, wholly devoted to and acceptable to God, which is his reasonable service', and which he must gladly perform. (Rom. 12:1) Anyone who is not willingly and joyfully ready for service could surely not be of that organization, and hence could not be represented among those who registered at the altar for service. The fact that the earthly division is described as 'the man with the writing material by his side' (*Leeser*) shows that the work assigned to this servant is to write down the Lord's will as revealed and to publish and to distribute the truth to the people who would hear. This means that the "servant" class do not sit down or stay at home or confine themselves to one place of worship and talk among themselves, but that those composing the "servant", or earthly division, go out among the people as representatives of God's organization to perform the duty assigned them. Their work is to be a witness work, as shown by the order given, as set forth in verse four of the prophecy. This conclusion is likewise supported by the commission given to the anointed of the Lord.—Isa. 61: 2.

9 The entire organization is under orders from Jehovah God, who is present, directing the movement thereof. The glory of his presence was at the threshold of the house (the point of beginning); showing the entire organization of the Lord alert and ready to begin action upon command's being given. The one in command gives direction to the man with the writing material and who is clothed with linen. He is called and given orders as to what shall be done: "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house; and he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through . . . the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof." (9: 3, 4) The vision discloses God's expressed purpose to destroy Christendom with his army of destruction, which is in readiness, but before the assault is begun he would have notice served upon the rulers and upon the peoples of Christendom. While this is being done also an opportunity is afforded for those people of good will and proper condition of heart to escape from or be hid from what is about to fall upon Christendom.

10 The "servant" class, pictured by the 'man with the writing material and clothed in linen', must go through the midst of Christendom, symbolized by the city, and mark in the head (or seat of intelligence) a certain class, that these might be spared from the slaughter weapons of those that follow. This marking would indicate that the ones thus marked must by some public confession or action take their stand on the side of the Lord before the destruction begins. This work must be done by the "servant" class of God's organization on earth; and when it is done, then the slaughtering work must begin by the ones represented by the six men with the slaughter weapons. This is in exact accord with the words uttered on another occasion to the "servant" class, to wit: "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) Jesus also said that, at the conclusion of that witness work, "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: 21.

11 These words of Jesus serve to further identify the man clothed in linen with the writer's inkhorn by his side, and definitely show that he represented the "servant" class, and that those who do the slaughtering work are the invisible ones of the army of the Lord. This shows the entire organization of the Lord in action against the enemy in declaring and in enforcing the judgments of Jehovah that are previously written. In harmony with this the psalmist says: "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; to exe-

cute 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. 149:5-9) This shows the entire organization working in exact harmony, as indeed God's organization must and does act. No one who is today in present truth could have the slightest doubt concerning the work that the anointed must now do in obedience to God's commandments. For anyone to say that the active service in the field is improper is to demonstrate clearly that such one is not in the truth and no part of God's organization.

12 The commandment is given to put a "mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst" of Christendom. Who are the ones that receive the mark in their foreheads? Whoever they are, they cry for the abominations that are done in Christendom. It could not have reference to those who come to a knowledge of the truth and who are anointed of the Lord, because such are in "the joy of the Lord", rejoicing in the fact that the time has come to clear out those that cause abominations and to destroy Satan's organization and to completely vindicate the name of Jehovah. These are described as singing the praises of Jehovah and declaring his wondrous works.—Isa. 12:4-6.

13 The ones marked could not refer to the "great multitude" or "tribulation" class, because, while it is true these do mourn and 'sigh as prisoners', yet they will not be spared in the great time of trouble, but, on the contrary, they are appointed to die; and when the great assault is made upon the city, they will fall. (Zech. 14:2) They will not be carried through the time of trouble. They will be forced into the time of trouble to take their stand on the side of the Lord, but must die in order to live as spirit creatures.

14 There is but one other class of people on the earth to whom the prophecy could apply. Within the land of Christendom there is a class of people who are under the Devil's organization but who are no part of it and do not sympathize with it. They are people of good will who have a desire for righteousness but have not had an opportunity to learn the truth, this being due to the unfaithfulness of the clergymen in Christendom. These people of good will observe the great degeneracy in Christendom, and they see the hypocrisy practiced by the leaders thereof, but they are powerless to bring about any better condition. They sigh and cry because of the abominable deeds committed by the ruling factors who wrongfully call themselves by the name of the Lord God but who reproach his holy name. These people of good will, seeing that the leaders in Christendom are hypocrites and practice hypocrisy, while claiming to represent God, refuse to join any of the church organizations, because they wish not to serve a god such as the clergy represent that they serve. These people of good will are ignorant of God's Word and his purposes of redemption and deliverance of the human race by and through the ministration of the kingdom. They have much consideration for the poor and oppressed and a great desire to see them relieved. The Lord tells of a class of persons whom he will 'deliver in a time of trouble and keep alive and bless upon the earth'. (Ps. 41:1, 2) This must be the class of persons that are often described as 'the millions now living that will never die'. This is the class of men and women that receive the mark in their foreheads, that is to say, are given some knowledge of God's purposes to destroy the wicked organization and to establish his own government of righteousness under Christ and according to his promise to bless all the families of the earth. The persons in this class have tried to do right in proportion to the knowledge they had, but now, just preceding the great day of the wrath of God upon Christendom, they must be given an opportunity to gain more knowledge, that they may profit thereby. They are not a people that are desired by the rulers and chief ones in Christendom, because they will not willingly lend their support to Christendom. Therefore the Lord says to such: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:1-3) This they could not do without some knowledge; and it is the "servant" class that must bear to them the precious truths of the kingdom, that they may see the way to go and what to do. The work of the "servant" class, pictured by the man in linen and with the writer's inkhorn, is therefore clearly and definitely marked out.

THE FACTS

15 The facts that are well known, when applied to the prophecy, enable us to determine whether or not we have the correct understanding of the prophecy. The physical facts which are well known support the foregoing conclusion concerning the prophecy. In the year 1918 the Lord Jesus Christ suddenly came to the temple of Jehovah. He came for judgment and as Jehovah's great executive officer and to execute judgment. As such officer he gives commandment saying: "Jehovah is in his holy temple, let all the earth keep silence before him." (Hab. 2:20, *A. R. V.*) Jehovah, as represented by Christ Jesus, is in his temple. This means that the people must be told of God's purposes to judge Christendom and to destroy it. Otherwise there would be no occasion to command that all the peoples of earth give ear. It means that there must be a world-wide public witness work done by the faithful servants of the Lord. The Lord's standard for the people must be lifted up. This gospel of the kingdom must be

preached as a witness, to the end that those who would hear may hear and take their stand on the side of the Lord and his kingdom of righteousness. Such is not a "harvest" work, but it is a work of the Lord of separating the sheep from the goats; and his "servant" class is permitted to give the testimony which causes the people to take sides for or against the Lord and his kingdom. (Matt. 25:31-46) It was early in the year 1918 that, for the first time, the slogan was sounded: "Millions now living will never die." Within a very short time after a public lecture on this subject was delivered, "the goats" got busy and shut up many of the Lord's "servant" class in prison and for a time effectually stopped the work. Then in the year 1919 the Lord again revived his work and brought forth those devoted to him to engage in it. Shortly thereafter, to wit, in the year 1920, the Watch Tower Bible and Tract Society published a book under the title "Millions Now Living Will Never Die". This book was printed in a number of languages, and millions of copies were distributed throughout Christendom and put in the hands of order-loving people. With the coming of the year 1922 the witness work of the Lord was getting well under way, and within a short time there was a world-wide witness given by public lectures on the subject "Millions Now Living Will Never Die"; and this was done in many countries of Christendom.

16 Furthermore the Lord provided the radio to broadcast the truth, and today, in spite of much opposition, the message of the kingdom is being more widely broadcast than any other information given by radio. Within ten years the message of the kingdom of God, put in book form, has had a wider circulation and publication than any message ever issued by any other organization on earth. Many persons of good will who are under the power of Satan's organization have received the truth and accepted it as true, and are thus marked in their foreheads, that is to say, have been given an intelligent understanding of and concerning God's purpose to establish his kingdom for the vindication of his name and for the blessing of the people. How many of such will give heed to the message and take their stand on the Lord's side, no man can tell. That is not a matter with which the "servant" class is chiefly concerned. The duty of the "servant" is to obey the commandment and go throughout Christendom and do the marking. It must be remembered that this work of giving the testimony is not for the purpose of converting the people of the world and bringing them into some organization, but it is to make known the fact that those who desire to flee from the wicked organization of Christendom may do so and declare themselves on the Lord's side, and thus be in line to be brought through the time of trouble when the slaughtering begins.

17 The work of the Watch Tower Bible and Tract Society is not spoken of in a boasting manner from the standpoint of men, but those who are privileged to have a part in it do 'boast in the Lord' and give honor and glory to his name. They rejoice in the fact that the time has come for the establishment of God's kingdom, and therefore faithful men and women are given some part in telling others of this good news. The fact that the Watch Tower Bible and Tract Society is bitterly opposed by "the man of sin" and by the clergymen and the principal of their flock, who are members of the Devil's organization, is further proof that the Watch Tower Bible and Tract Society is doing the work that the Lord commanded should be done and which was foreshadowed in the vision given to Ezekiel. Individuals who have part in that work are greatly blessed, but no individual is singled out and made more prominent than another. The "servant" of the Lord is one. The "servant", therefore, sees God's purposes, and each one of the "servant" class sees eye to eye with the others, and they are going on performing this witness work according to the Lord's commandment. When it is recognized that this witness work or marking is the work of the Lord, and being done under his commandment, then those who thus recognize it will know that no power or opposition can stop it. The marking work must be continued until it is completed; and when it is completed, the other order given by the Chief Commander, as heard by Ezekiel, will be performed.

THE SLAUGHTER

18 Ezekiel heard the Lord give order to the "six men", which six men represent the invisible part of the organization of the Lord, aside from the remnant on earth. As soon as the witness work is completed, then the following order is due to be carried out, to wit: "And to the [six] others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city."—9:5-7.

19 Please take note that the order from the Lord is to slay and to spare none, "but come not near any man upon whom is the mark," that is to say, those who are on the Lord's side are marked and are not to be slain. The slaughter begins "at the ancient men", that is, with the elders and leaders, the clergy and the principal of their flocks. This slaughter is without regard to age or sex. Organized religion and the entire organization of Satan must be destroyed. Seeing that the slaying by the six begins with the clergymen, and none are spared, then surely 'the man with the writer's inkhorn', that is, the "faithful servant" class, must not for pity or policy spare the clergy, when declaring

the day of the vengeance of our God. It must mean that it is the duty and obligation laid upon the "servant" class to boldly declare the truth of God's judgment against the hypocritical organization called "organized Christianity". The "servant" class cannot be faithful in the performance of duty unless the truth is plainly and boldly told. Those who would oppose the bold proclamation of the truth, therefore, give positive evidence that they are not of the Lord's organization.

[20] The eighth verse of this ninth chapter of Ezekiel strongly indicates that the remnant will stand by after the witness work is completed and watch the Lord finish the wicked organization. Ezekiel prostrated himself before the Lord and propounded a question. The attitude of falling down or prostrating oneself before the Lord is the proper one for the creature to take before the almighty Creator. The question propounded by Ezekiel while in that prostrate condition does not at all indicate that the "servant" class cries out in horror at the slaughter and begs for mercy, but rather that the "servant" speaks to the Lord, as the prophecies show, to call forth a statement of Jehovah showing that the slaughter is entirely justified. Hence it is written: "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" (9:8) The battle of Armageddon will witness the complete downfall of Christendom, and that without any quarter or pity from the Lord. The reply given to Ezekiel from the Lord proves this fact: "Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head."—9:9, 10.

[21] The order-loving people of today plainly see and well know that the nations called Christendom are full of injustice and wickedness. Many of the clergy tell the people that God has forsaken them because of their indifference toward the church organizations and their neglect to support the same, while other clergymen tell the people that there is no Almighty God, the Creator of heaven and earth, and that the Bible is unworthy of belief. God will not spare them, but will fully recompense them for their wickedness. He will make a clean-up of the whole outfit in order that all who survive may know that Jehovah is the only true God.

[22] In support of the conclusion that the slaughter will be widespread the Prophet Jeremiah adds this testimony: "And the slain of the Lord shall be at that day from one end of the earth unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."—Jer. 25:33-37.

[23] To each division of God's organization a certain part of the work of ridding the earth of Satan's organization is assigned, and it will be required that each division be faithful in the performance thereof. In Ezekiel 9:11 it is written: "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." Manifestly the matter is so stated in this text of the prophecy to show that the "servant" class faithfully perform the work assigned to them and, when it is done, in some way make report thereof. That means that the witness work must be done and will be done, and every one who hopes to have the final approval of the Lord as one of his remnant will joyfully participate in the witness or marking work. The faithful remnant will fully obey the commandments of the Lord and will receive his approval. This scripture further indicates that some of the remnant will be on earth when the work is done, and will witness Armageddon from their vantage point under the Lord's protection. These will maintain their integrity toward Jehovah, and by their faithfulness will be a testimony to the supremacy of the Most High and to the honor of his name.

QUESTIONS FOR BEREAN STUDY

¶ 1. What was foreshadowed by the notice and warning given to Jerusalem concerning its destruction?

¶ 2. How are Jehovah's commandments executed? How does the element of time enter into consideration here? What constitutes the enemy organization? Identify those referred to in Ezekiel 9:1. What is the commandment there given?

¶ 3, 4. How can we identify the "six men" and the "one man" mentioned in verse 2?

¶ 5, 6. Prove the identity of "the man with the inkhorn". Why is he described as "clothed with linen"?

¶ 7, 8. Who were they that "went in, and stood beside the brazen altar"? Explain what was pictured in this? What is pictured in the man's having the writing material by his side?

¶ 9-11. What was shown by the fact that the glory of Jehovah was at the threshold of the house? What was the work that the man with the writing material and clothed with linen was instructed to do? How do other scriptures support this conclusion as to the identity and work of the man with the inkhorn?

¶ 12-14. Prove the identity of the class to be marked. How is the marking to be accomplished? For what purpose is this to be done?

¶ 15. Point out the physical facts supporting the foregoing conclusion concerning the prophecy.

¶ 16, 17. What is the evidence that this work of marking is now in progress? What are the facts which clearly establish the identity of the servant used to do this work?

¶ 18, 19. To whom was the order given to 'slay and spare none'? Who, however, were not to be smitten, and why?

In the prophecy, and in the fulfilment, where was the slaughter to begin? What is here clearly indicated as to the duty and obligation laid upon the "servant"?

¶ 20-22. What is indicated by the question asked in verse 8 and the answer thereto in verses 9 and 10?

¶ 23. What is meant by the statement contained in verse 11? This scripture indicates what great privilege awaiting the faithful remnant?

KINGS OF ISRAEL

THE fact that Jehovah God provided for a king over his chosen people Israel is clearly an implied promise on the part of God that in his due time he would provide a governor and ruler that would rule in righteousness for mankind. But of course such king over Israel would be chosen and set over them in God's due time, and any attempt to run ahead of the Lord would be displeasing to him. (Deut. 17:14-18) "Rest in the Lord, and wait patiently for him. . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Ps. 37:7, 9, 34.

These scriptures state God's rule to be that he would have his creatures know that the way to receive his approval and blessings is to be obedient to him in each step they take. The Jews showed a lack of faith in God and an unwillingness to wait upon him. He was the mighty God who had delivered them and had protected them for many years. He was their invisible Ruler.

God had made Samuel a judge among the Israelites. The elders of Israel called upon Samuel and said: "Make us a king to judge us like all the nations." Their request displeased Samuel because he knew it was contrary to God's way, and he placed the matter before the Lord. "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8:7.

All the nations round about had kings or visible rulers, and the invisible ruler of all these nations was Satan the Devil. The leaders in Israel were not willing to wait upon the Lord, but they wanted a visible king like the other nations. God permitted the Jews to have their own way, that he might teach them a lesson and through their experiences teach others a lesson.

Saul, of the tribe of Benjamin, was selected by the Israelites by lot. (1 Sam. 10:18-23) Samuel the prophet assembled the people and said to them: "Now therefore behold the king whom ye have chosen, and whom ye have desired!" (1 Sam. 12:13) Although the Jews had run ahead of the Lord, yet the Lord told them that if they would be obedient to his law both the people and the king would have his favor. (1 Sam. 12:14, 15) Both the people and Saul, whom they had selected as their king, disobeyed God, thereby showing a lack of faith in him. God therefore withdrew his favor and rejected Saul.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (1 Sam. 15:22, 23) Saul became a worshiper of the Devil, and the people also turned to idolatry.—1 Sam. 16:14; 28:1-16; 1 Ki. 21:26; 2 Ki. 17:12.

The Israelites, who were God's chosen and professed people, foreshadowed the professed people of God during the Christian era. Within that period of time God has taught his professed people that he will set up a government of righteousness for men, and this he will do in his own due time by and through his Anointed One at his second coming. The elders and leaders, otherwise called clergymen, among the professed people of God, like the leaders of Israel, have refused to wait upon the Lord but have attempted to set up the kingdom in advance of his time. They join hands with the commercial and political rulers of the earth in the formation of earthly governments, particularly the League of Nations; and the latter they hail as a special expression of God's kingdom for men on earth.

Like Saul and the Israelites, they have turned to devil worship and have become a part of the Devil's organization, which is called Babylon; and their organization "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird". (Rev. 18:2) The clergy, like Saul, have turned to spiritism and have led their flocks in the way of satanic worship. This came to pass because of their unwillingness to wait upon the Lord and obey his commandments, and thereby they have shown a lack of faith in him.

In his own due time Jehovah God selected and anointed David, of the tribe of Judah, to be king over his chosen people. (1 Sam. 16:6-13) In so doing God gave an implied promise that in his own due time he would establish a righteous government in earth by and through the One whom David foreshadowed.

This implied promise is exactly in line with the direct promise God had given by the prophecy of Jacob. (Gen. 49:10) David was an imperfect man, to be sure, because he was a son of Adam. (Ps. 51:5)

But David was faithful and obedient unto God, and for this reason God was pleased with him.

Because of David's loyalty and faithfulness God said of him: "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." (Acts 13:22) Jehovah God so appreciated David's faithfulness and obedience that he made David to be a type of the Messiah whom he would make ruler over all the nations of the earth.

The name David means "beloved", and he foreshadowed the beloved One of God who is both the Savior and the Ruler of men. God so arranged it that the coming Mighty One should descend from the line of David, and provided that such Mighty One should sit upon his throne for ever and should be the Head of Zion, God's organization.

"If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion: he hath desired it for his habitation." (Ps. 132:12, 13) After David had served for some time as king, God spoke to him by his prophet and said: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."—2 Sam. 7:12.

Solomon, the son of David, was chosen by the Lord to be ruler over all Israel. God bestowed upon Solomon unusual honor. Thus God gave his implied promise that in his due time he would establish a righteous government for the people on earth by and through the One whom Solomon foreshadowed and that such Ruler should be the recipient of God's unusual favor and his greatest honor. "And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel."—1 Chron. 29:25.

The name Solomon means "the peaceful one". His reign was marked by peace, wisdom, riches, and glory. "Moreover, the king made a great throne of ivory, and overlaid it with the best gold." (1 Ki. 10:18) His throne was of ivory covered with pure gold; and the vessels of his house, even the vessels out of which he drank, were gold. "So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." (1 Ki. 10:23, 24) "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life."—1 Ki. 4:21.

Thus God, by bestowing great riches and wisdom upon Solomon and by making his reign one of peace and prosperity, gave his implied promise that in due time he would establish a government on earth among men and that the ruler thereof, his anointed One, he would clothe with power and wisdom and riches and glory beyond that of any other.

The Scriptures having plainly stated that the things that happened unto Israel foreshadowed better things to come, we know that the reign of Solomon foreshadowed the government of righteousness, prosperity and blessings that shall come.

When Jesus was on earth and was being opposed by the Pharisees, who constituted the clergy of that time, he said to them: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."—Matt. 12:42.

Undoubtedly Jesus there referred to himself as the greater than Solomon and therefore identified himself as the One whom Solomon foreshadowed. On another occasion Jesus declared that there was a time coming when Satan, the ruler of this evil world, shall be cast out and that when he (Jesus) would be lifted up to his position of power and glory, which Solomon foreshadowed, then he would draw all men unto him. (John 12:31, 32) Thus he identified himself as the Shiloh long promised by the mouth of God's prophet.—Gen. 49:10.

The two outstanding kings of Israel were David and Solomon, because they were chosen by the Lord Jehovah and anointed by him. By and through his chosen servant they were designated as "the anointed of the Lord". Because those kings ruled by the authority of Jehovah it was said of them that they sat upon the throne of the Lord.

"Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make me king over all Israel: and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him."—1 Chron. 28:4, 5; 29:23.

God permitted the government of the Israelites to run its course and to fulfil the purpose for which he permitted it. Not one of Israel's rulers was perfect, of course. They were imperfect men whom the Lord used to make pictures of better things to come. By his dealing with the Israelites God clearly demonstrated to them and to all people that in order to be pleasing to God both the rulers and the people must be obedient and faithful to God. Such obedience and faithfulness he requires, not for the purpose of any benefit or profit to himself, but to teach mankind that to go contrary to God and follow in the way of Satan leads to death, and that faithfulness and obedience to God lead to life and happiness.

Instead of killing Satan and destroying all evil immediately, God has wisely refrained from interfering until his due time.

Israel's government was not intended to be a permanent institution, but was organized to teach the people and to foreshadow the grander and better thing to come. Only from this standpoint is it possible to understand and appreciate God's laws to them and his dealing with them and his ultimate overthrow of that nation.

PREPARING THE WAY BEFORE THE LORD

A GENERAL rule that may be safely followed by the student of prophecy is this: A prophecy is usually in course of fulfilment before the followers of Christ discern it, and often such followers are used by the Lord to perform a certain part in fulfilment of the prophecy without their being aware that they are so used. Then, after progress in the fulfilment of the prophecy, God makes it known to them. By faith the true Christian goes on doing what he can in harmony with God's will, and then the Lord shows him how he has been used by the Lord. Evidently the Lord does this for the purpose of encouraging the Christian and increasing his faith.

Interpretation of prophecy has been written time and again by men, and many have believed such interpretation to be true. Afterward, when they found out that the interpretation was not true, many have become discouraged and have turned away from the study of God's Word. This is a great mistake. If we always keep in mind that the truth is God's and not man's, and that no man can interpret prophecy, but that the true follower of the Lord can see it after it is fulfilled, then the student will be less liable to become discouraged. He will then be giving all honor and glory to Jehovah and not to any man. Jehovah never makes any mistakes. Where the student relies upon man, he is certain to be led into difficulties. When he relies upon the Lord, he will be kept in perfect peace. The promise of Isaiah's prophecy, chapter twenty-six, verse three, is: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Jesus Christ, the great Prophet of God, prophesied that he would come again. The fulfilment of that prophecy is one of the outstanding parts of the divine purposes. Having arranged for others to be taken into the 'covenant with Jehovah God by sacrifice' and ultimately into the kingdom, the Lord at his second coming would be expected to first do some special work in behalf of those. They must have the truth restored to them to be enabled to discern the invisible presence of the Lord and to do the will of God. They must have a knowledge of the Scriptures in order to be thoroughly furnished and prepared for the work the Lord would have them to do. (2 Tim. 3:16, 17) When the Lord organized the church he provided that those who are apt to teach would communicate what they had learned to others who desired to know the truth, and thereby the members of the church would be used to aid one another. Such ministry God committed to the faithful followers of Christ Jesus. Of course the enemy would attempt to prevent this and to turn the minds of all away from God.

During the "dark ages" Satan used the clergy especially to blind the others, and the result was that by far the greater number were unfaithful to what they did know and became blind to all the truth. There were some who were true and faithful. The dishonest ones were used by Satan to blind many. The dishonest clergymen or teachers in the church magnified themselves and other men, and hid from the eyes of the people an understanding of Jehovah God and the Lord Jesus Christ. In this way Satan used them as his instruments. God's due time came to send Christ Jesus, that refreshing times might begin for his faithful people. As the honest ones would be refreshed by the truth, they would be used by the Lord to aid others in teaching them the truth and preparing them to discern the second presence of the Lord and his kingdom. Such a ministry of truth was given to the apostles, and all honest followers of Christ Jesus since have had some opportunity to do something to enlighten others. To continue pleasing to the Lord they must be honest and preach God's truth, and particularly his means of salvation by Christ Jesus.

In this respect note the apostle's argument written in his second letter to the Corinthians, chapter four, verses one to seven; it reads: "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel [the message of truth] be hid, it is hid to them that are lost [perishing]; in whom the god of this world [Satan the enemy] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It follows, then, that the first essential to understanding the truth when re-

stored to the church would be honesty. In order to remain in the truth and advance with the light of the Lord's presence, honor and glory must be given to God and not to man. This would be a preparatory work.

Jehovah, through his prophet Malachi (3:1), foretold this very work of preparing the way, saying: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Christ Jesus the great Prophet, God's authoritative spokesman, is the great "messenger" who is sent to execute this order of Jehovah. This order is designated in the Scriptures as 'preparing the way before Jehovah'. This work of preparing the way before Jehovah God would consist of restoring the fundamental truths, and bringing the honest seekers for truth together for the study of the Word of God and for instruction and aid to them in building one another up in the most holy faith. Undoubtedly this is the work concerning which Jesus prophesied when he said that 'Elijah must first come, and restore all things'. Elijah the prophet did a prophetic work of restoring to Israel a knowledge of God, thus foretelling a work which Christ Jesus would do and in which the faithful members of his body, which is the true church, would have some part.

That work of restoration, foreshadowed by Elijah's work, began approximately in A. D. eighteen hundred and seventy-eight, and continued until nineteen hundred and eighteen. During that period of time the good news of the second coming of the Lord, the philosophy of the great ransom sacrifice, the mystery of Christ, and the final destiny of humankind, were especially taught amongst the truth-seeking people of the earth. That period of time was a time of understanding these great truths as they had never before been understood. To be sure, the vision of the truth continued to increase from the beginning of that period onward. However, in that period of time much of the truth was not revealed, because it was not God's due time.

That which was revealed was an understanding of the ten fundamental truths of God's purpose of salvation. An understanding of the prophecies that had been fulfilled was also given to the church; but of course those prophecies that had not been fulfilled or that were not in course of fulfilment could not be understood, because it was not God's due time. On this wise the work of preparing the way before the Lord took place during the *parousia* of Christ Jesus, this word *parousia* being the original Greek word which the New Testament writers used and which means "presence", that is to say, the second presence of the Lord. Thus, too, this work of preparing the way took place before the Lord's *epiphaneia*, this word *epiphaneia* being the Greek New Testament word meaning "shining forth" or "shining upon", that is to say, the invisible second presence of the Lord shining forth with greatly increased light and shining upon the minds and understanding of Christ's faithful followers on earth who were watching for the evidences of his return.

Referring again to the afore-quoted prophecy of Malachi, it is easily seen that when the Messenger of Jehovah would finish the work of preparing the way before Jehovah, then something else would be due to come to pass, and that something else is stated in these words: "And [then] the Lord [Jesus Christ], whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Up to the year nineteen hundred and eighteen the faithful Christians on earth were especially looking for the Lord to end the work of the true church on earth and to take them all away to heavenly glory. After that year they began to get a better understanding of God's purposes; and the reason for this was that at that time the Lord came "suddenly" or straightway to his temple, in fulfilment of the prophecy of Malachi.

To appreciate the actual fact and significance of this it now becomes necessary to understand what the Scriptures mean by the expression 'the temple of God' and also the expression 'the Lord's coming to his temple'.

TRUE LINE OF THE GREAT KING

JEHOVAH GOD is the great "King of eternity" (Jer. 10:10, margin), the supreme Ruler and authority of the universe. His only begotten Son, Christ Jesus, is the One whom he has anointed to be the King in the kingdom for which for centuries the prayer has been raised to God: "Thy kingdom come." The pages of the Scriptures are all aglow with the promises of the coming and activities and deeds of Jehovah's anointed King. By divine decree Jehovah God limited the descent of this King, as far as his earthly connections were concerned, from the patriarch Abraham and through the house of Abraham's great grandson Judah and through the royal house of the faithful ruler David. To David the Lord God said: "Thy seed will I establish for ever, and build up thy throne to all generations."—Ps. 89:4.

The Lord God did not permit David to build the temple in Jerusalem, because he was a man of war and had shed blood. But David was always faithful to God, and because of that faithfulness God subsequently favored one of David's descendants, as it is written in the first book of the Kings, chapter fifteen,

verse five: "Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

David, toward the close of his reign, assembled the people of his realm to tell them about the house of the Lord, or the temple, which he had intended to build. The sacred record (1 Chron. 28:2-7) reads: "Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler: and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make me king over all Israel: and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon, thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."

Then David, as the anointed of the Lord and therefore as the mouthpiece of the Lord, said unto Solomon his son, who had been selected to rule over Israel: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."—1 Chron. 28:9.

The reign of Solomon was marked with peace. His wisdom and riches exceeded those of any other man of his time. Other nations came and paid him homage and tribute. But the wily enemy Satan was not idle. He found a way to overreach the wise ruler. It seems quite evident that woman is an easy instrument in the hands of the Devil. He used Eve to cause trouble in Eden. Ascertaining the peculiar weakness of Solomon, the enemy Satan surrounded him with a company of attractive women. The daughter of Pharaoh of Egypt, one of the Devil's representatives, became Solomon's wife. Besides this woman he had other heathen wives, to the number of seven hundred. These women, who were devil worshipers, were used by the Devil to turn Solomon's mind away from the great Jehovah God. Solomon became an idolater and worshiped the Devil and lost the great opportunity that was set before him.

Concerning the deflection of King Solomon, and the withdrawal from him of the right to the promise of God, it is written: "But king Solomon loved many strange women, (together with the daughter of Pharoah,) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods. Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

"And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen."—1 Ki. 11:1-13.

Probably Satan thought he had won the victory by overreaching this wise ruler of Israel to whom the promise of God had been made. But not so. Jehovah cannot be defeated. He held the tribe of Judah in his hand to use according to his purpose. It is written concerning David and his sons: "And these be the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon." (2 Sam. 5:14) His son Nathan, therefore, became the line through which the promised seed came.

Amongst the Jews a barren woman was a reproach, because the Jews were in expectancy of the birth of a son who would be the king of their nation and who would drive out their enemies and deliver them into full freedom. Prophetically Isaiah had written of such a king and his power these words: "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." —Isa. 9:6.

In the city of Nazareth in the land of Galilee there dwelt a virgin named Mary. She was a direct descendant of Nathan, one of the sons of David, and she was therefore of the house of David and of the tribe of Judah. At the time she was espoused to Joseph, who was also of the tribe of Judah, of the house of David, and a descendant of Solomon. Unto this humble Hebrew woman the Lord God sent his angel Gabriel. The record in Luke's gospel, chapter one, verses twenty-eight to thirty-five, inclusive, reads: "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, 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 of thee shall be called the Son of God."

Satan, having access to heaven, and watching the movements of the righteous messengers of God, would be on the alert to learn anything concerning the 'seed of promise'. He must have known of this mighty angel's coming from the courts of heaven to visit the virgin of Galilee. He must have heard the announcement to her that she was to conceive and give birth to a son and that this son would be the 'seed of promise' which in due time would destroy the Devil and his works. In keeping with his wickedness Satan began to lay his plans to have the babe destroyed. Mark the subtle and wicked way that he went about it.

Under the Jewish law a woman guilty of adultery was subject to be stoned to death. (Lev. 20:10) Being espoused to Joseph, Mary was, according to the Jewish arrangement, then to all intents and purposes his wife and subject to the law. Satan sought to have Joseph make a public exhibition of her, which would have meant that she would have been publicly executed; and by this being done the unborn child would have been killed. But the Lord God thwarted Satan's purposes. Joseph, being a just man, had no desire to make a public example of Mary by having her brought before the executioners and stoned to death, but had determined in his own mind to privately rid himself of her.

To this effect the Apostle Matthew's account, chapter one, verses eighteen to twenty-one, inclusive, states: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy spirit. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

In due time the holy child was born, and thus Jehovah God vindicated his word that the Savior and Deliverer should be born into this world to the glory of the Most High God.

RESTORATION FORETOLD

PROPHECY means the foretelling of events that are to come to pass, before they do take place. Prophecy can be understood and properly interpreted after its fulfilment, or when in course of fulfilment.

Prophecy contained in the Word of God was written by holy men of old as they were moved upon by the invisible power of Jehovah. Moses, Samuel, David, Isaiah, Ezekiel, Daniel and like men, were used by the Almighty God to prophesy and make record thereof for the benefit of the people who might be on earth at the time of the fulfilment of these prophetic utterances. When prophecy is fulfilled, we describe the facts of its fulfilment as physical facts.

As an illustration, Daniel prophesied that in the last days there would be great running to and fro and a great increase of knowledge.

The proof herein submitted, in support of the conclusions that shall be stated, is based upon prophecy written by holy men of old, as recorded in the Holy Scriptures, and upon the physical facts in fulfilment.

After the death of Solomon there was a rebellion of ten tribes of Israel, who formed the kingdom in the north part of Palestine, with Jeroboam as their king. These were called Israelites, while those remaining loyal to Solomon's son, Rehoboam, were called the house of Judah. The northern kingdom was the first to fall into the hands of the Assyrians. Later the house of Judah was carried away captive to Babylon.

At the end of the period of seventy years, Cyrus,

the king of Persia, under the direction of Jehovah, issued a proclamation in which it is stated: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem."—Ezra 1:2, 3, 5.

Thus it is shown that all the natural descendants of Jacob who had faith in God and in his promises exercised that faith by returning to Jerusalem. They were thereafter recognized under the general name of Israelites. Many of those who returned were from the various tribes, but the major portion of them were from the tribe of Judah. Therefore all were properly called Jews, because of their faith in God's promises prophetically uttered concerning the tribe of Judah.

Some erroneously contend that the Anglo-Saxon people, those who make up the population of Great Britain and the United States, are the offspring of the ten tribes of Israel who did not return; and that these are the favored ones of God. Such a contention is not supported by any scripture nor by any reasonable facts. Those who did not return under the decree of Cyrus automatically severed themselves from God's people because of their lack of faith.

The Anglo-Saxons do not have faith in the promises of God, particularly that promise made concerning the regathering of the people under Shiloh. Even though it should be found that the major portion of the ten tribes go to make up the population of the Anglo-Saxon countries, they could not be the chosen people of God, because of severing their allegiance from his people and because of their lack of faith in his Word. All of the ten tribes who forsook the promise of God automatically made themselves Gentiles.

"The house of Israel" became the national name of the ten tribes collectively. This name was later applied to all those who returned from captivity. "The house of Judah" is applied to all those who are the natural descendants of Judah and who have faith in the promises made concerning his tribe. Since the blessings are to come to the entire house of Israel through the seed of the tribe of Judah, all Israelites who have faith in God's promise made concerning the Deliverer are properly called "Jews". It will be found that the Scriptures definitely teach that salvation is of the Jews, because it is from the tribe of Judah that Shiloh the Messiah comes, he who shall be the Savior and Deliverer of mankind, first of the Jews, and thereafter of the Gentiles. Without faith it is impossible to please God. Without faith in Jehovah and in his Word no one will ever receive a blessing at his hand.

God is the Creator of the earth. "The earth is the Lord's, and the fulness thereof." (Ps. 24:1) God promised to restore Palestine to the Jews. The rebuilding of Palestine is now beginning and is well under way. This is being done clearly in fulfilment of prophecy uttered as promises from Jehovah. This alone should command not only the respectful attention but the profoundest interest of every one who believes that Jehovah is God.

It was the great Jehovah, speaking through men who had faith in him, that foretold what we now see transpiring concerning Palestine. The privilege of living on earth at the time of the fulfilment of these prophecies cannot be overestimated. At once the Jew comes into prominence, and the history of the Jewish people becomes more thrilling than any fiction ever written.

Because the promises of God are not always fulfilled at the time when men think they should be fulfilled, many lose faith in his promises made. Let each one settle it in his mind for all time that when God Almighty makes a promise that promise is absolutely certain of fulfilment in God's due time. Speaking through his prophet the Lord God says:

"I am the Lord, I change not. . . . Return unto me, and I will return unto you, saith the Lord of hosts." (Mal. 3:6, 7) "For I am God, . . . and there is none like me. . . . My counsel shall stand, and I will do all my pleasure. . . . I have spoken it, I will also bring it to pass." (Isa. 46:9-11) "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." —Isa. 55:11.

Of all the peoples of the world the Jews have the greatest reason for faith in Jehovah God and his Word. No other people were ever favored as were the Jews. God gave them an opportunity to magnify his name. All who magnify and honor the name of Jehovah God, he honors. God will now make a name for himself in the earth. Let all the peoples, particularly the Jews, take heed.

There dwelt in the land of Ur of the Chaldees a man by the name of Terah, with his son Abram. Terah took his son and his daughter-in-law and journeyed to Haran. When Abram was seventy-five years old, and while residing in Mesopotamia, God said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

Not many generations had passed from the time of the creation of man. Moses afterward recorded that God created Adam, the first man, perfect, and gave him authority to multiply and fill the earth. Abram must have learned from his forefathers that Adam was made a perfect man and that for the disobedience of God's law Adam was justly sentenced to death. He would understand that the children of Adam were begotten after this sentence and therefore, in harmony with David's statement, were born in sin and shapen in iniquity.

Abram knew that men had been dying and that the death of his forefathers was due to the sin of Adam. He must have understood the promise that God made unto him to mean that at some time and in some way God would provide a means for redeeming man from death and for the restoration to perfection of all who would obey the Lord's righteous laws.

Abram must have understood that in some manner he would be connected with this blessing of the people, because God promised as much. Abram had faith in God's promise, and that pleased the Lord. Later God promised Abram to give him the land and make him the father of many nations.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Nashville, Tenn.	Sept.	1, 2	Columbus, Miss.	Sept.	13, 14
Knoxville, Tenn.	"	4, 5	Summit, Miss.	"	15
Chattanooga, Tenn.	"	6, 7	Hammond, La.	"	18, 19
Decatur, Ala.	"	8, 9	New Orleans, La.	"	27, 28
Birmingham, Ala.	"	11, 12	Fordyce, Ark.	"	29, 30

T. E. BARKER

Hallowell, Me.	Sept.	18, 19	Freeport, Me.	Sept.	26
Guilford, Me.	"	20	Portland, Me.	"	27, 28
Bangor, Me.	"	21, 22	Biddeford, Me.	"	29
Auburn, Me.	"	23, 24	Springvale, Me.	"	30

C. W. CUTFORTH

Wallaceburg, Ont.	Sept.	1-3	Sarnia, Ont.	Sept.	14-16
Windsor, Ont.	"	4-7	London, Ont.	"	17-20
Leamington, Ont.	"	8-10	St. Thomas, Ont.	"	21-23
Chatham, Ont.	"	11-13	Woodstock, Ont.	"	28-30

G. H. DRAPER

Cardington, Ohio	Sept.	4	Tiffin, Ohio	Sept.	13, 14
Fredericktown, Ohio	"	5	Fremont, Ohio	"	15, 16
Mansfield, Ohio	"	6, 7	Fort Wayne, Ind.	"	18-21
Ashland, Ohio	"	8, 9	Toledo, Ohio	"	23-27
Galion, Ohio	"	11	Kunkle, Ohio	"	28
Findlay, Ohio	"	12	Adrian, Mich.	"	29

F. J. FRANSKE

Melrose, Man.	Sept.	4-6	S. Junction, Man.	Sept.	21-23
Kenora, Ont.	"	8-10	Rainy River, Ont.	"	24-28
Marchand, Man.	"	16, 17	Ft. Frances, Ont.	Sept. 29-Oct.	1
Badger, Man.	"	18-20	Dominion City, Man.	Oct.	3-5

M. L. HERR

Granville, N. Y.	Sept.	4	Oneida, N. Y.	Sept.	15
Ft. Ticonderoga, N. Y.	"	5	Syracuse, N. Y.	"	17-19
Schenectady, N. Y.	"	6, 7	Cortland, N. Y.	"	20
Amsterdam, N. Y.	"	8	Ithaca, N. Y.	"	21, 22
Johnstown, N. Y.	"	9	Elmira, N. Y.	"	23, 24
Gloversville, N. Y.	"	10	Auburn, N. Y.	"	26, 27
Fort Plain, N. Y.	"	11	Newark, N. Y.	"	28
Utica, N. Y.	"	12, 13	Rochester, N. Y.	"	29, 30
Rome, N. Y.	"	14	Batavia, N. Y.	Oct.	2

A. KOERBER

Pittsburgh, Pa.	Sept.	5-9	McKeesport, Pa.	Sept.	21
Homestead, Pa.	"	10	Wendel, Pa.	"	22
E. Canonsburg, Pa.	"	11	Latrobe, Pa.	"	23
Duquesne, Pa.	"	19, 20	Black Lick, Pa.	"	24

LOUIS LARSON

Atlanta, Ga.	Sept.	4-7	Rockwood, Tenn.	Sept.	21
Birmingham, Ala.	"	8, 9	Knoxville, Tenn.	"	23-25
Memphis, Tenn.	"	11-14	New Tazewell, Tenn.	"	26
Lexington, Tenn.	"	15	Bristol, Tenn.	"	27
Palmyra, Tenn.	"	16	Coeburn, Va.	"	28
Nashville, Tenn.	"	18, 19	Wise, Va.	"	29
Sparta, Tenn.	"	20	Wytheville, Va.	"	30

A. H. MACMILLAN

Boston, Mass.	Sept.	4-7	Indianapolis, Ind.	Sept.	21
Reading, Pa.	"	11-13	Louisville, Ky.	"	23
Lewistown, Pa.	"	15	Champaign, Ill.	"	25-27
Mansfield, Ohio	"	16, 17	Chicago, Ill.	"	29
Fort Wayne, Ind.	"	18-20	Dubuque, Iowa	Oct.	1

G. Y. M'CORMICK

Empire, Ohio	Sept.	2	Crooksville, Ohio	Sept.	18, 19
Beach Bottom, W. Va.	"	4	Shawnee, Ohio	"	20
Martins Ferry, Ohio	"	5	Chillicothe, Ohio	"	21
Marietta, Ohio	"	6, 7	Gallipolis, Ohio	"	22
Parkersburg, W. Va.	"	8	Gallipolis F'y, W. Va.	"	23
Cambridge, Ohio	"	9, 10	Southside, W. Va.	"	24
Coshocton, Ohio	"	12	Charleston, W. Va.	"	25, 26
Dresden, Ohio	"	13	Mt. Lookout, W. Va.	"	27
Newark, Ohio	"	14	Ottawa, W. Va.	"	28
Zanesville, Ohio	"	15, 16	Huntington, W. Va.	Sept 30, Oct.	1

E. D. ORRELL

Freeport, Ill.	Sept.	4, 5	Robinson, Ill.	Sept.	16
Ashton, Ill.	"	6, 7	Belmont, Ill.	"	18
Peru, Ill.	"	8, 9	Patoka, Ill.	"	19
La Salle, Ill.	"	11	Jacksonville, Ill.	"	20, 21
Kewanee, Ill.	"	12	White Hall, Ill.	"	22
Atlanta, Ill.	"	13	Knoxville, Ill.	"	23, 24
Springfield, Ill.	"	14	Moline, Ill.	"	26-28
Taylorville, Ill.	"	15	Iowa City, Iowa	"	29, 30

J. C. RAINBOW

Springer, N. Mex.	Sept.	4	Oklahoma City, Okla.	Sept.	16-20
Taos, N. Mex.	"	5	Denison, Tex.	"	21, 22
Albuquerque, N. Mex.	"	6, 7	Fort Worth, Tex.	"	24-28
Amarillo, Tex.	"	10	Austin, Tex.	"	29, 30
Chickasha, Okla.	"	12, 13	Bastrop, Tex.	Oct.	2

C. ROBERTS

N. Battleford, Sask.	Sept.	3-6	Hayter, Alta.	Sept.	17-20
Wilkie, Sask.	"	7-9	Monitor, Alta.	"	21-23
Biggar, Sask.	"	10-13	Coronation, Alta.	"	24-27
Kerrobert, Sask.	"	14-16	Alliance, Alta.	"	28-30

H. L. STEWART

Windsor, Ont.	Sept.	4-7	London, Ont.	Sept.	17-20
Leamington, Ont.	"	8-10	St. Thomas, Ont.	"	21-23
Chatham, Ont.	"	11-13	Kinglake, Ont.	"	24-27
Sarnia, Ont.	"	14-16	Woodstock, Ont.	"	28-30

W. P. STRONG

Terre Haute, Ind.	Aug.	30, 31	Peru, Ind.	Sept.	6, 7
Brazil, Ind.	Sept.	1, 2	South Bend, Ind.	"	8, 9
Kokomo, Ind.	"	4, 5	Elkhart, Ind.	"	11-13

W. J. THORN

Harrisburg, Pa.	Sept.	3, 4	Merchantville, N. J.	Sept.	22
Pottsville, Pa.	"	5, 6	Woodbury, N. J.	"	23
Maryd, Pa.	"	7	Riverside, N. J.	"	25
Hazleton, Pa.	"	8	Roebling, N. J.	"	26
Reading, Pa.	"	10-14	Trenton, N. J.	"	27
Chester, Pa.	"	15, 16	Vineland, N. J.	"	28
Wilmington, Del.	"	18, 19	Woodbine, N. J.	"	29
Camden, N. J.	"	20, 21	Yorktown, N. J.	"	30

S. H. TOUTJIAN

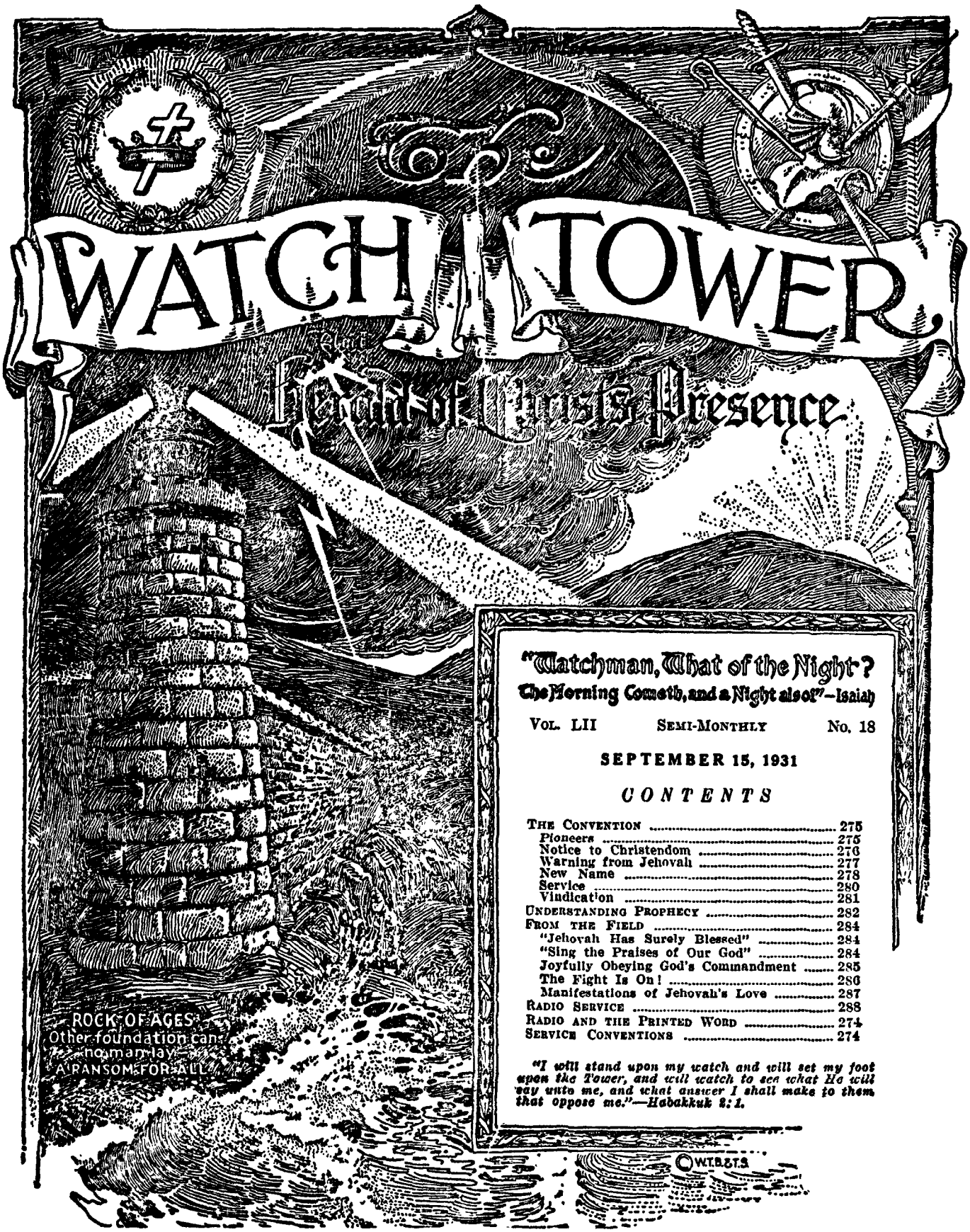
St. Cloud, Minn.	Sept.	4	Duluth, Minn.	Sept.	16
Glenwood, Minn.	"	5	Minneapolis, Minn.	"	18, 19
Princeton, Minn.	"	6, 7	Waterloo, Iowa	"	21, 22
Aitkin, Minn.	"	8	Iowa Falls, Iowa	"	23
Sebeka, Minn.	"	9	Cedar Rapids, Iowa	"	25, 26
Boy River, Minn.	"	11, 12	Des Moines, Iowa	"	27, 28
Hibbing, Minn.	"	13	Boone, Iowa	"	29
Two Harbors, Minn.	"	15	Atlantic, Iowa	"	30

J. C. WATT

Pueblo, Colo.	Sept.	2-5	Chico, Calif.	Sept.	18
Paonia, Colo.	"	7	Live Oak, Calif.	"	19
Grand Junction, Colo.	"	8	Sacramento, Calif.	"	20, 21
Aztec, N. Mex.	"	9	Rocklin, Calif.	"	22
Salt Lake City, Utah	"	11, 12	Woodland, Calif.	"	23
Ogden, Utah	"	13, 14	Oakland, Calif.	"	25, 26
Reno, Nev.	"	15	San Francisco, Calif.	"	27, 28
Loyalton, Calif.	"	16	Santa Rosa, Calif.	"	29, 30

GEORGE YOUNG

Boston, Mass.	Sept.	4-14	Lawrence, Mass.	Sept.	25, 26
Waltham, Mass.	"	15, 16	Haverhill, Mass.	"	27
Lynn, Mass.	"	18, 19	Springvale, Me.	"	28
Beverly, Mass.	"	20, 21	Freeport, Me.	"	30
Lowell, Mass.	"	22, 23	Bangor, Me.	Oct.	2, 3



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

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SEPTEMBER 15, 1931

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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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(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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RADIO AND THE PRINTED WORD

All canvassing parties and all individuals who canvass should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

SERVICE CONVENTIONS

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

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Oklahoma City, Okla. L. R. Hendrickson, R. 3, Edmond, Okla.	
Champaign, Ill. C. R. Walters, 309 N. Edwin St.	September 25-27
Fort Worth, Tex. O. H. Anglin, 1610 Peach St.	
Hattiesburg, Miss. W. W. Howell, 813 W. 5th St.	Oct. 2-4
Omaha, Nebr. T. A. Overman, 3523 N. 28th St.	Oct. 2-4
Birmingham, Ala. X. D. Best, 8604 Division Av. *Colored:* S. E. Williams, 1524½ N. 2d Av.	Oct. 9-11
Fargo, N. Dak. O. M. Olson, 1420 10th Av. S.	Oct. 9-11
Baltimore, Md. C. C. Fisher, 4648 Kernwood Av.	Oct. 9-11
Louisville, Ky. Emil Hammerschmidt, 122 Oxford Pl.	Oct. 16-18
Duluth, Minn. Gabriel Alveson, 1610 W. Superior St.	Oct. 16-18
Danville, Va. W. E. Presnell, 184 S. Maine St.	Oct. 23-25
Dubuque, Iowa L. O. Hillyard, 1504 Henion St.	Oct. 23-25
Pittsburgh, Pa. E. L. Baxter, 413 Bailey Av.	Oct. 30-Nov. 1
Lansing, Mich. F. S. Clouser, 1113 Goodrich St.	Oct. 30-Nov. 1
Rochester, N. Y. Wm. A. Brainard, 249 Westfield St. *Italian:* Guiseppe Di Pane, 238 Herald St.	Nov. 6-8

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII SEPTEMBER 15, 1931 No. 18

THE CONVENTION

"I will abundantly bless her provision; I will satisfy her poor with bread."—Ps. 132:15.

JEHOVAH faithfully performs every promise he makes. The promise of the above text is to Zion, which is his organization; and since the Scriptures were written for the members of Zion on earth at the end of the world, we have the assurance that the promise is specifically for the remnant. Every one of the remnant can bear testimony to the fact that during the past year or more Jehovah has abundantly blessed the provision for his people who are his witnesses. For these he has prepared a table in the presence of their enemies and has laden that table with an abundance of supplies for the comfort of those who love him.

Three years had passed since Jehovah's people had assembled in America in general convention. Some of the anointed were becoming footsore and somewhat weary in well-doing. The Lord knew the need of his anointed, and the encouragement that was necessary for their well-being. Within those three years the faithful had observed many falling away under the deceptive influence of the "man of sin" because such had not received the love of the truth. Some in the ranks began to doubt whether or not they were in the favor of the Lord. "Unto Jehovah belongeth loving kindness," and he has in mind those who love him. He makes it possible for each one of his anointed to examine himself and to determine from the Word of God and attending circumstances whether or not he is in the faith and therefore in the favor of the Most High. In the exercise of his loving-kindness and in his own good time and way Jehovah provides a feast for his people, and he brought them together in convention that they might feed upon the bountiful provision made by him and rejoice and grow strong. That occasion was the general convention of the anointed of the Lord held at the State Fair Grounds at Columbus, Ohio, July 24-30, 1931. There are several reasons why that convention can hardly be compared with other conventions, and it is only true to say that it was the best convention ever held on earth.

At the beginning of the year it was determined that a general convention should be held in harmony with Jehovah's will. Preparation therefor immediately began. At first it was difficult to see just what the Lord would have done; but each progressive step made the matter clearer, and the Lord indicated what should be done and added his blessing. From the beginning it was determined that it should be a service convention and that no time or effort should be wasted in unnecessary or frivolous things. Preparation was made to this end. Every member of the Bethel family, office and factory force at Brooklyn and Toronto was assigned to some specific duty, and each one performed his or her part. Three days in advance of the opening of the convention a special train carried a hundred of the Bethel family of Brooklyn to Columbus to complete the preparations to receive the multitude. Two days later the remainder of the force at Brooklyn, and all the Toronto force, moved to the site of the convention, and everything was in readiness to receive the crowd as it came. Even weeks before that many colporteurs began long and tedious journeys by house motor cars and other means of travel in order to reach the ground in time to participate in the convention at the beginning. The convention opened exactly on time and moved forward each day with the precision and unity of a well organized and oiled machine.

PIONEERS

The pioneers are those who go into isolated parts of the land where there are no classes and who bear the fruits of the kingdom to the people in such places. That the Lord has great love for these there cannot be the slightest doubt. No one is compelled to become a pioneer. The inducement is love for Jehovah and his kingdom which will vindicate his name. Anyone who goes into the work and continues with that unselfish motive never has cause to regret it. The promise of our Lord to his followers is that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life". (Matt. 19:29) The Lord has made good this promise to those who have entered the pioneer field. Seeing the great privilege of engaging wholly in the Lord's service a goodly number of the anointed have during the past months given up comfortable homes with attending creature

comforts, moved out into the field, and given themselves entirely over to the active service of bearing the message of the kingdom to the people. Some have found it necessary to leave father, mother, brother, sister or wife, and sometimes the entire family has gone together. A number of these have built on wheels a house sufficient to accommodate several and, taking with them their children, have left everything else behind, and now go to whatsoever part of the country to which they are assigned and delight to participate in the work. Others have left all things mentioned by the Lord Jesus in the foregoing text and have gone into action in the field of joyful service, and the Lord has blessed their efforts abundantly. Many of the pioneers carry with them tents in which they sleep, and when the weather permits many of them sleep out in the open. The most necessary creature comforts are these: food, raiment, shelter and health. The frugal and simple manner of living has made many of these colporteurs physically much stronger than they were previously. Their children are in good health and, living in the open and next to nature, are greatly blessed in a physical way. These pioneers by the Lord's grace have been able to provide food and raiment for themselves and their dependent ones, and, above all, they enjoy the blessed peace of mind and contentment that comes to only those who are striving to do the will of God.

Ample provision was made at the Fair Grounds for the camping of those who desired to avail themselves of such accommodations. Upon this camping ground the pioneers pitched their tents and parked their cars. Approximately fifteen hundred were encamped in this manner, and their tents and house-cars were so arranged in blocks or squares, with well laid-out streets between, that it gave the appearance of an encamped army and the suggestion of how the Israelites, marching to the land of Canaan, must have appeared when they encamped for rest and refreshment. These pioneers had been on a long trek, and each one had his heart set on reaching the convention; and now their weary journey had ended and they were encamped for rest and were ready and anxious to receive the abundant provision Jehovah had made for them. They were a happy company. These are "poor in spirit"; that is to say, they do not think too highly of themselves, but think of themselves properly, and they have not too much of earthly things; and it should be expected that the Lord would fulfil to them his precious promise, to wit, "I will satisfy her poor with bread." This means that he would make ample provision for the sustenance, strength and encouragement of them as his representatives. Truly the Lord fulfilled his promise to them and to all others of like precious faith attending the convention. Early Friday morning the little army of pioneers had set up their miniature city on the site provided for them and near the Coliseum.

Hundreds of other faithful ones began pouring in at every gate or entrance to the grounds. Hundreds of private automobiles brought loads of devoted ones to the convention, while special trains and electric cars brought many others. The assembled company numbered approximately seven thousand when the convention opened, and by Sunday noon the attendance had grown to fifteen thousand or more. The main auditorium was unable to accommodate all attending. A public-address system of voice amplifiers was put in the main auditorium, enabling all there to hear. Likewise the voice amplifiers were extended to the main dining hall and to the grand stand, the two latter places accommodating fully six thousand persons. Still others were provided with loud-speakers, that they might sit under the trees on the grounds and hear. It was truly a division of the Lord's army encamped for rest and refreshment and to learn more fully God's purposes concerning them and the work the members thereof must do.

NOTICE TO CHRISTENDOM

Why would the Lord God bring together a large company of his anointed ones just at this time? Would it be merely for the purpose of refreshing themselves, to see each other and discuss certain Bible texts? That would not seem to be the chief reason, in view of the present work that must be done on earth. We know now that the great issue before all creation is the vindication of Jehovah's name and that he has already assembled 'his troops on mount Zion'. (Mic. 5:1; Rev. 14:1) Armageddon is near, when Christendom and all of Satan's organization are certain to fall. But before the Lord smites the enemy he will have notice served upon the enemy organization. As Jehovah caused his prophet and servant Ezekiel to serve notice upon Jerusalem before its destruction, even so now he causes his anointed servant class on earth to serve notice upon Christendom, which Jerusalem foreshadowed; and this notice must be served before Christendom's destruction. It is certain from the Scriptures that the Lord has assigned to the remnant the duty and the great privilege of serving such notice. It is to be expected that the Lord by his angels would indicate to the remnant on earth what notice should be served upon Christendom. God's people can always depend upon his making every necessary provision.

Early in the year the notice in the form of a resolution and a supporting argument thereof was prepared. These, together with a message concerning the kingdom of God as the only remedy for the world, were put in book form. Before the convention opened 750,000 copies of this booklet were made ready, and these were placed at vantage points at Columbus and other cities to which the convention was extended. Everything was in readiness for the beginning of the

distribution of the message when the time should arrive.

The manner of giving notice to the people quickly was another problem. The Lord God has provided the radio, but Satan's organization desperately attempts to control the radio and to prevent the message of the kingdom from being broadcast. The radio monopoly of Satan's organization, which owns and controls the National Broadcasting Company and the Columbia Broadcasting System, after much bickering absolutely denied the use of their facilities to the Lord's people for the broadcasting of the message. The arm of the Lord is not made short, however. His consecrated ones began action to build up a radio chain broadcasting network to send forth the message from Columbus. Many hours of tedious work was faithfully performed and by the Lord's grace resulted in the greatest radio chain broadcast of any one program that has yet been put on the air. Quoting from the American Telephone and Telegraph Company this is corroborated: "This particular network is the largest individual network that has ever been on the air." The National Broadcasting Company and its allies thought that this could not be done, but with the Lord nothing is impossible. By the use and means of telephone wires one hundred and sixty-three radio stations situated in the United States, Canada, Cuba and old Mexico, were tied together and simultaneously broadcast the "Warning" and message from the Coliseum at Columbus at the appointed time. In addition thereto short-wave radio channels carried the message across the seas. The one hundred and sixty-three radio stations thus tied together employed 24,700 miles of program circuits, and 50,000 miles of coordinating telegraph circuits. Along the way at different points 250 "repeaters" were used, and special amplifying apparatus maintained the high standard of transmission, thus making it possible to have a uniform transmission throughout the entire network. A company of between 900 and 1,000 men were used by the telephone company to properly handle the broadcasting and wire facilities. Private telephone wires reaching all points of the network were also used, with many operators keeping in constant communication as to the manner of the broadcast. Before the program was opened the entire system was tested out, and from every part of the great field the report came that the mighty machine was working perfectly and that even the weather was very favorable. We are certain that the Lord had his angels looking after the matter. The enemy was powerless to prevent the program from being given to the people.

Exactly at twelve o'clock noon the program began. Microphones had been located at vantage points throughout the large auditorium to pick up the song of the multitude. Led by an orchestra and a chorus of 400 voices the program opened with a song of praise to Jehovah, "Holy, Holy, Holy." The words of the song were printed on more than six million folders and previous to the convention were distributed to the people throughout the United States and Canada, and doubtless multitudes of the unseen audience joined in the song of praise. May we not well suppose that the hosts of heavenly angels at the same time sang to the glory of the Most High?

As the soul-stirring song died away the great audience became immediately quiet. Announcement was made over the vast network, and then the message "The Kingdom, the Hope of the World" was spoken over the network; and from the extreme northeastern point of Canada, across the continent, along the entire Pacific coast from British Columbia to old Mexico, and in every state in the United States, and in old Mexico, and in Cuba, the people simultaneously heard the message. Immediately following the address, and as a part of the broadcast, the speaker read a resolution of warning to Christendom and then called upon the audience seen and unseen to vote for its adoption. The entire visible audience rose enmasse and shouted "Aye". Telegrams received from all parts of the land stated that many of the unseen audience likewise arose and voted for the adoption of the resolution. The public address or argument in support of the resolution and the resolution are printed in the booklet *The Kingdom, the Hope of the World;* for the purpose of preserving the record we here insert the resolution, as follows:

WARNING FROM JEHOVAH

TO THE RULERS AND TO THE PEOPLE:

BE IT KNOWN: That there is but one true and Almighty God, whose name is Jehovah, the Most High; that there is but one Redeemer of man, whose name is Christ and whom God has anointed and installed as King of the world; and that his Kingdom is now come, and is the hope of the peoples of the world.

That Satan, the Devil, is the great enemy of God and of man. For centuries he has been the invisible ruler of the world, and has brought great reproach upon the name of God and has led men into degradation; that the condition of suffering and distress now in the earth is due to the wickedness of Satan and his agents; that the time has come, as God declares, when Satan's rule shall for ever end; that in 1914 Satan was cast out of heaven down to the earth; that within a short time from now Jehovah by Christ will destroy Satan's power and organization in the earth; that before so doing, however, it is the expressed will and commandment of Jehovah God that his message of warning shall be delivered by his witnesses to the rulers and to the people in order that those who hear may have an opportunity to take their stand on the side of God and his kingdom and thereby find refuge in the time of trouble; that the testimony of warning that must be given is, in brief, the following:

The leading nations of the earth which claim to be Christian nations, and which are therefore called "Christendom", have defamed and reproached the name of Jehovah God, and are a part of Satan's organization and shall suffer destruction.

The other nations, called "heathen", have also reproached God's name, are a part of Satan's organization, and shall also fall. God has given "Christendom" more enlightenment and greater opportunities than the heathen, to all of which "Christendom" has proven unfaithful, and therefore she shall suffer

the greater punishment at the hands of Jehovah. Within a short space of time there shall come upon "Christendom", which is called by the name of the Lord, the greatest tribulation that has ever befallen any people.—Jer. 25: 29-35.

To enable the people to better understand God's reason for bringing this tribulation upon the nations the history of the Jews was caused to be recorded in the Bible and is here mentioned. The Lord has declared that what happened to the Jews typified and foreshadowed what shall come upon "Christendom", or the professed "Christian" nations of the world. The Jews were God's covenant people, but they became unfaithful to their covenant and turned to idolatrous practices. God sent his prophets, who warned the Jews of his purpose to destroy their nation because of unfaithfulness. The leaders amongst the Jews ignored the warning, scoffed at the testimony of God's prophets, and then falsely prophesied to the people that no harm was coming to that nation. But shortly thereafter the Jewish nation was swept out of existence. That history is being repeated.

JEHOVAH planted true Christianity as a pure and noble thing, but shortly after the death of the faithful apostles of Jesus Christ the commercial and political rulers of the world, aided and abetted by the clergy, adopted "Christianity" and called it their religion, and then changed the ordinances of God to suit their own selfish purposes, broke the laws of God, and particularly "the everlasting covenant", and have brought great reproach upon the name of the Most High. Today the leading nations of the world are called "Christian", and they practice a formalism of religion which is called "the Christian religion", whereas the leaders thereof deny the inspiration and truthfulness of God's Word, deny the blood of Jesus Christ as the redemptive price of mankind, and deny God's kingdom as the means of restoring and blessing the peoples of earth. "Organized Christianity," therefore, is an integral part of Satan's organization and is against God and his kingdom, and hence must be destroyed in order that the kingdom of righteousness may rule the world.

The World War came in 1914, with its attending distressing conditions, and in exact fulfilment of the prophecy of Jesus Christ, and furnished the complete proof to all "Christendom" that the world had ended and that Christ's kingdom was at hand. (Matt. 24: 3-14) These facts were especially called to the attention of the leaders of "Christendom". Had "Christendom" then given heed to the counsel of God and stood in his Word she might have been spared from destruction. Not only did "organized Christianity" treat the counsel of God with contempt, but she openly endorsed the Devil's make-shift and called it the political expression of God's kingdom on earth. "Christendom's" leaders and commercial, political and religious prognosticators now freely predict that the present condition of suffering and distress is but temporary and will soon pass away and that the nations ruled by unrighteous men will soon establish lasting peace and prosperity. Like the false prophets to the Jews, these present-day predictors prophesy falsely. (Jer. 28: 1-17) Let the people take notice that "Christendom" will never recover, but soon will go down in the worst tribulation that has ever befallen any nation of the world. Her destruction will not come by the poor people fighting against the rich, but will result from the punishment inflicted by Jehovah God and his King.—Rev. 19: 11-21.

Jehovah declares that there shall be such a great number of people slain in the time of trouble that the survivors will not bury them; but further states that some portion of the people will be spared, taken through the trouble and saved; and that the ones spared will be those who now seek to know and to do God's will.

The hope of the world is God's kingdom, and there is no other hope. Immediately following the great tribulation Jehovah's kingdom will establish peace and prosperity in the earth. All order-loving people should therefore be diligent now to learn of and concerning the kingdom of God, and should take their stand on the side of his kingdom and give their allegiance to God and his King and thus put themselves in line for the everlasting blessings that shall come to those who are obedient and faithful to Jehovah and his King.

This testimony of warning is not given by "another religious cult that is engaged in propaganda or in proselyting". It is given by Jehovah's witnesses. Those who give this testimony do not seek members or solicit money. Upon all those who have wholly devoted themselves to his kingdom, Jehovah has laid the obligation to give this testimony of warning. The responsibility is upon these witnesses to give the testimony and warning, and those who hear are responsible to God for what course they take.

WE DECLARE OUR ALLEGIANCE is wholly to God and his kingdom, and we delight to be his witnesses and to bear his testimony to the honor of his name. Our faith forbids and precludes us from engaging in war or in any other enterprise that would work harm or injury to mankind. We are for Jehovah's kingdom of everlasting peace.

THE TIME is due for the vindication of Jehovah's great name, and as his authorized witnesses, and in obedience to his commandment, we do now solemnly declare this warning and deliver this testimony.

Within a very short time God will destroy all of Satan's organization, which includes "Christendom" and all the nations that oppress the people and defame his name. Immediately following that great destruction, God by Christ will fully establish his government of righteousness in all the earth. Let the people therefore cease to give heed to schemes of reform brought forth by men. The kingdom of Jehovah God is the hope of the world. Let all who love righteousness give full allegiance to Jehovah and to his kingdom and receive his blessings.

Some weeks in advance of the convention a special electrical transcription record of the public address was prepared and sent to radio stations of America and in foreign lands; therefore in addition to the 163 radio stations tied together by means of telephone wires, as above mentioned, over three hundred other radio stations broadcast the message by electrical transcription. In Australia fifteen radio stations were tied together by means of 5,000 miles of telephone wires, and these fifteen stations simultaneously broadcast the message by electrical transcription. A cable from Australia announced that the broadcast by these fifteen stations was perfect and was heard throughout the land. Other radio stations in Paris, France, and Tallinn on the Baltic sea, heralded the message of the hour. The preachers of ecclesiastical England kept the message off the air and thus deprived the good people of that land of the opportunity of hearing, but they will have to receive it in another manner. The enemy is helpless to now prevent the people from receiving the notice of warning and the message of the kingdom. By his grace the army of the Lord will carry the message to every part of Christendom.

NEW NAME

Sunday afternoon, July 26, at 4 p.m., there was presented and read before the convention the following resolution:

A NEW NAME

WHEREAS about 1874, in fulfilment of divine prophecy, the Lord Jesus Christ began the work of 'preparing the way

before Jehovah' and to restore to his faithful followers on earth a clearer understanding of the fundamental truths taught by Jesus and his apostles and which for centuries had been made obscure by others teaching false doctrines; and

WHEREAS from and after that date and for a period of more than forty years Charles T. Russell, a faithful follower of Christ Jesus and a servant of Jehovah God, led a company of his brethren in Christ in the preaching and teaching of the divine Word, and particularly with reference to the second coming of Christ, the setting up of his kingdom, and the restoration of man to perfection on the earth; and to carry on said work orderly said company of Christians organized the corporations known as the Watch Tower Bible and Tract Society, the International Bible Students Association, and the Peoples Pulpit Association; and they used and now use these corporations for the publication of books, magazines and other Bible literature; and in the course of time said company of Christians became known by such names as, to wit, "Russellites," "Millennial Dawn People," "International Bible Students Association," and other like names; and

WHEREAS shortly following the death of Charles T. Russell a division arose between those associated with him in such work, resulting in a number of such withdrawing from the Watch Tower Bible and Tract Society, and who have since refused to cooperate with said Society and its work and who decline to concur in the truth as published by the Watch Tower Bible and Tract Society in *The Watch Tower* and the other recent publications of the said above-named corporations, and have opposed and do now oppose the work of said Society in declaring the present message of God's kingdom and the day of the vengeance of our God against all parts of Satan's organization; and said opposing ones have formed themselves into divers and numerous companies and have taken and now bear such names as, to wit, "Bible Students," "Associated Bible Students," "Russellites teaching the truth as expounded by Pastor Russell," "Stand-Fasters," and like names, all of which tends to cause confusion and misunderstanding:

NOW, THEREFORE, in order that our true position may be made known, and believing that this is in harmony with the will of God, as expressed in his Word, BE IT RESOLVED, as follows, to wit:

THAT we have great love for Brother Charles T. Russell, for his work's sake, and that we gladly acknowledge that the Lord used him and greatly blessed his work, yet we cannot consistently with the Word of God consent to be called by the name "Russellites"; that the Watch Tower Bible and Tract Society and the International Bible Students Association and the Peoples Pulpit Association are merely names of corporations which as a company of Christian people we hold, control and use to carry on our work in obedience to God's commandments, yet none of these names properly attach to or apply to us as a body of Christians who follow in the footsteps of our Lord and Master, Christ Jesus; that we are students of the Bible, but, as a body of Christians forming an association, we decline to assume or be called by the name "Bible Students" or similar names as a means of identification of our proper position before the Lord; we refuse to bear or to be called by the name of any man;

THAT, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses.*—Isa. 43: 10-12; 62: 2; Rev. 12: 17.

As Jehovah's witnesses our sole and only purpose is to be entirely obedient to his commandments; to make known that he is the only true and Almighty God; that his Word is true and that his name is entitled to all honor and glory; that Christ is God's King, whom he has placed upon his throne of authority; that his kingdom is now come, and in obedience to the Lord's commandments we must now declare this good news as a testimony or witness to the nations and inform the rulers and the people of and concerning Satan's cruel and oppressive organization, and particularly with reference to "Christendom", which is the most wicked part of that visible organization, and of and concerning God's purpose to shortly destroy Satan's organization, which great act will be quickly followed by Christ the King's bringing to the obedient peoples of earth peace and prosperity, liberty and health, happiness and everlasting life. That God's kingdom is the hope of the world, and there is no other; and that this message must be delivered by those who are identified as Jehovah's witnesses.

We humbly invite all persons who are wholly devoted to Jehovah and his kingdom to join in proclaiming this good news to others, that the righteous standard of the Lord may be lifted up, that the peoples of the world may know where to find the truth and hope for relief; and, above all, that the great and holy name of Jehovah God may be vindicated and exalted.

Then followed an argument setting forth scripture upon scripture in support of the new name, proving from the Scriptures that it is the will of God that his people shall be called by a new name in order that they may stand out separate and distinct from the other peoples of the earth. The argument in support of the resolution will appear in full in another issue of *The Watch Tower*. The resolution appears in this report to preserve the record thereof. Without a dissenting voice the resolution was adopted amidst great enthusiasm and rejoicing. It was really the beginning of a new day for God's anointed people.

To be Jehovah's witnesses means that the anointed ones have received 'the white stone with the new name written therein', and discloses a blessed relationship enjoyed by the remnant with Jehovah and the Lord Jesus Christ. (Rev. 2: 17; 3: 12) By giving his people a new name Jehovah has branded his people so that there can be no mistake as to their identity. These will henceforth stand out separate and distinct from all professed followers of Christ Jesus. Every one who really loves God must be his witness; and to be the witness of Jehovah means to serve the notice of Jehovah upon Christendom of his purpose to destroy her, and also the message declaring Jehovah's kingdom and the vindication of his holy name. No wonder the convention went wild with enthusiasm. On every hand the Lord's people there were heard to say: "We have been waiting for something of this kind, so that we could be clearly discerned from those who claim to be servants of God. Now we are happy, because we know who we are and where we are, and we can go forward with renewed zeal and energy." Necessarily the adoption of the resolution was the peak of the convention, because the anointed realized the warmth of Jehovah's love bestowed upon them. Now by the Lord's grace the anointed have a name that no others want. Those who have been opposing

the Society and its work cannot take that name, because if they do they thereby declare themselves to be Jehovah's witnesses and prove that they have been wrong in opposing the witness work. These opponents have repeatedly stated that the Society is a bookselling scheme, and if they now take the name "Jehovah's witnesses" they brand themselves with the brand which Jesus said he would give them, to wit: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." —Rev. 3:9.

Let the anointed witnesses of Jehovah now push on with the work to his honor and glory. Let them give no heed whatsoever to the slanderous or abusive words of the opposition. We have no fight with any individual. We have no time for argument with those who oppose the Lord's work. They cannot prevent the work, and to argue with them merely wastes good consecrated time. The anointed are now determined to obey the admonition given by the Lord's Word in Romans 16:17, 18: "Now I beseech you, brethren, 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."

The I.B.S.A., which is in brief the name for the International Bible Students Association, is the name of the corporation and to which the Society holds title, and no one has a right to that name except the Society owning the corporation. That corporate name will continue to be used for the purposes for which the corporation was organized. As to the Lord's anointed, henceforth they will be known and designated in all advertisements of meetings, for conventions and for other work, as Jehovah's witnesses. By this means the people will come to know that Jehovah God has a people on earth who delight to represent him and to honor his name and to hold aloft his banner of righteousness. Not only was the name "Jehovah's witnesses" joyfully received by those at the convention, but immediately following the adoption of the resolution the Lord's anointed began to remove from their motor cars the letters I.B.S.A. and to put thereon instead the letters J.W. When they ran out of paint they even marked J.W. in the dust on their cars. As they went forth to canvass in the field they spoke of themselves as Jehovah's witnesses. They delight to bear this name because the mouth of Jehovah has thus named them.—Isa. 62:2.

The fire of the enemy will now be concentrated upon Jehovah's witnesses, because these are they who have the testimony of Jesus Christ and who keep the commandments of Jehovah God. (Rev. 12:17) The opposers, acting under the direction of Satan, will indulge in all manner of slanderous and malicious statements against the anointed; but the more this is done the greater will be the proof that the Lord's anointed ones are truly the representatives of Jehovah. This will draw the attention of the people to them; and the peoples of good will and who desire righteousness will see that Jehovah has a people in the land, even as the people of Israel recognized that there were prophets amongst them. What a blessed privilege now to be a witness for Jehovah. Every one of Jehovah's witnesses must be clean in every respect and must be fully and completely separate from all others. They are in the world, but no part of it. As Esther and Mordecai were in due time caused to be fully identified before the people as Jews, even so now the remnant of the Lord must be and are identified as those who give praise to the name of Jehovah God and tell the people of his kingdom. There must be and is now an absolute unity of the anointed, and from henceforth let these march forward proclaiming the kingdom to the honor of Jehovah's name. They are absolutely certain of victory, because Jehovah's Chief Executive Officer is leading them.

SERVICE

As the men described by the Prophet Ezekiel in the ninth chapter went in before the altar and registered for service, so likewise the anointed of the Lord as they arrived at the convention registered for service. All motor cars were registered, numbered and put into the service. Beginning with Monday all the days of the convention following were field service days. The service department was well organized, and under the leadership of captains of companies practically everyone at the convention engaged in the field service. There was scarcely sufficient territory to give everyone service at all times. Columbus and the vicinity for fifty miles around was well covered and served by the workers. Like other parts of the country the economic conditions in that vicinity are bad and the people in much distress, while the clergy busy themselves in an attempt to prevent the people from hearing the truth. This handicap did not prevent the message from getting to the people, however. In some of the towns the clergy went through the streets in a body and warned the people to give no heed to the witnesses of Jehovah; but instead of heeding the clergy the people were even more anxious to know, and many of them took the books. In some of the towns the clergy held indignation meetings, denouncing the convention and declaring that "the work of these people must be destroyed". The clergy have begun too late. A brief synopsis of the work done in the field is given as follows:

Workers	7,231
Testimonies	391,000
Books and booklets placed	390,126

The booklet *The Kingdom, the Hope of the World,* containing the Warning to Christendom, must be distributed throughout Christendom. The purpose is to put all the machines to work until the message in the various languages has reached Christendom. Jehovah's witnesses will gladly do this work.

A discourse was delivered to the convention dealing with the thirty-fifth chapter of the prophecy of Isaiah, which discourse was entitled "Remnant to the Front". Under this title the discourse in full will appear in *The Watch Tower.* Suffice it here to say that it was pointed out as an indisputable fact that the remnant must now take the lead on the highway or great high road and lift up the standard of the Lord to the people so that all of good will may take their stand on the side of Jehovah. This greatly enthused the workers because it points out to them definitely what work is to be done.

VINDICATION

At the conclusion of a discourse dealing with the ninth chapter of Ezekiel's prophecy, concerning the man with the writer's inkhorn, the convention was informed that a new book entitled *Vindication* was now off the press and that the autograph edition was ready for distribution. This announcement was received with great enthusiasm because the consecrated have long looked to the Lord to send some explanation of Ezekiel's prophecy. This book of *Vindication* treats the first twenty-four chapters of Ezekiel's prophecy. It discloses the judgments of Jehovah written against Christendom and shows that his witnesses must now serve notice upon Christendom that the day of her visitation and destruction is at hand. "Son of man [including the remnant], I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 3:17-19) This admonition from Jehovah was directed to Ezekiel who was called the Son of man. With equal, if not stronger, force it is now directed to his remnant on earth who by virtue of being a part of the elect servant take the name "The Son of Man". One of the titles of Christ Jesus is "The Son of the man" and all of the anointed become part of him. Those at the convention who took away the volume of *Vindication* will quickly acquaint themselves with its contents and be ready by the Lord's grace to do what the Lord requires them to do.

The convention did not adjourn as other conventions have disbanded in the past. Jehovah's witnesses realized that there is much work now to be done and which must be done quickly; hence the convention merely extended its work by going to other cities or places and there engaged in work. These extension conventions were held July 31 and August 1 and 2 in the following cities, to wit: Cleveland, Chicago, Detroit, Buffalo, Cincinnati, Indianapolis, Pittsburgh, St. Louis, and Washington.

At the same time conventions were held throughout the many countries of earth where the anointed are giving the testimony. Our space here does not permit a full report from these extension conventions; but suffice it to say that the reports show that the enthusiasm which began at Columbus was carried to the other points, and thousands of books were placed in the hands of the people. It was thrilling, to say the least, to see thousands of consecrated people singing praise to Jehovah and marching out of the great auditorium and going to different places to continue the work. Joy was in every heart, and every one was giving thanks to God that he had been permitted to be present at the convention. Those present will carry the enthusiasm to others who were compelled to stay at home; and the good done at Columbus, and the work of witnessing there begun, like waves resulting from the dropping of a great stone in the water, will extend and keep on going out and further out until it fills the whole land.

EATING

It was necessary for those attending the convention to be fed material food for their physical needs. Many of the Lord's people have very little of earthly goods with which to supply the necessary food. The Society arranged to serve good food on the grounds at a minumum cost. The Bethel organization took this in hand, and thousands were daily fed. This also enabled many to remain on the grounds and be close to their tents and other sleeping quarters.

The Messenger did a splendid service. It is not the purpose of *The Messenger* to publish the discourses or the discussion of doctrinal points. That remains for *The Watch Tower* to do. *The Messenger* gave a general view of the convention and the work of the Society at its various branch offices in different parts of the earth. Thousands of copies were sent to different parts of the earth, and doubtless the few remaining copies will be quickly absorbed. The treatment of those attending the convention by the good people of Ohio is best expressed by the resolution unanimously adopted on July 30, and which appears as follows:

BE IT RESOLVED by Jehovah's witnesses in international convention assembled at Columbus, Ohio, in July 1931, as follows:

That following the Scriptural injunction we delight in all things to give thanks, knowing that whatsoever things our heavenly Father provides for us shall work together for our good because we love him and keep his commandments.

We express our sincere thanks to the governor and to the other officers of the State Fair Association of Ohio for the

kindness extended to us in providing the free use of the Fair Grounds for our convention.

We thank the Chamber of Commerce for its cooperation and many favors shown to us.

We thank the radio stations WCAH and WAIU for their cooperation in freely broadcasting the message of the kingdom of God to the people.

We thank the faithful reporters and the public press for their cooperation and the part performed by them so kindly in publishing and conveying the news concerning our convention to the reading public.

We extend our thanks to all the good people of Columbus and vicinity for the many kindnesses shown toward us thus making our stay in this vicinity a pleasant one.

The Lord will not forget even the smallest favor bestowed upon his faithful witnesses. We therefore confidently predict that the Lord will show some special favor to the good people of this vicinity who have provided for us even a cup of cold water in his name.

We kindly suggest that all such good people turn their hearts more fully to Jehovah, and for you we wish many and lasting blessings.

The Columbus convention was unlike any convention ever before held. Comparison seems out of place. It was a monument on the way to the kingdom. It was refreshing and gave strength to the anointed. The Lord provided it and there he fed his people. There he truly proved his promise: "I will abundantly bless her provision; I will satisfy her poor with bread." (Ps. 132:15) All honor and praise is due to Jehovah. Let the anointed continue to honor his name by declaring his works to the people and by singing forth his praises.

UNDERSTANDING PROPHECY

JEHOVAH reveals himself and his purposes to his people in his own due time. His prophecy cannot therefore be understood until it is God's due time for understanding it. Prior to his due time any interpretation is merely a guess. Without doubt it has been pleasing to the Lord for those consecrated to him to seek an understanding even before the due time to understand. Their very attitude of searching for the truth kept them in harmony with the Lord. The holy angels of heaven sought an understanding; and while the Lord did not reveal his purpose to them, he did not rebuke them, and thus shows that he is not displeased with those who search for the truth. It will be found also that the understanding of the prophecies of God increases as the fulfilment thereof unfolds. Therefore one may see some part of prophecy now, and later see it more clearly. Proverbs, chapter four, verse eighteen, says: "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is also true that prophecy has more than one fulfilment. It will be found that at a certain period of time the prophecy has a small or miniature fulfilment, and later a much larger and complete fulfilment.

Many students have made the grievous mistake of thinking that God has inspired men to interpret prophecy. The holy prophets of the Old Testament were inspired by Jehovah to write as his power moved upon them. The writers of the New Testament were clothed with certain power and authority to write as the Lord directed them. However, since the days of the apostles no man on earth has been inspired to write prophecy, nor has any man been inspired to interpret prophecy. The Apostle Peter emphatically says this in his second epistle, chapter one, verse twenty: "Knowing this first, that no prophecy of the scripture is of any private interpretation." The interpretation comes from the Lord in his own due time. When his due time arrives to bring about the physical facts by which those devoted to him can see that these facts are in fulfilment of prophecy, then the prophecy can be understood. The truth does not belong to any man or any other creature. God's Word is truth. In his due time he makes it clear to those devoted to him, and not before.

To his faithful disciples Jesus said: "When he, the spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come." (John 16:13) The spirit of God was given to these disciples at Pentecost, and thereafter they spoke or wrote under the supervision of the spirit of God. (Acts 2:4) The Lord did show them things to come, and some of them uttered words of prophecy. There is no Scriptural proof, however, that the apostles had successors, and therefore we must conclude that they had a special mission from the Lord to understand and speak according to his will. Without doubt some of them at least had a better understanding than they were permitted to disclose to others. Paul speaks of himself as receiving a vision from the Lord and of hearing words which it was not lawful for him to utter. That statement of his is found in his second letter to the Corinthians, chapter twelve, verse four. So far as the Bible discloses, there is no other man since the days of the apostles who has had any vision that was not lawful for him to utter. From the words of Jesus we must understand that even his disciples would be permitted to understand God's purpose only in his due time.

Jesus also said to his disciples: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John 14:29) This is a plain statement of the rule concerning the understanding of prophecy, namely, that 'when it comes to pass, ye may believe and understand'. The expression "ye" in the text refers to the disciples, and it must

be limited to those who are devoted to Jehovah God. This explains why the Lord's Word cannot be understood by those who are not in harmony with God. If a man wants to understand the Word of the Lord, he must devote himself to the Lord honestly and sincerely. It is clearly stated in Psalm twenty-five, verse fourteen: "The secret of the Lord is with them that fear him; and he will show them his covenant."

The apostles, under the supervision of the Lord, organized the church in their day. To the members of the church of that time the written epistles or letters of the apostles were directed, but they were intended more particularly for the understanding, aid, and comfort of the members of the church at the end of the world where we now are. The apostle's own words so state in Romans, chapter fifteen, verse four, and First Corinthians, chapter ten, verse eleven. After the death of the apostles there quickly came upon the church a time of darkness. That was a long period of darkness and is generally mentioned as "the dark ages". During that long period of time the face of the Lord was turned away from that organization called "the church", so far as revealing his purposes was concerned. That period of time lasted approximately from the third century to the nineteenth century. In that period there was probably a very small number of the true followers of Christ on earth. The number claiming to be the followers of Christ was large, but those who were faithful and true were few in number. That was the period of time when the true and the false grew together, which condition Jesus described in the parable as the "wheat" and the "tares" growing in the same field. He declared they must continue thus to grow together until the end of the world. (Matt. 13:24, 30, 39) The two classes thus growing together, the true followers of Christ were greatly hindered by the false. The teachers in the churches were selfish men interested in political influence and personal flattery. Under the influence and control of the enemy Satan, they caused the truth to become obscure and to be seen very dimly.

Again attention is called to the words of Jesus, the great Prophet, who with authority from Jehovah said to his disciples: "I go to prepare a place for you. And if I go . . . I will come again and receive you unto myself." It should therefore be expected that the coming again of the Lord would mark the beginning of a better understanding of God's Word. In harmony with this, it is recorded in the book of the Acts of the apostles, chapter three, verses nineteen to twenty-one, that the Apostle Peter shortly after Pentecost uttered a prophecy, saying: "Times of refreshing shall come from the presence [or literally, from the face] of the Lord [Jehovah]; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In this the apostle clearly foretells a time of refreshing to the people of the Lord, and that the time would be at the second coming of the Lord Jesus.

That would not mean that Jesus must be bodily present again on the earth, because with him distance from the earth is no barrier. He is a spirit creature of the divine nature, and his power is without limitation, regardless of his actual bodily position. Being clothed with all power in heaven and in earth, he could administer the affairs of the church from one point as well as from another. The Apostle Peter's words just quoted mean that, at a stated time and acting in accord with Jehovah's orders, Christ Jesus would begin to minister to those consecrated to God and give them refreshing. What would be the nature of that refreshing?

Peter mentions "restitution", which word would mean a restoring of that which had been taken away or hidden, and would necessarily include the truth that was hidden during the "dark ages". On another occasion, as recorded in Matthew, chapter seventeen, verse eleven, Jesus said that 'Elijah must first come and restore all things'. Elijah was a prophet of God who did a restitution work in his time, in that he restored to the Israelites an understanding of the truth concerning God and their covenant relationship with God. (1 Ki. 18:39) His work was prophetic and foretold that the Lord would restore his truth to his own people. After Elijah was dead, Malachi prophesied that God would send Elijah the prophet before the great and dreadful day of the Lord. Read that prophecy for yourselves in Malachi, chapter four, verses five and six. That prophecy is proof that another should do a work similar to that done by Elijah, but on a far greater scale and of much more importance.

The restitution or restoring of all things, of which Jesus spoke, and also the restitution mentioned by the Apostle Peter, must begin with the restoring to the people of God the truths that had been hidden during the "dark ages". That restitution work would progress during the manifestation of the second presence of Jesus Christ. It would be expected that the days of understanding of the prophecies would begin sometime after the manifestation of the Lord's second presence, and the understanding would continue to increase thereafter.

The Scriptural proof is that the second presence of the Lord Jesus Christ is invisible and began approximately in the year eighteen hundred and seventy-eight (A.D.). In the New Testament Scriptures, which were originally written in Greek, there are three different Greek words used in connection with the second coming of the Lord Jesus Christ. Those words are, to wit: *parousia* (Matt. 24:3) which literally means "presence"; *epiphancia* (2 Tim. 4:1), which means presence and shining forth with in-

creased light; and *apokalypsis* (Rev. 1:1), which means the presence of the Lord shining forth with increased light and to a complete uncovering or revelation. Thus is shown the progressive unfolding of the prophecies during the presence of the Lord. That is the period of refreshment mentioned by Peter, and that refreshing is given to, and is for the benefit of, the faithful students of God's Word, because God has turned his face to them and the Lord Jesus Christ is manifesting his presence and is ministering to them.

Within the period of his presence there is a gradual and progressive restoration or restitution of the fundamental truths of the Word of God. Therefore the work of the Prophet Elijah foretold a period of time for the restoration of all the great fundamental truths of the divine purpose. This prophecy has been fulfilled. Particularly three great fundamental truths were little understood until after the second presence of the Lord. Those truths are, to wit, the philosophy of the ransom sacrifice, the mystery concerning Christ and his body members, and the restitution of the human race during the reign of Christ.

That restitution of fundamental truths would not mean an unfolding and understanding of all the prophecies, for the reason that they (the prophecies) had never been understood. It is impossible to restore a thing that did not once exist or that was not once understood. Without a question of doubt the apostles understood the fundamental truths, mentioned above as being restored. It is also equally certain that there are many of the prophecies that they could not clearly understand, because it was not God's due time to reveal them. One of these truths, in particular, was in reference to the Lord's second coming, one which Jesus stated no man understood. Jesus said, according to Matthew, chapter twenty-four, verse thirty-six: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Therefore the conclusion is that "the restitution of all things", as referred to by the Apostle Peter, does not have reference to an interpretation of the prophecies.

FROM THE FIELD

"JEHOVAH HAS SURELY BLESSED"

DEAR BROTHER RUTHERFORD:

As Jehovah's witnesses assembled in extension convention at Indianapolis, we desire to express to you our grateful appreciation to Jehovah for the feast of "fat things, well refined" provided at the Columbus convention.

We delight in our new name, and declare our acceptance of it, not by words only, but by zealous activity in the proclamation of the judgments written. The greatly increased vision of the kingdom and our part therein thrills us to the core and fires our enthusiasm and zeal as heretofore unknown. Jehovah has surely blessed his witnesses with an additional outpouring of his spirit.

Our joy knows no bounds; as a part of the remnant, "our cup runneth over."

Now already to the front, we declare our purpose to remain there and sing; singing the glad song of deliverance and of the vindication of the name of our God, Jehovah.

We declare our purpose to stay in the unified ranks of the Lord's army and, by holding the standard of the kingdom high, point the people to the way of life.

Please be assured of our love, dear Brother Rutherford. Your own devotion to Jehovah and your fearlessness is an inspiration to us.

Your brethren in Zion at the
Indianapolis Extension Convention.

"SING THE PRAISES OF OUR GOD"

Be it resolved, that we, a company of Jehovah's witnesses, assembled in convention at Cleveland, Ohio, do realize the deep significance of the eventful happenings of the past few days as follows, to wit: The fearless message delivered and timely warning given at the Columbus convention to Satan's organization and all who sympathize therewith. The clear defining of the new name to be that of Jehovah's witnesses, and the joyful acceptance of that new name by all the assembled gathering with the full understanding of all its accompanying responsibilities. The clear-cut presentation of the 9th chapter of Ezekiel, showing the work of Jehovah's organization visible and invisible.

Be it further resolved, that we as Jehovah's witnesses, here assembled at Cleveland, do wish to convey to our dear Brother Rutherford, whom the Lord is so manifestly honoring, and to all who take the new name, our expression of appreciation to the great Jehovah for this, another evidence of his loving-kindness, in the further unfolding of his purposes and that we are determined to lift up the banner of truth and sing the praises of our God until "the battle of the great day" is fought and won and his name vindicated.

FIRED WITH ZEAL

DEAR BROTHER RUTHERFORD:

The Colored brethren of Jehovah's witnesses assembled in convention at Washington, D. C., in "extension" of the Watch Tower International Convention at Columbus (July 24-30, 1931), believe it to be fitting and proper to express by resolution our gratitude and appreciation, first, to the Lord, and second, to you, for the lightnings brought to us through this convention medium. To Jehovah, because he is the source of light, truth and blessings; and to you as a willing servant used by him for the encouragement, help and comfort to a people that he has named.

Some of us here in convention were eye-witnesses to that vast throng's acceptance of the name "Jehovah's witness", and so far as is known it has met with the unanimous approval of all of the consecrated because it will doubtless eliminate pretenders. The spirit of the convention is here and all are fired with a zeal that will consume. It has added sacredness to our commission, joy in its execution, and boldness in threatening and impending danger, because victory will be to the honor of His name, and He cannot fail.

With the issuance of new literature (*The Kingdom* and *Vindication*), every foot of earth's surface becomes new territory and there is work for all. As *Jehovah's witnesses* the job is secure to the faithful until the work is done and his enemies destroyed—his name vindicated.

As Jehovah's witnesses, we pledge ourselves to faithfulness to him and, of course, to his organization visible and invisible.

DECLARATION

We, as a company of Jehovah's witnesses, declare that by his grace we have come to know that he, Jehovah, is God, the Most High, and that we acknowledge the fact that he is present in the earth for the purpose of establishing his kingdom; that Christ Jesus is the Faithful and True Witness sent forth by Jehovah God as his executive officer; that he is leading Jehovah's army, the invisible and the visible in which we have a part; that the purpose of this Kingdom campaign is to vindicate Jehovah's name, and to provide an opportunity for proving our integrity, thus making the heart of Jehovah glad and whereby he may give "an answer to him who reproaches".

Furthermore, we are grateful for the food on the Lord's table, which he so graciously provides. We are heartily in accord with and gladly adopt the resolutions presented at the Columbus convention, and we take with utmost appreciation the new name, JEHOVAH'S WITNESSES. We are determined in our hearts to follow the King in his work to a triumphant conclusion, and desire to be known as among those registered as wholly on Jehovah's side.

We particularly express our appreciation of the *Kingdom* booklet, toward which the Lord has manifested his blessing in the three days that we have had it here at this convention. Also, we voice our appreciation to the Lord for *Vindication*, which we anticipate reading with joy and distributing to the people. It was indeed a happy surprise, and we recognize the importance of its title and the message contained therein. Also grateful for *The Messenger*. All these loving provisions have greatly refreshed us at this time for the work to be done. We wish to assure you, Brother Rutherford, of our love and hearty cooperation and full support in the stand you have taken, and in which we are privileged to be colaborers as Jehovah's witnesses.

EXTENSION CONVENTION
Assembled at Washington, D. C.,
August 2, 1931.

VICTORY CERTAIN

DEAR BROTHER RUTHERFORD:

Before we start for the general assembly at Columbus, Ohio, we two or three in Newport News take this opportunity to express to you our love and thankfulness for the great things Jehovah is giving us at this time present. Particularly do we desire to express our loving gratitude to the heavenly Father for the understanding of the book of Esther. This is the "best yet"; and be assured, dear brother, that we are with you and the rest of the faithful to the end, by God's grace. Words are entirely inadequate to express the joy and the encouragement which we have received from the *Watch Tower* articles on "Esther and Mordecai". Let all the remnant be brave, be bold, be strong, and the victory is sure and certain. The victory is the Lord's.

May the great King of Eternity, Jehovah our God, bless you and strengthen you for the great work you have before you at the convention. The Lord out of Zion bless thee.

Your fellow servants and colaborers,
FRED E. HUNSECKER, *Sharpshooter*,
MABEL G. HUNSECKER, *Coworker*,
MARGARET BAILEY, *Pioneer*.

CONTINUE BATTLE

DEAR BROTHER RUTHERFORD:

Conventioners assembled at Pittsburgh Sunday, August 2, 1931, unanimously approved a motion expressive of love and gratitude to you and the Bethel family for your labor of love manifested in Columbus and Pittsburgh conventions.

We would not be unmindful of the innumerable duties representing weeks of preparation, both night and day.

We would be grateful for the deluge of spiritual blessings which came in loving sequence. We would treasure our "new name", and as such will continue to press the battle to the gate, that the name of Him whom we love, adore and serve shall be glorified.

Your brethren by his grace,
PITTSBURGH (Pa.) ECCLESIA.

RESOLUTION

PASSED AT THE DETROIT CONVENTION AUGUST 2, 1931

Since the Lord came to his temple for judgment the flashes of lightning have enlightened and are continuing to enlighten our pathway. It has pleased the Lord to use the columns of *The Watch Tower* and the other publications of the Watch Tower Bible & Tract Society to refresh, comfort and strengthen his faithful witnesses.

We believe that the Society, composed of all the faithful anointed on earth, is the visible part of Jehovah's organization, and that said organization is proclaiming "this gospel of the kingdom" as foretold by our Lord in Matthew 24:14. We further believe that without participating in said witness work no one can be called Jehovah's witness.

In view of the above facts, be it resolved that we, heretofore known as International Bible Students, assembled in convention at Detroit, Michigan, on this second day of August, 1931, unanimously adopt and confirm the resolution passed at the Columbus convention, to wit: That henceforth we shall be known as Jehovah's witnesses, a name which we recognize as coming from Jehovah God, as pointed out in the Scriptures, through his great chief executive officer, Christ Jesus our Lord.—Isa. 43:10.

We rejoice in this greatly, as it further confirms our faith and confidence that Jehovah God is supervising the affairs of the WATCH TOWER BIBLE & TRACT SOCIETY, and is guiding Brother Rutherford, its president, in directing the Lord's work throughout the whole earth.

Be it known, then, to all men that we, as followers of our Lord Jesus Christ, assembled in convention at Detroit, declare our full allegiance to Jehovah God as his witnesses, and that, by his grace, we shall stand shoulder to shoulder with Brother Rutherford and the faithful workers at headquarters in Brooklyn, New York, in sending forth the message of truth to all the peoples of earth.

Be it further resolved that a copy of this resolution be sent to Brother Rutherford as an expression of our personal esteem for him and our full confidence in his leadership.

'HAVE HOPED ONE WOULD COME TO MY DOOR'

DEAR MR. RUTHERFORD:

Almost every Sunday morning I listen to you over the radio. Yesterday I listened to you from Columbus, Ohio. Your talk was wonderful. It was just like giving me a cool drink of water after being very thirsty.

Three or four years ago I bought *The Harp of God, Creation, The Finished Mystery, Millions Now Living Will Never Die,* and *Hell: Who Are There? Can They Get Out?* I thought I was just doing a kind act by buying them, and laid them aside. One Sunday morning I just turned the dial on the radio from one station to another, trying to get some church on, and heard you talking. My husband and I listened. The next Sunday I got you again. My husband said you were wonderful, until you talked about the clergy. Two of his oldest brothers are Methodist ministers; and of course he didn't think you spoke the truth. I did; and that made matters worse. I read all the books I had bought, and asked my husband to do the same. So far I have not succeeded in getting him to do so.

Yesterday he listened to you with me (from Columbus, Ohio), and said he thought you must have been sent by God to do such wonderful work. My husband is a good man; lives a clean life; went through the World War, came back without a scratch, but won't have a thing to do with the church since he came back from France. Why, I do not know; and he won't say, although he wants our three little girls brought up in the church.

Yesterday he asked me to write you for a copy of your talk about The Kingdom. I've forgotten the title. I will enclose stamps for the copy. If you please, see that I get it. *Every day I've hoped one of the Watch Tower representatives would come to my door.* I want a lot more of their books. I want to know the truth and to have the truth set me free, as Christ told us.

Thanking you very kindly, I am
Sincerely yours,
MRS. HELEN M. MCCANN, *Pa.*

JOYFULLY OBEYING GOD'S COMMANDMENT

DEAR BROTHER RUTHERFORD:

At the auxiliary convention extension held in Buffalo, N. Y., July 31 to August 2, 1931, comprising three sections of the Lord's army in this locality, viz., English, Polish and Italian, augmented by several pioneer colporteurs and other workers within a radius of 60 miles or more, the following resolution was presented and unanimously adopted by all of the English, Italian and Polish brethren in attendance.

Be it resolved that we in convention assembled in Buffalo, N. Y., be placed on record as whole-heartedly endorsing the resolution of the Columbus convention declaring our allegiance and devotion to Jehovah God and proving that allegiance by willingly and joyfully obeying God's commandment to make known throughout the earth that the kingdom is the only *hope* of the world. We also appreciate that the time has come to deliver a warning from Jehovah to the rulers and to the people.

We also desire to endorse the second resolution, to decline to be called "Bible Students" or similar names as a means of identification of our proper position before the Lord. We refuse to be called by the name of any man, and joyfully take the name which the mouth of the Lord has named and desire henceforth to be known as JEHOVAH'S WITNESSES, entirely separated from all who are indifferent or opposed to Jehovah's present-hour message.

With keenest joy we receive the clear understanding of the relative work of the six men with the slaughter weapons and of "the man with the writer's inkhorn" who goes before them. With amazing clearness we discern our present work to place the mark upon the foreheads of all in "Christendom" who sigh and cry for all the abominations that are done.

We therefore pledge ourselves, with our Lord's assistance, to stand loyally with and in support of the Watch Tower Bible and Tract Society and Brother Rutherford, whom the Lord has chosen and placed in the responsible position as president of the Society and whom we have learned to appreciate and love for his zeal and boldness in the Lord's service, and in the proclamation of God's message concerning the kingdom and its complete establishment for the relief and blessing of all who will obey and serve Jehovah and his King Christ Jesus.

We also appreciate the responsibility placed upon Zion, God's remnant, today.

THE FIGHT IS ON!

DEAR BROTHER RUTHERFORD:

Jehovah's witnesses in convention assembled at Cincinnati, Ohio, desire to express before Jehovah and his faithful One Jesus, the Amen, and to you, their servant, the unspeakable gratitude and joy we feel at the privileges and favors of which we have partaken at the Columbus convention and do continue to partake at this extension convention here.

Truly "eye hath not seen, nor ear heard, neither have entered into the heart of man, the [blessed] things which [Jehovah] hath reserved" for his remnant for these days now on us. Blessed are our ears to hear, and our eyes to see, and our hearts to receive these things.

With solemn awe and yet with joyful gratitude we receive the new name which the mouth of Jehovah hath spoken. The resolution re the new name has been reread here, and the entire convention, both those who affirmed it at Columbus and those who did not have that opportunity, has unanimously adopted the same with enthusiasm. Our sincere desire is to 'not take the name in vain' through negligence or slacking the hand or failure to measure up to and act upon our privileges; but to walk worthy of this 'glory which Jehovah now gives to none but his elect servant class on earth'.

The surprise gifts, viz., the *Kingdom* booklet and *Vindication* are a delight to our hearts. For these last three days here we have been using the *Kingdom* booklet in holding forth the testimony of Jesus Christ, and the Lord God has greatly prospered the efforts put forth. VINDICATION! What a thrilling name for the latest book! How it sums up the desire of the hearts of Jehovah's witnesses; and just to think that God has promised: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart," and that while the remnant of his servant are still on earth!

We are resolved to studiously and prayerfully read the *Vindication* book, and then, as true and faithful representatives of Jehovah, to march forth shoulder to shoulder with all of his little army on earth and use this book in sounding warning to Christendom and in setting a mark on the foreheads of those that sigh and cry in Christendom and pointing them to the highway over which the ransomed remnant are now privileged to walk under the leadership of God's anointed King, Christ Jesus.

We await eagerly the appearing in *The Watch Tower* of the arguments re the new name and the highway, and we appreciate your own part in pointing Jehovah's witnesses to these hunger-satisfying truths which he has used his beloved Servant Jesus to serve up on the table of the Lord. Your tireless activity and fearless opening of your mouth to give public witness for Jehovah, his name and his kingdom, are a constant stimulus to us and are, to us, an unequivocal refutation of the slanderous charges of the "man of sin" class.

The fight is on! By Jehovah's grace we are in it with you till the justification of his name and word!

With deep appreciation and love and our prayers,

CONVENTION EXTENSION AT CINCINNATI.

IN HEARTY ACCORD

DEAR BROTHER:

The auxiliary convention at St. Louis was a great success; the enthusiasm and joy of those in attendance was remarkable.

Those not present at the Columbus convention desired to go on record as being in hearty accord with the action taken respecting the new name, and passed the following resolution by a unanimous vote:

"Jehovah's witnesses in convention assembled at St. Louis, Mo., desire to express their deep appreciation of all the kindnesses bestowed upon them by Jehovah at the present time, and especially in the giving of a new name to the remnant, Jehovah's witnesses. Also for the new book *Vindication* and the booklet *The Hope of the World.*

"They desire to go on record as being determined to continue to cooperate with all others of the 'servant' class under the new name, Jehovah's witnesses, until Jehovah's word and name are vindicated."

It gives me great joy to convey this action to you and to express my own determination to press the battle to the gate with greater vigor.

Praying the Lord's continued blessing upon you, and with thanks to Jehovah for the way he has guided you, I am, with Christian greetings,

Your brother by the Lord's favor,
J. C. WATT, *Chairman of the Convention.*

"RAN WITH JOY"

DEAR BROTHER RUTHERFORD:

I heard your lecture this morning over Station KNX, Hollywood. The room was full, and every head bowed with reverence and straining to catch every word. It was a Methodist home; and after the lecture the man and his wife came over to me and purchased the *Light* books, also *Prophecy.* The lady said, with tears in her eyes, "If that is true, why struggle so hard to pay off this mortgage?" I believe they got the full import of your message.

I, too, sat listening with tears flowing down my face for very joy, and thought of the scripture, 'Men will be scorched with fire,' fervent heat. Surely that was fulfilled today; and I felt as if the angels were singing again to know that God's name is being vindicated on the earth.

How God must love you for your faithfulness to him and to his people! The opposition must feel ashamed after hearing this lecture. I was sorry I could not attend the convention, but glad to have a part in the work here at home. The thermometer has been standing at 112½ in the shade for several days the greater part of the day. Yet we ran with joy from door to door, putting out the radio programs for the big hook-up, and glad of the privilege. More power to you, and may God bless you.

MYRTLE WINKLE, *Pioneer Colporteur.*

MANIFESTATIONS OF JEHOVAH'S LOVE

DEAR BROTHER RUTHERFORD:

At the last general business meeting of the Peterborough ecclesia, a resolution was unanimously adopted that we convey to you our love and our appreciation for the many good things which the Lord is providing for the use of his people through you. So many good things are coming for our use that we are overwhelmed by the many manifestations of Jehovah's love and wisdom and of his unlimited power in protecting his people.

We especially appreciate the articles in the *Watch Towers*, particularly the several on the book of Esther, which are a revelation to us all. As the light grows stronger our zeal is increased more and more, so that we want to tell everyone about the Devil and his wicked organization, particularly his frauds and hypocrites, the clergy. It will be a glorious time when the whole system is gone from the earth.

Assuring you of our love and our prayers that you may receive strength and guidance as you lead Jehovah's visible organization on in the battle, we are,

Your brethren by divine grace,
PETERBOROUGH (Ont.) ECCLESIA.

SURELY THE LORD IS GOOD

DEAR BROTHER RUTHERFORD:

Have read and studied the books *Light;* and I thank my heavenly Father that I am in harmony with every word of them, and wish you to know that I thank him daily that he caused you to write the same for our learning at this time, that we might have our faith increased and press on for the prize. I am fully convinced that this is of the Lord and not of man. No man unless inspired of the Lord could collect his thoughts and make this book so plain that he who reads may run.

Surely, dear brother, the Lord is good. He satisfies the hungry and gives them their meat in due season, that they may be refreshed with the joy of the Lord, which is their strength at this time to press on and fight the good fight of faith in exalting his name. Sister Pittenger joins me in these thoughts; and believe me, dear brother, you are daily remembered by us at the throne of grace.

LEWIS PITTENGER, *Pa.*

THANK THE LORD

DEAR BROTHER RUTHERFORD:

While we know you are very busy regarding the most important work in the world, yet we might make a mistake if we kept silent always. Many times we have felt very much like writing you expressing our appreciation of the work you are doing by the Lord's grace. We realize fully this work is the Lord's. We rejoice that the Lord is using you. Your love and devotion to Jehovah God is shown in your defense of his name and word. This should thrill every true Christian. After I think of all you have written and spoken I am thrilled through and through. You have proven beyond any question to have the greatest courage of any in this age in the defense of our Creator. Your life and work can hardly help but be of great encouragement to the Christian who thinks at all. I have felt also, in reading *The Watch Tower*, that you must have a great depth of love for God's children. We cannot deny you have been faithful to them in the expression of his truth.

Prophecy is a book we cannot afford to neglect. It speaks for itself. Let the Lord's little ones study it. We need it.

The *Light* books are grand! They are full of thrills. The interpretation of Revelation leaves no doubts in our mind. At last we have the light on Revelation. "Blessed is he who reads, and those who hear the words of the prophet, and observe the things which have been written in it; for the time is near."—Rev. 1: 3 (*Diaglott*).

We thank the Lord for his goodness, and we express to you also our Christian love and best wishes.

Yours in the service of the King of kings,
W. H. FARRER, *Calif.*

STRONG IN THE LORD

DEAR BROTHER RUTHERFORD:

We make no apology for encroaching upon your time. We want you to know our hearts are overflowing with gratitude to Jehovah for placing one at the head of the Society who has the courage to stand before the "great red dragon" and administer thrust after thrust upon him, in the "name of the Lord and of his anointed". And we want you to know we are with you in this fight, to the end.

We truly appreciate, also, the deep interest you have in the workers in the field. Having received our cards and the letter of instructions, we thanked the Lord in prayer for his loving care thus manifested over his anointed. Our joy knew no bounds at the reading of *Light*. Not since the days of the apostles has anything been written to compare with it. If this does not "fire" the hearts of the friends to their utmost activity, nothing else will. We rejoice to know we have had even a little part in the fulfilment of Revelation thus far, and have no other thought than that of 'standing firm' on the side of Jehovah, till all be accomplished. We feel weak in ourselves, but strong in the Lord. And we *do* love the work, and this wonderful Revelation certainly fires *us* to go on. We are determined to overcome any obstacles the enemy may cast in our way, and, in spite of evil men and evil angels, carry the message of God's kingdom, or this kingdom gospel, to those who are in darkness and in the shadow of death.

Praying the Lord's continued favor and blessing as you watch over the interests of his kingdom, we are,

Your fellow locusts,
BRO. and SR. J. G. TOPE.

PRAISE AND THANKS TO JEHOVAH

DEAR BROTHER RUTHERFORD:

Please forgive my taking up your time, but I feel that I'd like to express my appreciation of *Light*. Truly the Lord is using you, dear brother; and my desire is to always cooperate with you in serving Jehovah, our Royal Father. Words fail to express the grandeur and the majesty of the truths being revealed at the present time; and it thrills my heart to think that Jehovah should condescend to confide in us this secret. Truly all the glory and praise is due to his holy name.

Enclosed please find some verses trying to express what words fail to convey.

Be assured, dear brother, of my love and continued prayers.

Your sister in Zion,
(Miss) R. JACKSON, *England.*

* * * *

Jehovah, Creator, the Almighty King,
To thee our thanks and our praises we bring;
Father! we long to see thy holy name
Cleared and wiped free of each devilish stain.

Soon may thy kingdom come, when all shall see
That thou alone earth's great Ruler canst be.
Thou art supreme, Father, then all shall know.
Praises to thee from all lips then shall flow.

DETERMINED TO WITNESS

DEAR BROTHER RUTHERFORD:

How thrilled we are with *Light!* We are just bubbling over with joy. Never have we read anything so marvelous. It surely brings joy to our hearts to know we have had, and are still having, a part in carrying the kingdom message to the hungry ones on earth.

We have had a glorious time canvassing with *Light* and *Prohibition* this week; and many who hear the WATCHTOWER programs from KROW are rejoicing because the message is being brought to them.

We feel that the *Watch Tower* articles on "The Man of Sin" are meat in due season, forewarning the remnant that we may be prepared for the crucial test. Words fail to express our heartfelt thanks and gratitude to Jehovah for his blessings.

And, dear brother, we pray his continued blessings upon you and the dear ones in the Bethel for your faithful stand at this time.

We are determined to keep on witnessing the kingdom message until it is done.

Yours in the King's service,
ROCKLIN (California) ECCLESIA.

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA

Adelaide 5KA 8
SuP 3.15-3.40; 7.15-8.45
Daily (except Su) P 7-7.05
Ballarat 3BA 47
Brisbane 4BC
SuP 6-6.30 (each fourth SuP 6-7.30)
Hobart 7HO 64
Launceston 7LA*44
Melbourne 3KZ 34
Newcastle 2HD 45
SuA 10-12; daily (except Su) P 9-9.15
Perth 6ML 52
Toowoomba 4GR 7
SuA 10-10.45

CANADA

Alberta
Calgary ..... CJCJ 7
Edmonton ..... CJCA 11
Lethbridge ..... CJOC 41

British Columbia
Kamloops ..... CFJC 23
Vancouver ..... CJOR 43
Victoria ..... CFCT 11

Manitoba
Brandon ..... CKX 69
Winnipeg ..... CKY 44

New Brunswick
St. John CFBO*54

Nova Scotia
Sydney CJCB*26
SuP 9-10

Ontario
Chatham ..... CFCO 42
Ft. William CKPR*52
Hamilton ..... CKOC 11
SuP 1.30-; 8.15-
Kitchener ..... CKCR 13
London CJGC*43
New Liskeard CKMC 31
North Bay .... CFCH 50

Prince Edward Island
Charlottetown CFCY 7

Saskatchewan
Fleming ..... CJRW 11
Regina ..... CKCK 7
Saskatoon ..... CFQC 9

CUBA

Havana ..... CMK 17

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Paris ..... VITUS 72

UNITED STATES

Alabama
Anniston ..... WFDW 11
Birmingham .. WBRC 7
Gadsden ..... WJBY 11
Mobile ..... WODX 22
Montgomery .. WSFA 21

Alaska
Anchorage .... KFQD
Ketchikan ..... KGBU 68
Also 57

Arizona
Phoenix ..... KTAR 11
Tucson ..... KVOA 7

Arkansas
Little Rock .... KLRA 7

California
El Centro ..... KXO 7
Fresno ..... KMJ 35
Hollywood ..... KNX 7
SuP 1-2
Los Angeles .... KTM 1
Oakland ..... KROW 9
Also 60
SuA 10-10.45; P 1-2, 6-7, 9-10
ThP 8-8.15
We FrP 2.30-2.45
Sacramento .... KFBK 5
San Diego ..... KGB 7
San Francisco .. KYA 2
San Jose ..... KQW 70
Stockton ..... KGDM 5

Colorado
Colorado Sp'gs KVOR 7
Denver ..... KLZ 2
Grand Jct. .... KFXJ 9
Greeley ..... KFKA 47
Pueblo ..... KGHF 56
Trinidad ..... KGIW 38

Connecticut
Bridgeport ..... WICC 7
Hartford ..... WDRC 18

Delaware
Wilmington .. WDEL 47

District of Columbia
Washington .. WMAL 18

Florida
Jacksonville .. WJAX 7
Miami ..... WIOD 20
Orlando ..... WDBO 7
Tampa ..... WDAE 7

Georgia
Atlanta ..... WGST 44
Augusta ..... WRDW 31
Columbus ..... WRBL 7
Rome ..... WFDV 42
Savannah ..... WTOC 24
Thomasville .. WQDX 62

Hawaii
Honolulu ..... KGMB 67

Idaho
Boisé ..... KIDO 37
Nampa ..... KFXD 15
Pocatello ..... KSEI 59

Illinois
Chicago ..... KYW 24
Chicago ..... WCFL 7
Chicago ..... WCHI 25
SuP 12.30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 3
La Salle ..... WJBC 7
Quincy ..... WTAD 32
Rockford ..... KFLV 7
SuP 6-6.30
Rock Island .... WHBF 61
MoP 6.30-7
Springfield .... WTAX 7
Tuscola ..... WDZ 7

Indiana
Anderson ..... WHBU 34
Evansville .... WGBF 6
Fort Wayne .. WOWO 19
Gary ..... WJKS 9
Indianapolis .. WKBF 6
Muncie ..... WLBC 9
Terre Haute WBOW 22

Iowa
Cedar Rapids KWCR 7
SuA 10.30-11; P 1.30-2
WeP 9-10
Davenport ..... WOC 13
SuP 5 30-6
Des Moines .... WHO 13
SuP 5.30-6
Marshalltown .. KFJB 20
SuA 10.30-11
Shenandoah ..... KMA 16

Kansas
Dodge City .... KGNO 2
Milford ..... KFBI 7
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 24
Wichita ..... KFH 6

Kentucky
Paducah ..... WPAD 7

Louisiana
New Orleans .. WJBO 3
ThP 8-8.30
Shreveport KTBS*44

Maine
Bangor ..... WLBZ 6

EXPLANATORY

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday AM			43*	6.30	
			44*	6 35	
1	8.30		44	6.45	
2	8.45		45	7.00	
3	9.00		46	7.10	
4	9.15		47	7.15	
5	9.30		48	7.30	
6	9.45		49	7.45	
7	10.00		50	8.15	
8	10.10		51	8.45	
9	10.15		52	9.00	
10	10.25		52*	9.15	
11	10.30		53	10.00	
12	10.40	*Monday* PM			
13	10.45				
14	10.50		54	1.30	
15	11.00		54*	6 10	
16	11.15		55	7.00	
17	11.30		56	8.30	
18	11 45	*Tuesday* AM			
19	12.00		57	11.30	
Sunday PM		*Tuesday* PM			
20	12.15		58	6.45	
21	12.30		59	7.15	
22	12.45		59	7.15	
23	12.55		60	8.00	
24	1.00	*Wed'day* PM			
25	1.15				
26	1.30		61	6.15	
26*	1.40		62	7.30	
27	1.45	*Thursday* PM			
28	2.00				
29	2.15		63	4.00	
30	2.30		64	8.30	
31	3.00	*Friday* PM			
32	3.30				
33	3.45		65	12.45	
34	4.00		66	7.00	
35	4.15		67	7.15	
36	4.30		67	7.30	
37	4.45		68	7.30	
38	5.00		69	7.45	
39	5.15		70	10.00	
40	5.30	*Saturday* PM			
41	5.45				
42	6.00		71	7.15	
43	6.15		72	8.00	

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Maryland
Baltimore ..... WCBM 11
SuP 7.30-8
Cumberland .. WTBO 30

Massachusetts
Boston ..... WHDH 7
Boston ..... WLOE 35
SuA 11-12.15; ThP 8-9
Boston ..... WNAC 6
New Bedford WNBH 22
Worcester ..... WORC 13

Michigan
Bay City ..... WBCM 11
Calumet ..... WHDF 7
Detroit ..... WXYZ 7
Grand Rapids WOOD 5
Ludington .... WKBZ 65

Minnesota
Duluth ..... WEBC 7
Fergus Falls .. KGDE 7
Minneapolis .. WRHM 58
St. Paul ..... WRHM 21

Mississippi
Greenville ..... WRBQ 16
Gulfport ..... WGCM 31
Meridian ..... WCOC 12
Tupelo ..... WDIX 7
Vicksburg ..... WQBC 28

Missouri
Columbia ..... KFRU 42
Joplin ..... WMBH 11
Kansas City .. KWKC 64
Kansas City .... WIIB 7
St. Joseph ..... KFEQ 36
St. Louis ..... KMOX 11

Montana
Billings ..... KGHL 7
Great Falls .... KFBB 7
Wolf Point .... KGCX 13

Nebraska
Lincoln ..... KFOR 7
Norfolk ..... WJAG 7
Omaha ..... KOIL 13
York ..... KGBZ 7

Nevada
Reno ..... KOH 7

New Hampshire
Laconia ..... WKAV 28

New Jersey
Atlantic City .... WPG 7
Paterson ..... WODA 7

New Mexico
Albuquerque .. KGGM 7

New York
Auburn ..... WMBO 28
Binghamton .. WNBF 49
SuP 7-9; ThP 8-9
Buffalo ..... WGR 6
Jamestown .... WOCL
MoP 6.45 (first, m'thly, English; third, m'thly, Swedish)
New York .... WBBR 10
SuA 8-11; P 4 15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6 30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WGBS 13
New York .... WMCA 7
New York ..... WOV 38
Rochester ..... WHEC 7
Saranac Lake WNBZ 9
Tupper Lake .. WHDL 24

North Carolina
Asheville ..... WWNC 11
Charlotte ..... WBT 7
Raleigh ..... WPTF 7
Wilmington .. WRAM 7
Winston-Salem WSJS 6

North Dakota
Bismarck ..... KFYR 7
Fargo ..... WDAY 7
Grand Forks .. KFJM 11
Minot ..... KLPM 7

Ohio
Akron ..... WADC 27
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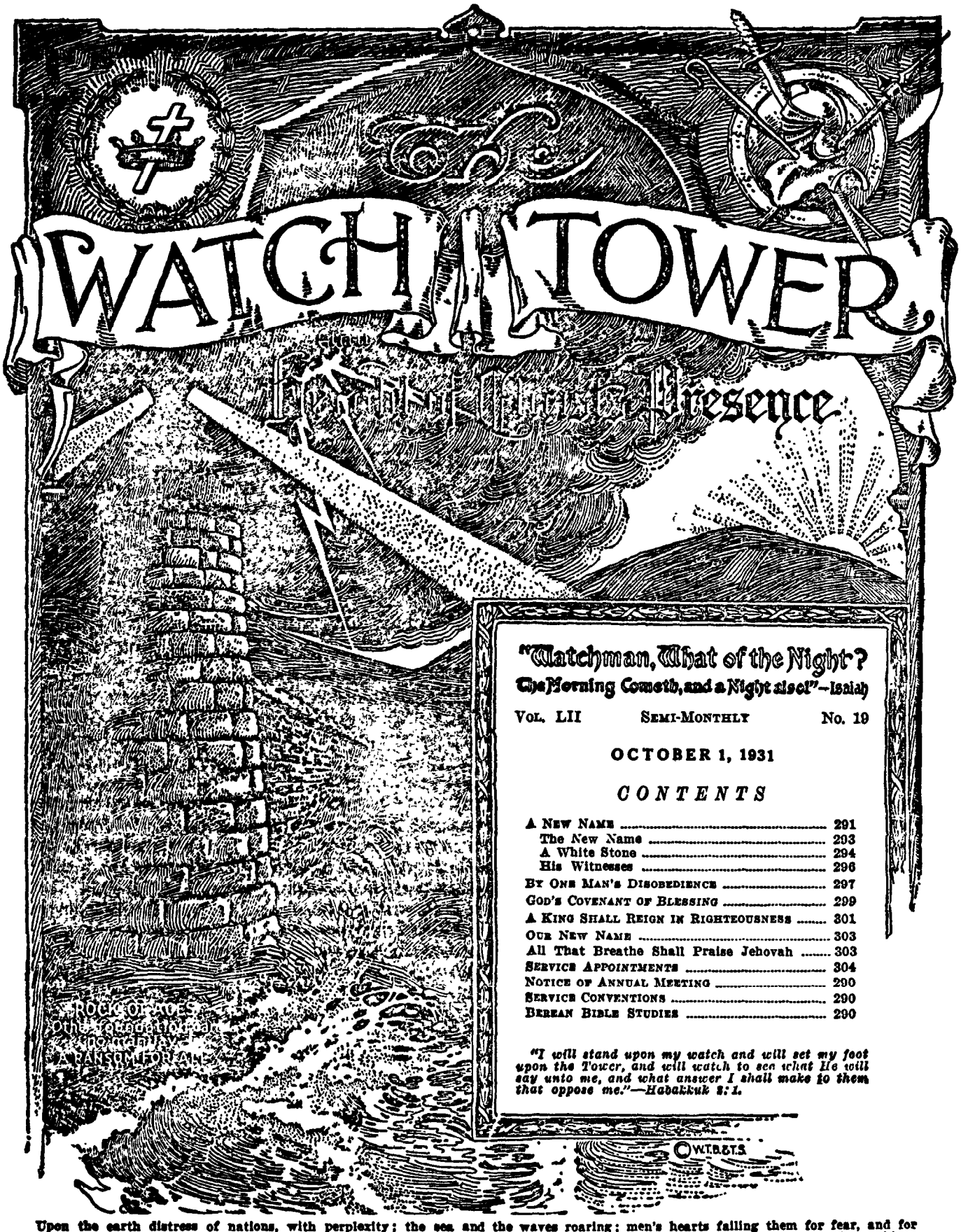

"Watchman, What of the Night?
The Morning Cometh, and also the Night"—Isaiah

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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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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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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 10 o'clock a.m. Saturday, October 31, 1931, at which the usual annual business will be transacted.

SERVICE CONVENTIONS

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

Hattiesburg, Miss.	Oct. 2-4
W. W. Howell, 813 W. 5th St.	
Omaha, Nebr.	Oct. 2-4
T. A. Overman, 3523 N. 28th St.	
Birmingham, Ala.	Oct. 9-11
X. D. Best, 8604 Division Av.	
Colored: S. E. Williams, 1524½ N. 2d Av.	
Fargo, N. Dak.	Oct. 9-11
O. M. Olson, 1420 10th Av. S.	
Baltimore, Md.	Oct. 9-11
C. C. Fisher, 4648 Kernwood Av.	
Louisville, Ky.	Oct. 16-18
Emil Hammerschmidt, 122 Oxford Pl.	
Duluth, Minn.	Oct. 16-18
Gabriel Alveson, 1610 W. Superior St.	
Danville, Va.	Oct. 23-25
W. E. Presnell, 184 S. Maine St.	
Dubuque, Iowa	Oct. 23-25
L. O. Hillyard, 1504 Henion St.	
Pittsburgh, Pa.	Oct. 30-Nov. 1
E. I. Baxter, 413 Bailey Av.	
Lansing, Mich.	Oct. 30-Nov. 1
F. S. Clouser, 1113 Goodrich St.	
Rochester, N. Y.	Nov. 6-8
Wm. A. Brainard, 249 Westfield St.	
Italian: Guiseppe Di Pane, 238 Herald St.	

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Man with the Writer's Inkhorn"
Issue of September 1, 1931

Week beginning November 1 . . . . . ¶ 1-11
Week beginning November 8 . . . . . ¶ 12-23

"A New Name"
Issue of October 1, 1931

Week beginning November 15 . . . . . ¶ 1-10
Week beginning November 22 . . . . . ¶ 11-21
Week beginning November 29 . . . . . ¶ 21-31

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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A NEW NAME

"So shall nations see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name."—Isa. 62: 2, Roth.

JEHOVAH has emphasized the fact that he will "take out . . . a people for his name" and that, when taken out, these must "show forth [his] praises", and not show forth the praises of some creature or organization formed by men. Manifestly the purpose of Jehovah is to set the truth in the earth while his remnant or faithful servant is still on the earth, and that the truth must be told by his anointed remnant to the glory and praise of his great name. It does not seem reasonable that Jehovah would permit the last members of his church to die or be translated from earth to heaven while evil men speak in the name of God and declare error to the dishonor of his name. It seems far more reasonable that God would have some one class distinctly marked as his witnesses, and that at the very end of Satan's organization. God will destroy that wicked one and those who speak hypocritically in the name of God, in order that the people of good will may know what is the truth and where they may take their stand on the right side.

2 In the early days of the church certain bodies of ecclesias desired to call themselves by the name of some favored teacher or apostle of Christ. Paul emphasizes the great error in taking such a course and warns against it. (1 Cor. 3: 4, 5) When the apostles passed from the stage of earthly action men of the church quickly fell into the same error in calling themselves by the name of men or by names manufactured for the purpose or occasion. Many nations have taken the name of Christ, but no one is a Christian unless he is anointed by Jehovah God; and therefore the nations have erroneously taken the name "Christian". There are many divisions and names in such nations. There are Roman and Greek Catholic, Calvinist and Lutheran, Baptist and Methodist, Campbellite and Millerite, and numerous others, all calling themselves Christian and all claiming to teach the truth, and none of them giving honor to the name of Jehovah God. In recent years there came into action a faithful man of God who proclaimed the truth as then revealed by the Lord, and those who were with him in the work were called "Russellites", "Millennial Dawnists," "International Bible Students," and other like names. Since the death of Charles T. Russell there have arisen numerous companies formed out of those who once walked with him, each of these companies claiming to teach the truth and each calling themselves by some name, such as "Followers of Pastor Russell", "those who stand by the truth as expounded by Pastor Russell," "Associated Bible Students," and some by the names of their local leaders. All of this tends to confusion and hinders those of good will who are not better informed from obtaining a knowledge of the truth.

3 If there is to be a clear-cut, clean and positive witness of the truth given in the earth to the name and glory of Jehovah God it seems reasonable that Jehovah would make it plain who is telling the truth. Is it not also reasonable that those who give testimony to the truth must honor and vindicate the name of Jehovah God and not the name of some creature or organization formed by men?

4 Up to the present time the clergy and teachers of the various denominational branches of so-called "organized Christianity" have caused much confusion and turned many persons away from God and his Word by their discordant doctrines. Many people now, however, are beginning to see that "organized Christianity" is hypocritical, and yet there are many others who are still in confusion. Those who are actually doing the work of giving the witness to the name and honor of Jehovah God are known by many people of the world as "Russellites", "International Bible Students Association," or "Watch Tower people". There are a number of other companies who are called by like names, and who are also known as "Associated Bible Students", and who are openly opposing the witness work that is being done against Satan's organization for the vindication of Jehovah's great name. Such opposers claim to be 'seated in the temple of God' and are exalting themselves and their leaders and at the same time making open warfare against a company that is publishing the message of truth, even as the apostle foretold it would be done. (2 Thess. 2: 1-5) These opposers advise the people to refuse to have anything to do with the literature published and distributed by the Watch Tower Bible and Tract Society, and the International Bible Students Association, and thereby cause confusion. Such opposers not

only fail to tell the people of the day of the vengeance of our God against Satan's organization, and fail to tell of God's kingdom as a means for destroying the wicked organization, but, on the contrary, make open war against those who are thus proclaiming the truth. All this brings dishonor and reproach upon the name of Jehovah God. If those opposers are right, then we are wrong; and if we are right, then they are wrong; and does it not seem reasonable that God would make it clear as to which one of these companies constitutes his witnesses and who are delivering the truth, and that he would do so before he destroys "Christendom" and Satan's entire organization?

5 There were false and true witnesses in Israel; and what was then written by the prophets of God concerning Israel was written for the special benefit of the faithful servant class on earth at the end of the world. Of this we are absolutely certain. (Rom. 15:4; 1 Cor. 10:11) Since the coming of the Lord to the temple of God those of the temple class have had a clearer vision of Jehovah's purposes than ever before, and no one outside of the temple has had such a vision. Those who oppose the witness work that has been done and is being done do not even believe that Christ Jesus came to the temple of God in 1918, and therefore manifestly they have no vision of what is his revelation to the temple class. They do not have an understanding of present truth. On the other hand, those who are joyfully engaged in the service work of the Lord today have spread before them the bountiful table of the Lord and are feeding therefrom. They are drinking deep at the well of truth; they are rejoicing, while others are turning pale. Concerning this condition which we now see before us Jehovah caused his prophet to write: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."—Isa. 65:13, 14.

6 To be sure, we have no fight with anyone; and the only reason we could have for giving consideration to or even making mention of those who are opposing present truth is that our position may be well defined, and such seems clearly to be the will of God. We know that the physical facts which God's anointed remnant are today experiencing exactly fit the words of the prophet set forth by Isaiah above. We know that as servants of God we are being abundantly supplied by the Lord, while the opposers are not. Then the Lord indicates that he will dispose of the false professors or "evil servant" class, and all those who have made confusion, when he says: "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name." —Isa. 65:15.

7 It seems clear that God will expose to view the hypocritical false professors and false witnesses so that the people may have no excuse in refusing to hear his truth. The word in this last above text rendered "curse" is, in fact, "oath," and is so rendered by Rotherham. The word "curse" or "oath" means a solemn statement or declaration made with an appeal to Jehovah to sanction that such statement or declaration is true. The Lord therefore says concerning the professed followers of Christ Jesus who call themselves Christians, servants of the Lord, but who honor the name of creatures and not that of the Creator, that such shall be removed and "ye shall leave your name for an [oath]"; meaning that there shall be a solemn statement or declaration, made with the approval of Jehovah that such is the truth, to the effect *that these professed ones are not the chosen witnesses of the Lord;* and *that then Jehovah will call his real and faithful servant by another name.*

8 The definite statement by the prophet is that the Lord "shall slay thee", and these words exactly correspond with the words of the apostle concerning the "man of sin", to wit: "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."—2 Thess. 2:8.

9 Then Jehovah discloses the reason for taking this drastic action against the professed ones: "That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." (Isa. 65:16) By slaying the professed ones or wicked servants Jehovah vindicates his word and name and definitely brings into view those who are his faithful ones and gives to such another name. The reason therefor is, many have professed to be the servants of God and have been unfaithful and have misused their privileges and caused confusion amongst those who might hear. To make a clear distinction between the false and the true servant Jehovah declares he will have his chosen nation known by a *distinctive name.* That being true, it is certain that the new name refers to and has to do with the work of God's faithful servant while upon the earth. It will be a name that *could not be* used by another, and such as *none other will want to use.*

10 In corroboration of this Jehovah God by his prophet addresses the faithful servant class, who are now members of Zion, and says: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until her righteousness go forth as brightness, and her salvation as a torch that is lighted. So shall nations see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name." (Isa. 62:1, 2, *Roth.*) This text of necessity must apply after Jehovah builds up Zion and thus appears in his glory and in his organization. (Ps. 102:16) It does not seem reasonable

to apply these words of God's prophet to the members of the church after such have been translated to heaven, because the nations could not then see that God had an approved people who were standing firmly for his name. Jehovah declares (Isa. 62:1) that he takes this positive action for Zion's sake, that is to say, that he will make known that Zion is his organization and that the nations must come to see this. It must therefore take place before the destruction of the nations. Members of God's organization and which, of course, are approved by him are likened in this text unto a torch that is lighted and lifted high and points the people to the way of salvation. In this same chapter of Isaiah's prophecy, the tenth verse, Jehovah commands his people while on the earth to lift up his standard for the people for the manifest purpose of turning those who are of good will into the way of the Lord God. Therefore the connection shows that Jehovah God gives to his people a new name and says to them: "Thou shalt be called by a new name, which the mouth of Jehovah will [after a specific time] name." The context shows that he does this after the Lord Jesus has come to his temple and builded up Zion. It is then that those of the temple class are commanded to lift up the standard as a guiding torchlight for the benefit of the people. There is but one class of people on earth whom the Lord is using in this way. The nations, particularly of "Christendom", are now beginning to see that such are "a peculiar people" and unhesitatingly exalt the name of Jehovah God.

11 "Organized religion," called "Christianity", has done much damage to the proclamation of the truth of the kingdom of God and its work; but the "evil servant" class, the "man of sin", is in a position to do much more pernicious damage. None but a Judas class taking the same name of God's "faithful servant" could be in a position calculated to cause so much damage to the truth and so much confusion to the people. At the present time those companies who call themselves "Bible Students", "Associated Bible Students," and "followers of Pastor Russell", and who claim to be "grounded in the basic features of the truth as expounded by Brother Russell", are speaking against the class that is proclaiming the message of the kingdom. Such opposers denounce the Watch Tower Bible and Tract Society and its organization as a "book-selling scheme", and that it is doing a "great work falsely in the name of the Lord". In support of their contention they quote the words of Christ Jesus, to wit: "Many will say to me in that day, Lord, Lord, have we not . . . in thy name done many wonderful works?" (Matt. 7:22) These words are quoted against the "faithful servant" class as if the doing of work were a certain sign of evil and of disapproval from the Lord. The opposers altogether ignore the commandment of the Lord Jesus to his faithful ones: "This gospel of the kingdom [must] be preached in all the world for a witness." (Matt. 24:14) The time comes when God declares that no longer shall the "rod of the wicked . . . rest upon the lot of the righteous". (Ps. 125:3) Therefore he will remove the "wicked servant" or "man of sin" that the truth may have a free way and that there may be no excuse for confusion in the minds of the people as to who are declaring God's truth.

12 There are many in the earth who have heard something of present truth and who by reason of the conflict between those who are called by the name of "Bible Students" are uncertain as to just what to do. That such may have no occasion to be uncertain it seems that God will mark as his own those who are his true servants and who will prove it by the rendering of true fealty and devotion to Jehovah God. Then those of the "prisoner" class and those of good will and honest hearts will know exactly where to look for the truth and then, as the prophet says, "will bless [themselves] in the God of truth," which means, the God of the Amen. The words used in Isaiah 65:16, "He who blesseth himself in the earth shall bless himself in the God of truth," mean, according to the literal rendering, "the God of The Amen," which means the God of the Lord Jesus Christ, by whom the blessings come. The people must have an opportunity to know that this is the truth, the testimony of which was delivered by the Lord Jesus Christ, and which he has committed to his faithful remnant, laying upon such the obligation of delivering it.

13 Mordecai and Esther were for some time in the service of the king before they were identified as Jews or Judeans. In due time God so directed their affairs that they had to be definitely identified as Jews. The word "Jew" or "Judean" means those who honor and praise Jehovah God. For some time God's true people have been in his service but have not been so definitely identified by others who are not in the service. It now seems that the time has come when the "faithful servant" class must be definitely identified as Judeans, or the people who honor and praise Jehovah God and who are faithful and true to him and to his service. Therefore Jehovah declares: 'My servant shall be called by another name.' It is certain from the text above cited that the name must be the one which the mouth of Jehovah God will name or has named.

THE NEW NAME

14 The "another name" must be closely associated with Jehovah, because he gives it, and must be closely associated with Christ Jesus, because Jehovah is plainly declared to be the God of The Amen, by and through whom 'those who bless themselves in the earth must be blessed'. (Isa. 65:16) One of the titles of the Lord Jesus Christ is "The Amen". He thus identifies himself when addressing the Laodiceans. "These things saith The Amen, the faithful and true witness." (Rev. 3:14) Jehovah gave the Lord Jesus Christ that name, and Jehovah is 'the God of The

Amen'. Jehovah sent Jesus to the earth to be his witness, and Jesus was entirely faithful in the performance of that work, and Jehovah gave him the name and title "The Amen, the faithful and true witness".

15 In addressing the church at Philadelphia the Lord discloses two classes, first, a faithful class, and, second, an unfaithful class, and yet both of whom call themselves and are called by the name of the Lord. Of and concerning the unfaithful class there mentioned Jesus said: "[They] say they are Jews [Judeans, giving praise to God], and are not, but do lie"; and then to the faithful class he says: "I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3:9) Then adds Jesus, addressing the faithful: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) Manifestly he means there, 'Behold, I come quickly to the temple.' Upon coming to the temple of Jehovah, Jesus found a faithful class, whom he named as the "faithful and wise servant". To such faithful class Jesus made this promise: "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him my new name." (Rev. 3:12) Surely this must take place at the time he brings his faithful into the temple and before such are translated to heavenly glory. It follows, then, that the approved ones in the temple, as a class, have a name conferred upon them as the faithful and true witnesses of God, because that is the name and title of the Lord Jesus which he promises to write upon them. To such he commits his testimony, and it must be delivered. (Rev. 12:17) When Jesus goes into action against Satan's organization he bears the title The "Faithful and True". Those who are closely identified with him must be like him and bear his name. This makes clear then the declaration of God's prophet in Isaiah 65:15 that he gives his servant another name, that is to say, the name of the "Amen", in order that the people may bless themselves in the God of The Amen.

A WHITE STONE

16 In addition to the precious stones arranged and placed on the breastplate of the high priest who served at the tabernacle there were the Urim and Thummim placed within the folds of the breastplate. By these the high priest communicated with Jehovah and received from Jehovah direction and instruction to be transmitted to his people. The word *urim* means "lights", and identified the high priest not only as the servant of God but as the enlightened one, and enlightened him as to what he should do. It is to be presumed that without the Urim the high priest might offer sacrifice, but could not communicate with God or be used by the Lord as a means of communication to his people. (Num. 27:21; Neh. 7:65) There seems to be a close relationship between the Urim and the white stone mentioned by Christ Jesus in connection with the overcomers.—Rev. 2:17.

17 Addressing the congregation at Pergamos the Lord makes known two classes, one the unfaithful and compromising class, and the other the faithful and true class; and he separates the one from the other. The true class take a firm stand against every part of Satan's organization and declare themselves emphatically on the side of the Lord. (See *Light*, Book One, pages 25-27.) Then the Lord, addressing his words to the faithful class, says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." —Rev. 2:17.

18 The only other place in which the Greek word here translated "white stone" appears is in Acts 26:10, where Paul in effect says: "I gave my voice [vote] against them"; and he gave his vote by means of a stone or pebble, which was a symbol of authority or privilege to vote. Upon the coming of the Lord Jesus to the temple of God and finding a class faithful he speaks of such collectively as the "faithful and wise servant". These are not addressed individually, but as a class. The "white stone" is not given individually, but to the faithful servant class. It is the token of God's approval or official designation of such as his servant or representative; and Jehovah gives his vote for such by and through Christ Jesus and confers upon the faithful class this favor by giving to that class the white stone. Such official and authoritative designation is not known or understood by any one except those who have received the stone, that is to say, the vote of Jehovah approving them. The language of the text is, 'the name which no man knoweth save he which receiveth it,' meaning the class receiving the stone. The new name is written in the stone, meaning that such is the class receiving God's vote or approval, and upon whom he confers the great privilege of bearing this name and having a clear understanding of Jehovah and his purposes. There is thereby established a confidential relationship between the faithful class and Jehovah, and these are given the privilege of understanding the purpose of Jehovah and communicating the same to the people. Therefore there is a close correspondency or relation between the white stone and the Urim used by the high priest. It is only the priestly class, taken out from the sons of Levi and approved, that now enjoy the blessed privilege of having an appreciation of the meaning of Jehovah's name.

19 Amongst the precious things resulting to the faithful servant class is the understanding of the name of Jehovah. Until after the coming of the Lord to his temple the name of Jehovah meant nothing more to Christians than an appellative of the heavenly Father. Abraham knew the name Jehovah, but that name had no special meaning to him, and to no other man until

God revealed the meaning to Moses. Exactly the same thing applies to spiritual Israel. The meaning of the name Jehovah was disclosed by the Lord to his people only after the coming of the Lord Jesus to the temple of God. Now the faithful see that the name Jehovah means his purposes, particularly toward his people, and generally toward all his creation. But those who are in opposition to the proclamation of present truth do not accept this explanation of the meaning of Jehovah's name now, and they do not understand the true meaning of the name Jehovah. They have not received the "white stone", and therefore they have no official designation from Jehovah, and there is no confidential relationship existing between them and Jehovah, and they have no means of communication with him through his Word such as he has provided for those who love him and faithfully serve him.

[20] The giving of the "white stone" seems to be made to apply particularly to the faithful remnant and is God's token to them of office and that the faithful servant class constitutes his representatives now on the earth. It is an appointment to office given and received by the remnant with understanding. Those who are truly Jehovah's people and hence true followers of Christ Jesus know and understand their privileges and place of service, but none other do understand it. Only those who have received the "white stone" containing the new name can understand. Therefore say the Scriptures: 'None other knows except him who hath received it,' that is to say, the stone, God's official designation.

[21] Those who oppose the proclamation of present truth do not understand the meaning of the title 'that faithful servant'; otherwise, if they did and were honest, they would perform the duties of the "Faithful Servant". They say of themselves: 'We are Judeans'; but the Lord says of them: 'They are of the synagogue of Satan,' that is to say, they have made themselves the instruments of Satan. When the remnant is mentioned to them they know the meaning of the word "remnant", to be sure, but they do not understand and appreciate the close relationship between the Lord and his remnant. They understand that one of the names of the Almighty is Jehovah, but they do not believe and accept the real and deeper meaning of the name Jehovah. They are not under the robe of righteousness and therefore cannot understand. (Ps. 92:6) The name "servant" was not understood or appreciated by anyone on earth since the days of the apostles until after the coming of the Lord to his temple. Manifestly therefore only those who have been privileged to be brought into the temple have understood and do now have an understanding and appreciation of that name.

[22] It therefore seems clearly to appear from the promise of Revelation 2:17 that the faithful followers of Christ Jesus on earth at the end of the world, and while still in the flesh, shall be blessed with something that gives them a closer access to Jehovah and by which his will concerning them shall be ascertained and which also will bring to them an understanding of a name not hitherto fully understood. Such, therefore, is to them a new name.

[23] There seems to be no good reason for limiting the fulfilment of Isaiah 62:1, 2, and Revelation 2:17, and Isaiah 65:15, and Revelation 3:12, to the church after it reaches heavenly glory. Rather does it seem certain that there is at least a partial fulfilment of the promises contained in these texts to the remnant while on the earth. God by his prophet says: "So shall nations see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name. Then shalt thou become a crown of adorning in the hand of Jehovah, and a royal diadem in the hand of thy God."—Isa. 62:2, 3, *Roth.*

[24] The nations of earth could not see the honor conferred by Jehovah upon his faithful remnant after these are in heavenly glory. God's manifest purpose of permitting the nations and rulers to see this is that THEY, the peoples of the nations, might know that Jehovah is the only true God and that he has on earth a people that maintain their integrity toward him. It is not for the benefit of the remnant, but as a testimony to the name of Jehovah and in vindication of his own great name, which he brings about through Zion his organization. For this reason Jehovah refuses to 'hold his peace after the building up of Zion [in 1918]', but, to the contrary, uses his witnesses and their work to his own honor and glory.

[25] The precious promises of Revelation 2:17 and 3:12 are to the overcomers. In a general way we have associated the word "overcomer" with those who are faithful until death. When one becomes a child of God there must be no cessation of his faithfulness, but the fight must continue to the end, which end is at death. But is such the sole meaning of these texts with reference to overcomers?

[26] In Revelation 15:2 mention is made of "them that had gotten the victory over the beast, and over his image", and it is now well understood that this took place, as heretofore shown, after 1918, when the Lord came to his temple. God gave the victory over the beast and over the image to his faithful ones; hence those that stand by the sea picture all of the 144,000 composing the elect servant class. These are victors or overcomers. (See *Light*, Book Two, pages 14, 15.) The same Greek word rendered "victor" in the above text, Revelation 15:2, is rendered in Revelation 2:17 and Revelation 3:12 "overcomer". It is certain that the instruction given in Revelation is given for the benefit of the church now on the earth, that is to say, the remnant; and it therefore follows that the overcoming mentioned in chapters two and three of Revelation at least applies in part to the remnant while on the earth, the same as those who have gotten the victory stated in Revelation 15:2. This

being the correct thought, it helps to clarify the matter with reference to the new name.

27 Jehovah has made it plain that he will have a people for his name at the present time who will show forth his praises, and who will refuse to compromise with any part of Satan's organization, and who will refuse to give honor and high esteem to any creature. Such people must be his witnesses and his representatives on the earth. These are chosen, not because they are by nature better than others, but because they constantly resist everything that is anti-God and anti-kingdom. Not only do they resist, but they take a positive and unequivocal stand on the side of Jehovah and his kingdom. They aggressively press the battle against Satan, his false teachers, and false doctrines, and they refuse to make any compromise with Satan or his organization, and refuse to ask or to give any quarter. They are not mere recipients of the assaults of the enemy, but they take the aggressive and press the battle to the gate. (Isa. 28:5, 6) Jesus said to his faithful disciples: "I have overcome the world." (John 16:33) Surely the remnant must be overcomers of the world, and this they must do by showing complete fidelity and devotion unto God and to his kingdom. Therefore overcoming should not be limited to the victory over death and the elevation of the creature to immortal glory. At least a part of it must be done while on the earth. It is these overcomers of Satan's organization whom God makes his representatives on the earth, giving to such class his vote, as pictured by the white stone, and therefore giving to them the right to the new name, and making them a part of his official organization, and his representatives on the earth.

HIS WITNESSES

28 In summing up this matter let these texts be considered, to wit: John 18:37, which shows that the primary purpose of the coming of Jesus to the earth was to be a witness to the truth. Also Jesus Christ is named "The Amen [of God], the faithful and true witness". (Rev. 3:14) Also his promise to the overcomers is: "I will write upon [you] my new name." (Rev. 3:12) Furthermore, Jehovah declares his purpose to take out "a people for his name" and that that people, after being so taken out, must show forth the praises of Jehovah God. (Acts 15:14; 1 Pet. 2:9, 10) In the following texts Jehovah God speaks to his 'elect servant, in whom my soul delighteth' (and this we know is Christ Jesus), and to which Servant is added those who go to make up the "faithful and wise servant" class upon the coming of the Lord to the temple. To the servant the commission is delivered to give the testimony of Jesus Christ, and this must be done. (Isa. 42:1, 6, 7; Matt. 24:14; Rev. 12:17) Furthermore, Jehovah commands his servant class to be a light unto the nations of the earth. (Isa. 42:6) Also the faithful servant class constitutes "the feet" of Christ Jesus, or last members on earth, who publish peace, tell of the day of deliverance, declare the day of the vengeance of our God, and comfort those that mourn. (Isa. 52:7; 61:1, 2) Furthermore, it is the remnant class to whom God says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." (Isa. 28:5, 6) The remnant class is made a part of Zion, which is God's organization. To this class the Lord God says: "Thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2) These texts prove that when Christ Jesus appears at the temple of Jehovah and finds such faithful ones he makes them a part of his organization and invites them to enter into the joy of the Lord and to participate in the vindication of Jehovah's name; and that such are the only ones commissioned to represent Jehovah and to deliver his message, and that these are Jehovah's witnesses and Jehovah names them.

29 But if more proof texts were needed a positive and conclusive one is furnished, and such corroborates all others above cited and is found in Isaiah 43:8-12. Many persons claim to be servants of Jehovah God; but there is one Servant whom Jehovah chooses and names, and the identity of such is proven by what they who compose the Servant do. This class comes to the front at the time when Jehovah will have a positive, clear-cut and emphatic witness given in the earth, and which is the present time. Jehovah commands saying: "Bring forth the blind people that have eyes, and the deaf that have ears." (Isa. 43:8) The time has come for notice to be served upon the rulers and the ruled. Therefore says Jehovah: "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, It is truth."—Isa. 43:9.

30 In other words, let each class prove their claim that they represent the Lord and justify themselves, or else let the ones failing so to do admit that they are wrong and that the testimony by God's witnesses is true. Then to the remnant or faithful servant class Jehovah gives a plain and positive name which is the new name, and it is the same name which he gave to Christ Jesus, 'The Amen, the true and the faithful witness.' To the remnant who must deliver the testimony of Jesus Christ and who must make known that Jehovah is the only true God, the Most High, Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you;

therefore ye are my witnesses, saith the Lord, that I am God."

[81] As faithful servants of God and followers of Christ Jesus we will continue to use the instruments the Lord has placed in our hands. Among these instruments are *The Watch Tower*, the corporations the Watch Tower Bible and Tract Society, the International Bible Students Association, and the Peoples Pulpit Association; and these are used only as instruments to prepare and publish a proclamation or message. We refuse, however, to bear the name of a corporation or to bear the name of any man. By the grace of the Lord Jesus Christ and of our heavenly Father we joyfully receive and bear the name which the mouth of Jehovah God has named and given to us, to wit, Jehovah's witnesses. Henceforth may it be known that we are Jehovah's witnesses; and by his grace we will be his true and faithful witnesses and bear the message of his great name to the nations of the earth. Satan has reproached the name of Jehovah, and all the instruments of Satan do likewise reproach his name. Such reproaches that reproach Jehovah God have fallen upon Christ Jesus and upon his faithful body members, and happy are those of the remnant who now have some part in bearing those reproaches and in being in the thick of the war against Satan. *Happy are they that can take a name that nobody under the sun wants except those who are wholly and unreservedly devoted to Jehovah.* Only the faithful and zealous witnesses who are wholly devoted to God and his kingdom delight to bear the name Jehovah's witnesses. Let others take any name they may desire; but as for the remnant, gladly do we bear the name Jehovah's witnesses that we may have some part in the vindication of his great name.

QUESTIONS FOR BEREAN STUDY

¶ 1. Account for Jehovah's emphasizing the fact that he would "take out a people for his name".

¶ 2. Show whether the apostle's exhortation in the third chapter of First Corinthians has been heeded by those who have claimed to be followers of Christ.

¶ 3, 4. Describe the situation which now necessitates positive identification of the true witnesses of Jehovah.

¶ 5, 6. How does the fulfilment of Isaiah 65: 13, 14 make clearly manifest who are truly the servants of the Lord God?

¶ 7-9. To whom are the words of verse 15 spoken? How shall they 'leave their name for a curse unto the Lord's chosen'? How does 2 Thessalonians 2: 8 serve to corroborate the statement here that "the Lord God shall slay thee"? Why will the Lord take this drastic action against the "evil servant" class?

¶ 10. Apply Isaiah 62: 1, 2.

¶ 11, 12. What is the particularly pernicious effect of the attitude and activities of the "evil servant", or "man of sin"? Why will the Lord clearly reveal that class before destroying them?

¶ 13. Compare the circumstances necessitating the identification of Mordecai and Esther as Judeans with the position of God's true people at this time.

¶ 14, 15. By comparison of scriptures, show that the new name conferred upon the temple class will clearly identify them as the faithful and true witnesses of God.

¶ 16-18. Point out the correspondency between the Urim used by the high priest and the "white stone" which the Lord gives "to him that overcometh".

¶ 19-21. Compare the position of those who understand the meaning of Jehovah's name and have received the "white stone" with that of those who do not have such enlightenment and approval. What is the evidence that the latter class do not understand and cannot appreciate the title 'that faithful servant', the word "remnant", or the name "servant"?

¶ 22. Why is this promised name called a "new" name?

¶ 23, 24. Give reasons for concluding that the promises contained in the scriptures cited or quoted in paragraph 23 have at least a partial fulfilment to the remnant while on the earth.

¶ 25-27. Just what is required of one who would receive Jehovah's approval as an "overcomer"?

¶ 28. Point out how the Scriptures foretold that upon Christ Jesus' appearing at the temple of Jehovah those then found faithful would be approved and that they would be commissioned and named as the witnesses of Jehovah.

¶ 29, 30. Apply Isaiah 43: 9. Quote Jehovah's words in which he approves the "faithful servant" class as his 'chosen servant' and gives them their new name.

¶ 31. How will the new name by its specific meaning clearly distinguish his true servants from the professed people of God? What are the instruments which Jehovah has provided for his witnesses to enable them to deliver his message? How will Jehovah's witnesses prove their appreciation of this new name which he has given them?

BY ONE MAN'S DISOBEDIENCE

ADAM, as the prince of the earth, resided in Eden. Adam was perfect, and his home was perfect. It will not do to say that he was only partially perfect, and that he had at that time no opportunity to develop a character, and therefore his character was imperfect.

It is written in Deuteronomy 32: 4 that 'all the works of Jehovah are perfect'. It was impossible for Adam to develop a character, because God made him a character. Every creature of intelligence is a character. He does not possess a character.

Orthodox teachers fell into the great error of teaching that man has a soul; whereas the Scriptures clearly teach that man is a soul. They also fell into a like error by teaching that man has a character; whereas the Scriptures teach that man is a character. If Adam had to develop a character, then he was not perfect when he was put to the test; whereas the Scriptures declare he was perfect. He was endowed with the faculties of justice, wisdom, love and power. That did not mean that he possessed all knowledge. The Scriptures show that the highest of God's creation will continue to acquire knowledge in all the ages to come.

Of this we read in Psalm 27: 4, "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."

Adam had sufficient knowledge, however, to know what to do and what not to do. He knew what was wrong and what was right, because God told him. He possessed the faculty of applying knowledge according to God's instructions, and had he so applied it he would have proven his wisdom. He was clothed with power and this he exercised over the animal creation and he should have exercised it over Eve in the right way. He had the ability to be unselfish, which is love expressed, and had he chosen to exercise it properly he would have proven his love.

Adam was perfect in his organism. He had all his faculties about him. He was therefore a perfect man. It is true that Adam had not then had much experience, but experience is not the only way of acquiring knowledge. God told him what he might and what he might not do, and that should have been sufficient. The experience through which he did thereafter pass only confirmed what God had previously told him. No excuse can therefore be offered for Adam because of his lack of experience.

Adam, with understanding clear and being perfect, beheld the earth and said: 'This is mine because Jehovah has given me dominion over it.' He summoned before him the animals and the birds, and named them and said: 'These are mine because Jehovah gave dominion over them to me.' At his call they obeyed his voice. He saw his beautiful wife and said: 'This lovable creature is mine because God made her and gave her to be my companion and helpmeet.' He walked amidst the beautiful groves and scented the sweet blossoms, and ate the fruits, and said: 'These are all mine because my God provided them for me; but he has asked me not to eat of the fruit of that one tree and has told me that death shall result if I do eat.' He would say: 'All these things are mine upon condition that I obey my Creator, and if I disobey I will lose all of them.' This must have been his conclusion, because it is written: "Adam was not deceived." (1 Tim. 2:14) This is proof that Adam was in possession of all his God-given faculties, which faculties were perfect.

Prince Adam was rich because all the gold and the precious stones were his, and all the cattle and the flocks were his because he was the man and the trusted representative of Jehovah, and to him all of these things had been committed. He was strong and vigorous and knew no such thing as pain. He was happy because his environment was happy, and everything about him was at ease.

One may possess all the means of doing good, but if he does not employ those means to that end he does not accomplish good. Adam was endowed with the faculties of wisdom, justice, love and power, and these he must use as he might choose. It was the will of God that he should do right, but God permitted Adam to exercise his own will as to whether he would do right or wrong. That which is exercised in opposition to love is selfishness. Pride is the fruit of selfishness. "Pride goeth before destruction, and a haughty spirit before a fall."

God made no law compelling Adam to exercise the faculty of love toward him, but he endowed Adam with that faculty and then told him what would be the result if he followed a selfish course. Jehovah has announced his rule of action, which is, that he who loves God will keep God's commandments. (John 14:15) Love is therefore the fulfilment of God's law. God commends his love to his creatures in that everything he does for his creatures he does unselfishly. He afforded the opportunity for his perfect and intelligent creature to be like him. One must know God and follow a like course to remain forever in harmony with him. Adam did know God, because God communicated with him; and Adam did have the opportunity to remain in harmony with God. Another irrevocable rule of action of Jehovah, which is announced in his Word, is, that to know God and to be like him means to enjoy endless life.

The mighty prince who started upon his way of peace, perfection, beauty and happiness, surrounded by every inducement to walk in harmony with God, might have enjoyed these blessed things for ever.

A pauper is one who is dependent upon charity. He has nothing that he can claim as an absolute right. Even a pauper may enjoy a short season of pleasure, only to turn again into the pathway of sadness. The sixty centuries of human history show that the entire race has traveled the pauper's way and in the course of time these have filled a pauper's grave.

Of the many billions of people who have lived upon the earth few have ever even claimed ownership of land. The masses have tilled the ground as serfs and have been oppressed and denied their just privileges amongst men. They have fought the thorns and thistles, battled with wild beasts and reptiles, desperately resisted the locust and the palmer worm, suffered from extreme heat and bitter cold, half clad and less than half fed, only to find at the end of their way that all their labors have been in vain. Of the small substance resulting from their laborious efforts the most thereof is taken by tax-gatherers, and that which remains for sustenance of the body is but a beggar's portion. They have suffered at the hands of tyrants and oppressors, have been compelled to engage in unrighteous wars, have mingled their tears of bitterness with their warm blood, have been ravaged by disease, sickness, and pestilence, and have suffered great bodily pain and mental anguish; and then yielding to the relentless opposition have given up in despair and with broken hearts have fallen in the dust.

The prophet of God saw this condition and under inspiration wrote: "So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors

there was power; but they had no comforter."—Eccl. 4:1.

A few, by violation of the laws of God and men or by reason of circumstances taken advantage of by them, are found to possess large areas of land from which much revenue is reaped. They possess houses, oil fields, mines, and great herds and flocks. They exercise control over their fellow men by means of coercion and oppression and in turn receive many empty plaudits from others, but in due time all their substance is swept away and they go down to death dishonored and unsung. They enjoyed their earthly substance only for a time and these things make them often even worse than paupers.

In Ecclesiastes 5:13 it is written: "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

From the day of Eden until now no man with full rights has walked the earth, except one. That one exception was Jesus of Nazareth; and even he was "a man of sorrows and acquainted with grief", because he came to earth and bore the sins of the people that they might have an opportunity for deliverance from their oppressors, be reconciled to God and then enjoy everlasting life.

Much has been written and said about GREAT MEN, but no truly great man has ever lived on the earth aside from Jesus. All have been paupers.

Whether a man has for a time possessed much of this earth's goods, a good name, fame, and reputation, these have quickly perished. Whether he be rich or poor, small or great, in the minds of men, he soon comes to nothing and learns that all is vanity. All have stood in the pauper's line and taken their turn. Again the record in Ecclesiastes is interesting to note, chapter 5, verse 15: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand."

It is also written in First Timothy 6:7, "We brought nothing into this world, and it is certain we can carry nothing out."

One of the inspired witnesses of Jehovah, observing that all men are paupers and all their efforts are but vanity, and knowing the reason why, saw and wrote that man's only hope is to be reconciled and returned to a harmonious condition with Jehovah God. Hence he said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Eccl. 12:13.

It is manifest that man cannot keep the commandments of God until he knows those commandments. Satan, the common enemy of man, for many centuries has kept mankind in the darkness as to the commandments of God. Now great light has dawned upon the people and God's due time has come when men may see more clearly than ever heretofore. Now it is possible to learn why Prince Adam became a pauper, why all the humankind have suffered as paupers, and also to learn of God's gracious way to reconcile and bring back the pauper race into full harmony with himself.

GOD'S COVENANT OF BLESSING

THE word "covenant" means contract. It is the solemn form for expressing a compact, agreement, or contract between parties, or particularly on the part of one whereby he promises to do a certain thing. With Jehovah a covenant or a contract is sacred and inviolate, because Jehovah changes not. (Mal. 3:6) Having promised it, he will fulfil it. (Heb. 6:18) It is always necessary that there be two parties to a contract. There may be more. Where one party only is bound to do a certain thing, that contract is called unilateral, or one-sided; and where both parties are bound to perform certain things, the contract is called bilateral, or two-sided. Two thousand years before Christ, Jehovah God made a covenant with Abraham, one of the forefathers of the Jewish nation. It will be observed that this oathbound covenant that Jehovah made with Abraham contained no conditions or limitations. The terms of the covenant read thus: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12:1-3) At the time that Abraham showed his complete willingness to offer up his only son Isaac as a sacrifice to God, the Lord confirmed the covenant with his oath, saying: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; . . . and in thy seed shall all the nations of the earth be blessed."

This divine declaration to bless all nations and families of the earth by or in the offspring of Abraham was merely a promise of Jehovah bound by his oath, and is therefore properly called a unilateral or one-sided covenant; for the reason that God's will was and is to carry out his purpose to bless the human race, regardless of what anyone may or may not do. There was no need for him to make any conditions to the covenant. He merely announced his benevolent

purpose toward mankind. The covenant does not even say that the blessing of the people will follow upon the condition that Abraham should do a certain thing, or that the people should seek him. The covenant does not say that every person will be blessed with life everlasting; but it does say that all families of the earth shall be blessed, which means that every one must in God's due time have a full, fair opportunity for life everlasting. It means, further, that in God's due time knowledge will be brought to all in order that every one may avail himself of the opportunity thus provided for life. It means, furthermore, that assistance will be given to every one, that he may profit by this blessed opportunity; and all who prove their loyalty under the test that will come by reason of the opportunity will be granted life everlasting.

It has pleased Jehovah to use men and women to picture or foreshadow various parts of his arrangement. For instance, Abraham at times pictures or represents God; while Sarah, Abraham's wife, was used to picture or typify God's covenant with Abraham through which covenant God promised to bring forth the seed for the blessing of all the families of the earth. Sarah was the mother of Isaac, her only son. Isaac was used to typify or foreshadow Jesus, the Son of God, the Redeemer of the world. Abraham had an Egyptian slave girl named Hagar. Hagar had a son by Abraham, and hence Hagar was used to typify or foreshadow the law covenant, which was made by Jehovah with Moses as a mediator for the children of Israel, the Jews, then in Egypt. As Hagar was a bondwoman, the maidservant of Abraham's wife Sarah, so was the law covenant one of bondage that brought forth no real blessings to the Jews; but that covenant was made for the purpose of teaching the Jews their inability to lift themselves up to life and to show them the absolute necessity for a redeemer. After the death of his wife Sarah, Abraham married Keturah and by her had many children. Hence Keturah is used as a type foreshadowing the new covenant that is made by Jehovah with Christ as the Mediator for the world of mankind, and through which all will have an opportunity to gain life everlasting.

In his letter to the Galatians, chapter four, verses twenty-two to twenty-eight, the Apostle Paul speaks of these figures or pictures relating to the covenants, as follows: "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 [or represent] the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is [or pictures] mount Sinai in Arabia, and answereth [or corresponds] to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not [even as Sarah was barren and bore no child to Abraham until she was in her extreme old age, and that by miracle]; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise." Isaac pictures the entire Christ, head and body; Jesus the Head, and the church the body members.

You have already noted that God's covenant with Abraham stated that there would be an offspring or seed which would bless all the families of the earth. This seed is the Redeemer, Christ Jesus, the Savior of the world; and by adoption into the family of God the true Christians, the church, the members of Christ's body, become a part of that seed. Concerning this Galatians, chapter three, verses eight and sixteen, reads: "And the scripture, foreseeing that God would justify the heathen through faith, preached before [-hand] the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one [seed], And to thy seed, which is Christ."

Before the blessing promised could come to the peoples of earth, the seed which was promised must first come. The Israelites, otherwise called Jews, therefore expected that one of the natural descendants of Abraham would become their king and that through that king and his kingdom all the nations of the earth would be blessed by receiving the benefits first given to them. For this reason the faithful Jews looked forward with great expectancy to the birth of the one who was to be their king. They based their hopes upon the repeated promise made by Jehovah. Without doubt it was thought by some that Isaac, the son of Abraham, would be the one through whom the blessing would come. But the twenty-fifth chapter of Genesis, verse eleven, tells us: "After the death of Abraham, . . . God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi." The account goes on to tell us that when Isaac was about sixty years old there were born to him and his wife Rebekah two sons, twins, who were named Esau and Jacob by them.

Isaac then went to live in the land of the Philistines, and, while there, God said to him: "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." This is the account in Genesis, chapter twenty-six, verses three and four. Thus the Abrahamic promise was renewed to Isaac. Before the death of Isaac, he pronounced his blessing upon his son Jacob, and Jacob thereby became the successor of his father to the Abrahamic promise.

Under the rule of descent, the first-born or eldest

son was the heir of the father's estate and any other rights or privileges that went with that estate, unless for some cause there should be an exception to the rule. Esau, having been born a few moments before his twin brother Jacob, under the operation of this rule, would be the successor of the Abrahamic promise and heir to his father. His birthright, therefore, would include the promise made to Abraham. But the Lord clearly indicated that there should be an exception to the rule in this case and that Jacob should be the heir, and not Esau. When it was known that the mother would bear two sons, and just before the time of their birth, Rebekah the mother inquired of the Lord concerning the expected children, and the Lord said unto her that two sons would be born to her and that the elder should serve the younger. The record of this in Genesis, chapter twenty-five, verses 21 to 23, reads: "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." This statement definitely shows that it was God's purpose that Jacob, who was born last, should be the heir and successor to the Abrahamic promise.

A KING SHALL REIGN IN RIGHTEOUSNESS

REMARKABLE events took place during the reign of King Solomon over the nation of Israel. After Solomon's day the government of Israel rapidly declined. At times an honest man in the office of king tried to rally the people to faithfulness unto God but did not fully succeed. The first king of Israel was demanded by the people contrary to the will of God. The last king of Israel reached the limit or fulness in idolatry and wickedness. Therefore God said of them: "I gave thee a king [Saul] in mine anger, and took him [thy king, Zedekiah] away in my wrath."—Hos. 13:11.

The types and shadows had been made whereby God had given his implied promises to establish a government upon earth for the benefit of man. The experiences of the Israelites show the complete inability of man to establish a righteous government so long as Satan the invisible ruler exercises influence and power over man.

The government of Israel having shown the disposition to yield to the wicked influence of Satan, and its rulers having reached a fulness in wickedness, God announced the decree for its overthrow: "Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:24-27.

By this decree God again gave his direct promise that in his due time he will establish a government on earth for men and give the rulership thereof to him "whose right it is" to rule. After Zedekiah's dethronement the Jews never had another king. Because that kingdom was typical and had served its purpose the Jewish nation as such never has been reestablished, and never will be. The Jews, however, will be restored to their homeland and will be under the rulership of him whom David and Solomon foreshadowed.

During the time of the Jewish polity God raised up a number of faithful and true men who as God's mouthpieces prophesied in his name. God's coming government for man was the highest theme of all of these holy prophets. They looked forward to the future time when there should be born a man child descending from the tribe of Judah and through the line of David and of whom Moses was a type. Isaiah prophesied as to the time of the birth of that Mighty One; and with a prophetic vision of his greatness, of his government and of his power, said: "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, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

The Prophet Jeremiah testified that Jehovah God is the King of Eternity and that he would express his wrath against the nations under Satan's supremacy, and that they would not be able to abide his indignation.—Jer. 10:10-12, margin.

The Prophet Ezekiel told of the return of the Jews to their own land, of the resurrection of the dead, and how a government would be established, and how the people would come under the rule of the mighty Messiah whom David foreshadowed.—Ezek. 37:24.

The Prophet Obadiah foretold the time coming when Satan's organization, particularly the governments of

sodom and all that Edom foreshadowed, should be destroyed; and how God's organization, pictured by Mount Zion, would be God's appointed way for salvation, deliverance, government and blessing of the people.—Obad. 1, 21.

The Prophet Haggai foretold the time coming when God would establish his government on earth and would destroy both the visible and the invisible part of Satan's organization and that then he would bring to the people that which they have so long desired.—Hag. 2: 6, 7, 21, 22.

Nehemiah and Ezra were godly men in Israel, and their devotion to God and their works in his name are recorded in the books of the Bible bearing their names. The work which they did under the direction of Jehovah foreshadowed the restoration work that God will do by and through his righteous government, over which Messiah shall exercise power and rule.

Habakkuk prophesied concerning the great battle of Armageddon against Satan and his forces of evil and in which Satan's organization shall fall never to rise again; and how God's Anointed One shall receive and bless the people.—Hab. 3: 1-13.

Zechariah foretold the final assault of the Devil's organization against the people of God and how the Lord would gain the victory for his people and establish his righteous government over all the earth, through which government the people shall be blessed. —Zech. 14: 1-10.

God's prophet Malachi closed the prophecies of the Old Testament. He prophesied concerning the preparation for the government of righteousness; how God would send his Anointed One to his own people and gather them together; and how he would overthrow the Devil's government and his power in opposition to the government of righteousness. He describes this government and its Governor under the symbol of the Sun of righteousness rising with healing in its beams to help and bless all who hear and obey the rule of that government.

The Apostle Peter, being moved by the power of the holy spirit, spoke to the effect that all the prophets had foretold God's coming government and that under such all the obedient ones of earth should be blessed and restored to a condition of perfection and happiness and the wicked ones cut off.—Acts 3: 19-24.

What then can be said against all this array of prophetic testimony? Familiar with the words of the prophets, of course all believing ones of Israel would be looking forward to the coming of the Messiah that should rule over them. (Luke 3: 15) The testimony therefore is overwhelming that God by the mouth of his prophets directly promised the establishment of a righteous government on earth; and that by his dealing with the Israelites he indirectly made promise of the same thing and the blessings that should follow.

In view of the unchangeableness of God's promises, and of the certainty that they shall be kept, where is the man that believes God who can doubt that such government will be established on earth in God's due time?

There is furnished an abundance of competent evidence for the complete establishment of the faith of those who believe. The man so believing will proceed with the keenest interest to the examination of the proof showing God's preparation for the establishment of a righteous government upon earth for the benefit of mankind.

Jehovah granted his son Lucifer lordship over man. Lucifer therefore was a prince. From and after the time of the rebellion of Lucifer his rule over men became wrongful and therefore without right. The only way that he could rule rightfully would be to rule in exact harmony with Jehovah God and continue loyal to God. Zedekiah, the last king of Israel, "sat upon the throne of the Lord," for the reason that he was a successor to David. When he yielded to the wicked influence of Satan Zedekiah's rulership was wrongful and therefore without right.

With the dethronement of Zedekiah God expressed his determination to permit the rightful rulership of man to be overthrown until the coming of him "whose right it is". Therefore all rulership of the peoples and nations has been by permission of God in that he did not interfere therewith; but such rulership has not been by right proceeding from Jehovah. He has permitted man to take his own course and has not restrained the Devil from exercising influence over man.

Although Babylon was the beginning of earthly governments, the invisible ruler of which was Satan, its elevation to the position of a world power was delayed until the star of Assyria had set.

At the time that Babylon arose to the position of a world power Satan there became "the god of this world", meaning that his invisible rulership extended to all the nations and peoples of earth. Before that there were peoples organized by Jehovah's authority, but from that time forward there was no organization in earth of which Jehovah was the invisible ruler.

Melchizedek's kingdom had fulfilled its purpose as a type. The government of Israel was done; and since there was no government in actual operation and in opposition to Satan, and Babylon being the dominating government of earth, it became the most important government of earth. To its first emperor Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath [suffered it to be] given thee a kingdom, power, and strength, and glory." (Dan. 2: 37) Up to that time God had placed before the peoples of earth sufficient evidence to prove his own supremacy. He had particularly manifested his supreme power in the overthrow of the world powers of Egypt and Assyria. With the overthrow of the king of Israel God would permit the Gentile people, that is to say, the non-Jews, to take the lead and put forth

their best endeavors to set up a government and to prove whether or not they could establish a desirable government without the aid of Jehovah God.

The Gentile world power, beginning with Nebuchadnezzar, the first emperor of Babylon, and its king, had a golden opportunity. God saw to it that sufficient evidence was given to its ruler that he could choose to obey Jehovah if he desired rather than to yield to Satan. Babylon went the wrong way and fell.

Babylon, being the foremost power of the world, and having the greatest favor bestowed upon it, and the most favorable opportunity of establishing a government, foreshadowed or represented "Christendom", which embraces those nations of earth that claim to be Christian but which in fact form a part of Satan's organization.

The nations called Christendom have had the greatest opportunity of any nations on earth. These nations have made advancement in material matters and in worldly knowledge but have forgotten God and served the Devil. These nations, as the evidence heretofore set forth proves, have failed to establish a desirable government for man.

The fall of Babylon foreshadowed the fall of "Christendom", together with all other parts of Satan's organization. Beginning with the world power Babylon, God gave the Gentile nations a free hand by refraining from interfering. He numbered the days of Babylon (Dan. 5:26); and he also numbered the days of the Gentile supremacy in the earth, which period of time is designated in the Scriptures as "times of the Gentiles". (Luke 21:24) The Gentile or non-Jewish governments of earth have therefore never been governments representing the Lord Jehovah, nor have any of these governments or rulers ruled by divine right. They have existed or ruled by sufferance; which means that God has tolerated them and by a negative consent has permitted these governments to exist.

During all that time God has had his witnesses in the world to testify concerning his goodness, and those men who have desired to learn of him and follow his way of righteousness have had opportunity so to do.

God has awaited his own good time when he would bring forth his loyal Son, whose right it is to rule, and to that Son the right shall be given and his rule shall be by divine right. He is the King and the first One that will rule the world by divine right.

OUR NEW NAME

HOW shall we advertise our meetings? This question is being propounded by many of the anointed people of Jehovah. The message of the hour Jehovah has put in the mouth of his witnesses. It is his time of war. He is the God of armies. It is written: "The Lord gave the word; great was the company [margin, Heb. army] of those that published it." (Ps. 68:11) The word here rendered company is the Hebrew word *tsaba*, which is the same word as occurs in the expression "the Lord of Sabaoth" or "the Lord of armies". (Jas. 5:4) It is Scriptural and therefore appropriate that his witnesses be advertised as "a company of Jehovah's army". Therefore let us adopt the following method of advertising:

Brooklyn company
of
Jehovah's witnesses

If the company be at Boston, London, or wheresoever situate, let that place be substituted for Brooklyn. For instance:

London company of Jehovah's witnesses

Every company of God's anointed on earth should adopt this method of advertising. There is now unity in the church and there must be unity in action. It is expected that further discussion of the above Psalm will appear in a later issue of *The Watch Tower*.

ALL THAT BREATHE SHALL PRAISE JEHOVAH

DEAR BROTHER RUTHERFORD:

I would be ungrateful indeed if I should fail to acknowledge your gift, *Light*. I do thank you for the books; but I am deeply grateful to you and to the Lord for the marvelous truths they contain.

The vivid flashes of lightning are coming in rapid succession, and peal upon peal of thunder is shaking the old world to its very foundations. The storm clouds are thick, and a pall hangs over the earth. But the lightning flashes lighten the pathway of "the servant" or "the feet of him", and prevent them from stumbling over "the Stone" that has been laid in Zion!

After the lightnings flash and the thunders roar, then comes a downpour of rain. The new books contain a flood of truth, "waters to swim in."

I have been reveling in the marvelous truths contained in *Light* and in the recent *Watch Towers*. I have been thrilled to see the humble part that God has permitted us to have in fulfilling his revelation to his Son.

But . . . *Vindication!* Oh, how it rejoices our hearts to know that the mighty Conqueror has ridden forth, and soon all his enemies shall lick the dust! Then shall everything that hath breath sing his praises for evermore!

Brother Rutherford, I thank you for your example of loving devotion and unswerving fidelity to the King; and I humbly pledge my loyalty and support. Our Captain knows no defeat; we know we are on the winning side.

The door is open; and "no man can shut" it; and I rejoice in the blessed privilege of entering the open door, my books in my case, and telling the people of God's benevolent purposes concerning them, and to invite them to be reconciled to God, for his kingdom is here. I am grateful indeed for the privilege of breaking the vessel and letting the light shine out, shouting, "The sword of the Lord!"

Humbly and gratefully yours,

M. CADY GILMAN, *Texas.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Fordyce, Ark.	Oct.	2, 3	Port Arthur, Tex.	Oct.	16, 17
Wabbaseka, Ark.	"	4, 5	Houston, Tex.	"	18, 19
Gilmore, Ark.	"	6, 7	Galveston, Tex.	"	20, 21
Little Rock, Ark.	"	9, 10	Austin, Tex.	"	23, 24
Redfield, Ark.	"	11, 12	San Antonio, Tex.	"	25-28
Beaumont, Tex.	"	13, 14	Claremore, Okla.	"	30, 31

R. H. BARBER

New Orleans, La.	Oct.	1	Evansville, Ind.	Oct.	15
Hattiesburg, Miss.	"	2-4	Louisville, Ky.	"	16-18
Mobile, Ala.	"	6, 7	Lexington, Ky.	"	19
Montgomery, Ala.	"	8	Charleston, W. Va.	"	20
Birmingham, Ala.	"	9-11	Roanoke, Va.	"	21, 22
Nashville, Tenn.	"	13, 14	Danville, Va.	"	23-25

T. E. BARKER

Manchester, N. H.	Oct.	2-4	Brockton, Mass.	Oct.	18, 19
Wilton, N. H.	"	5	Duxbury, Mass.	"	20, 21
Lowell, Mass.	"	6, 7	Plymouth, Mass.	"	23, 24
Boston, Mass.	"	9-12	Taunton, Mass.	"	25, 26
Waltham, Mass.	"	13, 14	New Bedford, Mass.	"	27, 28
Quincy, Mass.	"	16, 17	Newport, R. I.	"	30, 31

C. W. CUTFORTH

Preston, Ont.	Oct.	1-4	Goderich, Ont.	Oct.	15-18
Kitchener, Ont.	"	5-7	Harriston, Ont.	"	19-21
Stratford, Ont.	"	8-11	Hanover, Ont.	"	22-25
Milverton, Ont.	"	12-14	Tara, Ont.	"	26-28

G. H. DRAPER

Hillsdale, Mich.	Sept.	30	Jackson, Mich.	Oct.	12, 13
Bronson, Mich.	Oct.	2	Lansing, Mich.	"	14, 15
Three Rivers, Mich.	"	3	Grand Rapids, Mich.	"	17-19
Cassopolis, Mich.	"	4	Holland, Mich.	"	20
Benton Harbor, Mich.	"	5, 6	Muskegon, Mich.	"	22-24
Kalamazoo, Mich.	"	7-9	St. Johns, Mich.	"	25
Battle Creek, Mich.	"	10, 11	Flint, Mich.	"	26-29

F. J. FRANSKE

F't Frances, Ont.	Sept 29-Oct. 1		Morden, Man.	Oct.	15-18
Dominion City, Man.	Oct.	3-5	Darlingford, Man.	"	19-21
Morris, Man.	"	6-8	Pilot Mound, Man.	"	22-25
Altona, Man.	"	9-11	Killarney, Man.	"	26-28
Roland, Man.	"	12-14	Wakopa, Man.	Oct.	29-Nov. 1

M. L. HERR

Buffalo, N. Y.	Oct.	3-5	Warren, Pa.	Oct.	16, 17
Niagara Falls, N. Y.	"	6, 7	Oil City, Pa.	"	18, 19
Westfield, N. Y.	"	9	Titusville, Pa.	"	20, 21
Jamestown, N. Y.	"	10, 11	Meadville, Pa.	"	23, 24
Onoville, N. Y.	"	12	Erie, Pa.	"	25, 26
Bradford, Pa.	"	13, 14	Cambridge Sp'gs, Pa.	"	27, 28

A. KOERBER

Altoona, Pa.	Oct.	3, 4	Baltimore, Md.	Oct.	9-11
Huntington, Pa.	"	5	Hagerstown, Md.	"	20
Lonaconing, Md.	"	6	York, Pa.	"	21, 22
Cumberland, Md.	"	7, 8	Lancaster, Pa.	"	23, 24

LOUIS LARSON

Roanoke, Va.	Oct.	2-4	Richmond, Va.	Oct.	17, 18
Clifton Forge, Va.	"	5	Ruther Glen, Va.	"	19
Lynchburg, Va.	"	6	Hopewell, Va.	"	20
Altavista, Va.	"	10	Waverly, Va.	"	21
Chatham, Va.	"	11	Danville, Va.	"	23-25
South Boston, Va.	"	12	Petersburg, Va.	"	26, 27
Nathalie, Va.	"	13	Suffolk, Va.	"	28
Keysville, Va.	"	14	Hampton, Va.	"	30
Crewe, Va.	"	16	Foster, Va.	"	31

A. H. MACMILLAN

Omaha, Nebr.	Oct.	2-4	St. Cloud, Minn.	Oct.	14
Cedar Rapids, Iowa	"	5	Milaca, Minn.	"	15
Waterloo, Iowa	"	6	Duluth, Minn.	"	16-18
St. Paul, Minn.	"	8	Milwaukee, Wis.	"	20, 21
Fargo, N. Dak.	"	9-11	Dubuque, Iowa	"	23-25
Detroit Lakes, Minn.	"	13			

G. Y. M'CORMICK

Catlettsburg, Ky.	Oct.	2, 3	Springfield, Ohio	Oct.	20, 21
Ashland, Ky.	"	4, 5	Tippecanoe City, Ohio	"	23
Portsmouth, Ohio	"	6, 7	West Milton, Ohio	"	24
Cincinnati, Ohio	"	9-12	Piqua, Ohio	"	25, 26
Hamilton, Ohio	"	13, 14	Versailles, Ohio	"	27
Middleton, Ohio	"	16	Sidney, Ohio	"	28
Dayton, Ohio	"	17-19	Pittsburgh, Pa.	Oct. 30,	Nov. 1

E. D. ORRELL

Cedar Rapids, Iowa	Oct.	3, 4	Keokuk, Iowa	Oct.	12
Des Moines, Iowa	"	6, 7	Burlington, Iowa	"	13, 14
Hartford, Iowa	"	8	Davenport, Iowa	"	16, 17
Chariton, Iowa	"	9	Clinton, Iowa	"	18, 19
Humeston, Iowa	"	10	Dubuque, Iowa	"	21-26
Keosauqua, Iowa	"	11	Freeport, Ill.	"	27, 28

J. C. RAINBOW

San Marcos, Tex.	Oct.	3, 4	Houston, Tex.	Oct.	15-18
Lockhart, Tex.	"	5	Dickinson, Tex.	"	19
Seguin, Tex.	"	6	Galveston, Tex.	"	20, 21
San Antonio, Tex.	"	8-11	Port Arthur, Tex.	"	23
Kerrville, Tex.	"	12	Beaumont, Tex.	"	24-26
Waller, Tex.	"	14	Devers, Tex.	"	27

C. ROBERTS

Mirror, Alta.	Oct.	1-4	Wetaskiwin, Alta.	Oct.	19-21
Pendryl, Alta.	"	6-8	Edmonton, Alta.	"	22-25
Buford, Alta.	"	9-11	Barrhead, Alta.	"	26-29
Leduc, Alta.	"	12-14	Clyde, Alta.	Oct. 30-	Nov. 1
Camrose, Alta.	"	15-18	Phillips, Alta.	Nov.	3-5

H. L. STEWART

Preston, Ont.	Oct.	1-4	Goderich, Ont.	Oct.	15-18
Kitchener, Ont.	"	5-7	Harriston, Ont.	"	19-21
Stratford, Ont.	"	8-11	Hanover, Ont.	"	22-25
Milverton, Ont.	"	12-14	Tara, Ont.	"	26-28

W. P. STRONG

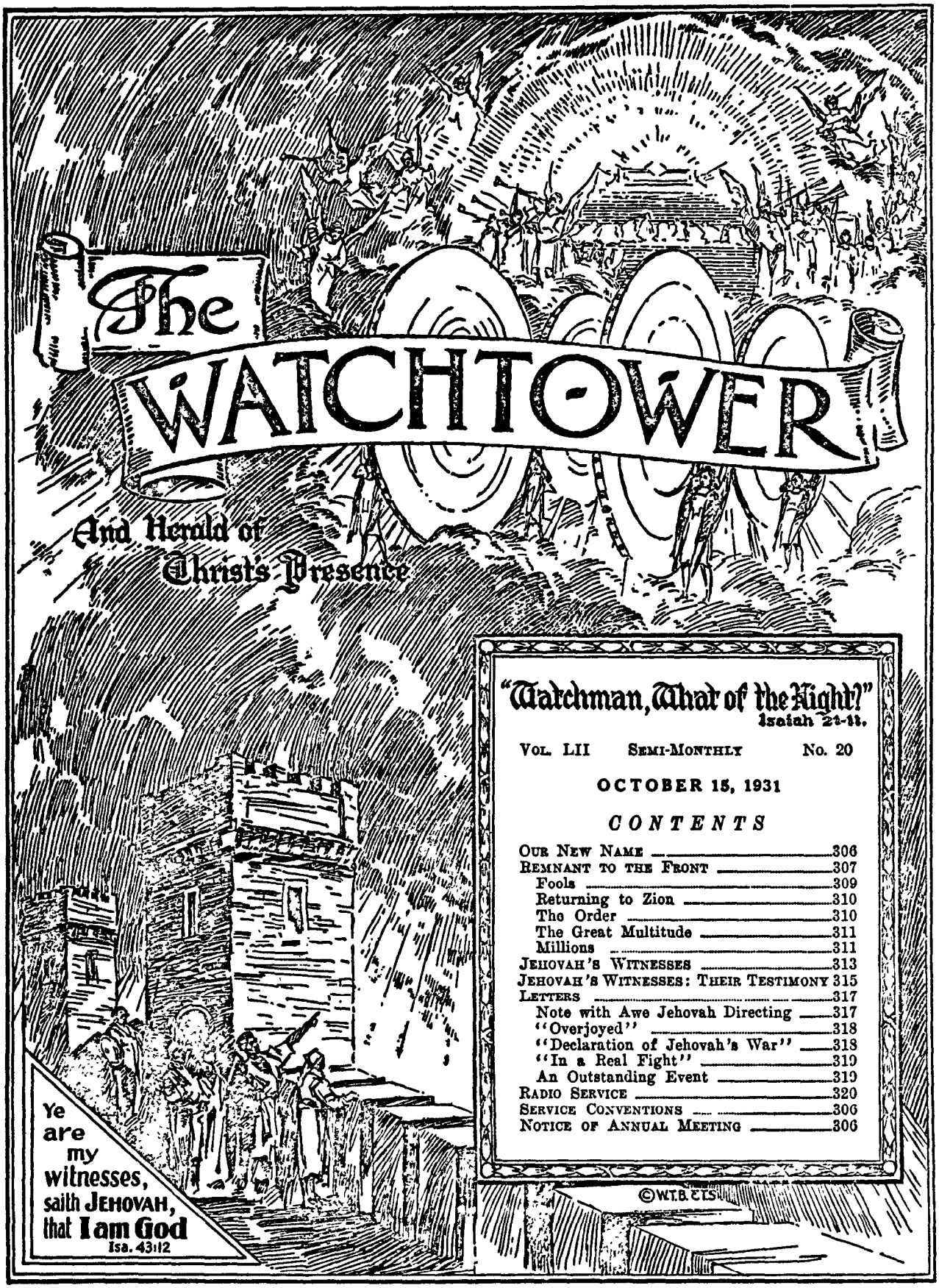
Hillsboro, Ind.	Oct.	1	Louisville, Ky.	Oct.	16-20
Veedersburg, Ind.	"	2	Frankfort, Ky.	"	21
Jasonville, Ind.	"	3, 4	Lexington, Ky.	"	22
Dugger, Ind.	"	5, 6	Kings Mountain, Ky.	"	24
Linton, Ind.	"	7, 8	Elizabethtown, Ky.	"	25
Washington, Ind.	"	10	Providence, Ky.	"	26
Oakland City, Ind.	"	11	Paducah, Ky.	"	27
Evansville, Ind.	"	12, 13	Mayfield, Ky.	"	28
Cannelton, Ind.	"	14	Paris, Tenn.	"	30

W. J. THORN

Atlantic City, N. J.	Oct.	1-4	Newark, N. J.	Oct.	18-20
Lakewood, N. J.	"	5, 6	Dover, N. J.	"	21, 22
Elizabeth, N. J.	"	7, 8	Paterson, N. J.	"	23, 24
Plainfield, N. J.	"	10, 11	Park Ridge, N. J.	"	25, 26
New Brunswick, N. J.	"	12, 13	Passaic, N. J.	"	27, 28
Carteret, N. J.	"	14	Montclair, N. J.	"	29
Bayonne, N. J.	"	16, 17	Easton, Pa.	Oct. 31,	Nov. 1

J. C. WATT

Ukiah, Calif.	Oct.	3	Porterville, Calif.	Oct.	19
Upper Lake, Calif.	"	4	Bakersfield, Calif.	"	20
Stockton, Calif.	"	6, 7	Arvin, Calif.	"	21
Sonora, Calif.	"	9	Taft, Calif.	"	23
Modesto, Calif.	"	10, 11	Santa Maria, Calif.	"	24
Fresno, Calif.	"	12-14	Santa Barbara, Calif.	"	25, 26
Reedley, Calif.	"	16	Ventura, Calif.	"	27, 28
Tulare, Calif.	"	17, 18	Van Nuys, Calif.	"	30, 31



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LII SEMI-MONTHLY No. 20

OCTOBER 15, 1931

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, 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 wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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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OUR NEW NAME

How shall we advertise our meetings? This question is being propounded by many of the anointed people of Jehovah. The message of the hour Jehovah has put in the mouth of his witnesses. It is his time of war. He is the God of armies. It is written: "The Lord gave the word; great was the company [margin, Heb. army] of those that published it." (Ps. 68:11) The word here rendered company is the Hebrew word *tsaba*, which is the same word as occurs in the expression "the Lord of Sabaoth" or "the Lord of armies". (Jas. 5:4) It is Scriptural and therefore appropriate that his witnesses be advertised as "a company of Jehovah's army". Therefore let us adopt the following method of advertising:

Brooklyn company
of
Jehovah's witnesses

If the company be at Boston, London, or wheresoever situate, let that place be substituted for Brooklyn. For instance:

London company of Jehovah's witnesses

Every company of God's anointed on earth should adopt this method of advertising. There is now unity in the church and there must be unity in action. It is expected that further discussion of the above Psalm will appear in a later issue of *The Watchtower*.

SERVICE CONVENTIONS

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

Louisville, Ky. Emil Hammerschmidt, 122 Oxford Pl.	Oct. 16-18
Duluth, Minn. Gabriel Alveson, 1610 W. Superior St.	Oct. 16-18
Danville, Va. W. E. Presnell, 184 S. Maine St.	Oct. 23-25
Dubuque, Iowa L. O. Hillyard, 1504 Henion St.	Oct. 23-25
Pittsburgh, Pa. E. L. Baxter, 413 Bailey Av.	Oct. 30-Nov. 1
Lansing, Mich. F. S. Clouser, 1113 Goodrich St.	Oct. 30-Nov. 1

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 10 o'clock a.m. Saturday, October 31, 1931, at which the usual annual business will be transacted.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII OCTOBER 15, 1931 No. 20

REMNANT TO THE FRONT

"And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35:8.

JEHOVAH has visited the nations to take out from them a people for his name. (Acts 15:14) It necessarily follows that those taken out would be used by Jehovah "in that day" when he vindicates his name. Such are a chosen people taken out from amongst men for Jehovah's special purpose, to wit, that they should show forth his praises. (1 Pet. 2:9) These scriptures do not say that God has selected a people merely to take them to heaven, but that he might use them for his purposes and to his glory. Jehovah is now marching the mighty host of his organization to Armageddon, where his name will be vindicated. The greater part of that militant army is invisible to human eyes, but on the earth there is a company that is counted in as a part of his organization, which people he designates as his "remnant". In due time every human creature that gets life everlasting must come unto God's organization and join themselves to it. They must march upon the way of righteousness. As Jehovah is now marching his forces to Armageddon, and the remnant is the only part of his organization on the earth wholly devoted to him, it follows that the remnant must be at the front, lifting high the standard of the Lord that others of good will may find the way to salvation.

2 Heretofore the "highway" mentioned in Isaiah 35:8 has been limited to the peoples of the world from and after the beginning of the restoration of man under the kingdom of Christ. Such limited application of the text is not warranted, in view of the mention of other scriptures bearing upon the point. The purpose here is to prove from the Scriptures that the "highway" is not to be contrasted with the narrow way nor viewed as opposite thereto; that the "highway" is the way out of Babylon, the Devil's organization, and unto Zion, God's organization; that since Jehovah has returned his people from Babylon those who would walk in the 'narrow way of life and immortality' must travel by way of the "highway"; and that now the remnant must be in the lead of those creatures on earth that will march over the highway, and the remnant must teach others the way to come unto God and to Christ Jesus and the kingdom.

3 We must not ignore the rule plainly announced that all scripture given by inspiration of God is profitable for instruction, that the man of God may be thoroughly furnished; and that whatsoever was written aforetime was written for the comfort and encouragement of the church at the end of the world. (2 Tim. 3:16, 17; Rom. 15:4) Of course, it should be expected that God's people would find in these prophecies concerning the "highway" something for the special aid of the church at this time when aid and comfort and instruction are so much needed. The apostle quoted from this thirty-fifth chapter of Isaiah and applied it to the followers of Christ Jesus and not to the peoples during the restoration period. Addressing Christians who are inclined to be discouraged he wrote: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Heb. 12:12, 13.

4 The words of the Prophet Isaiah from which the above is quoted are almost identical and seem to apply to those who are trusting in the Lord for deliverance, yet who have become discouraged. Isaiah said: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you." (35:3, 4) Without question of a doubt Jehovah by his prophet is addressing the same class of persons when he says: "And a highway shall be there, and a way, and it shall be called, The way of holiness."

5 A comparison of the various translations of the text is illuminating and tends strongly to prove that the "unclean" and "for those" do not refer to the same class. Since no unclean one shall pass over the "highway" it would not seem to be consistent to say that the "highway" is for the purpose of removing the uncleanness, but rather that the uncleanness must be removed before traveling upon or over the "highway". "The unclean [singular number] shall not pass over it; but it shall be [not for him, the unclean one, but for others] for those: the wayfaring men, though fools, shall not err therein."

[6] The *English Revised Version*, or marginal, rendering of this same verse is: "The unclean shall not pass over it, for HE [that is to say, the Holy One, the Lord] shall be with them." Another translator renders the text: "And there shall be an highway and a way, and The holy way shall it be called; no unclean one [singular] shall pass over it; but it shall be (only) theirs [plural number]; the wayfaring man [singular] and those [plural] unacquainted (therewith) shall not go astray."—*Leeser.*

[7] The following translation, by Rotherham, clarifies the text somewhat: "And there shall be there a raised way, even a high road, and the Highroad of Holiness shall it be called, there shall not pass over it one who is unclean; But He Himself shall be one of them, travelling the road, and the perverse shall not stray [thereinto]. There shall be there no lion, nor shall ravenous beast go up thereon, it shall not be found there, thus shall travel the redeemed." (Isa. 35:8, 9, *Roth.*) According to this rendering the "one who is unclean" is in the singular number, and then the text adds: "But He Himself [that is to say, the Lord Jesus himself] shall be one of them, traveling [that] road," and that a perverse person shall not even stray into the "highway". This indicates that the Lord Jesus Christ as the representative of Jehovah is the One who takes the lead over that "highway", leading all those who follow him. Manifestly no unclean one could follow the Lord Jesus into God's organization which is Zion, but such one must clean up before he enters the "highway".

[8] In further support of this conclusion the same prophet wrote: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward." (Isa. 52:11, 12) This proves that the followers of Christ Jesus must be separate from the elements of Satan's organization, and be clean before they bear the vessels of the Lord, and while marching in the way Jehovah will guard their rear from the enemy. Evidently Paul had in mind this text when he wrote to the church: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 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. 6:15, 17, 18.

[9] Addressing those who are in the covenant with Jehovah he first admonishes them as to what course they must take to be pleasing to him and faithful to their covenant, and then says to those who so do: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. 58:8, 11.

[10] Prior to Zion's travail in 1917-1919 the followers of Christ Jesus were compelled to mingle with the Babylonians. Since then the Lord has revealed to his people the clear distinction between Satan's organization and God's organization and discloses to the faithful that they must separate themselves from Babylon and travel "the high road" to get into Zion. When the Lord built up Zion, from that time he appeared in his glory to his people. It was then that the way to Zion was opened to the faithful, and from that time forward the thirty-fifth chapter of Isaiah has a spiritual application and for the special admonition and comfort of the remnant.

[11] It is the remnant, therefore, that is commanded to say to their brethren who are of fearful heart, and therefore not perfect in love: "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you." (35:4) This means that he will preserve all those who love him.

[12] Prior to the coming of the Lord Jesus to the temple of God and gathering unto himself his faithful followers these were buffeted by and compelled to mingle with unclean ones. Among them were the selfish and self-important ones who desired to shine and who were not clean before the Lord because of the wrong condition of heart. When the Lord brought his people into the temple he said to them that henceforth they should not mingle with the unclean. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."—Isa. 52:1.

[13] God's remnant then saw Zion as God's organization and immediately entered upon the "highway", bearing the vessels of the Lord. There were those who preferred to remain where they were and hold on to the unclean things. For instance, such claimed that "the higher powers" are the rulers of Satan's organization, and thus holding to Satan's organization they remained unclean and are not permitted to travel upon the "highway", and return, and come to God's organization. Because of their unclean condition God will not permit them to get into his organization: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 21:27; 22:15) Those who would bear the vessels of the Lord must separate themselves from

Satan's organization and thus be clean before they could travel over the "highway".

[14] And again Jehovah through his prophet shows his people in an unclean condition because of a neglect to perform the terms of their covenant, and this appears to them after the appearing of Christ at the temple. (Isa. 6:5) The word "unclean" used in this last cited text is the same as that in Isaiah 35:8, and which uncleanness must be removed before these could enter into the temple; and it follows that this cleansing must take place before one can enter upon the "highway". When cleansed the remnant of the Lord travel over the "highway" in advance of those who come to the Lord later and enter his organization. The cleansing of the remnant is pictured as being done by fire: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. 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."—Isa. 6:6-8.

[15] Until this cleansing took place the remnant could not use the "highway" to Zion and be incorporated into God's organization as his people. It was at that time that the Lord's decree began to be enforced: 'Let him that is filthy be filthy still'; and this shows that both the filthy and the unclean are to be barred from the "highway". The fact that it is called "the way of holiness" proves that only those who are wholly devoted to the Lord will be permitted on that "highway". Those of the remnant are now the only ones on earth wholly devoted to the Lord, and these go upon the "highway", under the leadership of Christ Jesus the King. "He himself," that is to say, the Lord Jesus Christ, is the first one that travels "the high road", and he travels as the Leader of God's people. The remnant become a part of him by reason of being 'the elect servant' of Jehovah, and hence follow next to him and at the front.

FOOLS

[16] According to the *Authorized Version*, "the wayfaring men, though fools, shall not err therein." This language would indicate that fools are allowed on the "highway", which seems entirely inconsistent. According to *Rotherham* the text reads: "And the perverse shall not stray (thereinto)"; and in a marginal note he says concerning the word "perverse" that its meaning is "always morally bad". Other scriptures dealing with fools show that the word here rendered "fools" does not refer at any time to an idiot or an innocent fool, but does mean the perverse.

[17] The following texts are in point and use the same original word translated 'fools'. "Fools despise wisdom and instruction." (Prov. 1:7) "A prating fool shall fall." (Prov. 10:8) "The mouth of the foolish is near destruction." (Prov. 10:14) "Fools die for want of wisdom." (Prov. 10:21) If a man is wise in his own conceits, and therefore right in his own eyes, he could hardly get on the "highway", because he must be unselfish and wholly devoted to the Lord before he is admitted thereto. "The way of a fool is right in his own eyes." (Prov. 12:15) "A fool despiseth his father's instruction." (Prov. 15:5) "Fools make a mock at sin." (Prov. 14:9) "Wisdom is too high for a fool." (Prov. 24:7) The pounding of grain in a mortar is a severe process of reducing it to flour. This is used in the Scriptures to illustrate that such severe discipline will not reform a fool. "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." (Prov. 27:22) This is proof that fools never will be on the "highway". A fool is a wilful meddler in other men's affairs, and this is despicable in the sight of the Lord. "Every fool will be meddling."—Prov. 20:3.

[18] Concerning the foolish or perverse, Jehovah by his prophet said: "For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." (Jer. 4:22) In each of the foregoing texts the Hebrew translating the word fool means a perverse person, therefore morally bad and the very opposite of good. If "the unclean" are not permitted to pass over the "highway", then surely the fools, perverse or bad persons would not get on it. In the light of these plain scripture texts the *Rotherham* rendering of the text is manifestly the correct one, to wit: that "the perverse [that is, the fools] shall not stray" into or upon the "highway" at all. There is no way for them to get on it. The *Authorized Version* says: "Fools shall not err therein"; and be it noted that the word "therein" is interpolated and not authorized by the original text. Furthermore, according to *Rotherham* the words "wayfaring man" mean the one traveling thereon and refers primarily to Christ himself, who is the chief representative of Jehovah and is a wayfaring traveler leading upon the "highway" those for whom the "highway" is provided.

[19] The "highway" leads to Zion, which is God's organization. "The Lord loveth the gates of Zion." (Ps. 87:2) Concerning the remnant that enters these gates it is written: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation."—Ps. 118:19-21.

[20] The angels of the Lord are the door or gate keepers, and these faithful officers will see to it that none will enter upon the "highway" except in the right way, and clearly that way means that one must first be devoted wholly to God. This being true, then, the perverse fools would not be permitted to

enter, neither will it be possible for them to "stray" into the "highway". The guards will prevent them. As long as one is a fool he will not consent to walk in the "way of holiness", which is the requirement concerning those who are admitted to the "highway".

21 Safeguarding the welfare of all those who are upon the "highway" the Lord says: "No lion [Devil or his representatives] shall be there, nor any ravenous beast [devilish organization] shall go up thereon; it shall not be found there, but the redeemed shall walk there." (Isa. 35:9) When Christ came to the temple and gathered God's people unto himself they were brought into the secret place of the Most High, and concerning such God promised that they shall 'tread upon the lion and the adder, the young lion and the dragon, and shall trample them under feet'. (Ps. 91:13) The remnant have Jehovah's protection.

RETURNING TO ZION

22 Concerning those who walk upon the "highway" God's prophet then says: "The ransomed of [the Lord] shall return and shall enter Zion with shouting." (*Roth.*) No creatures on the earth are any part of God's organization, that is, Zion, except those wholly devoted to God. Surely the primary application of this prophecy must be to the consecrated people now on earth. It was in 1918 that these faithful ones were carried away captive to Babylon by the enemy, and in 1919 they were delivered and began to return and come to Zion. (Mic. 4:10) The cleansing and returning of such was foreshadowed by the prophecy of Isaiah in the sixth chapter, and also chapter twelve, verses one to four. These faithful ones then devoted themselves wholly and completely unto Jehovah and therefore refused to 'touch the unclean thing', to wit, any part of Satan's organization, and thus they came by "the way of holiness" through the gates of the city and were gathered unto Zion. It was then that such entered into the joy of the Lord and which will be "everlasting", and hence then such "come with songs, and everlasting joy upon their heads". Since then the remnant has continued with joy and gladness in God's organization, and sorrow and sighing have fled from them; and they go forth proclaiming the works of Jehovah and singing his praises. They travel the pathway of life eternal with joy. (Isa. 12:3-5; Ps. 16:11) This application of the text to God's remnant is further supported by these words of the prophet: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isa. 51:11.

23 Jehovah definitely fixed the time when the remnant began to travel upon the "highway" as "in that day", meaning the day beginning with the setting up of the kingdom and with the coming of the Lord to his temple. He says: "And it shall come to pass in THAT DAY that the Lord shall set his hand again the second time to recover the remnant of his people, . . . And there shall be *an highway for the remnant of his people*, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:11, 16.

THE ORDER

24 Prior to the coming of the Lord to his temple in 1918 the consecrated believed that God's purpose was to save a few in heaven and to restore other obedient ones of mankind on earth. They were blind to the two opposing organizations, and particularly to the fact that the greatest of all doctrines is the vindication of God's word and name by and through his kingdom. When the temple of heaven was opened and the flashes of God's lightning therefrom illuminated his faithful ones, then 'the eyes of the blind were opened, and the deaf ears were unstopped', and there was a special fulfilment of the prophecy recorded in Isaiah 35:5. This is further corroborated by the Prophet Isaiah: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18.

25 Learning the great truth concerning the kingdom those who had been spiritually lame began to leap into the service with songs of praise to the Lord, and that which had appeared as a wilderness unto them, and parched ground, like the desert, became as a pool of fresh water, which pictured the clarifying of the truth. (Isa. 35:6, 7) The remnant saw that Christ Jesus, God's anointed King, was then laid as the chief corner Stone in Jehovah's organization, as foretold by the prophet, and that the time had come for the faithful to enter into the joy of the Lord. These faithful ones are represented as saying: "The Lord is my strength and song, and is become my salvation. Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. 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."—Ps. 118:14, 19-23.

26 The faithful remnant joyfully entered upon the great "high road" and returned to Zion, which is God's organization, and since have been singing the praises to the name of the Most High. This is in exact harmony with God's promise made by his prophet: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people, and give ear unto me, O my nation; for a law shall

proceed from me, and I will make my judgment to rest for a light of the people."—Isa. 51:3, 4.

[27] The 'elect servant of God' must be the first one upon the great "highway" of the King Eternal, because God has called "the servant" and given him as a covenant to the people to lead them. (Isa. 42:1-6) Upon this "highway" God has made his 'elect servant' the "leader and commander" to direct the people. "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) The remnant, being a part of "the servant", must be a witness to the kingdom of God, and to do this they must go upon the "highway".

[28] Concerning Christ Jesus the prophet says, "He Himself shall be one of them traveling [on] the road," or great highway. Behold now Christ Jesus leading his faithful remnant over the "highway" and singing praises to the name of Jehovah by continuing to give witness concerning the kingdom. Therefore Christ Jesus is in the lead and the remnant *is to the front,* going joyfully on in obedience to God's commandments. They are traveling the "way of holiness", because they are wholly devoted to God. Jehovah now feeds his remnant people upon food convenient for them. They are 'drinking the wine in the courts of holiness', that makes glad the heart; and to the remnant God gives commandment, saying: "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. 62:9, 10.

[29] This prophecy pictures the remnant as leaders of the people by being the first to go up upon the "highway", following the Lord Jesus, that leads out from Satan's organization unto God's organization. God lays upon the shoulder of the remnant now the great privilege and obligation of taking the lead in declaring his mighty works and in preparing the way for the people by lifting up to all order-loving ones the standard of Jehovah and showing them the "highway" that leads to God and eternal life. "The highway of the upright is to depart from evil [that is, by leaving Satan's organization]; he that keepeth his [God's] way preserveth his soul." (Prov. 16:17) It is the privilege and duty of the remnant to show the people the wicked organization of Satan and to bid them to depart therefrom and become a part of God's organization of righteousness. The gathering out of the stones is first for the benefit of the remnant themselves, that they may have a clear vision of God's purposes, and then to show the truth to the people. Every member of the remnant will faithfully perform his duty; hence will continue to bear the fruits of the kingdom before the peoples of the world that they may see the "highway" and be benefited and enter thereupon in due time, and 'know that Jehovah is God'.

[30] That the remnant is the favored class upon the "highway" is further shown by the words of the Prophet Isaiah: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." (Isa. 62:11, 12) Those who are the first to travel over the highway are the ones that are 'bearing the vessels of the Lord', and these must be clean.

THE GREAT MULTITUDE

[31] The next in order to enter "the highway" after the remnant will be the "great multitude" class. They have been fools, and so called by the Scriptures, because they disregarded the Word of God. They must be cleaned up, however, before they can enter upon the "highway". They cry unto the Lord in their trouble, and he brings them out of their distress and heals them and cleanses them with his Word of truth and delivers them from destruction. (Ps. 107:17-19) They wash their robes and make them clean by faithfully devoting themselves to God and to Christ in the time of the great tribulation, and this they must do before they enter upon the "highway". (Rev. 7:14-16) These claim to be the people of God and convince themselves that they are; but they are foolish now, and, as the Lord foretold by his prophet: "My people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." (Jer. 4:22) That the "great multitude" in due time will go over the "highway" is further proven by the prophet's words: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains *a way,* and *my highways* shall be exalted."—Isa. 49:10, 11.

MILLIONS

[32] The remnant must truly be the leaders of the people, going first upon the "highway", leading away from Satan's organization and to God's organization. Today the remnant is declaring the truth to millions of people on earth of good will, and many of these are forsaking Satan's organization and are seeking the way that leads unto God. The millions that are brought through the time of trouble at Armageddon will be the first to have the opportunity of wholly devoting themselves to the Lord and entering upon the "highway", and after this those that are now dead will come forth from the grave and be taught how to enter upon the "highway". All of these must first completely devote themselves to God. Being the first upon the "highway", and serving as examples to the people, the Scriptures support the conclusion that the remnant will aid the people in turning to the "high-

way" after Armageddon; and concerning this it is written: "In that day shall there be a *highway out* of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. 19:23-25) The Israel mentioned in this last text without question refers to spiritual Israel, God's remnant.

[33] The prophet of Jehovah says: "A brutish man knoweth not; neither doth a fool understand this." (Ps. 92:6) The clergy, and "the man of sin, the son of perdition", will never get an understanding of the truth of the present hour and will never enter upon the "highway" and therefore never come into God's organization. (Rev. 21:27; 22:15) These will remain with "the rest of the dead", to be judged at the end of the reign of Christ. (Rev. 20:5) No one can ever enter that "highway" until he first comes clean. Egypt and Assyria picture the elements of the peoples of earth who have formed Satan's organization in part, while Babylon pictures the Devil's organization, with particular reference to the religious part thereof. Those who hold to that Devil religion can never be clean and can never enter the "highway" that leads to life. For that reason the Scriptures show that the "highway" is not for Babylon at any time; whereas Assyria and Egypt represent that when those of the political and financial and military parts of the world learn of the truth, they may have the opportunity to go up on the "highway".

[34] Immediately following Armageddon the peoples will be seeking help from the remnant remaining on the earth, and which are now shown to be the first and in the lead upon the "highway" of the King. These faithful ones God will use to bless the people, as it is written: "And the remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass; that tarrieth *not for man*, nor waiteth for the *sons of men*. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, treadeth down and teareth in pieces and there is none to deliver."—Mic. 5:7, 8, *R. V.*

[35] All who will enter into God's organization must come by "the highroad" of the King and must first come clean from the Devil and his organization and turn their faces and their hearts to God and to his holy city. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50:4, 5) It will then be that the obedient peoples of the earth who come clean will enter upon the "highway" and travel to God's organization, and then "they shall obtain joy and gladness, and sorrow and sighing shall flee away".

[36] The light from the temple of God now discloses that the "highway" of Isaiah's prophecy is 'the king's highway or high road'; that it has been opened from and after the coming of the Lord to the temple of God and the gathering together of his people, and the building up of Zion; and that now the remnant must travel both in the narrow way and upon the King's "highway", because both lead the remnant into life and immortality. There is therefore no conflict or contrast between the two ways. The responsibility of the remnant by reason of God's law concerning the "highway" is now greatly enhanced and accentuated. Christ the King is the great Leader, and the remnant, being next to him, must be at the front and remain there, and in obedience to the commandments of the Lord must now say to all who love righteousness: 'Come, leave Satan's organization and turn to the Lord Jehovah; clean up yourselves and forsake and flee for ever from Satan's organization; let him who is athirst come and partake of the water of life freely.' In obedience to God's commandment this is exactly what the remnant are doing today. The fools or perverse ones who oppose God's organization and his work shall never even stray upon the "highway". With these the remnant have nothing to do, except to warn each other to avoid the opposers. The remnant, who are Jehovah's witnesses now faithfully performing their duty, must lift up God's standard to the people, that they may see the way to God's organization and the way that leads to life. It is therefore seen that the "highway" is not limited to those who will have restitution, but is for every one who comes into God's organization, the anointed first, and those who follow thereafter.

[37] Let each one of the remnant say to his brother who is fearful: 'Be strong in the Lord and in the power of his might; be perfected in love by wholly and completely devoting yourself to the service of God, and with boldness continue to proclaim his praises.' When God's chosen people marched out to engage the enemy in warfare, at the Lord's commandment the king put the singers in the van of the army, and their duty was to sing. (2 Chron. 20:16, 17) Even so now, the faithful remnant is at the front and continuing to march forward, and they sing the praises of Jehovah and will continue thus to do until his name is completely vindicated. "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. Sing unto the Lord; for he hath done excellent things; this is known in all the earth." —Isa. 12:4-6.

QUESTIONS FOR BEREAN STUDY

¶ 1. What do the Scriptures say as to the fact and the purpose of Jehovah's taking out from the nations a people for his name? Identify that people. How will that purpose be accomplished?

¶ 2. What is the "highway" here mentioned? How is it related to the 'narrow way'?

¶ 3, 4. Quote Paul as to the purpose of the Scriptures and the time of their application. Show the agreement therewith of the words of Isaiah.

¶ 5-7. Point out how other scriptures throw light upon the identity of the "unclean" and of "those", here mentioned, as related to the "highway".

¶ 8, 9. Compare the words of Isaiah and those of Paul as qualifying all who would have Jehovah's approval as members of his organization. How will Jehovah show his approval of those who are faithful to their covenant with him?

¶ 10. When and for what purpose was "the high road" opened?

¶ 11, 12. Compare the tenor of the words of Isaiah 35: 4 with that of Isaiah 52: 1, and account for the difference.

¶ 13-15. Show whether all to whom the opportunity was available entered upon the "highway", and the result of the position taken.

¶ 16-18. By consideration of a number of scriptures thereon, qualify the 'fools' here referred to, and explain the statement that 'fools shall not err on this highway'.

¶ 19-21. How is this "highway" related to the "gates of Zion"? Who shall enter these gates, and how? What is meant by the statement that 'no lion shall be there, nor shall any ravenous beast go up thereon'?

¶ 22, 23. Point out the fulfilment of Isaiah 35: 10. How do other scriptures support this application of the text and definitely fix the time of its fulfilment?

¶ 24-26. Compare Isaiah 29: 18 and 35: 5 in regard to time and manner of fulfilment. Apply Isaiah 51: 3, 4 in this connection.

¶ 27-30. How does Proverbs 16: 7 define the "highway"? Just what is the position of the remnant in relation to the "highway"? Isaiah 62: 11, 12 sheds what light upon this point?

¶ 31. Describe the second class to avail themselves of the "highway", and their procedure in preparation for entering upon it.

¶ 32, 33. Who will later follow on the "highway"? What do the Scriptures indicate as to the privilege of the remnant in that connection? What is the status of the clergy and the "man of sin" in relation to the "highway"? What of "Egypt", "Assyria" and "Babylon" in this respect?

¶ 34, 35. Apply Micah 5: 7, 8. When and how will Jeremiah 50: 4, 5 have fulfilment? How is this related to Isaiah 35: 10?

¶ 36, 37. Account for the clear understanding hereof now enjoyed by the remnant. What is the responsibility attending this increasing light? What is the present duty and privilege of the remnant? How does 2 Chronicles 2: 16, 17 picture present procedure by the remnant? What is the nature of their message and song?

JEHOVAH'S WITNESSES

JEHOVAH God long years ago caused a prophetic picture to be made foretelling events to come to pass and a work to be done by the true followers of Christ Jesus. Elijah the prophet began to carry forward this prophetic work. Elisha was anointed in due time in the place of Elijah, to carry on and complete the work that Elijah had begun. The work of Elijah foretold the work of restoring the fundamental truths of the Bible to the true Christians. God's instructions to the prophet Elijah were: "Anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room." (1 Ki. 19: 15, 16) The time came when God would take Elijah away. Elijah and his successor Elisha were walking along and finally reached the Jordan river. "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And [Elijah] said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." (2 Ki. 2: 8-10) Elisha did see the prophet Elijah when he was taken away from him, and he did receive the requested double portion of the spirit.

Both Elijah and Elisha prophetically foretold God's anointed people carrying on his work on earth after the second coming of the Lord Jesus. It was the spirit of the Lord God that caused Elijah to carry on that work. It was the expressed desire of Elisha that he might have a double portion of the Lord's spirit. Undoubtedly this was a prophecy foretelling what would be given to those represented as doing the Elisha work of the true church. The condition to receiving the double portion of the spirit was that Elisha should see Elijah when he was taken away. Prophetically this foretold that those who would discern or see the division as to time and work of the church, represented by Elijah and Elisha, would have a double portion of the spirit of the Lord.

The experiences of Elijah foretold a work of restoring the fundamental truths, and also the work of giving a witness concerning Jehovah and his purposes. Elijah completed the work assigned to him, foreshadowing that a certain period of the church's work would be completed, but not the complete work of giving testimony. The experiences of Elisha foretold a specific witness work that must be done by God's anointed, and that such would be given a "double portion" of the spirit of the Lord and would have a zeal and enthusiasm to give the testimony in the name of Jehovah; and this comports exactly with the prophecy of Joel to the effect that in the last days the Lord God would pour out his spirit upon all flesh in the covenant with him and that as a result all the faithful servants of the Lord would prophesy or bear witness for Jehovah God and his kingdom.

Elijah and Elisha walked on harmoniously together until a condition arose that separated them, which

foretold and marked the end of the Elijah work of God's anointed people on earth. The Scriptural record (2 Ki. 2:11-13) reads: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan." The two prophets must therefore represent identically the same class of anointed ones, while their separation represented the end of a specific work and the beginning later of another work in the name of the Lord.

What are the facts in fulfilment of this prophecy? From the year eighteen hundred and seventy-eight until nineteen hundred and eighteen God's anointed people on earth, under the direction and supervision of Christ Jesus the present Lord, engaged in a work of proclaiming the message of divine truth and setting it before those who are seeking the truth. The effect of this work was to gather together the truly consecrated ones for the purpose of study and instruction, and to aid and comfort one another in building them up in the most holy faith.

The chariot of fire and horses of fire, mentioned in the prophecy above quoted, well picture the warring and destructive organization that was made manifest about nineteen hundred and eighteen; while the whirlwind pictured the great trouble that came upon the people by reason of that war. It was in nineteen hundred and eighteen that the anointed witnesses of God throughout all Christendom were hated and persecuted by the military organization and by the clergy. There came upon God's anointed people great trouble and persecution because of their activity in giving testimony to the name of Jehovah. In the spring of nineteen hundred and eighteen practically all work by the anointed of God on earth was stopped. The taking away of Elijah by the whirlwind foretold that the work represented by him was done; therefore the great trouble that came upon God's anointed people in nineteen hundred and eighteen marked the end of the specific work of the church foreshadowed by Elijah.

We know that Elijah was not taken into the literal heaven or presence of Jehovah God; because, after the taking of Elijah, Jesus said: "No man hath ascended up to heaven." (John 3:13) Rather, the prophecy meant that the *work* of the church which Elijah foretold by his course of action was finished and reported to God in heaven.

For more than a year thereafter the anointed of God on earth were inactive, and then these faithful people became aware of the fact that there was a great work for them to do, and they began to do it. God did endow his people after nineteen hundred and nineteen with a "double portion" of his spirit, and sent them forth as his witnesses; and since that time these have been doing a work in the name of the Lord, giving testimony in the earth to God's name, and giving it with a zeal and earnestness never before manifested. This is further proof that God's anointed people must be his witnesses and give testimony in the earth at the present time.

Christ Jesus is God's great Witness. 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." (John 18:37) A witness is one who gives testimony. It follows, then, that those who are God's witnesses, and give testimony to his name, must be in full harmony with Christ Jesus and be members of God's organization, of which Christ Jesus is the Head. Those who have been brought into the temple class and built up in Zion are anointed of the Lord and authorized by him to be his witnesses. His prophet wrote: "In his temple doth every one speak of his glory." (Ps. 29:9) The fact that they speak of God's glory is proof that they are the witnesses of Jehovah. This statement of the prophet seems clearly to show that those who claim to be the followers of Christ and who fail or refuse to give testimony to the name of the Lord God are not of the temple class. It is the temple class that fills a place in Zion, and it is out of Zion that God shines. (Ps. 50:2) God has taken out from amongst the nations a people for his name, and these he has anointed to speak concerning his name: "even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isa. 43:7.

God has made those who are of his new creation to carry out his purposes, and a part of the work of such must be performed by them while on earth. Whether or not one will be of the heavenly kingdom class will depend upon his faithfulness in performing the work given him to do while on earth.

The people of Christendom in particular have been blinded to the truth by reason of the Devil's influence exercised by and through his organization, and particularly by the religious element thereof. The time comes when God will have a witness given to his name, and therefore he says through his prophet: "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, It is truth." (Isa. 43:9) The great issue is: Who is the Almighty God?

The clergy compose the mouthpieces of Satan with reference to religious matters. They claim to speak with authority. They prophesy contrary to God's Word, and say, in substance, that by the efforts of man and the organizations of men peace can be brought to the earth, and will be brought; that the earth will be

cleaned up and robed in glory and beauty and be made a fit place to live on; and that the clergy and their allies will accomplish this work. God will now have them put to the test as to whether they are false prophets or true. Therefore he says: "Who among them can declare this, and shew us former things? Let them [of Satan's organization] bring forth their witnesses, that they may be justified [proving their contention that they can accomplish what they claim]: or let them hear [the truth], and say, It is truth."

Then the Lord God speaks directly to his *anointed* ones, who form his "servant" class, and says to them: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." (Isa. 43:10, 12) This is proof conclusive that God's anointed ones must give testimony in the earth, and tell forth that Jehovah is the only true God and that the time has come for him to prove that fact to all creation, and that he will prove it by a demonstration of his almighty power.

In performing their duties as God's witnesses the anointed must specifically point out that Jehovah is the only true and Almighty God; that Satan is the chief enemy of God and is the mimic of the true God; that Satan has a powerful organization, both visible and invisible, which he operates for the purpose of ridiculing and bringing reproach upon the name of Jehovah, and to turn the people away from the true God; that Satan has drawn into his devilish religion the rulers of the earth and caused the merchants of the earth to become a part thereof; that God's purpose now is to destroy Satan's organization and to bring to the peoples of earth peace, prosperity and happiness; and that there is no other way for the people to gain the desired blessings. This testimony is to be given, not vindictively, but with a loving devotion to Jehovah God; and for the purpose of informing the people, that they may see what is the right way and what is for their own good.

It is to be expected that Satan would do everything within his power to oppose the giving of such witness to the name and purposes of Jehovah God. Jesus prophesied that Satan, through his organization, would put forth great opposition to the truth and would persecute those who stand for and testify to the truth; that those chosen out of the world to be witnesses for God would be hated and persecuted and would have much tribulation. Jesus encouraged his followers, however, by telling them that he had suffered such opposition and persecution and had overcome the world, and that they as his servants could not expect less.—John 15:18-21; 16:33.

Then Jesus spoke a prophecy specifically relating to the period of time after the appearing of the two great signs or wonders in heaven and the casting of Satan out of heaven to the earth. (Rev. 12:1-13) He foretold that Satan's organization would persecute those of God's organization on earth, and then in that great prophecy he used these words: "And the dragon [Satan and his organization] 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." (Rev. 12:17) By these words of the great Prophet he definitely identifies those who would be God's witnesses and give the final testimony on the earth. He tells that the Dragon, the Devil's organization, is enraged and goes forth to make war with the remnant of the "seed", who are the children of Zion, which is God's organization. The remnant is that faithful company of the followers of Christ composing his "feet" members, figuratively speaking, and who are wholly devoted to God and who delight to do his will. Why is Satan so enraged against them? Because, says the great Prophet of Jehovah, they "keep [obey] the commandments of God, and have the testimony of Jesus Christ".

JEHOVAH'S WITNESSES : THEIR TESTIMONY

JEHOVAH'S witnesses are but a remnant who remain faithful to Jehovah God and his Christ out of all the millions of professed Christians throughout so-called Christendom. These witnesses are part of God's universal organization which the Scriptures call Zion and which is spoken of also as a woman, God's woman. (Rev. 12:1, 2) Jehovah's witnesses on earth at this time are spoken of as the remnant of the seed (or offspring) of God's woman. The Devil is, of course, opposed to Jehovah's organization, and he and his organization are pictured in the Scriptures as "a great red dragon". Concerning this opposition of Satan's organization to those who now represent God on the earth the twelfth chapter of Revelation and verse seventeen says: "And the dragon was wroth with the woman [Zion, God's organization], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

What is meant by having the testimony of Jesus Christ? To be sure, this means that the remnant have the testimony of the holy spirit that they are the sons of God because of being in Christ as members of the body of Christ. Concerning such a testimony as to sonship the eighth chapter of Romans, verses sixteen and seventeen, states: "The spirit [of God] 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." The remnant today also have the testimony from the Word of God that they are under the robe of righteousness and have the garments of salvation (Isa. 61:10), which testifies to their approval by the Lord and to their identification as members of his organization. But the words of Jesus Christ as above quoted concerning "the testimony of Jesus Christ" mean much more than the testimony just described. They mean that to the remnant of Zion the Lord has committed the work of giving the testimony which Christ was commissioned to give. Jehovah God made Jesus Christ his great Prophet and endowed him with all authority and power. The obligation is laid upon Christ Jesus to see that the testimony to the name of Jehovah is given in the earth. When Jesus came to his temple and approved the remnant and brought these into Zion, God's organization, he committed into the custody and keeping of this little company "all his goods" (Matt. 24:47), which means all his kingdom interests on the earth. This specifically means that Jesus has committed into the hands of the remnant the great privilege and obligation of giving the testimony to the name of Jehovah. They therefore have the testimony of Jesus which God committed to him. Being in possession of these "goods", they must give forth the testimony. It is God's commandment that this company, made up of the remnant, must be his witnesses, must bear testimony before the rulers and the people, and must tell them that Jehovah is the Almighty God and what his immediate purposes are as shown through his Word. By boldly keeping Jehovah's commandments the remnant prove that their love for him is perfect. For in the first epistle of John, chapter four, verses seventeen and eighteen, it is stated: "Herein is our love made perfect, that we may have boldness [freedom of speech] in the day of judgment [which is now on us]: 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." The Lord's remnant could not keep the commandments of God unless they joyfully do his will and give the testimony of Jesus Christ (1 John 5:3); hence Jehovah says to them: "Ye are my witnesses, . . . that I am God."—Isa. 43:12.

Satan manifests his wrath through his dragon or devouring organization on earth. He stirs up his sons, the clergy of "organized Christianity", who incite the mob to assault faithful witnesses of the Lord. An instance of this took place in South Amboy, New Jersey. Satan causes the clergy to bring their influence to bear upon the political rulers (by reason of the clergy and the political rulers' both being members of Satan's organization) to arrest and imprison God's faithful witnesses because they go from house to house to tell the people about God's gracious provision for relieving the people of oppression and bringing them their desired blessing. Samples of this occurred in Bergenfield and Englewood, New Jersey, Swoyersville, Pa., and in various towns in the states of Connecticut, Georgia, North Carolina, and in other places.

These faithful witnesses of the Lord go from place to place, preaching the gospel by putting in the hands of the people explanations of the Bible, and this they do on Sunday as well as on other days of the week. They do this because it is the commandment of the Lord, and they love to do his will and love the people and wish to tell them of God's blessings. The hypocritical clergy, posing as representatives of God and of Christ, have these faithful witnesses of the Lord arrested, on the pretext that they are doing work in violation of the Sunday laws. This they do in the face of the constitutional provision of the United States guaranteeing to every one the right to practice his religious belief as he may see fit. These physical facts are here related in proof of the fulfilment of the prophecy uttered by the Lord Jesus, as previously set forth in this article.

Are these witnesses of Jehovah, who insist on telling the people of God's goodness, doing any injury to any person or property on the earth? They certainly are not! Then why do the clergy and their allies persecute them? Because incited so to do by the father of their organization, Satan the Devil; and Satan causes such persecution because of the faithfulness of these witnesses. These witnesses of Jehovah are the only active enemies of Satan that are now on the earth. He has all others blinded or silenced by fear. The persecutors are of the seed of the woman of Satan, namely, his organization called Babylon, and they hate and persecute those who are the "seed" of Zion, even as God foretold in his Word.

Will the remnant become fearful and cease to give testimony to the name of Jehovah? If any one does become fearful and ceases to be a witness, he ceases to be of the remnant and of God's anointed or Christ. The true members of Zion who constitute the remnant need have no fear. Their course of action in telling the truth will, to be sure, bring down upon them the wrath of Satan's organization; but for their encouragement God, through his prophet, says to them: "But 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.

The "hand" of Jehovah represents his power. The remnant are of Zion. They are God's witnesses. Jehovah shields them with his power and says to them:

"Thou art my people." These faithful witnesses have set their love upon Jehovah God. Therefore God says to the remnant: "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 [the remnant class] hath set his love upon me [the Lord], therefore will I deliver him: I will set him on high, because he hath known my name."—Ps. 91:9, 10, 14.

When Jesus came to his temple (which divine prophecy and the physical facts show was about the spring of the year nineteen hundred and eighteen) and when he approved the remnant, he said to that class: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. 25:21) What did he mean by "the joy of thy lord"? The true understanding of this brings confidence and joy to the follower of Jesus. When our Lord ascended on high, God caused him to sit down and remain inactive against Satan until the due time came to make the enemy his footstool by casting him, that is, Satan, out of heaven. On this point Psalm one hundred and ten, verse one, says: "The LORD [Jehovah] said unto my Lord [Jesus], Sit thou at my right hand, until I make thine enemies thy footstool." That period of sitting and waiting was a long period of time during which Jesus observed Satan constantly bringing reproach upon the name of his Father, Jehovah. The commission to vindicate God's great name was given to Jesus Christ, and God caused his prophet to foretell the time when Jesus would begin that work of vindication. The *American Revised Version* rendering of the second verse of Psalm one hundred and ten goes on to say: "Jehovah will send forth the rod of thy strength [that is, the power or authority vested in Christ Jesus] out of Zion [God's organization] [saying]: Rule thou [O Christ Jesus] in the midst of thine enemies." The war in heaven between Jehovah's organization and Satan's organization immediately followed, and Jesus ousted Satan from heaven and cast him and his angels down to the earth.

When Jesus went forth to this task of vindicating his Father's name, that was his great joy. He proceeds now to the work of the final vindication of his Father's name, and that is a great joy to him; and it is into this joy that he invites the approved of the remnant class to enter. Psalm one hundred and ten, the third verse, says: "Thy people [Christ's followers] shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Thus the Prophet David shows that the remnant become the willing volunteers to obey the Lord and join in the work; that they are born out of Zion and have the dew of their youth; that they are strong and vigorous in the Lord and joyfully undertake to give the witness. That is the reason why a few men and women on the earth now have such great joy in going from house to house and in giving the witness to the name of Jehovah. These, God's remnant, have entered into the joy of the Lord.

LETTERS

NOTE WITH AWE JEHOVAH DIRECTING

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah and our Lord Jesus.

We, the undersigned, wish to say that we are so overjoyed by your timely address, and it came over to us without interruption except a few moments. Otherwise we heard and approved it all.

We were thrilled as we heard you give forth the resolutions; and as we heard that mighty chorus thunder forth their acceptance, our hearts leaped for joy to know that it was accorded to us too to have a share in that mighty resolve forging on to the complete vindication of Jehovah's word and name. Well can we see that our deliverance draws nigh.

As the workers of this company, we wish you to know we have in our own meeting reread those resolutions and they were unanimously adopted by us. We are as one, to still stand beside you, only waiting for you to command and we will obey. It is with awe and wonderment that we hurry on when we note the way that Jehovah is directing us, and our only desire is to be with you in the service to the end. May Jehovah be your God and the Lord Jesus your guide.

Your fellow servants,

EVERETT (Wash.) COMPANY OF JEHOVAH'S WITNESSES.

MANIFOLD BLESSINGS

DEAR BROTHER RUTHERFORD:

At our recent service and business meeting, held on Wednesday August 19, we are pleased to inform you that we have unanimously endorsed the resolution adopted at the public meeting held at Columbus Sunday, July 26. Therefore we joyfully embrace and take the new name of the Lord, "Jehovah's witnesses."

We wish also to express our thanks to you, as being used of the Lord, for these manifold blessings and gifts the Lord is bestowing upon the faithful remnant class at this time.

May our heavenly Father bless and keep you until the victory is complete and his name vindicated throughout the earth.

With much Christian love, and praying that the Lord's rich blessing may rest upon your continued efforts to faithfully serve him, we are

Your brethren in the service,

NELSON (B. C.) COMPANY OF JEHOVAH'S WITNESSES.

"COMPLETELY WITH YOU"

DEAR BROTHER RUTHERFORD:

We as a company of Jehovah's witnesses wish to thank our heavenly Father for the present truth. We truly appreciate your share in giving us this light, and we thank you for your labor of love toward us and your courage in defending the honor of God's Word and name. Your stand, your zeal, and your faithfulness are a stimulus to us. We wish to state that we are completely with you in this great campaign. We hope by his grace to be his faithful witnesses to the end.

We wish to state that our company in Pasadena have unanimously adopted the resolution re "A New Name" which was unanimously adopted at the Columbus convention on

July 26, 1931, and contained in the new booklet *The Kingdom, the Hope of the World* (pages 29-35).

We have felt the need of just such a name, and can see where good will result from its adoption.

Praying that the Lord will continue to use and bless you and all at Bethel,

Yours in the joy of the Lord,

PASADENA (Calif.) COMPANY OF JEHOVAH'S WITNESSES.

RENEWED DETERMINATION

DEAR BROTHER RUTHERFORD:

It is with deep gratitude and joy that we received the message from our heavenly Father that he has named us with a "new name". To us here, where unity of purpose and action has always been manifest, the good news that we are 'Jehovah's witnesses' has thrilled us, and filled us with renewed determination to be worthy of the new name.

With much love to you as an honored instrument of Jehovah, we, as a company, and more particularly as witnesses, adopted unanimously the resolution placed before his witnesses at Columbus, and declare that to the best of our ability and through his grace and strength we will joyfully embrace the privileges given to us as his witnesses.

Assuring you that we continually by prayer, word and action uphold you, and are pressing the battle to the gate, and waiting for instructions as to how to make ourselves clearly known by the name which he has named, we are, by his favor,

JEHOVAH'S WITNESSES (Saskatoon, Sask.)

"OVERJOYED"

DEARLY BELOVED BROTHER RUTHERFORD:

While your time is most precious, I feel I must write you concerning my recent experiences. You probably are aware that for some time past my service to the Lord has not been as zealous as it should have been, and shortly after the Oak Street class in Los Angeles was started I met with them, was elected an elder, and served there.

However, my mind was never at peace, being always aware of the fact that there was no spiritual growth either in my service to them or in their ministries to me. Without going into detail about my experiences in an 'opposition' group, I am happy to say that through the reading of *Light* (Books I and II) the Lord revealed to me the error and danger of my course. After reading the *Light* books, which contain such a thrilling message, I reread, during the summer months, practically all the Society's book publications, as well as many *Watchtower* articles with which I had had difficulty in the past.

I rejoice to tell you that the Lord has opened my eyes to an understanding and appreciation of these later truths, which I never before fully enjoyed or understood. I am meeting regularly with the Pasadena company again, and by the Lord's grace shall avail myself of every opportunity to go out into the field service. To be one of "Jehovah's witnesses" now is the greatest privilege and blessing ever offered to a human creature. While I deeply regret the time I have lost, I am overjoyed with the undeserved privilege of having a small part in the vindication of Jehovah's name.

I am enclosing a copy of a letter sent to the Oak Street class. I realize that my affiliation with an opposition group may have had an adverse influence upon some others of the Lord's children. If there is any way in which this letter can be used by you to make my present position clear and offset harm I may have done, I shall be most happy.

Sister Siewert's experiences have been identical with mine, and we are entirely agreed in our present position, since we arrived at our conclusions together. While primarily we acknowledge and praise the Lord for his spiritual bounties to us during the recent months, we wish to acknowledge to you personally our love and appreciation for your faithful and courageous service as an instrument in God's hands.

May the Lord continue to abundantly bless your efforts in declaring "this gospel of the kingdom" to the end.

Yours in the joy of the kingdom,

WALTER R. SIEWERT
IDA E. SIEWERT, *Calif.*

WHOLE-HEARTED COOPERATION

DEAR BROTHER RUTHERFORD:

At a meeting of this company held Friday evening, August 14, 1931, a resolution was unanimously passed endorsing fully the resolution adopted at the public meeting at Columbus, and also endorsing the resolution changing the name of the Lord's witnesses on the earth to "Jehovah's witnesses".

We wish to take this opportunity of expressing our love and appreciation of your leadership in Jehovah's work at this time, and assure you of our whole-hearted cooperation in the wonderful work you are now carrying on.

Praying daily the Lord's richest blessing upon you as you continue to magnify Jehovah's name,

Your brethren by his grace,

TRURO (N. S.) COMPANY OF JEHOVAH'S WITNESSES.

REJOICE IN NEW NAME

DEAR BROTHER RUTHERFORD:

We, the Medicine Hat company, wish to tell you that we heartily accept the resolution adopted at the Columbus convention; that we rejoice in our new name, Jehovah's witnesses; and that it is our earnest desire to cooperate with you and all at headquarters in kingdom work.

While we did not send anyone to the convention, we were thrilled by *The Messenger*, and feel stronger for it. With love,

Your brethren in Zion,

MEDICINE HAT (Alta.) COMPANY OF JEHOVAH'S WITNESSES.

"DECLARATION OF JEHOVAH'S WAR"

DEAR BROTHER RUTHERFORD:

Jehovah's witnesses who assembled at Chicago July 31 and August 1 and 2 came with joyful hearts and lips to sound, to the praise of Jehovah, among the people, the message of present truth that was declared on July 26 at Columbus.

At Sunday afternoon's session of the convention in Chicago, the "declaration of Jehovah's war" resolution set forth in the new *Kingdom* booklet was first read to the six hundred or more present. Then the reading by another of the resolution concerning the "new name of Jehovah's witnesses" was heard. Thereafter the scheduled speaker thoroughly analyzed the resolutions. Then the assembly voted separately upon each, adopting both enthusiastically and without a dissenting vote.

The following resolution was also adopted unanimously by the convention:

That we express to Brother Rutherford and to the brethren in charge of directing the affairs of the Chicago convention our thanks for the privileges and joys it has brought to us; that we assure them of our pledge to cooperate with them in furthering the interests of the kingdom and going forward as Jehovah's witnesses not only now but as long as the Lord wants us to act in that capacity.

Incomplete figures furnished by the Chicago service director at conclusion of Sunday's session indicate that the field work during the three-day period resulted in the placing of approximately 4,000 of the new booklets by about 250 workers. This does not include work done during that period in nearby company territory by many who came to Chicago for the Sunday sessions of the convention.

All together the convention was a season of rejoicing and refreshment to all who attended, many of whom had not been to Columbus and therefore particularly appreciated this provision and heartily entered into the spirit of the expanding witness work that was inaugurated at Columbus. And with them we gratefully acknowledge the goodness of Jehovah in putting it in your heart to arrange for each of us to have a share in the Chicago convention.

A. R. GOUX
E. D. ORRELL

A FEAST OF GOOD THINGS

DEAR BRETHREN:

Though somewhat isolated on a little island, on the upper San Joaquin river, nevertheless I had the pleasure of having, as it seemed, Brother Rutherford right in my little cabin on

July 26 for almost an hour; and a few days later, when *The Messenger* arrived, I had the same pleasure in mingling with the brethren at Columbus, Ohio, and sharing their surprises on that eventful day. With the brethren I could lift my heart and voice in thanksgiving to our loving Jehovah for such a feast of good things, also his loving care in warning us of the evil which the Haman class, or rather "gang", are scheming to pull off.

As I notified as many as I could, by letter, of the Columbus address, I will now have the pleasure of presenting to them the address in book form.

So this convention was all joy, pleasure and surprises, and I am sure will linger in the memory of us all for a long time to come.

Yours for the spreading of the truth,

HENRY W. GEBHARDT, *Calif.*

CONTINUED COOPERATION

DEAR BROTHER RUTHERFORD:

At a general meeting held August 19 we unanimously endorsed the resolution adopted at the public meeting at the Columbus convention, also the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

We send you this personally as an expression of our appreciation and continued cooperation to the end that Jehovah's name might be glorified in the earth.

Rejoicing with you in the marvelous light the Lord is shedding upon his Word, and the privilege of cooperating with him in the great work of the kingdom, with much Christian love and best wishes, we are,

Your brethren in Zion,

EDMONTON (Alta.) COMPANY OF JEHOVAH'S WITNESSES.

"IN A REAL FIGHT"

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King! At a recent meeting of the Windsor (Ont.) company of Jehovah's witnesses a resolution was adopted endorsing the name that the Lord has given to his people, Jehovah's witnesses, and which was brought to our attention so clearly at the Columbus convention. We are thankful also for the joy this brings to us. For a long time we have wondered and hoped for a name that would set us apart from every organization and clearly identify us. But we did not dream that the Lord would do it in such a remarkable manner.

We appreciate your zeal and enthusiasm, and the glow of victory that seemed to fire our very bones and help us to realize that we are in a real fight; and now we must push on, realizing that we have the invisible host behind us, directed by the power of Almighty God.

One of the greatest revelations to the Lord's anointed was the ministry of the angels. Truly we have every evidence that we are being fed with "food convenient" and have the Lord's blessing and guidance upon the work of his witnesses. We are able to go forward in the work with boldness and confidence that we are Jehovah's witnesses.

The lecture of July 26 stirred up the people in this vicinity as never before, with good and evil. Once before in a letter to you I stated that the territory was not well covered or reached by radio. The Lord has brought about a change. It is a household word, "WATCHTOWER lecture"; and indeed we can praise Jehovah and declare his doings among the people. We are glad that we can see eye to eye with you, dear brother, and grateful for the season of fellowship with you at the convention, not running around shaking hands, because we were there on business, the Lord's business, and we wanted to know what the Lord had for us; and indeed we were well repaid.

Our prayer for you is that the Lord will continue to guide and direct you, dear brother; and that you may always realize that the Lord will smite our enemies before our face, and that no amount of opposition be permitted to deter you from the proclamation of the Truth, which has been such an incentive to us. We assure you of our love and cooperation in every effort to honor the name of Jehovah. May the Lord bless you, dear brother.

AN OUTSTANDING EVENT

DEAR BROTHER RUTHERFORD:

The Lord was very gracious in granting to me the privilege of attending the Columbus convention, an outstanding event in the history of the church, and it was with much pleasure I saw the Lord use you, as I thought fittingly, to deliver so clearly and widely his solemn warning to the rulers and inhabitants of the world preparatory to his vindicating his name and bringing to pass the overthrow and destruction for all time of the Devil's organization, the world; and at the same time had you send out the good news of the imminence of his kingdom for the blessing of all the families of the earth.

It was truly good to be at the Columbus convention and share with others of the remnant the great and many blessings and surprises that Jehovah was pleased to bestow there upon his waiting children. Especially encouraging, and to me a very plain assurance that the remnant is at this time doing those things that are pleasing in the Lord's sight, was the revelation to them of the new name by which henceforth they were to be called and which he had foretold by his prophet centuries ago he would do.

It was most blessed to mingle among and have fellowship a whole week with such a company of God's anointed, and that in the very presence, as it were, of Jehovah and his King, and I am constrained to thank you and all the Bethel family who had a part in the arrangements, under the guidance of angels, of the convention, for all your labors of love so freely given.

I would have liked very much to call on you and thank you personally, but I realized you were spending your time and energies very largely in the Lord's service and thought it might be more pleasing to him for me to forego that pleasure at such a busy time, and so did not intrude to trench upon either your time or strength. But I assure you that my esteem and love for you is very high for your work's sake, and for your untiring devotion and loyalty to the Lord and his kingdom interests, and that I daily remember you at the throne of grace that the Lord may be pleased to continue to keep and protect you and use you in his service, even to the end.

Since returning to Seattle, a sister asked if she should refuse to stand up in a courtroom when the judge enters and all are called on to do so. As we respect the courts of the land, abiding by their decisions, I did not answer the sister's question decisively. Thinking other questions of like nature might arise to confront us in the near future, and foreseeing which you may possibly have in preparation an article relating thereto, I would be thankful to receive an answer to the sister's question, through *The Watchtower*, or any way you think best.

Sincerely and with much love, I remain

Your fellow witness by his grace,

F. A. ACHESON, *Wash.*

* * *

ANSWER

Since the standing up is not an appeal to Jehovah, but merely in obedience to a custom which has no real meaning, the matter is not of much importance. Let each one do as he thinks best.

HAPPILY ENDORSE

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King and his kingdom.

After hearing, over the radio, your message from Columbus convention on July 26 it was unanimously agreed that we send you this letter as a token of our love, and to let you know that we are happy indeed in endorsing the resolution adopted at the public meeting; also endorsing the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

We rejoice that our heavenly Father is using you to lead the fight for the kingdom. We find that your radio lectures are surely battering down the walls of the enemy.

Dear brother, we are indeed happy to send this letter, and may the great Jehovah continue to use you and to bless you.

Yours in kingdom service and joy,

SYDNEY (N. S.) COMPANY OF JEHOVAH'S WITNESSES.

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALASIA

Adelaide 5KA 8
SuP 3.15-3.40; 7.15-8.45
Daily (except Su)
P 7-7.05
Ballarat 3BA 47
Brisbane 4BC*43
Hobart 7HO 64
Launceston 7LA*44
Lismore 2XN*62
Melbourne 3KZ 34
Newcastle 2HD 45
SuA 10-12; daily (except Su) P 9-9.15
6ML 52
Perth 4GB 7
Toowoomba 4GB 7

CANADA

Alberta
Calgary ..... CJCJ 7
Edmonton ..... CJCA 11
Lethbridge ..... CJOC 41

British Columbia
Kamloops ..... CFJC 23
Vancouver ..... CJOR 43
Victoria ..... CFCT 11

Manitoba
Brandon ..... CKX 69
Winnipeg ..... CKY 44

New Brunswick
St. John ..... CFBO 11

Nova Scotia
Sydney CJCB*26
SuP 9-

Ontario
Chatham ..... CFCO 42
Cobalt ..... CKMC 31
Ft. William CKPR*52
Hamilton ..... CKOC 11
SuP 1.30-; 8.15-
London CJGC*43
North Bay ..... CFCH 50
Waterloo ..... CKCR 13

Prince Edward Island
Charlottetown CFCY 7

Saskatchewan
Fleming ..... CJRW 11
Regina ..... CKCK 7
Saskatoon ..... CFQC 9

CUBA

Havana ..... CMK 17

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Paris ..... VITUS 71

UNITED STATES

Alabama
Anniston ..... WFDW 11
Birmingham ..... WBRC 7
Gadsden ..... WJBY 11
Mobile ..... WODX 22
Montgomery ..... WSFA 21

Alaska
Anchorage ..... KFQD
Ketchikan ..... KGBU 68
Also 57

Arizona
Phoenix ..... KTAR 11
Tucson ..... KVOA 7

Arkansas
Little Rock ..... KLRA 7

California
El Centro ..... KXO 7
Fresno ..... KMJ 35
Hollywood ..... KNX 7
SuP 1-2
Los Angeles ..... KTM 1
Oakland ..... KROW 9
Also 60
SuA 10-10.45; P 1-2, 6-7, 9-10
ThP 8-8.15
We FrP 2.30-2.45
Sacramento ..... KFBK 5
San Diego ..... KGB 7
San Francisco ..... KYA 2
San Jose KQW*57
Stockton ..... KGDM 5

Colorado
Colorado Sp'gs KVOR 7
Denver ..... KLZ 2
Grand Jct. ..... KFXJ 7
Greeley ..... KFKA 47
Pueblo ..... KGHF 56
Trinidad ..... KGIW 38

Connecticut
Bridgeport ..... WICC 7
Hartford ..... WDRC 20

Delaware
Wilmington ..... WDEL 47

District of Columbia
Washington ..... WMAL 18

Florida
Jacksonville ..... WJAX 7
Miami ..... WIOD 20
Orlando ..... WDBO 7
Tampa ..... WDAE 7

Georgia
Atlanta ..... WGST 44
Augusta ..... WRDW 31
Columbus ..... WRBL 7
Rome ..... WFDV 42
Savannah ..... WTOC 24
Thomasville ..... WQDX 62

Hawaii
Honolulu ..... KGMB 67

Idaho
Boise ..... KIDO 37
Nampa ..... KFXD 15
Pocatello ..... KSEI 28

Illinois
Chicago ..... KYW 24
Chicago ..... WCFL 7
Chicago ..... WCHI 25
SuP 12.30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 3
La Salle ..... WJBC 7
Quincy ..... WTAD 32
Rockford ..... KFLV 7
SuP 6-6.30
Rock Island ..... WHBF 61
MoP 6.30-7
Springfield ..... WTAX 7
Tuscola ..... WDZ 7

Indiana
Anderson ..... WHBU 34
Evansville ..... WGBF 6
Fort Wayne ..... WOWO 19
Gary ..... WJKS 9
Indianapolis ..... WKBF 6
Muncie ..... WLBC 9
Terre Haute WBOW 22

Iowa
Cedar Rapids KWCR 7
SuA 10.30-11; P 1.30-2
WeP 9-10
Davenport ..... WOC 7
SuP 6-6.30
Des Moines ..... WHO 7
SuP 6-6.30
Marshalltown ..... KFJB 20
SuA 10.30-11
Shenandoah ..... KMA 16

Kansas
Dodge City ..... KGNO 2
Milford ..... KFBI 7
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 24
Wichita ..... KFH 6

Kentucky
Paducah ..... WPAD 7

Louisiana
New Orleans ..... WJBO 3
ThP 8-8.30
Shreveport KTBS*44

Maine
Bangor ..... WLBZ 6

TIME

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday AM		*Sunday* PM	
1	8.30	44	6.45
2	8.45	45	7.00
3	9.00	46	7.10
4	9.15	47	7.15
4*	9.20	48	7.30
5	9.30	49	7.45
6	9.45	50	8.15
7	10.00	51	8.45
8	10.10	52	9.00
9	10.15	52*	9.15
10	10.25	53	10.00
11	10.30	*Monday* PM	
12	10.40		
13	10.45	54	1.30
14	10.50	54*	6.10
15	11.00	55	7.00
16	11.15	56	8.30
17	11.30	*Tuesday* AM	
18	11.45		
19	12.00	57	11.30
Sunday PM		*Tuesday* PM	
20	12.15	57*	5.00
21	12.30	58	6.45
22	12.45	59	7.15
23	12.55	60	8.00
24	1.00	*Wed'day* PM	
25	1.15		
26	1.30	61	6.15
26*	1.40	62*	7.15
27	1.45	62	7.30
28	2.00	*Thursday* PM	
29	2.15		
30	2.30	63	4.00
31	3.00	64	8.30
32	3.30	*Friday* PM	
33	3.45		
34	4.00	65	12.45
35	4.15	66	7.00
36	4.30	67	7.15
37	4.45	68	7.30
38	5.00	69	7.45
39	5.15	*Saturday* PM	
40	5.30		
41	5.45		
42	6.00	70	7.15
43	6.15	71	8.00

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th ..... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A ..... *AM period*
P ..... *PM period*

Maryland
Baltimore ..... WCBM 11
SuP 7.30-8
Cumberland ..... WTBO 30

Massachusetts
Boston ..... WHDH 7
Boston ..... WLOE 35
SuA 11-12.15; ThP 8-9
Boston ..... WNAC 6
New Bedford WNBH 7
Worcester ..... WORC 6

Michigan
Bay City ..... WBCM 11
Calumet ..... WHDF 7
Detroit ..... WXYZ 7
Grand Rapids WOOD 5
Ludington ..... WKBZ 65
Minnesota
Duluth ..... WEBC 7
Fergus Falls ..... KGDE 7
Minneapolis ..... WRHM 58
St. Paul ..... WRHM 21

Mississippi
Greenville ..... WRBQ 16
Gulfport ..... WGCM 31
Hattiesburg ..... WRBJ 31
Meridian ..... WCOC 12
Tupelo ..... WDIX *4
Vicksburg ..... WQBC 28

Missouri
Columbia ..... KFRU 42
Joplin ..... WMBH 11
Kansas City ..... KWKC 64
Kansas City ..... WHB 7
St. Joseph ..... KFEQ 36
St. Louis ..... KMOX 7

Montana
Billings ..... KGHL 7
Great Falls ..... KFBB 7
Wolf Point ..... KGCX 13

Nebraska
Lincoln ..... KFOR 7
Norfolk ..... WJAG 7
Omaha ..... KOIL 13
York ..... KGBZ 7

Nevada
Reno ..... KOH 7

New Hampshire
Laconia ..... WKAV 28

New Jersey
Atlantic City ..... WPG 7
Paterson ..... WODA 7

New Mexico
Albuquerque ..... KGGM 7

New York
Albany ..... WOKO 13
Auburn ..... WMBO 28
Binghamton ..... WNBF 49
SuP 7-9; ThP 8-9
Buffalo ..... WGR 6
Glens Falls ..... WBGF 11
Jamestown ..... WOCL
MoP 6.45 (first, m'thly, English; third, m'thly, Swedish)
New York ..... WBBR 10
SuA 8-11; P 4.15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 12-1, 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WGBS 13
New York ..... WMCA 7
New York ..... WOV 38
Rochester ..... WHEC 7
Saranac Lake WNBZ 9
Tupper Lake ..... WHDL 24

North Carolina
Asheville ..... WWNC 11
Charlotte ..... WBT 11
Raleigh ..... WPTF 7
Wilmington ..... WRAM 7
Winston-Salem WSJS 6

North Dakota
Bismarck ..... KFYR 7
Fargo ..... WDAY 7
Grand Forks ..... KFJM 11
Minot ..... KLPM 7

Ohio
Akron ..... WADC 27
Cincinnati ..... WKRC 7
Cleveland ..... WHK 46
SuA 8.50-11; P 2-3, 6.30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 6
Columbus ..... WAIU 7
Columbus ..... WCAH 7
Also 59
SuP 12-1, 9-10; TuP 7-8
Dayton ..... WSMK 7
Mansfield ..... WJW 9
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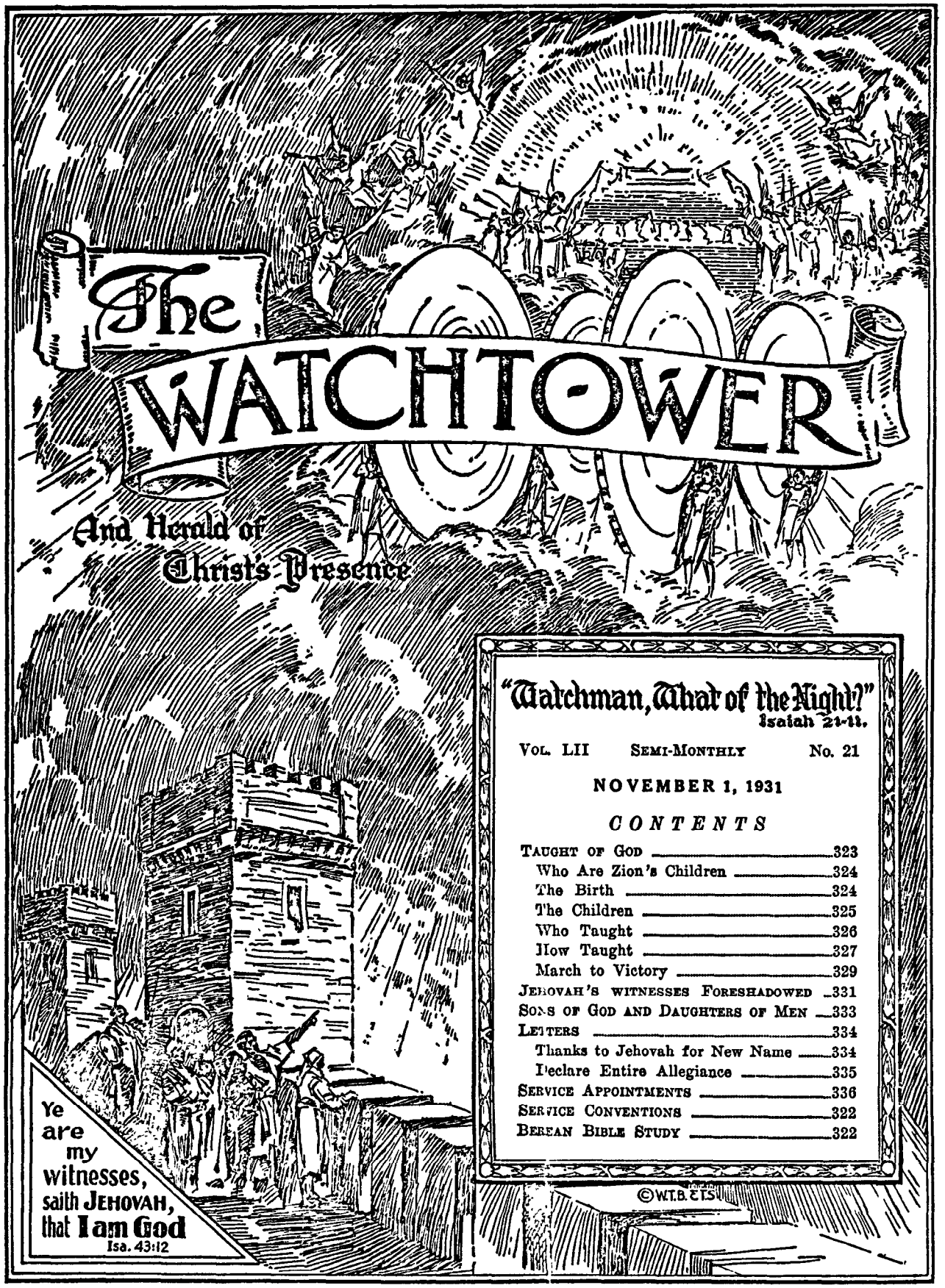

"Watchman, What of the Night?"
Isaiah 21-11.

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NOVEMBER 1, 1931

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The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, 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 wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Remnant to the Front"

Issue of October 15, 1931

Week beginning December 6 . . . . . ¶ 1-10
Week beginning December 13 . . . . . ¶ 11-21
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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII NOVEMBER 1, 1931 No. 21

TAUGHT OF GOD

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:13.

JEHOVAH'S ORGANIZATION is symbolized by his woman named Zion. "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. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." (Isa. 54:5, 6) An understanding and appreciation of Jehovah and his organization brings great peace to his anointed remnant. It is really the life and joy of the remnant. At this very day there are some among God's people who express a desire to be pleasing to God and to serve him and who also participate in the service and yet who have difficulty in understanding and appreciating present truth. Their difficulty begins with what we usually call "the birth of The Nation", which means, of course, the beginning of the kingdom. They do not understand Zion and her children, and hence find difficulty in understanding many of the wonderful truths which the Lord God is giving to his people. They do not understand and appreciate the name Jehovah. To them it means merely one of the names of the Almighty, although *The Watchtower* and the books of recent publication have shown the scriptures bearing upon these points. It seems that an effort should be made again to help those who are having difficulty in understanding the truth, particularly as it relates to Jehovah and Zion and to her children.

2 At the time that Jehovah God pronounced judgment on Adam he also used these words: "And 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." (Gen. 3:15) The real meaning of the word "woman" as there used, and which for many centuries was a mystery, is "God's organization". God's woman is used symbolically to represent his organization. "The seed" means the offspring of his woman, which seed is the kingdom or royal family of heaven, Christ Jesus being the Chief One thereof. 'The seed of the serpent' is the offspring of Satan and his organization which he has used to rule and oppress humankind and to defame Jehovah's name. (See *Prophecy*, pp. 151, 152.)

3 Everything with Jehovah is orderly, and for no other reason we must conclude that he had an organization from the beginning. That organization is pictured or symbolized by God's woman whom he names Zion. Jehovah set up the city of Jerusalem and put his name there, and that city pictured or represented his universal organization. Both names "Zion" and "Jerusalem" represent his organization. The earthly organization of Jehovah, which was Jerusalem, was God's typical organization and therefore foreshadowed his organization that would appear amongst men on the earth and represent his heavenly organization. It is written: "Jerusalem which is above [the heavenly organization] . . . is the mother of us all." (Gal. 4:26) That means that all who are of the offspring of God's woman are of his organization. The name "Zion" was also applied to Jerusalem, because the latter was typical of God's universal organization: "The city of David, which is Zion."—1 Ki. 8:1.

4 When God made promise to Abraham and to Sarah his woman that they should have a seed he made this picture, to wit: Abraham there represented Jehovah God; Abraham's woman Sarah represented or pictured God's organization; and their seed or offspring pictured Christ in particular and included all the royal family or kingdom. For a long time Sarah was barren, and was therefore in disrepute or subject to reproach because of her barrenness. This foreshadows that God's organization for centuries would be subjected to great reproach, because *apparently* unfruitful. In due time Sarah gave birth to the man child Isaac, representing the seed of God's woman according to promise. In discussing this matter the apostle quotes from Isaiah, and this definitely settles the matter as to whom Sarah and the seed picture: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband."—Gal. 4:27.

5 Jerusalem in Palestine was God's typical organization, whereas Jerusalem in heaven represents his

real organization. Rotherham's rendering clarifies this text: "But he that was of the bondmaid, after the flesh had been born, whereas he that was of the free woman through means of a promise. Which things indeed *may bear another meaning;* for the same are two covenants, one indeed from Mount Sinai into bondage bringing forth, the which is Hagar, and the Hagar is Mount Sinai in Arabia, she answereth, however, *unto the present Jerusalem,* for she is in bondage with her children; but the Jerusalem above is free, the which is our mother." (Vss. 23-26, *Roth.*) The two women not only represented the typical and the real organization, but also represented the two covenants. There is a twofold meaning.

WHO ARE ZION'S CHILDREN

6 Jehovah by his prophet Isaiah makes this positive and definite promise, to wit: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) This, being written aforetime, must have been intended for the special aid and comfort of the members of the church upon earth at the very end of the world. (Rom. 15:4) Until we understand what is meant by Zion and who are her children this definite promise in the prophecies of Isaiah is without meaning. The correct understanding thereof brings peace and joy. In the Psalms it is written: "Mount Zion, wherein thou didst take up thy habitation." (Ps. 74:2, *Roth.*) "For the Lord hath chosen Zion; he hath desired it for his habitation." (Ps. 132:13) Lucifer was overlord of some part of God's organization and therefore had access to heaven. He was the overseer of the man in Eden. Lucifer became the opponent of God, and his rebellious course led to the changing of his name to that of "Satan", which means "adversary". At Eden Satan put at issue the word and name of Jehovah God by declaring that man would not die, and then he challenged God to put a man on earth who would maintain his integrity to Jehovah under the test. Jehovah accepted the issue and challenge and in substance or effect, if not in terms, said: 'I stand by my woman, which is my organization. I here and now definitely give my word that my woman or organization shall in my own due time be fruitful, because I will make her fertile; and she shall bear a seed, and that seed shall destroy Satan and all his power; and "The Seed", or offspring of my woman, shall rule the whole world, and that rule shall be a righteous rule, which will bring blessings to all the nations of the earth.' Just as certain as Jehovah gave his word, just that certain it will be fulfilled in every detail, and that in his own due time. Satan, of course, did not believe the word of God, because he was a rebel; and hence he continued to defy and reproach the name of Jehovah. Instead of immediately producing "The Seed" and using it to destroy Satan, God waited his own due time to do this. "The Seed" has been produced, and the destruction of Satan and his seed must now follow.

7 After the word of promise was given centuries passed, and then Jehovah sent Jesus to the earth to carry out his purposes. Satan had some information of this, of course, because he said, and caused his agents on earth to say: "This is [the 'Seed' of promise,] the heir; . . . let us kill him." (Luke 20:14) Jesus was put to death, and Satan thought the victory was with Satan and his organization and that God had been defeated. He continued to reproach the name of Jehovah and to say that "The Seed" that was going to rule the world did not materialize. Apparently God's organization was barren of seed. When Jesus ascended into heaven clothed with all power and authority from on high, no doubt he was ready to proceed at once to destroy Satan and his organization. It was not God's due time; therefore Jehovah said to him: 'Sit thou on my right hand and wait until my due time arrives to make the enemy my footstool.' (Ps. 110:1) Centuries more of time passed, and the reproach of the Devil continued to be cast upon Jehovah, the "Husband", and upon his apparently barren woman Zion. The due time must come, however, when she would be fruitful, because God had made the promise she should be.

THE BIRTH

8 In 1914 the period of waiting came to an end, and Jehovah placed his Son Christ Jesus upon his throne of authority and sent him forth to rule and to put down the enemy. (Ps. 2:6; 110:2) That was the birth or beginning of the kingdom and is otherwise spoken of as "the birth of The Nation". Then and there God's woman Zion, his organization, gave birth to the "man child", to wit, the nation, the kingdom, which shall rule all the nations of the world; and her (Zion's) child was caught up to God and to his throne, meaning that God gave the power and authority to the kingdom because it is his kingdom, his man child or offspring. For centuries God's woman had been barren of the promised kingdom, but now in 1914 her barren days came to an end with the birth or beginning of the kingdom. To be sure, Jesus had been born and raised to the highest position in the universe, but that was not really appreciated and was not understood in its true meaning. The placing of Christ Jesus upon his throne, which is the birth of The Nation, was the beginning of the day of rejoicing concerning which Jehovah had caused his prophet long ago to write, saying: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." (Isa. 54:1) Mark the words of this text which say, "thou that didst not travail with child." In other words, this man child is born without travail

or birth pains. Zion, or God's woman, had now given birth to the man child without pain, and it was a time to begin rejoicing. The kingdom was born without a fight, but a fight must and did follow shortly thereafter. In harmony with this it is further written by the prophet: "*Before* she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:7, 8) The kingdom was first born, or began to function, and afterwards the "children" of Zion began to come forth. The way must now be made ready for her children; therefore Jehovah said to his prophet: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the [nations], and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."—Isa. 54:2-4.

9 Never again shall Jehovah's woman, *Zion,* hang her head and mourn, because now her man child has been born, and her other children, as the prophet declares, must shortly follow; and the facts show that this has been fulfilled. It appeared that from Eden until 1914 God had forsaken his woman, and this period in which she was apparently forsaken God calls "a small moment". "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. 54:7, 8) Then God uses as an illustration his promise to Noah that the waters should never again go over the earth, and adds that this would be proof that never again would rebuke be upon his woman Zion, his organization: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." —Isa. 54:9, 10.

10 Prior to 1914 Jehovah had not exercised his power to interfere with Satan's rule. Satan had continued to hurl his challenge of defiance into God's face, and Jehovah withheld his hand and let Satan go the limit. To be sure, Satan had access to heaven at the time he was appointed as overseer of a certain part of God's organization, and this privilege of coming and going had not been taken from him. When the period of waiting came to an end, however, Satan must get out; and so he was thrown out of heaven and can *never* get back into heaven again. There is no more place for him to operate in heaven. This is made so plainly to appear from the Scriptures that there cannot be the slightest doubt about it. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."—Rev. 12:7-9.

11 In harmony with the prophecy of Isaiah the command was then given for all in heaven to rejoice, because God's woman had given birth to the man child, the kingdom or nation, and Satan was for ever out of heaven and never could get back there, and must confine his operations to the earth until his final destruction.—Rev. 12:12.

THE CHILDREN

12 At the time that the great events just related came to pass the faithful followers of Christ Jesus on earth knew nothing about it, and could not know until the temple in heaven was open and they were brought into the temple. It was in 1918, or three and one-half years after the birth of The Nation, that Christ came to the temple of Jehovah for judgment. Of necessity that marked the resurrection of the faithful ones who had died in Christ, because, said the apostle, "we must all appear before the judgment seat of Christ," and at that time Christ came for judgment; and the approved ones were assigned to the crown of life. (2 Cor. 5:10; 2 Tim. 4:8) From and after that time Jehovah's name began to be praised *with an understanding,* and one reason therefor was and is that his woman Zion had become fruitful and the temple in heaven was open. "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord, from this time forth and for evermore. From the rising of the sun, unto the going down of the same, the Lord's name is to be praised. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."—Ps. 113:1-3, 9.

13 The coming of the Lord to his temple marked the beginning of the building up of Zion: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) The words in this psalm rendered "build up" are also rendered 'set up house keeping', and "obtain children". The birth of the "man child" or kingdom was without pain; but immediately following the birth of the kingdom Zion travailed, or birth pains began, "for as soon as Zion

travailed, she brought forth her children." In other words, as soon as the war in heaven had ended, the resurrection of the faithful began and God began to bring forth the children of his woman Zion; his organization travailed or fought against the enemy, and there followed the birth of her children. The coming of the Lord to the temple of God in 1918 marks the beginning of the birth of the children of Zion, and those whom the Lord Jesus then found faithful at the time of coming he took into his temple, and they entered into his joy; and such constitute the children of Zion, and such are the ones to whom the promise is made, to wit, "and all *thy children* shall be taught of the Lord."

WHO TAUGHT

[14] Zion is the name of God's woman; and her children when born take the name of the mother, because these are the sons of God and, becoming a part of his organization, would bear the name of his organization. Hence they become a part of Zion. The words of the text "taught of God", therefore, must be and are limited to the children of Zion, and not to all who are begotten of the holy spirit. When the time arrived to build up Zion or to "obtain children" and to begin housekeeping, it follows that those who are not born in Zion could not become a part of the household or children of the organization and, that being true, they are not taught of Jehovah, within the meaning of this precious promise of the text.

[15] On one occasion Jesus quoted this prophecy to the Jews. He told them that he was sent of God from heaven; but they refused to believe his words and murmured against him, and then Jesus said to these: "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*. . . . And they shall be all taught of God." (John 6:44, 45) The words of Jesus here in quoting this prophecy fixes the time definitely for the beginning of the fulfilment of the prophecies *"at the last days"*, which time is the end of the barrenness of God's woman and is marked by the birth of the nation and her children. Surely the promise in the prophecy could not apply to all of Israel when Jesus was speaking, because very few of the Israelites believed on Jesus. His words show that one must become a child of Zion first, and that that takes place only in *"the last days"*, when God builds up Zion and appears in his glory. At the time Jesus thus spoke to the Jews he, Jesus, was anointed as King and hence a child of God's organization. God had anointed him to be the Head or capital of that organization, and Jesus was taught of Jehovah; hence he said that he came to speak, not his words, but the words of his Father who sent him. All of those who came to Jesus he taught, and he taught them the truths or doctrines which had been given to him by his Father, Jehovah. After Jesus ascended into heaven, and before the coming to his temple, his followers were taught by the ministration of the holy spirit according to the promise that he gave before his crucifixion. (John 14:26) With the coming of the Lord to the temple of Jehovah, and the building up of Zion, and the bringing of the approved ones into Zion and making them a part of the organization, these are therefore the children of Zion, and to these the promise is limited. The entire setting of the fifty-fourth chapter of Isaiah shows that its application or fulfilment is after the King is placed upon his throne, and after the building up of Zion upon coming to his temple; after Zion has "obtained children" and is set up for housekeeping, and then the children are taught by the heavenly Father.

[16] There are those who claim to be in the truth but who oppose the work of God's witnesses who give testimony against Satan's organization and to the name of Jehovah and his kingdom. Such opposers refuse to accept as truth what is here said about Zion. It will be found that their opposition dates from about the time of the coming of the Lord to his temple. Of necessity it must follow that those whom the Lord found unfaithful at the time of coming to the temple would refuse to accept the truth of and concerning the opening of the temple in heaven. Hence they would not see or understand concerning Zion. Their opposition, therefore, is conclusive proof that they are not of Zion, and not of the temple. Those who see or appreciate Zion as God's organization greatly desire to be a part thereof; but manifestly those who are opposed would have no vision of Zion, are not a part thereof, and *hence are not taught of God.*

[17] There are some amongst us who still have difficulty in understanding many of the truths that God has given to his people since 1922, and it is with a desire to help such that this is published. The Lord has shown himself to be long-suffering and merciful with those who are making an effort to know and to do his will. It seems, therefore, that some who are stumbling may yet receive the true vision of God's organization, if they earnestly seek the truth and are obedient to the light as it comes to them. But those who oppose the work of the Lord in the earth, and who refuse the food he has provided for his people, cannot understand, even as the Lord by the prophet says: "A brutish man knoweth not; neither doth a fool understand this." (Ps. 92:6) They may say that they are taught of God, and may claim to have peace, but whatsoever peace they have is a false peace resulting to them because they have not engaged in the conflict against Satan's organization and refuse to stand boldly for God's organization, which is Zion. The Devil, knowing that he has them in his trap, lets them rest without persecution from his agents.

HOW TAUGHT

18 That there is a difference in the matter appearing in *The Watchtower* since 1922 from that which appeared prior thereto is quite manifest; but those who oppose the work of the Society have assigned entirely the wrong reason for such difference. There is no change or difference in any of the fundamental truths, but the difference relates to a clearer vision God has given his people. Those who oppose *The Watchtower,* but who still claim to serve God, insist that about 1875 the Lord began to teach his people by the words of Brother Russell, and that with the death of Brother Russell the revelation of truth to the people on earth came to an end; that *The Watchtower* is now publishing things that were not published by Brother Russell, and hence is wrong; and they claim that there is a studied effort made to discredit Brother Russell; and that such change is due to the fact that men other than Brother Russell control the publication of *The Watchtower.* For the purpose of illustrating the position of the opponents the following words are quoted from an announcement of a convention to be held by them in London in April, 1931, in which appear these words: "A number of brethren have been invited, known to be well grounded in the basic features of the truth as expounded by Brother Russell"

19 Such opponents of *The Watchtower* show that they are confused and they are very wrong. Brother Russell did not claim the truth to be his. Jesus Christ taught that the truth is that of God's Word and that the truth does not belong to any man. There is no effort on the part of *The Watchtower,* nor is there any desire, to discredit Brother Russell. No good could be accomplished by such a course. *The Watchtower* recognizes the truth as belonging to Jehovah, and not to any creature. *The Watchtower* is not the instrument of any man or set of men, nor is it published according to the whims of men. No man's opinion is expressed in *The Watchtower.* God feeds his own people, and surely God uses those who love and serve him according to his own will. Those who oppose *The Watchtower* are not capable of discerning the truth that God is giving to the children of his organization, and this is the very strongest proof that such opposers are not of God's organization. Of a certainty no one can cite an instance in which *The Watchtower* during the past few years has attempted to laud or magnify any man's name; but at all times it has diligently sought to give honor to Jehovah's name.

20 One may say that all Christians are taught of God, and that would be true so far as God's children have believed and followed the truth; but the text under consideration, namely, Isaiah 54:13, clearly and specifically applies to a special class. Prior to the coming of the Lord to the temple the holy spirit operated as a teacher of God's truth. The promise of the text is not to any individual, but it is made to the *children of Zion collectively.* If one is not born in Zion the text could not apply to him. Zion is God's organization, and it follows that those who are not of his organization could not be the recipients of the promise made to that organization. Those who deny that God has an organization on earth surely could not be of God's organization, counted as the children thereof, nor be taught by Jehovah.

21 Zion, the city or organization of God, was not built until the coming of the Lord to the temple of Jehovah in 1918. Prior to that time those who are in Christ Jesus and his followers were on the way to Zion, but were not children of Zion and could not be until God's due time came to build up Zion. When Christ Jesus came to the temple of Jehovah for judgment, that determined who were the children of Zion; and the ones whom he found faithful and brought into the temple, and made a part of God's organization, constitute the faithful "servant" class, and the promise is to such that these shall be taught of God; and these are taught of Jehovah.

22 From 1875 to 1918 was a period of restoring to the church the fundamental truths, which work was foreshadowed by Elijah the prophet. These fundamental truths were not new truths, but those that had been obscured by reason of the promulgation of false doctrines. They were not any man's truths; and the fact that the Lord used a man or men to bring them to the attention of others is no evidence that they were truths of men. Those who were taught then were taught by the spirit of the Lord. Some of the main features of truth then brought to light and taught were of and concerning the high calling of God, and the restoration of the obedient ones during the reign of Christ to perfect humanity. Without a question of doubt the Lord gave Brother Russell light upon these truths and instructed him by his spirit, but why give to the creature the honor that is due to the Lord? Such a course would be no evidence of real love for Brother Russell concerning those who want to honor him and not the Lord, because it is written: "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) Manifestly Jesus was conveying the thought here that if men honor creatures and give them the credit that is due Jehovah their course of action is abominable in his sight. Sincere love for a brother means an unselfish desire to do good to that one; but to exalt his name is not doing him good. Promotion or exaltation comes from the Lord, not from man. (Ps. 75:6, 7) The Lord knows that those who want to exalt the name of a man are not honest and sincere and do not possess real love for their brother. Those who really love Brother Russell delight to acknowledge that they are privileged to be in the same class with him in serving God, but they do not want to be foolish and give the honor to the

creature and not to the Creator. If Brother Russell were on the earth today he would express no sympathy whatsoever with those who foolishly say: "We stand in the basic features of the truth as expounded by Brother Russell." He loved the Lord and would give honor to whom honor is due. The work of the church from 1875 to 1918 was the work of 'preparing the way before the Lord', and when that work was done the Messenger of the covenant came straightway to the temple. (Mal. 3:1-3) Thereafter there was and is a change of work and teaching of the people of God, but no man is responsible therefor or is entitled to any credit therefor.

23 Who on earth understood prior to 1918 that Zion is God's organization and gives birth to the kingdom and to her children? The fact that no one on earth did so understand prior to the Lord's coming to his temple is proof that it was not God's due time for them to understand. Who understood prior thereto about Satan's organization, the battle in heaven, and the casting of Satan out of heaven? Manifestly no one could understand these things until the temple of God was open. (Rev. 11:19) Only those who by the grace of God have been taken into the temple do now understand. These do not understand by reason of knowledge or wisdom that comes to them from any man, but they are taught of God, who teaches them the truth by and through the Head of the temple class, Christ Jesus. Why then should those today who really believe they are servants of God hesitate for one moment in determining the question concerning who gives them the doctrine of truth? Jehovah God is the great Teacher of his children. To be sure, the publication of these truths is put forth by imperfect men, and for this reason they are not absolutely perfect in form; but they are put forth in such form as reflects God's truth that he teaches his children.

24 Those who are of the temple class have the spirit of God in the measure that came to Elisha, and they do the work which Elisha foreshadowed. Jehovah now gives his children a special revelation of his Word, because it is a time of stress and his children specially need this additional help. Jehovah manifests himself to his people and gives to that class that really love him his full assurance that they are in the right way. It is "in that day", which is the day or period of time after the opening of the temple, that Jehovah specially manifests himself to his children. His people are first made to have an understanding of the meaning of his name Jehovah, and then they are given an understanding that it is Jehovah that speaks to them. To the children of Zion, that is to say, his sons by his woman, he makes known the meaning of his name, and teaches them. To them he says: "Therefore my people shall know my name; therefore they shall know IN *that* DAY THAT I am he that doth speak; behold, it is I." (Isa. 52:6, 7) Today the children of Zion need no extraneous proof that the spiritual food and understanding of the prophecies they have comes from God. They know that no man or men could provide such food. No man or men on earth attempt to lay claim that any of these truths proceed from man. God has spread his table bountifully for his people, and the children of his woman feed thereat. To these children of Zion he 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) The context of this last scripture definitely locates God's anointed ones as the ones to whom he thus speaks.

25 Jesus told of a time coming when there would be complete unity in Zion, and that the faithful ones would know it; and his very language fixes that time from and after his coming to the temple of Jehovah. He said: "AT THAT DAY ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20) To have this full assurance one must be a member of Zion; and therefore there exists a confidential relationship between God and those of his organization, and these are taught of God in that day. We are now in that day to which these words of Jesus apply. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) Thus the close confidential relationship is shown between Jehovah, Christ Jesus, and all who are of the temple. The Lord Jehovah is in Zion as his place of habitation. (Ps. 74:2; 132:13) Only the children of Zion, the members of the temple, are there; and such are the ones that are taught and who have a deep appreciation of the things God teaches them from his Word.

26 The church could not come to maturity until the coming of the Lord Jesus to the temple and the building up of Zion. What food the consecrated had and fed upon prior thereto consisted of the first principles or fundamental truths. Those who refuse to progress beyond that the apostle likens unto babes that feed upon milk. What God has given to his people since the coming of the Lord to his temple is strong meat. Those who have refused to accept these truths given by the Lord since that time are therefore unskilful, to say the least of it. "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. 5:13, 14) The strong meat has not come by reason of the wisdom of man, but has come only to God's people because they are children of God and his woman who is Zion; and these are taught of Jehovah.

27 During the Elijah period of the church God gave his people an understanding of some of the deep things of his Word, such as are taught in *Tabernacle Shadows*. These truths were fundamental, to be sure;

but even the sin offering and the covenants there taught have been more clearly understood since the building up of Zion. Not all of the consecrated, by any means, got an understanding of what was in the tabernacle shadows. Knowledge or understanding is not the all-essential thing that is pleasing to God or brings his approval. Loyalty, faithfulness and unselfish devotion to the Lord God is what brings his approval. Those who possess such qualifications and who were in that attitude when Christ Jesus came to the temple were approved and made members of the organization of God, and from that time forward the temple class as a unit has been and is taught by Jehovah. Those who refuse to consider anything other than that which Brother Russell had understood and expounded exhibit a lack of faith in God, and, in effect, say that God could not teach his people unless he did it through one man. They therefore show that they cannot understand that which the Lord is giving to his people. Others unable to understand have said: "I will lay the matter on the shelf until some future time." Such is a very unwise course. If one really loves God he will be diligent in getting an understanding of his Word, and when he brings forth his truth such will prayerfully and carefully consider it and continue to do so, seeking to understand; and if he is a child of the Lord he will understand. Let those, therefore, who have difficulty go back and read carefully the truths that the Lord has revealed to his church particularly since 1922. Knowing that these have not come from man, but from the Lord, then earnestly and prayerfully seek to understand them; and understanding them will be an evidence that such are taught by the Lord Jehovah, and according to his promise they shall have great peace. Those who today are in the temple know that they are taught of God, and they do have complete rest and peace in God and in Christ, knowing that they are on the right way and need not be taught of any man.

MARCH TO VICTORY

[28] Jehovah has caused his once barren woman to become fruitful. Zion is builded up, and God has placed Christ Jesus in charge and made him the Head of the royal house or the capital city. Never again shall God's organization be humiliated and cast down. Satan will make a desperate effort to destroy it and will continue to direct his assaults against it, and in doing so will use the "man of sin" as his most likely instrument. Judas-like the "man of sin" will endeavor to convince the ruling powers that Jehovah's witnesses are guilty of sedition, and by this means will attempt to bring about their destruction. Such are now endeavoring to get together for that very purpose, even as the Lord foretold they would gather together: "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake."—Isa. 54:15.

[29] Working in manner like to that of Satan these opponents of the truth give honor to men, that they might have an appearance of being pious and good; but they do not give honor to Jehovah, nor do they deceive the Lord. Like Satan they are ambitious for the honor and approval of men for themselves, and their work is that of lawlessness or iniquity like unto Satan's, and they employ outward piety and other means of deceit, and claim to be the ones who are teaching the truth because a man of God once taught the truths that were revealed to him. They deceive the weaker ones, such as have not received the love of the truth, and these believe the lie that is anti-kingdom and therefore anti-Jehovah. All such God declares "shall fall for thy sake". These opponents the Lord in his own due time will destroy. (2 Thess. 2:2-9) The reason for so doing Jehovah declares is that he has built up his organization Zion and that Zion shall be victorious against every foe. Jehovah loves Zion and will now make it known; therefore he says to her: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Isa. 54:11, 12) The children of Zion, which collectively constitute the temple class, the "faithful servant" class, Jehovah is leading and will lead and feed and protect, and he says to his woman Zion: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:13.

[30] The fifty-fourth chapter of Isaiah's prophecy does not apply to any individual. Its application is to God's organization, his woman called Zion, and to her children; and it applies to the children collectively. It is against Zion that Satan makes his desperate assault. The children of Zion, in obedience to God's commandment, deliver the testimony of Jesus Christ which has been committed to them, and for this reason Satan seeks their destruction. (Rev. 12:17) "And the dragon 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." Those who are of the seed of God's woman need have no fear, however. Jehovah will get for the children of his woman complete victory. "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (Isa. 54:14) These are words of assurance and comfort which Jehovah gives to the children of his woman Zion.

[31] The enemy is the great waster, and all of his instruments are wasters, because such direct their forces against the children of Zion. The great waster and all his agencies, particularly the "man of sin", "the son of perdition," God will destroy as the

prophet here declares: "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the *waster* to destroy."—Isa. 54:16.

32 Then the Lord God addresses his words of full assurance to his organization. The children of his woman Zion are Jehovah's children, and these have been brought into the secret place of the Most High. From henceforth and forever these must and will be victorious, because the hand of Jehovah is over them and his great chief executive officer is leading in the fight. The individual members of Zion need only to fear by reason of their own failure in showing full and complete devotion to Jehovah God. Zion has the full assurance that her children shall be protected. As long as one is a child of God and therefore of God's organization there is no occasion to fear anything that the enemy may do. Satan has formed every possible weapon against the children of Zion; but his weapons shall not prevail against the people of God. To Zion and therefore to all of her children Jehovah now says: "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 the Lord; and their righteousness is of me, saith the Lord."—Isa. 54:17.

33 It is the voice of Jehovah that speaks with assurance now to his people, and he tells them that they shall know his name and that he is their shield and that he will get the victory for his organization. In this day of Jehovah he is bringing to pass events that are in fulfilment of his prophetic word, and he is showing his people that these things that come to pass do fulfil his word. He gives them a vision of his other marvelous things that shall shortly come to pass, and this he does for their aid and comfort and encouragement. "Let the children of Zion be joyful in their King. For the Lord taketh pleasure in his people; he will beautify the meek [those whom he teaches] with salvation." (Ps. 149:2, 4) "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."—Ps. 146:10.

QUESTIONS FOR BEREAN STUDY

¶ 1. What particular points of present truth must be clearly seen in order to understand and appreciate the many great truths which Jehovah has given to his people in recent years?

¶ 2. To whom were the words of Genesis 3:15 addressed? Identify "the woman" and "her seed", there mentioned. What is meant by 'the seed of the serpent'?

¶ 3. Apply the names "Zion" and "Jerusalem".

¶ 4. Who and what were pictured in God's promise to Abraham and Sarah that they should have a seed? The long 'delay', and in due time the fulfilment of the promise, foreshadowed what?

¶ 5. In points of what each represented, identify the "bondmaid" and the "free woman" referred to in Galatians 4:22, 23.

¶ 6, 7. Describe the occasion on which the statement of Genesis 3:15 was made. What, in substance, was expressed therein? When and how did Jehovah proceed to materialize his purpose to bring forth the promised seed?

¶ 8. What is the application, and time thereof, of Psalm 110:1? Of Psalms 110:2 and 2:6? When and how was Isaiah 66:7 fulfilled?

¶ 9-11. Apply Isaiah 54:7 as to time and manner of fulfilment. Also verse 8. What is the connection therewith of verses 9 and 10? In the meantime what has been the course pursued by the enemy? What great event in heaven immediately followed the birth of the man child? Point out the harmony of Revelation 12:12 with Isaiah's prophecy.

¶ 12, 13. What clearly associated events took place in 1918? When and how was the statement fulfilled, "As soon as Zion travailed, she brought forth her children"?

¶ 14, 15. In Isaiah 54:13, the term "thy children" applies to whom? "Shall be taught of the Lord": how and when?

¶ 16, 17. Distinguish between two classes that have had opportunity yet have not come to a clear understanding of the great truths which the Lord has set before his people since 1918. What is it that determines whether one not now seeing these truths shall yet come to an understanding and appreciation of them?

¶ 18, 19. Explain as to whether the matter appearing in *The Watchtower* since 1922 differs from that which appeared prior thereto. Just why have some regarded this as justifying opposition, while others have understood and appreciated it and have been blessed?

¶ 20, 21. "All thy children shall be taught of the Lord." How has this been accomplished?

¶ 22. As to source, nature, and manner in which they were brought to light and taught, compare the truths received by God's people from 1875 to 1918 with those received by them since then. To whom, therefore, is the honor due for all the truth received then or since? To what conclusion and course of action should an appreciation of this fact immediately lead?

¶ 23, 24. Then how shall we correctly account for the change of work and teaching of God's children since 1918, and the volume of additional important truths which they have come to understand and appreciate since then?

¶ 25. Referring to John 14:20: "In that day ye shall know." Who shall know? Know what? How? What shall be the evidence of such knowledge and appreciation?

¶ 26. Explain Hebrews 5:13, 14.

¶ 27. Account for the fact that some, though having a comparatively clear knowledge of the truths which God gave to his people during the Elijah period of the church, have failed to understand and appreciate even the most prominent truths which the Lord has given to his people since that time. How may some of these yet by their own experience prove the truth expressed in Isaiah 54:13, here under consideration?

¶ 28, 29. Describe the present situation, as referred to in Isaiah 54:15, and the outcome thereof to each class referred to in that text.

¶ 30. To whom, and how, does Isaiah 54 apply? How is Revelation 12:17 related to Isaiah 54:13, 14?

¶ 31. Why is the enemy referred to as the "waster"? What is meant by the statement, "I have created the waster to destroy"?

¶ 32, 33. Who, then, are the children of God's woman Zion? Where are they privileged to abide? For their aid, comfort and encouragement Jehovah has made what provision (a) for their knowing him and his purposes? (b) For their proving that they truly love him? (c) For their protection from the enemy?

FEAR YE NOT, *neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God, besides me? yea, there is no Rock; I know not any.*
—Jehovah.

JEHOVAH'S WITNESSES FORESHADOWED

JEHOVAH GOD caused his prophet Isaiah to write concerning the time when he would have a specific testimony given in the world by his witnesses on earth. His witnesses are only a remnant of faithful Christians out of all the millions of professed Christians in so-called "Christendom". Jehovah fixed the time of the giving of this specific testimony as "in that day", which period of time had its beginning in the year nineteen hundred and fourteen, and this became manifest to the remnant or witnesses of God after the Lord Jesus came to his temple in the year nineteen hundred and eighteen, as foretold by God's prophet Malachi (3:1). At the present time we are now well into the period designated by the expression "in that day". In the nineteenth chapter of Isaiah's prophecy, beginning with the first verse, the prophet of God wrote: "The burden of Egypt. Behold, the Lord [Jehovah] rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord [Jehovah] of hosts."

Skipping down to the nineteenth and twentieth verses, we read: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

For some time students conscientiously applied this prophecy to the great pyramid of Gizeh in Egypt, as though that pyramid were the pillar and altar to the Lord; but since the coming of the Lord to his temple, and due to the flashes of God's lightning upon his Word the Bible, those who belong to God's temple class see that this prophecy has no reference whatsoever to a pile of stone in Egypt. It will be observed that the prophecy opens with this statement: "The burden of Egypt." (Isa. 19:1) It is a prophecy from Jehovah, uttered with reference to the world or Satan's organization, symbolized by Egypt, and the position occupied by Jehovah's anointed ones with reference to that world. As further proof that Egypt symbolically represents Satan's organization, Jehovah spoke through another prophet, saying: "Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon [that is, the Devil and his organization] that lieth in the midst of his rivers [that is to say, the peoples of earth], which hath said, My river is mine own, and I have made it for myself." (Ezek. 29:3) Thus God through his prophet speaks against the Devil's organization. In the first epistle of John, chapter five, verse nineteen, it is plainly written to God's devoted people that "we [that is, God's anointed] know that we are from God, and that the whole world lies under the evil one [Satan the Devil]".—*Diaglott.*

It was in Egypt (symbolic of the world, or the Devil's organization) that Jesus Christ was crucified. For chapter eleven of the book of Revelation, and verse eight, says: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Having identified the place, God, through his prophet, then further locates the time of the fulfilment of the prophecy. Christ Jesus, God's great High Priest and chief officer in his organization, begins action in heaven against the Devil's organization in the year nineteen hundred and fourteen, and thereafter Satan is cast out of heaven. Jesus Christ continues his action against the wicked one until the complete destruction of that one and his organization. The words of the prophet, locating the time, are as follows: "Behold, the Lord [Jehovah] rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." (Isa. 19:1) In the work Christ Jesus is acting as God's chief officer. The Prophet Isaiah pictures Jehovah riding on the very top of his organization and moving against the Devil's organization.

The League of Nations compact was approved by the Federal Council of Churches in January, nineteen hundred and nineteen, and later fully supported by the three elements of Satan's visible or earthly organization, namely, the political element, the financial element, and the religious element. Since then the prophetic words of Jesus are in course of fulfilment, namely, "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) It is well known to all that just now the governing powers of the nations of Christendom are suffering fear, which burdens them almost to the point of heart failure; as the prophet of God pictures it: "The heart of Egypt shall melt in the midst of it." The prophet definitely locates the time, therefore, as the present, and then says that "in that day" there shall be a specific witness given in the world, or Egypt, meaning Satan's organization.

The prophet further says: "In that day shall there

be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." This prophecy could not possibly refer to a physical altar or pillar of stone in the land of literal Egypt, because it is physically impossible for any object to be in the midst of a piece of land and at the same time on the border thereof. The remnant of God's people, his witnesses, constitute an altar and a pillar to the Lord, and these are in the world (symbolized by Egypt), but not of it; and are on the very border of the evil world, because they stand at the border of God's world or kingdom. The remnant, therefore, is prophetically foretold by this altar and pillar.

The word "altar", as used in the prophecy, is derived from the root word meaning "place of sacrifice, or, slaughter place". Those who are anointed with the spirit of the Lord have been taken, to begin with, into the covenant by sacrifice with Christ Jesus, the Head of The Christ. Concerning such anointed ones it is written: "We are accounted as sheep for the *slaughter.*" (Rom. 8:36) And again the prophet says, in Psalm fifty, verse five, "Gather my saints together unto me; those that have made a covenant with me by *sacrifice.*" All those consecrated to God are pictured under the symbol of "the sons of Levi". When the Lord came to his temple these sons of Levi were purged that, as the prophet Malachi (3:3) says, "they [might] offer unto the Lord an offering in righteousness." This offering in righteousness is an offering of praise unto God by giving testimony to his name. So it is plainly set forth in Hebrews, chapter thirteen, verse fifteen. These scriptures prove that it is the remnant of God that constitutes the altar in the midst of the world (Egypt) to give testimony to the name of Jehovah God.

The words of the prophecy, namely, "a pillar at the border thereof," apply to the same class. A pillar means a memorial column that stands forth to bear testimony. The great Prophet, Christ Jesus, speaking to those whom he would find faithful at the time of coming to his temple, says: "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) The very purpose of making one a pillar in the temple of the Lord is that such may be a witness unto God, because Psalm twenty-nine, verse nine, states that "in his temple doth every one speak of his glory". The faithful remnant class, composing what the prophet Isaiah pictures as "the feet of him", Christ Jesus, and as a part of the elect "servant" of Jehovah, are the witnesses of God. As Jesus was *in* the world, but not *of* it, even so the remnant is in the world, but no part of it. (John 17:14) This remnant or pillar stands on the very border line between the Devil's world and God's kingdom, and there they bear witness to Jehovah's name. The faithful are near the time when they will pass over the border into the kingdom. As an altar class they offer sacrifices of praise unto Jehovah God's name, and as a pillar they bear testimony to his great name.

Furthermore God's prophet says: "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." (Isa. 19:20) The people of the world are now suffering great oppression at the hand of the governing powers, and particularly at the hand of the invisible ruler, Satan the Devil. The cries of the oppressed people ascend unto God and, true to his promise, he will send them shortly his great Prophet, Priest and King, and Savior, who will relieve them of their oppression and save them. It is just preceding that time that the remnant in the world (Egypt) must give the witness unto the name of Jehovah. To this class has been committed the testimony of Jesus Christ. They have been selected as God's witnesses and commanded to give the witness, and by his grace they are keeping the commandments and giving the testimony.

God has commanded the testimony to be given concerning his name, concerning his purposes against the enemy, Satan and his organization, and concerning his purpose to completely relieve the people, and save and bless them. Therefore no person on earth who has consecrated himself to do God's will and responded to the high calling can be faithful and true unto God and receive the final approval of the Lord if he either fails or refuses to keep God's commandments; and keeping them, he must be Jehovah's witness at this time. For that reason there are now some who are daily putting forth this message of truth in printed form, that the people may hear concerning God and his purposes. Their work is not to convert the world to some religion nor to stir up strife or controversy, but they are serving notice upon the rulers and the people because God has commanded it thus to be done. It is God's due time that the testimony be given in fulfilment of the prophecy uttered by his angels at the birth of Jesus, that the glad tidings of great joy shall come to the people. —Luke 2:9, 10.

O JEHOVAH, *thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth. . . . Therefore shall a strong people glorify thee.*—Isaiah.

SONS OF GOD AND DAUGHTERS OF MEN

A PERFECT woman is the most beautiful to look upon of all earthly creatures, with the exception, of course, of the perfect man. Adam's wife, Eve, was, of course, the only perfect woman that has ever lived. God made her perfect. "His work is perfect," is the statement of the book of Deuteronomy, chapter thirty-two, verse four. When Eve left her paradise home in Eden, she still maintained her grace and beauty of form. While undergoing the process of death she gave birth to her daughters and sons. When these daughters and granddaughters of Eve grew to full womanhood they were such expressions of feminine beauty as no human words can describe.

Many poets and writers of prose have employed all the adjectives known to describe the beauty of women who lived when Greece was at the zenith of its glory and power. If the women of that time were beautiful, then the daughters and granddaughters of Eve were far more beautiful. We must remember that these women were only a short distance from perfection, as far as bodily charm is concerned. In the days of ancient Greece, however, the race had greatly degenerated; and in the present time the degeneration is even greater.

It is only by comparison that we can now approximate the natural adornment of the women that lived on earth in the time of Noah. Like their mother Eve, those women were vain. Readily they yielded to the temptations that would gratify the desire of their flesh or the desire of their eyes, or that would appeal to their pride. They craved to be admired and flattered. Voluptuous and sensual, having their minds turned away from God and righteousness, they would readily yield to any influence that promised them exaltation or selfish gratification. That which appealed to these godless women more than anything else was strong men who flattered them and gave them praise, and who gratified their selfish desires.

Woman has ever been a beautiful and most dangerous creature amongst the creatures of earth. Her beauty and attractiveness allure man, and blind selfish man to higher and nobler things, and induce him to forget God. It was such seductive influence exercised by the charming Eve that led Adam to a criminal's grave. A good and virtuous woman, wholly devoted to God, is a blessing to a good man, because she knows and keeps her proper place. But he who yields to the seductive influence of an ambitious and selfish woman walks in the path that leads to degradation and death. Almost all women of Noah's time were selfish, sensual, and walked in the way of vanity. Beautiful and graceful of form, they were fair to look upon; yet, filled with pride, they had an excessive desire to be noticed and to be approved by men.

Satan the Devil, the opponent of God and enemy of all righteousness, now concluded that the time was opportune to make another move. He had begun his wicked schemes by using a woman, Eve, and now he would continue to use women for his nefarious purposes. During the period of sixteen hundred years since the expulsion of man from Eden, only three men, namely, Abel, Enoch, and Noah, had taken a firm stand for the Lord God. Satan had caused one of these to be murdered, and the other, the second one, God had taken away. Satan could use these circumstances for a good argument to further his wicked designs.

In heaven there was a host of spirit creatures called angels and who were "sons of God". These creatures would be watching the course of earth's creation. The Scriptures clearly disclose the fact that angels had the power to appear in human form, and this must have been by the consent of Jehovah God. (Gen. 18: 1-10; Judg. 13: 1-21) When these "sons of God" appeared in human form they were even more attractive to the women than were the sons and grandsons of Adam. Satan's scheme was to work by and through the women in order to get a race of people on earth which he could completely and absolutely control. From what took place and is recorded in the Scriptures, the conclusions here reached seem to be warranted.

Satan probably called before him the many heavenly sons of God, particularly those whom God gave to Lucifer to be the members of Lucifer's organization in caring for the interests of man. Probably Satan reasoned with them like this: 'For some time past you have been watching the drama amongst men on earth. Since Jehovah assigned me to the office of man's overlord I have possessed the power of death. Jehovah decreed that I should die, and that by the power of the seed of the woman. Such was an idle threat by Jehovah. You have seen that during the past sixteen hundred years two men have taken the side of Jehovah. One of these I caused to be put to death; and Jehovah, fearing what might be done to the other one, took him away. All men now on earth have acknowledged me as god. The man Noah is the only exception. In due season I shall give my attention to him and put him out of the way.'

Doubtless Satan had said to the angels something like this:

'If you sons of God will now join me and give your allegiance to me we will establish a great empire on earth and people it with a class that will live forever and not die. You have the power to appear in human form. You are far greater in strength than any of Adam's race. Your vigor is undiminished. The women on earth are the daughters or offspring of Adam. Behold, how wonderfully beautiful are those women! There is nothing like them in the spiritual realm with whom you could satisfy your pleasures. You can have them for wives. You can indulge in sex pleasure. You can produce a race far greater than the children of men. With me as your leader and prince we can have

the greatest empire that ever existed, and God cannot interfere. The period that has elapsed from Eden until now has demonstrated to you that I am not subject to Jehovah's power. Come now and join with me.

'We will let this foolish Noah take his own course until it suits me to destroy him. We will first show him that we can take the women and use them as we please. All men will soon join our force; but if any should not, we will put them out of the way. My power will be supreme. You know that God has declared that man shall die, and that none of his offspring shall live more than a thousand-year day; but the offspring resulting from your cohabitation with these women on earth shall live on and never die.'

This plausible and seductive argument of Satan would turn the minds of many of the sons of God on the spirit plane, and they yielded to him. Exercising their powers they appeared as men. They were mighty men indeed, and walked about in the earth and took an account of the situation and prepared to carry out Satan's advice. They took careful note of the women and observed that they were voluptuous, attractive and alluring. They would, of course, exhibit to the women their prowess, that they might be greatly admired by the women.

The mind of a woman is easily turned by an unusually strong, vigorous and attractive man. These men were veritable giants. Amongst the children of men there was none to compare with them. The women fell easy victims to their flatteries and seductive speech, and the record does not disclose that they made any objection to becoming their wives. Genesis, chapter six, verses one and two, says: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The Scriptures clearly prove the fact that these sons of God appeared in the earth as "giants" in the form of men, and that then these giants took the daughters of men for their wives. Those creatures, stalwart, princely, handsome fellows, were attractive to the women. When these giants cohabited with these vigorous women the result was an offspring of "mighty men". The sixth chapter of Genesis, verse four, describes them thus: "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, the same became mighty men, which were of old, men of renown."

These sons of God, appearing in the forms of men and then forming an alliance with women and cohabiting with women for the purpose of bringing forth children, thereby departed from their "first estate", to wit, the estate of sons of God on the spirit plane; and because of this they became a part of the Devil's organization. They became his allies and his servants, and thereby became devils with Satan their leader as "the prince of the devils".—Matt. 9:34; 12:24; Mark 3:22; John 12:31; 14:30; 1 Pet. 3:19, 20.

These devils, appearing as human giants and producing a race by cohabiting with women, would in a short time be able, together with their offspring, to dominate all the peoples of the earth who would yield to them. They debauched the human race, turned their minds away from God, and caused them to indulge in every conceivable deed of wickedness. The offspring of this unholy union, together with all the men and women who joined with them, became extremely wicked.

Genesis, chapter six, verses five and six, declares: "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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." This terrible wickedness grieved Jehovah God in his heart. The perfect man that he had made and placed in a perfect home and had given the power and authority to fill the earth with a perfect race of people, had now degenerated until all the earth was filled with violence, and his every thought was vile and wicked.

LETTERS

THANKS TO JEHOVAH FOR NEW NAME

DEAR BROTHER RUTHERFORD:

The company in London unanimously favored the resolution which was put at the Columbus broadcast service.

By unanimous vote the friends also expressed their pleasure in accepting the "new name" conferred upon them by Jehovah himself, to whom be thanks for this another of his countless favors.

With grateful appreciation of your continuous service for us, we are

LONDON (Ont.) COMPANY OF JEHOVAH'S WITNESSES.

"REJOICING WITH YOU"

DEAR BROTHER RUTHERFORD:

We, the Penticton company unanimously endorse the resolution adopted at the public meeting at Columbus, and also endorse the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

Rejoicing with you in the marvelous light the Lord is shedding upon his Word today, and in the privilege of cooperating together with him in the great work of the kingdom, with much love and best wishes we are

Your brethren in Zion,

PENTICTON (B.C.) COMPANY OF JEHOVAH'S WITNESSES.

HEARTY ENDORSEMENT

MY DEAR BROTHER RUTHERFORD,

It affords me much pleasure to send you a copy of the enclosed resolution which was passed by the Toronto friends without even a question being asked. Every hand in the room went up and the motion adopting the resolution was carried unanimously. It was indeed another manifestation of the unity and oneness of Jehovah's witnesses in this day of the Lord in which we are privileged to live.

Many of the Toronto brethren were able to attend the Columbus convention, but some of us, including Sister Sinclair and myself, were hindered from doing so, much as we had looked forward to it. However, we are pleased to be able to say that the spirit of that convention quickly reached our city and its blessings have been with us ever since.

We are all looking forward to the campaign of placing in the hands of the people the message and warning now due.

With much Christian love, and hoping that perhaps you may be able to give us a little visit in the fall, I remain

Your brother and colaborer in Zion,
W. A. SINCLAIR.

* * * *

RESOLUTION

We, the Toronto company, having heard and read of the recent assembly of Christian people at Columbus, Ohio, and of the following mentioned resolutions adopted there,

FIRST: A resolution embodying a warning from Jehovah to the rulers and to the people, of the near approach of the complete destruction of Satan's world-wide organization and of the early establishment of God's kingdom in the earth, the only hope of the world, and,

SECOND: A resolution disowning all names heretofore used by ourselves or others as designating us in the earth and adopting the name shown as given by JEHOVAH to his people at this time, namely, that we desire to be known as and called by the name "Jehovah's witnesses",

do hereby affirm our hearty endorsement and approval of these resolutions as adopted by our brethren in convention.

We wish, further, to record our deep appreciation of the faithful services rendered us through *The Watch Tower* and *The Golden Age* from time to time, and we desire to convey to our brethren at headquarters an acknowledgment of our great indebtedness for their willing and abundant work in the interests of the kingdom now being proclaimed, and we one and all gratefully join in sending our warmest Christian love to our beloved Brother Rutherford, whose bold and unflinching stand against Satan and his organization has been of the greatest encouragement and incentive to us all.

"MOST STRONGLY ENDORSE"

DEAR BROTHER RUTHERFORD:

I have the great pleasure of sending you a copy of a resolution passed at a meeting of the Fort William-Port Arthur (Ont.) company of Jehovah's witnesses on August 14, 1931.

We were part of your unseen audience who were privileged to rise, in company with the thousands at Columbus, and say "Aye!" on July 26 last.

The brethren here desire me to say that they are truly thankful to the great Jehovah for giving you to us to guide and encourage us, and our prayers are always for strength that we may stand together with you and the rest of his faithful ones unto the end, and that we may see his great name vindicated.

With warmest Christian love,

Your sister and coworker by his grace,
(Mrs.) MAY L. PILLEY, *Secretary*.

* * * *

RESOLUTION

Resolved that the Fort William-Port Arthur company in its regular weekly meeting does most strongly endorse the resolution adopted at the public meeting in Columbus, and also the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

DECLARE ENTIRE ALLEGIANCE

DEAR BROTHER RUTHERFORD:

We, the Brandon (Man.) company of Jehovah's witnesses, in meeting assembled on the occasion of the visit of our Brother Roberts, on August 4, 1931, having heard the resolution which was presented to the international convention of God's people at Columbus, Ohio, on July 26, 1931, and which was at that time unanimously adopted, do hereby wish to declare our entire allegiance and devotion to Jehovah our God and his kingdom; that we are servants of Jehovah commissioned to do a work in his name, and in obedience to his commandments to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and almighty God: therefore we joyfully embrace and take the name which the mouth of the Lord named, and we also desire to be known as and called by the name of *Jehovah's witnesses*.

Further, we wish to thank our God for the wonderful truths which are now being revealed to us by and through his organization on earth, and to assure you of our loyalty and devotion to the kingdom work and the visible leaders who are appointed by Jehovah to do the work of directing his people.

We rejoice with you in seeing the kingdom organization already operating.

BRANDON (MAN.) COMPANY OF JEHOVAH'S WITNESSES.

PLEDGE FULL COOPERATION

DEAR BROTHER RUTHERFORD:

The following resolution was passed by a standing vote of the convention in session at Vancouver, B. C., August 2, 1931:

"To the Watch Tower Bible & Tract Society, Brooklyn,

"Dear Brethren:

"We, the Lord Jehovah's people assembled at Vancouver, British Columbia, desire at this time to give praise to him and his dear Son for the privilege extended to us in giving us a part in this great world-wide convention for the purpose of making known that his name is exalted in the earth, and to likewise thank him for making it possible for us, through you, to stand shoulder to shoulder in this great proclamation.

"Praying the Lord's blessing upon you all and your efforts to bring glory to his holy name, we pledge ourselves to full cooperation in his service 'until the city be wasted without inhabitant'."

Your brethren by his great favor,
VANCOUVER (B. C.) CONVENTION.

UNANIMOUSLY ENDORSE

DEAR BROTHER RUTHERFORD:

During the recent extension convention of the Columbus convention, held at Victoria, B. C., Canada, the resolution adopted at the public meeting at Columbus and the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses" were brought before those present here.

At a special business session of the Victoria (B. C.) company of Jehovah's witnesses it was moved, seconded, and carried unanimously by standing vote that this company unanimously endorses the above resolutions, and the secretary was instructed to communicate this to you personally, with expression of our loving Christian greetings and cooperation in the great work of the kingdom.

ENDORSED UNANIMOUSLY

DEAR BROTHER RUTHERFORD:

The resolution as put by you at the public meeting July 26, Columbus, Ohio, also the resolution presented by you to the conventioners the afternoon of the same date, changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses", were read to the Yorkton (Sask.) company of Jehovah's witnesses the evening of August 16 and were endorsed unanimously.

Yours as a witness of Jehovah,
D. Downs, *Secretary*.

SERVICE APPOINTMENTS

T. E. BANKS

Topeka, Kans.	Nov.	6-8	Louisville, Ky.	Nov.	20, 21
Des Moines, Iowa	"	9, 10	Cincinnati, Ohio	"	22, 23
St. Louis, Mo.	"	11, 12	Dayton, Ohio	"	24, 25
Chicago, Ill.	"	14-16	Columbus, Ohio	"	27, 28
Indianapolis, Ind.	"	17, 18	Cleveland, Ohio	"	29, 30

T. E. BARKER

Attleboro, Mass.	Nov.	3, 4	New Haven, Conn.	Nov.	14, 15
Westerly, R. I.	"	6	Meriden, Conn.	"	16
Mystic, Conn.	"	7	New Britain, Conn.	"	17
New London, Conn.	"	8	Hartford, Conn.	"	19, 20
Norwich, Conn.	"	9-11	Springfield, Mass.	"	21, 22
Deep River, Conn.	"	13	Worcester, Mass.	"	23, 24

C. W. CUTFORTH

Peterboro, Ont.	Nov.	26-29	Barrie, Ont.	Dec.	3, 4
Lindsay, Ont.	Nov.	30, Dec. 1	North Bay, Ont.	"	5, 6

G. H. DRAPER

Detroit, Mich.	Oct.	30-Nov. 2	Culver, Ind.	Nov.	20
Fort Wayne, Ind.	Nov.	4, 5	Francesville, Ind.	"	21
Auburn, Ind.	"	6, 7	Logansport, Ind.	"	22
Elkhart, Ind.	"	8, 9	Peru, Ind.	"	23, 24
South Bend, Ind.	"	10-14	La Fayette, Ind.	"	25
Michigan City, Ind.	"	15, 16	Kentland Ind.	"	27
La Porte, Ind.	"	17	Veedersburg, Ind.	"	28
Valparaiso, Ind.	"	18	Wingate, Ind.	"	29

F. J. FRANSKE

Wapoka, Man.	Oct.	29-Nov. 1	Winnipeg, Man.	Nov.	20-22
Boissevain, Man.	Nov.	2-4	Dryden, Ont.	"	23, 24
Ninette, Man.	"	5-8	Fort William, Ont.	"	26, 27
Brandon, Man.	"	12-15	Sault Ste. Marie, Ont.	"	29, 30
Portage la Pr., Man.	"	16-19	North Bay, Ont.	Dec.	1, 2

M. L. HERR

Sharon, Pa.	Oct.	29, 30	Ravenna, Ohio	Nov.	15, 16
Farrell, Pa.	Nov.	1, 2	Kent, Ohio	"	17
Youngstown, Ohio	"	3, 4	Akron, Ohio	"	19-21
Alliance, Ohio	"	6-8	Cleveland, Ohio	"	22-25
Niles, Ohio	"	9, 10	Lorain, Ohio	"	27, 28
Warren, Ohio	"	12-14	Sandusky, Ohio	"	29

A. KOERBER

Philadelphia, Pa.	Nov.	1-4	Boyertown, Pa.	Nov.	16
Lansdale, Pa.	"	5	Pottstown, Pa.	"	17
Norristown, Pa.	"	6	Reading, Pa.	"	18, 19
Chester, Pa.	"	7	Rheems, Pa.	"	20
Linfield, Pa.	"	15	Harrisburg, Pa.	"	21

LOUIS LARSON

Richmond, Va.	Nov.	1, 2	Cape Girardeau, Mo.	Nov.	21
Clifton Forge, Va.	"	3, 4	Poplar Bluff, Mo.	"	22
Charleston, W. Va.	"	6, 7	Dexter, Mo.	"	23
Portsmouth, Ohio	"	8, 9	Jonesboro Ill.	"	24
Cincinnati, Ohio	"	11, 12	Carbondale, Ill.	"	25
Louisville, Ky.	"	13-15	De Soto, Ill.	"	27
Providence, Ky.	"	16	Johnston City, Ill.	"	28
Mayfield, Ky.	"	17	Swanwick, Ill.	"	29
Paducah, Ky.	"	18	Pickneyville, Ill.	"	30
Mounds, Ill.	"	19	Dix, Ill.	Dec.	1

E. J. LUECK

Morgantown, W. Va.	Nov.	1	Gallipolis F'y, W.Va.	Nov.	16
Fairmont, W. Va.	"	2	Gallipolis, Ohio	"	17
Grafton, W. Va.	"	3	Southside, W. Va.	"	18
Clarksburg, W. Va.	"	5, 6	Catlettsburg, Ky.	"	20, 21
Lost Creek, W. Va.	"	7	Ashland, Ky.	"	22, 23
Avon, W. Va.	"	8	Whitehouse, Ky.	"	24
Mt. Lookout, W. Va.	"	9	Auxier, Ky.	"	25
Edmund, W. Va.	"	10	Craney, Ky.	"	26
Charleston, W. Va.	"	11, 12	Portsmouth, Ohio	"	28, 29
Ottawa, W. Va.	"	14	Chillicothe, Ohio	"	30
Huntington, W. Va.	"	15	Cincinnati, Ohio	Dec.	1-3

G. Y. M'CORMICK

Marshfield, Wis.	Oct.	31	Vulcan, Mich.	Nov.	15, 16
Oshkosh, Wis.	Nov.	1	Iron River, Mich.	"	17
Sheboygan, Wis.	"	2	Cable, Wis.	"	18
Neenah, Wis.	"	3	Superior, Wis.	"	19
Black Creek, Wis.	"	4	Duluth, Minn.	"	20, 21
Green Bay, Wis.	"	6, 7	Proctor, Minn.	"	22, 23
Wausau, Wis.	"	8, 9	Two Harbors, Minn.	"	24
Pulaski, Wis.	"	10	Biwabik, Minn.	"	25
Bevent, Wis.	"	11	Hibbing, Minn.	"	27
Stevens Point, Wis.	"	13	Boy River, Minn.	"	28, 29
Wabeno, Wis.	"	14	Aitkin, Minn.	"	30

J. C. RAINBOW

Harleston, La.	Nov.	2	Pensacola, Fla.	Nov.	17
Kelly, La.	"	3	Chapman, Ala.	"	18
Hammond, La.	"	4	Elba, Ala.	"	20
Amite, La.	"	6	Opp, Ala.	"	21
Franklinton, La.	"	7	De Funiak Sp'gs, Fla.	"	22, 23
New Orleans, La.	"	8-10	Marianna, Fla.	"	24
Pearl River, La.	"	11	Apalachicola, Fla.	"	25
Ocean Springs, Miss.	"	13	Thomasville, Ga.	"	27
Mobile, Ala.	"	14, 15	Quitman, Ga.	"	28
Bay Minette, Ala.	"	16	Valdosta, Ga.	"	29

C. ROBERTS

Phillips, Alta.	Nov.	3-5	Regina, Sask.	Nov.	20-22
Sedgewick, Alta.	"	6-8	Shaunavon, Sask.	"	23, 24
Wainwright, Alta.	"	9-11	Viceroy, Sask.	"	26, 27
Islay, Alta.	"	12-15	Mossbank, Sask.	"	28, 29
Saskatoon, Sask.	"	18	Mazenod, Sask.	Nov.	30, Dec. 1

W. P. STRONG

New York, N. Y.	Nov.	1	Albany, N. Y.	Nov.	17, 18
Yonkers, N. Y.	"	3, 4	Troy, N. Y.	"	20, 21
Tarrytown, N. Y.	"	6, 7	Mechanicville, N. Y.	"	22, 23
Newburgh, N. Y.	"	8, 9	Glens Falls, N. Y.	"	24, 25
Poughkeepsie, N. Y.	"	10, 11	Granville, N. Y.	"	27
Kingston, N. Y.	"	13, 14	Ticonderoga, N. Y.	"	28
Stottville, N. Y.	"	15, 16	Schenectady, N. Y.	"	29, 30

W. J. THORN

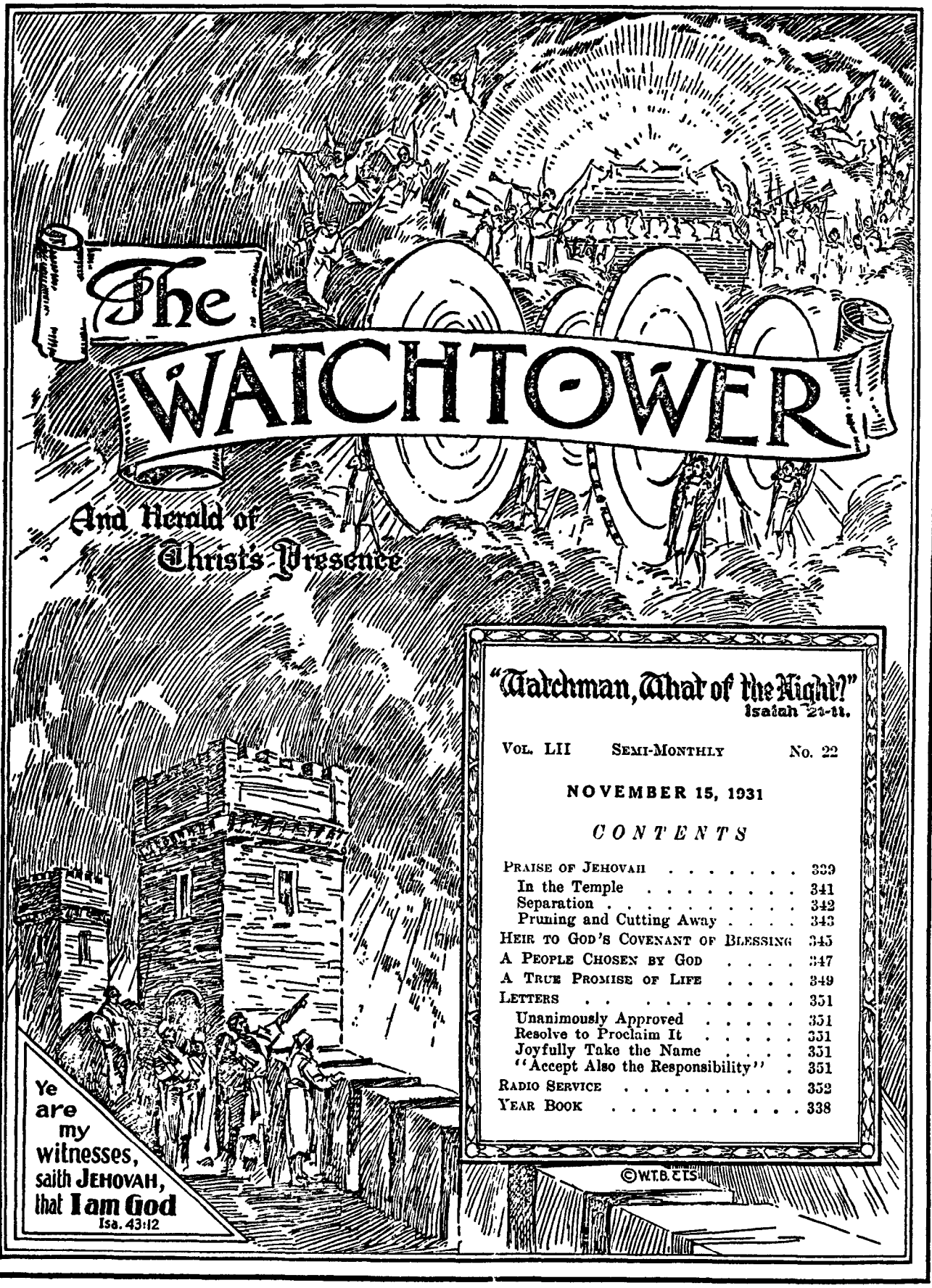
Allentown, Pa.	Nov.	1, 2	Empire, Ohio	Nov.	15
Harrisburg, Pa.	"	3	E. Liverpool, Ohio	"	16, 17
Altoona, Pa.	"	4, 5	Rogers, Ohio	"	18
Pittsburgh, Pa.	"	7	Lisbon, Ohio	"	20
Wheeling, W. Va.	"	8, 9	Columbiana, Ohio	"	21
Beech Bottom, W Va.	"	10	Youngstown, Ohio	"	22-25
Yorkville, Ohio	"	11	Niles, Ohio	"	27, 28
Martins Ferry, Ohio	"	13, 14	Warren, Ohio	Nov.	29-Dec. 2

S. H. TOUTJIAN

Williamsport, Pa.	Nov.	1	Cheyenne, Wyo.	Nov.	15
Cleveland, Ohio	"	3	Casper, Wyo.	"	17
Fort Wayne, Ind.	"	5	Billings, Mont.	"	19
Chicago, Ill.	"	7, 8	Lewistown, Mont.	"	21, 22
Cedar Rapids, Iowa	"	10	Red Lodge, Mont.	"	26
Omaha, Nebr.	"	12	Clyde Park, Mont.	"	28
North Platte, Nebr.	"	13	Butte, Mont.	"	29, 30

J. C. WATT

Yuma, Ariz.	Nov.	1, 2	Eskota, Tex.	Nov.	20
Phoenix, Ariz.	"	3, 4	Aspermont, Tex.	"	21
El Paso, Tex.	"	6-8	Rochester, Tex.	"	22
Alamogordo, N. Mex.	"	9	San Angelo, Tex.	"	23
Amarillo, Tex.	"	11	Metzon, Tex.	"	24
Whittenburg, Tex.	"	13	Miles, Tex.	"	25
Littlefield, Tex.	"	14	Brownwood, Tex.	"	26
Abernathy, Tex.	"	15	Tiffin, Tex.	"	27
Flomat, Tex.	"	16	Breckenridge, Tex.	"	28
Sweetwater, Tex.	"	17, 18	Wichita Falls, Tex.	"	29, 30



"Watchman, What of the Night?"
Isaiah 21:11.

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, 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 wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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YEAR BOOK

The *Year Book* for 1932 will be ready for delivery about December 15. It contains the President's Annual Report, which is very encouraging to all the anointed. By the Lord's grace, there has been a remarkable increase in the work done by Jehovah's witnesses in nearly every part of the earth, and this we feel sure will thrill every one of "the servant". World-wide oppression and unemployment have served to cause the people to listen to the message of the kingdom more readily, and as a result more literature was distributed than during any previous year. There are many other interesting features in the Report.

Additionally, as usual, the *Year Book* contains the text for the year, with appropriate comment, a text bearing on the year's text for each Wednesday declaration meeting, and a text for every day of the year, with suitable comment.

We shall be pleased if each company of Jehovah's witnesses, through its stockkeeper, will act promptly in sending orders to us. This will greatly aid us in determining the number to print. The limited edition makes it necessary to take the usual fifty cents for each copy.

FOR THE BLIND

For the benefit of those who are 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. *Reconciliation* also has been published in Braille, at a cost of $8.00. To those unable to purchase, either book will be sent on loan. All orders and requests for copies on loan should be addressed to the Society's Branch for the Blind at 1210 Spear St., Logansport, Indiana.

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

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PRAISE OF JEHOVAH

"Great is Jehovah, and worthy to be heartily praised, and his greatness is unsearchable."—Ps. 145:3, Roth.

JEHOVAH has brought to light his royal house which is made up of a people dedicated to the praise of his name. These have raised a song of praise to his name and will continue to sing it for ever. In due time Jehovah will reveal himself to all to whom he will grant everlasting life, and they too will join in the song of praise. When his word and name are vindicated before all who love righteousness, and these are brought to a knowledge of his purposes, then all flesh shall praise his holy name. No others will ever be given life everlasting, because Jesus authoritatively said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) All who get life will come to know that Jehovah is great, and that the magnitude of his greatness is beyond the understanding of creatures. This fact alone will call forth the unstinted and continuous praise of all living creation.

2 There is nothing in connection with the songs set forth in the Bible, and known to us as the book of Psalms, which definitely marks the time they were written. The outstanding fact, however, is that they were written primarily for the benefit, encouragement and comfort of God's remnant people on earth in the last days and for the benefit and joy later of all who shall live and obey God. The one hundred and forty-fifth Psalm is notable among the collection of Psalms because it is wholly devoted to praise. It indicates vigor and freshness, and it bespeaks more than deliverance from the trouble of the enemy. There is in it high exultation and joy, such as can be found only under conditions of perfect unity and harmony with the will and purpose of the Most High. Such praise as declared by this psalm ranks highest amongst the experiences of the child of God. It indicates an understanding of God and of his purposes, close communion with him, and an appreciation of the privileges of serving him.

3 Who is the composer and leader of this psalm? The heading given to the psalm is "David's Psalm of Praise". As a king David was "a man after [God's] own heart". (1 Sam. 13:14) The psalmist therefore here represents, in the main, the faithful people of God when gathered together in unity under Christ Jesus the beloved King and instructed in the way of righteousness. It applies when these are made members of the royal house. It pleased Jehovah to use King David to indite most of the Psalms. They are prophetic and given to the people of Jehovah to be used by them in giving expression to their prayers and to their songs of praise.

4 To be sure, Jehovah could have used a person of any station in life to write the Psalms, provided that person was devoted to God. For instance, Amos was a herdsman, but God took him from tending the cattle and made him his servant to bear a message to Israel, his covenant people. (Amos 7:14, 15) But the fact that the Lord used David the king of Israel to write the Psalms strongly supports the conclusion that the Psalms which he wrote were written for the special benefit of the people whom David the king represented and foreshadowed. He was a king with knowledge and royal instincts and stood in a special relationship to God, and hence what he wrote was written for the people of God who stand in a special relationship to him. These Psalms, therefore, such as the one hundred and forty-fifth, seem clearly to have been given as a means of expression to be used by the people of God under certain peculiar circumstances. It is the kingly class speaking in praise to the great King Eternal. The opening stanza is: "I will extol thee, my God, O King." These words indicate that they were written to be addressed by the members of the royal house to the Almighty King. It has pleased God through the flashes of light from his temple to reveal the proper understanding to 'his elect servant' and to show that there are some on earth whom he calls his remnant and who are made a part of "the servant". The conclusion is, therefore, that the one hundred and forty-fifth Psalm was prophetically given for the use of his faithful remnant at the time when the remnant should realize their position in God's organization as his witnesses and bear his name before the peoples of the earth.

5 An ordinary poet might imagine and describe what a king should be, but he could not write with an understanding such as comes only from an insight into and experience of one who has had service as a king. With like reasoning we must conclude that a

consecrated person, even though well informed as to the meaning of consecration and the purpose of God to establish his kingdom, and to then restore the obedient peoples of earth, could never enter into the fulness of the expression of this psalm unless he has also entered into experiences which have given him a deeper appreciation of the kingdom and its relationship to Jehovah and the vindication of his name. He must appreciate the fact that the greatest doctrine of the Bible is that concerning the kingdom of God, because by and through it Jehovah's word and name will be completely vindicated before all creation. Even though well informed as to the truth, the Christian enters into an appreciation of the precious things only with his brethren who are of like precious faith and who have had like experiences by the grace of God. It is therefore seen that it is the remnant that understand and rejoice together and are given privileges of understanding and appreciation of the Lord as others cannot have at this time.

6 David the king was used to give expression to the thought, but Jesus, whom David especially foreshadowed, could and did enter into the experiences with a full appreciation thereof. Aside from Jesus, only the remnant can now have the joy expressed by the psalmist, because as God's chosen ones these are his visible representatives on earth speaking for the King, and God's time has come for them to enter into the joy of the Lord and to follow upon the "highway" under the leadership of Christ Jesus, God's anointed King.

7 Those of the consecrated who believe and claim that the proper course at this time is a life of simple faith, with much prayer and meditation, and that by such means they gain a sweet disposition, which qualifies them for heaven, thereby reveal themselves as quite immature. They deceive themselves by thinking that such a course is spiritual growth. Faith, love for righteousness, and prayer are all necessary, to be sure, and no Christian can get on without such; seeking after purity in thought and action, and with a desire to serve and please God, is entirely proper. But these things alone are not sufficient. To spend the time in seeking to have a perfect disposition, and to create a desire to know and to do the will of God, is a waste of opportunities. Such a one is like a servant who is so anxious to do the will of his master that he spends his time examining his own heart and trying to determine whether or not he has a true desire to serve. He sits down and waits for some opportunity of service to be put in his lap, and, when it comes, with great feigned meekness he says: Am I really qualified to do it? Probably I had better let someone else do it. Before he moves he waits for some sign to indicate that the Lord wants him to move, instead of studying the Word of God and thereby ascertaining the will of the Most High. He waits for orders instead of being diligent in searching the Word of God to know what God has long ago ordered his people shall do in the last days. Such a servant is an unprofitable one who deceives himself into believing that all that is required by the Lord is an earnest desire for self-cleansing and an outward piety. Maturity of the followers of Christ Jesus is not gained by constant attendance upon the first principles, but by accepting a man's responsibility and then doing with energy what is found to be done. —Heb. 5:12-14; 6:1-3.

8 Those who think that purity of motive with meditation and prayer is proof of maturity as followers of Christ Jesus, thereby show that they have been overreached by the enemy and lulled to sleep. The time has come when all of God's approved ones on the earth must be of one mind to do the will of God as he has revealed it in his Word. Such maturity could not take place until after the coming of the Lord to the temple of Jehovah and the gathering of the faithful unto himself. Before that the truth revealed was not sufficient to bring the church into fulness of unity of mind and of action. Now is the time of war, and God is assembling his host under Christ for the last fight. It is a time to be awake and on the alert.

9 To the remnant a part in this great war has been assigned, and that part is to proclaim the praises of Jehovah God while the armies march to battle. All the remnant must now stand shoulder to shoulder and fight for and with their brethren. (Neh. 4:14; 2 Tim. 2:3, 4) This is not a time for dissension and quibbling, but it is a time for complete peace and harmony in the army of the Lord; and all those who receive God's approval must and will stand steadfastly together, shoulder to shoulder, doing full duty and acquitting themselves as faithful soldiers of the Lord. What these faithful ones do strikes terror to the heart of the enemy and at the same time encourages all who are in the faithful ranks of the Lord. (Phil. 1:27, 28) Such know no fear, because fear is in the mind only of the selfish. He who is wholly devoted to God fears no creature, but with boldness performs his duty as a real man. This condition of the people of God is pictured in the prophecy of Isaiah by the class of faithful ones having been cleansed with a coal of fire from the altar and who then hear the voice of the Lord saying: "Who will go for us?" and who then respond quickly, saying: "Here am I; send me."

10 It was after the coming of the Lord to the temple, and even about 1922, that God's people began to awake and to put on their beautiful garments of war which the Lord had provided. Then the remnant could see themselves joined with Christ the King in the work to be done to the glory of Jehovah. The truth of the present day, as revealed to the faithful remnant in the temple, informs them that to the remnant is committed the testimony of Jesus Christ and that they are commanded by Jehovah to speak

in the name of Jehovah's anointed King, Christ Jesus, whom he has placed upon his throne. Every one in the temple now speaks of the glory of God. (Ps. 29:9) The remnant constitute therefore the people now singing Jehovah's praises, and the remnant was foreshadowed by David the king, and is the speaker or leader in the song recorded in the one hundred and forty-fifth Psalm. The members of the remnant sing the praises of the King eternal and continue to extol, laud, and magnify his great name.

IN THE TEMPLE

[11] The remnant or "servant" class now in the temple must be considered collectively and as one. These see the great privilege of declaring the word and name of Jehovah and therefore say that they will make such their daily work and that with joy. Being confident that God has accepted him, the "servant", in the beloved One and anointed him, and that he determines to be faithful, the remnant or "servant" collectively has no hesitancy in saying that he will praise Jehovah for ever and for ever: "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable."—145:1-3.

[12] There are other scriptures supporting the conclusion that the faithful men of old, whom the Lord will make princes or rulers in all the earth, will return before the remnant is taken away from the earth. The new creation is one generation of the Lord God, and the princes are another generation. The psalmist therefore sings: "One generation shall praise thy works to another, and shall declare thy mighty acts."—145:4.

[13] Without a question of doubt when these princes are brought back to earth they will sing praises to the name of Jehovah and will take up the song that the remnant has raised and carry it on for ever. If we believe God's Word, then let us prove it by the course of action we now take. Such the remnant will do and is doing, and the Scriptures seem to make it clear that there shall be a direct connection between the remnant and the faithful princes in the earth.

[14] The remnant as a collective body now speaks in the name of the King, saying to Jehovah: "I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—145:5-7.

[15] Such is the plainly expressed will of God concerning the remnant. No one can be of the remnant who now fails or refuses to embrace the opportunity of singing forth his praises. The time of praise is here; it has begun, and will never end. The remnant is now doing this very work in the earth, telling the people of the glorious honor of his Majesty Jehovah; of his wondrous works; of the terrible acts he will perform against the enemy, and of Jehovah's unsearchable greatness. Jehovah has provided the means for the remnant to do this work after the coming of the Lord to the temple of Jehovah; the radio, the printing presses and book machines were provided to carry forward the work which the remnant is now doing. Aside from the means which God has placed in the possession of the Society there is no organization on earth equipped to do and doing this work in Jehovah's name and to his glory. This is not the boasting of men, but the declaration of the truth in the name and to the honor of Jehovah God and his King.

[16] The "servant" knows that the message of truth will be heard and bring results, because now men will hear and are hearing. The people hearing of the goodness of God have created in them a desire to know him. Says the prophet: "The isles shall wait for his law." (Isa. 42:4) It is the "prisoners" manifestly here mentioned, and these prisoners hear the message of God's goodness declared by the "servant", which is being done at this time, and they have a desire to turn to the Lord and more fully know his will. This psalm could not mean that a number of lovers of God would individually give such witness, but it means that it is a testimony delivered by one, that is to say, the "feet of him", the Christ, whom the prophet describes as "beautiful upon the mountains". Therefore the language is that of one saying: "I will extol thee, O Jehovah."

[17] It is utterly impossible for any division to now exist between those whom the Lord approves. They must be at unity. All who oppose the witness work of God's remnant are opposing God. To the remnant it is now said: "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. 122:7-9.

[18] Dissension and quibbling and quarreling amongst God's people are entirely out of order, and those who cause trouble it is certain the angel of the Lord will quickly gather out. (Matt. 13:41) The army of the Lord must march as one unit, in solid phalanx, and that without wavering or turning aside. If the enemy attempts to inject strife and division in any company, let every one who loves God lay aside all selfishness, ascertain the real root of the difficulty, and put it away, and let peace prevail, if you would hold fast that which you have. There cannot be harmony with song unless all of the company keep together.

[19] The clear, ringing command of the Lord to his "servant" today is: "Lift up a standard for the people." (Isa. 62:10) This standard must be lifted up by telling the people the truth of and concerning Jehovah. The Devil's ecclesiastical agents have lied to the people

and brought reproach upon God's name and caused the people to reproach him. These unholy and false prophets claiming to represent God have said and say that the pests and famines and calamities and other distresses that befall the people are all sent from God upon the people because the people are negligent of their duties to the churches, and that their eternal destiny will be even worse than what they are now receiving. Such is a foul defamation of God's name. Against this the remnant-"servant" of God now sings out and says to the people: "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."—145: 8, 9.

[20] The truth is like good wine: it makes glad the heart; and it will enable the people to see what God has in store for them, and they will rejoice. God's "servant" is now privileged to tell the people the reason for evil and wickedness in the earth, and that such is due to the rebellious acts of Satan, and that soon God will completely destroy Satan and his organization, and clear his name of all these foul defamations, and that then the people will see and appreciate his goodness to the sons of men. Jehovah has been slow to express his anger against the wicked ones, but, the time having come, he will now make a quick work of it and wipe them out.

[21] The day of deliverance is at hand, and every one who believes this must engage in the song. The people must now be told of the goodness and loving-kindness of God, that those who are of good will may be comforted and see that there is an opportunity for life and blessings for all those who obey him. The remnant-"servant" must take and is taking the lead in this work of declaring the praises of Jehovah. "The remnant" is in the front and must lead the people toward the kingdom.

[22] "The remnant" now has no reason to be ignorant of the will of God concerning them. Hence they do not pray and seek the will of God, because they know it. He has doubly impressed upon the mind of the "servant" this truth by putting into the mouth of the "servant" the very words expressing God's will. "The servant" is the work of Jehovah's hands and therefore the "servant" now sings: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—145: 10-13.

[23] "The servant" speaks of the glory of the kingdom of God and talks of his boundless power. Why is this done? To make known to the sons of men his mighty acts and the glorious majesty of his kingdom. Thus the "servant" erects the guidon for the people, that they may see the way to deliverance and to life.

[24] Under Satan's wicked regime the rulers of all nations have oppressed the people, and many nations and kingdoms have arisen, only to fall back into oblivion. Now the nations of the earth combine in an attempt to hold their power, and, with airships and other terrible means of destruction to frighten the people, attempt to make them believe that Satan's power is unlimited and that his organization is invulnerable; and now "the remnant" must tell the people that soon all of Satan's organization will go down. They must tell them that the kingdom of Jehovah God is an everlasting kingdom and shall endure throughout all generations. This is good news to those of the "servant", and this good news must be passed on to others now on earth. The flood of truth has now begun to rise, and nothing can stop it.

[25] "The remnant" is composed of creatures on earth, each having an imperfect organism. No one in himself can do anything perfectly. Each one makes mistakes and stumbles, and sometimes these are inclined to be much discouraged. It is the privilege of the saints forming the remnant to speak with consolation to one another and to remind one another that "the Lord upholdeth all that fall, and raiseth up all those that be bowed down".—145: 14.

[26] Jehovah is holding his remnant by the hand and will not suffer them to completely fall. All these precious promises, says the inspired apostle, were written aforetime for the comfort of God's people in the day where we are now. Being refreshed, lifted up and comforted by the Lord, all of the members of the "servant" class lift up their hearts and voice and together sing: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works."—145: 15-17.

[27] "The remnant" gives expression to gratitude and acknowledges the abundant provision of Jehovah for their aid, comfort and encouragement. It is also the privilege of the "servant" to tell these good things to all who have the desire to hear, and to inform them that God will extend his loving-kindness to those who fear and serve him. A part of their message to the hearers therefore is: "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them."—145: 19.

[28] As the "servant" goes forth to his duty of giving testimony he has a deeper realization of his own responsibility. The Lord has committed into the hands of his "servant" the obligation of making these truths known to the people now, and the "servant" must not shirk that responsibility.

SEPARATION

[29] The day of judgment is here, and judgment at the present time is progressing. All who entered into the covenant with God to do his will are now judged.

The result is that there is a separation of all in the covenant into two separate and distinct classes. On many occasions Jesus prophesied of the work of division and declared that in due time he would send forth his angels to do the separating work. Of the many forceful lessons taught by Jesus, that concerning the vine and the branches is one especially illuminating at this time. Reference to the report for the fiscal year of 1930 shows that in that year a number dropped out of the ranks and others took their places. A number canceled their subscription for *The Watchtower* and new ones took their places. The net result is that the real active workers are none the less in number and are greater in power. This is an evidence of a judgment time, and that the arm of the Lord is not shortened to do his work.

PRUNING AND CUTTING AWAY

30 Jesus pictures himself as the true vine, and those who are in him as the branches thereof, while Jehovah is the great husbandman. He then says: "Every branch in me not bearing fruit, he takes away; and every one bearing fruit, he prunes it, that it may bear more fruit." (John 15:2, *Diag.*) Clearly his words show two classes of branches: one that is taken away entirely because of bearing no fruit, and the other being pruned that more fruit might be brought forth.

31 In the eightieth Psalm the Jewish nation is described as a vine taken out of Egypt and planted by the Lord and which developed into a luxurious vine, and its shoots extended over the land and into the sea. These shoots are called "suckers". (Ps. 80:11, *Roth.*, note) Jesus says that the branch that is bearing fruit is pruned that it may bear more fruit. This pruning process could hardly mean the removing from individuals such things as wealth, and position in the world, and loved ones of one's family, as this matter has been generally understood. There must be a deeper meaning here. Now looking at the parable in the light of present-day truth, it appears clear that the words of the Master apply principally from and after the coming of the Lord to his temple.

32 Furthermore Jesus said: "Now ye are clean through the word which I have spoken unto you." (John 15:3) The Greek words appearing in verses two and three are from the same root, and properly mean to purify as by pruning. The coming of the Lord to his temple marks the time for the cleansing of his organization on the earth, and this he does by presenting his followers the truth. That truth causes some to turn back and others to be cut clear away. The cleansing therefore mentioned by the Master seems clearly to refer to the cleaning up of his organization that the fruit of the kingdom may be brought forth more abundantly in harmony with the will of the great Husbandman.

33 This conclusion finds support in the words spoken by Jesus on another occasion. Early in his ministry the multitudes followed him. When he told them some plain truths of and concerning God's purposes of redemption and of the kingdom and of his own relationship thereto, many of them that had followed turned back and followed no more. "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"—John 6:60, 66, 67.

34 The words thus spoken by the Lord were a cleaning or pruning away of those in his company or organization which may be well said to be a miniature fulfilment of what now is fulfilled in completeness. The words of truth spoken by Jesus pruned away the hangers-on and which are called suckers. The pruning work seems to be the taking away of those who are merely suckers and hangers-on and who do not bear any fruit and yet who do not oppose the Lord.

35 When Jesus speaks of the branches that are cut away because they bore no fruit he must have reference to some who have once been bearing fruit or had opportunity of so doing. Judas must have represented that class which starts to follow Christ Jesus and to bear some fruits but which ceases to bring forth the fruit of the kingdom. The suckers never did bear any fruit, but the branches performing proper functions must bear some fruit. The suckers are chopped off, while the branches are completely 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"—John 15:6.

36 Looking back over the past fifty years, what is observed? In that time many heard the gospel of the kingdom concerning no hell-torment and an opportunity of salvation to all, and they liked it. They delighted to attend the meetings and hear the speeches made by those who were bearing the fruits. They attended conventions and took much pleasure in mingling with others, but they had no real love for the truth, because they were looking for some selfish interest. They made no pretense of bearing the fruits of the kingdom. Concerning the Jews it is written: "Israel is an empty vine; he bringeth forth fruit unto himself." (Hos. 10:1) From and after the coming of the Lord to the temple, and the revelation of stronger truths to the household of faith, many withdrew and walked no more with God's people. They were pruned away.

37 The judgment of the temple disclosed another class, the members of which had made a covenant to do the will of God and had been bearing some fruit by preaching the Word, but became offended at the Lord and his organization and were gathered out by the angel of the Lord and thus cut off as branches and no longer counted as branches in the vine. The

cleansing process proceeds by the suckers' being pruned off and the worthless branches being cast away until the organization of the Lord is cleaned 'by the words which he has spoken' and there remains only the remnant which fully accepts the Word of God and delights to obey his commandments and with joy delivers the testimony of Christ Jesus, which is in fact the bringing forth the fruits of God's kingdom. The cleansing therefore does not refer to individual character development, but to the removing of the improper dead things from God's organization, that the remaining things, to wit, the remnant, might offer unto the Lord an offering in righteousness. (Mal. 3:3) These latter bear the fruits of the kingdom in obedience to God's commandment, because they are in the temple and sing forth his praises and tell of his wondrous works.

[38] This conclusion is in complete harmony with the facts as they are known The Lord's organization on the earth is called the Society, because that organization contains the people that are diligent in bringing forth the fruits of the kingdom which the Lord requires of all those whom he approves. The suckers were never really in the truth at any time, whereas the branches that were in the truth and became offended and lawless were gathered out, and those thus gathered out, and who become opponents of God's organization and set themselves up on high, formed into the class pictured by Judas and which otherwise is designated in the Scriptures as the "man of sin", "the son of perdition."

[39] Returning now to the Psalm (145) of praise. The cleansed of the Lord, who are righteous because in Christ and under the robe of righteousness and in the temple, delight to sing forth the praises of Jehovah God. Such with joy bring forth the fruits of the kingdom. In doing this there is but one motive that counts anything with the Lord Jehovah. One might diligently indulge in going from house to house with books containing the message of the kingdom and yet not be pleasing to the Lord. Unless his motive is right and he is therefore induced by an unselfish devotion to God and his cause he could not have God's approval. He must love God and love everyone who is for Jehovah. Those who love God are the ones who are prompted and moved wholly by unselfishness. Such are not looking for the approval of men, but are diligently engaged in bringing forth the fruits of the kingdom with an unselfish desire to see the word and name of Jehovah God completely vindicated, and knowing that, this done, then the people in general will have a chance to know and obey God. The remnant of God's organization, engaged in his work and doing it, draw the fire of the enemy upon them, and Satan and his agents conspire to destroy God's "servant". But for the comfort and assurance of his "servant" the Lord causes him to speak with confidence that which was long ago written in his Word: "The Lord preserveth all them that love him; but all the wicked will he destroy."—145:20.

[40] This verse contains the text for the year, and appropriate it is. All of the remnant love God, because when they cease to love him they are not of the remnant. All those who love God and continue to prove it by an unselfish devotion to him are certain to be preserved.

[41] The remnant, then, with renewed courage, increased faith and hope, by reason of God's precious promises to them, and with zeal and vigor, take up the song and continue to sing: "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever."—145:21.

[42] This glad song the remnant, or "servant", will sing as long as on the earth and, being faithful to the end, will continue to sing it for ever and ever. While he sings Jehovah's praises he calls upon all flesh to praise the holy name of the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1. From whom, and when, will Jehovah receive that praise of which he is worthy? Apply John 17:3.

¶ 2, 3. When, by whom, and for what purpose were the Psalms written? What is particularly noteworthy of Psalm 145?

¶ 4-6. What is significant in Jehovah's using David to write those Psalms which he wrote, and particularly Psalm 145?

¶ 7, 8. Show that some of the consecrated have an incorrect view of the proper course for the servant of God at this time. Account for their holding such view.

¶ 9. Describe the stand now necessary for every one who would have Jehovah's approval.

¶ 10. Account for the unity of mind and action now enjoyed by the remnant.

¶ 11-14. Who speaks the words of verses 1-7? Who are the 'generations' referred to in verse 4? Point out how these scriptures clearly specify the course of action and the nature of the praise and song of those who will have Jehovah's approval.

¶ 15, 16. By whom is this song of praise already being sung? By what means is it being accomplished? What evidence is there that the message of truth will be heard?

¶ 17, 18. How does Psalm 122:7-9 account for the present unity of the true servant class? How only can this unity be maintained? What is the certain result to any who persist in dissension?

¶ 19-21. As a part of the standard to be lifted up for the people, how do verses 8 and 9 apply?

¶ 22-24. From verses 10-13 (particularly verses 11 and 12), and in view of the nations' opposing the establishment of God's kingdom, show whether any of the truly consecrated can willingly fail to join in the witness work now being done and yet have God's approval.

¶ 25-28. How is verse 14 fulfilled? How do the words of verses 15-17 now find expression? To whom? To whom does verse 19 apply? How is it fulfilled? How does an understanding and appreciation of this affect the remnant?

¶ 29. What is the evidence (a) that a time of judgment is here? (b) That the power of the Lord to do his work is not affected by unfaithfulness of any who have entered into a covenant to do his will?

¶ 30, 31. What is pictured by the 'branch in the vine'? Who is the husbandman? What is the purpose of the pruning?

¶ 32-34. Explain and illustrate how the pruning is accomplished.

¶ 35-38. Distinguish between two classes not bearing fruit. How has the cleansing process been taking place during the past fifty years in connection with the truth as revealed and presented? What has been the result thereof to the fruit-bearing class? What has become of the two classes not bearing fruit?

¶ 39, 40. Can one bring forth the fruits of the kingdom and yet not have the Lord's approval? Explain why. What is the purpose here of verse 20?

¶ 41, 42. When and how does each clause of verse 21 have its fulfilment?

HEIR TO GOD'S COVENANT OF BLESSING

TO ABRAHAM, whom the Scriptures call "the friend of God", the Lord Jehovah showed his unconditional covenant to bless all the families of the earth, living or dead. The terms of this covenant, as stated in the sacred record (Gen. 22:18), read: "And in thy seed shall all the nations of the earth be blessed." Isaac was the son whom God gave to Abraham by promise and by performance of a miracle; however, Isaac did not prove to be "the seed of Abraham" in whom all earth's nations are to be blessed, but God repeated the terms of his covenant to Isaac as the natural heir of Abraham, and thus the successor to the Abrahamic promise. Unto Isaac there were born twins, named Esau and Jacob. Jacob was brought forth after his twin brother Esau; nevertheless, even before the birth, God had told the mother of the twins that Jacob was Jehovah's choice for the birthright and its part in the Abrahamic promise.

These two sons grew to manhood's estate. Esau became a great hunter and loved the outdoor sports; while Jacob was a plain man, remaining quietly at home. Esau showed that he did not appreciate the birthright, namely, the Abrahamic promise, even if it were his, which in fact it was not, since God had foreordained that it should belong to Jacob. Esau thought more of his own selfish, immediate comfort than anything that might come to him by reason of this promise. On one occasion he was in the field hunting. He returned hungry and faint. He found that Jacob had prepared a pot of lentils. When Esau smelled this appetizing food he said to Jacob: "Feed me, I pray thee, with that same red pottage; for I am faint." The record in Genesis, chapter twenty-five, verses twenty-seven to thirty-four, goes on to say: "And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright."

Genuine, real right and title to the birthright was now Jacob's for two good and sufficient reasons: First, because it was so ordered by the Lord before his birth, as before stated; and, second, because he had bought it in an open and fair transaction with his brother Esau. These two brothers were not mere children at this time. They were past forty years of age, according to the twenty-sixth chapter of Genesis, verse thirty-four, and both capable of entering into a contract; and they made a contract which was binding upon both.

Notwithstanding these two good reasons why Jacob was justly entitled to the birthright, Esau attempted to deprive him of it. The birthright carried with it the privilege of the special blessing from their father. Isaac was old and his eyes were dim, so that he could not see; and he knew that the day of his death might be near. (Gen 27:1, 2) He directed his son Esau to go into the field and take some venison and bring it to him that he might eat, and give Esau his blessing.

The Bible does not clearly show that Isaac knew God had foreordained that this birthright should belong to Jacob, nor that he knew Esau had sold it to Jacob; therefore we can excuse the old father for thinking it was his duty to bestow his blessing upon his son Esau. Rebekah the mother, however, knowing of both these reasons why Jacob was entitled to the birthright, knowing that Esau did not appreciate it, and knowing of his wrongful intent to deprive his brother Jacob of the privileges and blessings incident to the birthright, advised Jacob what to do in order to protect his own rightful and proper interests. The mother was therefore carrying out God's will in this respect. She was doing what all honest persons should do, try to protect the rights and privileges of those that are near and dear to them. She directed Jacob therefore to slay two kids of the goats and bring them to her, and she prepared some savory meat; and then, in order that the blind father might not obstinately refuse to aid them in carrying out the divine purposes, and in order that he might think he was blessing Esau, the mother Rebekah fastened upon the arms of her son Jacob the skins of the kids and also put the skins about his neck that he would appear as a hairy man like unto his brother Esau.

Jacob then came in before his father and presented the savory meat. His father kissed him and laid his hand upon him and gave to Jacob his blessing. The old father then spoke in prophetic phrase, evidently under the direction of the Lord, saying unto his son Jacob: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee; and blessed be he that blesseth thee."—Gen. 27:29.

Almost immediately thereafter Esau returned from the field and found that Jacob had received his

father's blessing and that he (Esau) had been unsuccessful in carrying out his purpose of defeating the open and fair transaction which he had made with Jacob when he had sold his birthright. He hated his brother Jacob and determined to kill him as soon as his father Isaac was dead.

It seems rather strange that many Christian people have severely criticized Jacob and his mother Rebekah in this transaction. It has evidently been due to the fact that they were ignorant of the record. No part of Jacob's action in connection with the birthright is reprehensible. Everything with reference to Esau is reprehensible. Subsequently God showed that Esau pictured the peoples of earth who are Christians in name only, but not in truth and in fact, who are hypocritical, and who persecute the true Christians; while Jacob pictured or foreshadowed the true followers of Christ, who have been misrepresented and persecuted by the merely nominal Christians. God showed his approval of the conduct of Jacob and his mother Rebekah, and showed that it was his purpose and will that Jacob should receive the blessing going with the birthright. Jacob had shown his great desire for the birthright, which was merely a promise; while Esau had despised it. Acting upon the advice of his mother, Jacob now fled from the wrath of Esau; and as he went away, he lay down and slept at a place situated north of the present site of Jerusalem and which afterward he named Bethel, which means "the house of God". There he had a dream, in which God signified his approval of Jacob, and pronounced a blessing upon him.

The account in Genesis, chapter twenty-eight, verses eleven to fifteen, reads: "And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of."

Whom God approves and blesses all others should approve. We may be assured, then, that Jacob was blameless before Jehovah in this transaction. It shows how carefully Jehovah was guarding his promise and the seed which would spring from it ultimately and through which the families of the earth should be blessed.

Some years later God showed his further favor to Jacob by changing his name from Jacob to Israel. The name Israel means, "He will rule as God." On this point Genesis, chapter thirty-five, tenth to twelfth verses, says: "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." According to the promise given to Jacob at this time, a nation should spring forth of him.

Jacob had twelve sons. There were born to him by his wife Leah the sons Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; and by his wife Rachel, Joseph and Benjamin. His other sons were Dan, Naphtali, Gad, and Asher. Jacob's wife Rachel was the most beloved by him, and she was the mother of his beloved son Joseph. After Jacob had been deprived of Joseph's presence and fellowship, he devoted his affections to Benjamin, the other son by his beloved wife Rachel. The Scriptures show that these two sons typified those who will be born on the spirit plane, Joseph being a type or prophetic picture of the royal family of heaven composed of Jesus and his faithful footstep followers; while Benjamin typified the great multitude or tribulation class, the vast majority of people consecrated to God but who fail to be of the royal family and who will be born on a spirit plane lower than those possessing the divine nature.

Jacob spent his last days with his family in Egypt. Just before his death he called before him his sons, that he might bestow upon them his last blessings. From this time forward dates the history of the nation of Israel. While pronouncing the blessing upon his various sons, he said concerning his son Judah: "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." (Gen. 49: 9, 10) This prophetic promise definitely shows that the mighty One to come, through whom the blessings of the people would flow, must spring from the tribe of Judah, the word "Shiloh" being one of the titles applied to the great Prince of Peace, the Deliverer, the Savior of mankind.

After the death of Jacob his offspring were known as the children of Israel, or Israelites. Joseph when a lad had been sold into Egypt, had grown to man-

hood, had become a mighty man and ruler in Egypt under the king, and was dwelling there in power and glory when his father Jacob and the other members of his family moved into Egypt to live. During the lifetime of Joseph the Israelites were well treated. After his death, however, a new king came to the throne of Egypt, who began to oppress and persecute the Israelites. God raised up Moses and used him to deliver the Israelites from the land of Egypt and the oppressive hand of Egypt's king. Then followed further events leading up to the coming of the seed promised in God's covenant to Abraham.

A PEOPLE CHOSEN BY GOD

THE origin and development of the nation of Israel, commonly known as the Jews, are matters of unusual interest at this time to both Gentile and Jew.

After the death of Jacob his twelve sons and their families continued to reside in the land of Egypt. This was about thirty-five centuries ago.

While Joseph lived and ruled the Israelites were well treated, and prospered. But the time had come for a change.

"And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."—Gen. 50:24-26.

"Now there arose up a new king over Egypt, which knew not Joseph." (Ex. 1:8) This new Pharaoh, the king of Egypt, dealt wickedly with the Israelites. He caused the babes to be killed. Moses was born; and the Lord miraculously preserved him, and caused him to be nourished and brought up in the house of the king. Moses, learning of the promises made to his forefathers, and seeing his brethren persecuted and ill treated, rather than to be called the son of the daughter of Pharaoh and enjoy the pleasures of the great kingdom, chose to suffer affliction with his own people. He forsook Egypt and sought to know and to do the will of God.

The afflictions of the Israelites increased under the wicked rulership of the Egyptian king. God called to Moses and said:

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharoah, that thou mayest bring forth my people the children of Israel out of Egypt."—Ex. 3:6-10.

Then the Lord spoke unto Moses and told him to appear before the king of Egypt and demand the release of the Israelites. The Lord had appeared unto Abraham, Isaac and Jacob by the name of God Almighty; but now for the first time he appears as Jehovah, and he says to Moses:

"And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant."—Ex. 6:4, 5.

Pharaoh continued to increase the burdens of the Israelites. God visited the various plagues upon the Egyptians. Still the king refused to permit Israel to go. Then came the plague of the death of the first-borns. This was the time of the institution of the Passover. It marked the beginning of time with the Israelites. The Lord commanded that on the tenth day of the first month each family should take a lamb, which must be without blemish, a male of the first year. The lamb should be kept up until the fourteenth day of the same month, on which day it should be killed and the blood of the lamb sprinkled on the two sideposts and the lintel of the door of the house of the family.

Then the lamb should be roasted with fire and eaten with unleavened bread and bitter herbs; and the family eating thereof should have their loins girded, shoes on their feet and staff in hand; and at midnight of that day, when the angel of the Lord should pass through the land of Egypt and smite with death the first-born, both of man and beast in Egypt, the first-born of the Israelites would be spared, provided they had sprinkled the blood upon the door as directed.

The families of Israel obeyed this command, and thus showed their faith in God's promise; and their first-born were spared from death. On that fateful night the Lord smote with death the first-born of the households of Egypt, from the king to the humblest servant. There was a great cry in Egypt, and now the king and the people thrust out the Israelites. The

Israelites borrowed from the Egyptians their silver, their gold, and their raiment. The descendants of Israel, or Jacob, had now grown to upwards of 600,000 people; and these on foot marched to the Red Sea. When the king had bemoaned the fate of his firstborn for a time, then he summoned his army and followed after the Israelites to slay them.

When Moses and Aaron had appeared before the king and requested that the Israelites be permitted to go and worship their God, Pharaoh said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Ex. 5:2) When the Egyptians had oppressed the Israelites hard, God said unto Moses: "And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen." (Ex. 14:18) Then God went behind the camp of Israel and shielded them with a cloud and a pillar of fire. The Lord commanded Moses to stretch forth his hand over the sea; and by a strong east wind the Lord caused the sea to go back, so that the Israelites passed through the Red Sea on dry land. When the Egyptians started to follow after them, they were engulfed in the sea and were destroyed. God thus demonstrated to the Israelites that he was their God, their shield and their protector.

When they were safely on the other side of the sea, Moses and the children of Israel sang a song of praise unto Jehovah: "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: Jehovah is his name."—Ex. 15:2, 3.

The Lord Jehovah now began to teach the Israelites lessons of faith. Their miraculous deliverance from the hands of their enemies should have been sufficient to establish their faith in God. Faith and faithfulness is one of the hardest lessons that man has to learn. According to one's faith is his reward and blessing.

In the third month after the Israelites were delivered from the Egyptians they came to the wilderness of Sinai and pitched their camp at the base of Mount Sinai. At the invitation of Jehovah, Moses went up into the mountain, that God might communicate with him and arrange for ratification of the covenant which had been made in Egypt.

A covenant is a solemn agreement made between two or more parties, upon a sufficient consideration, in which both parties agree to do or not to do certain things. In the law covenant ratified at Mount Sinai God promised to do certain things, and the Israelites agreed to do all that God proposed unto them. The Lord spoke through Moses, the mediator for Israel. God there promised the Israelites that if they would be faithful to their agreement, they should be unto him a holy nation.—Ex. 19:3-8.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 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."

Then the Lord told Moses to prepare the people, for on the third day thereafter he would come down and give unto them the law. The people were assembled at the foot of Mount Sinai; and on the morning of the third day, amidst thunders and lightnings and while thick clouds hung over the mountain, the voice of a trumpet sounded exceedingly loud and all the mountain quaked so that the people trembled with fear; and then the Lord spoke unto them. Amidst these great convulsions of the earth and the elements, God through Moses gave unto the Israelites the law, the fundamental portion of which is set out in the Scriptures as follows:

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou

shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

"And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

Truly a wonderful and awful occasion was this, when the children of Israel were gathered together to hear the commandments of the Most High God.

A TRUE PROMISE OF LIFE

JEHOVAH, the eternal God who made the earth and all that is in it, long ago promised his friend Abraham that he would give him the land now known as Palestine. That promise was recorded by Moses in these words of Genesis 13: 14-17:

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee."

At the time God made this promise Abram had no heir. Then, as is recorded by Moses, God appeared unto Abram in a vision and told him that he would have one:

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15: 5, 6.

Here is given proof that it was the faith of Abram that pleased God. It follows, therefore, that every Jew who is pleasing to God must have faith in the Lord. Those who have hope of receiving blessings from the Lord God must believe that his Word is true. Then, in order to further furnish Abram a basis for his faith, the Lord made a covenant with him. It is written:

"And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces. In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15: 7-18.

Subsequent evidence shows that here the Lord foretold that the descendants of Abram would spend a long time in Egypt and be oppressed there, and that then they would come out with great substance, and that his offspring should come again into the land of Canaan.

These very things did happen. Abram must have understood from this statement of the Lord that he (Abram) must die, and that later God would raise him up out of death and make good to him his promise. Here also is the clear and definite statement as to the boundaries of the land that God promised to give Abram.

Fifteen years later God changed the name of Abram to that of Abraham, the latter meaning "father of nations". On that occasion the Lord God said unto him:

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto

thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised."—Gen. 17:4-10.

When these promises were made by Jehovah to Abraham he had no children, yet he believed that the Lord would give him an heir. After God had thus tested the faith of Abraham for twenty-five years, and when Abraham was one hundred years old, Isaac was born. From time to time the Lord rewarded Abraham's faith.

This should be a lesson to every Jew; namely, that it is faith in the Lord and faithfulness to him that bring reward and blessings.

Faith means to have a knowledge of God's Word and purposes, and then to confidently rely upon the promises of God and to deport oneself accordingly. It follows, then, that it is necessary for every one to have a knowledge of the Word of God before he can have faith. It becomes necessary for every Jew who is to have a blessing and who is now living on the earth to obtain a knowledge of Jehovah's purpose and, knowing this, to rely upon it. This is faith.

Twenty-five years more passed, and the Lord put Abraham to a severe test. Of course Abraham loved his son Isaac and had reason to expect that the promised blessings of the people would come through Isaac. To test Abraham's faith God directed him to take his son Isaac to Mount Moriah and there offer him as a burnt sacrifice. Abraham did not hesitate to obey, because of his complete confidence and faith in God. He journeyed to the appointed place and there built an altar, bound Isaac and laid him upon the altar, and took his knife to slay his only son.

What a test of faith to Abraham! And he bravely met the test. God rewarded his faith then and there, as is recorded:

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Gen. 22:11-18.

Here not only did the Lord tell Abraham what he was about to do, but he bound his promise with his oath that he would multiply the seed of Abraham as the stars of heaven and as the sands upon the sea shore, and that in the seed of Abraham all nations of the earth shall be blessed; and he said he did this because of Abraham's obedience.

When Abraham was 175 years old he died. God had promised him the land and had bound the promise with his oath; but Abraham never possessed a foot of it as his own. Does that mean that God's promises are not true? It does not. The time had not come for Abraham to enter into his inheritance. God's promises are sure; therefore we must understand that it is the purpose of the Lord at some future time to raise Abraham out of death and give to him and to his offspring who have the faith of Abraham, all the land that he promised him. That time is at hand, as subsequent facts will show. Hence every Jew should take comfort therefrom.

Isaac begat Jacob, who, by divine provision and by contract, rightfully succeeded to the promise or birthright which God had made unto Abraham. (Gen 25: 23, 31-33) Jacob was the father of the twelve patriarchs, or heads of the twelve tribes. The Lord God renewed the Abrahamic promise to Jacob, as it is written: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. 28:13-15.

Jacob's beloved son Joseph was sold into Egypt and there became a great ruler. Later Jacob and his sons went to reside in Egypt. Jacob drew near unto death. This time marked the beginning of the nation of Israel, because Jacob's name was now Israel by order of the Lord. At that time, under the direction of the Lord, Jacob called his sons to him and prophesied unto them. Here it was that the Abrahamic promise took on a more definite form. Here the Lord showed that his purpose is that the blessing should come particularly through the seed of Judah; hence the truth of the statement that "salvation is of the Jews". By this is meant that those who have full

faith in the promises of God shall be blessed and be instruments of blessing. It was at this time that God said concerning Judah: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

"Shiloh" means tranquil; that is, secure, happy and prosperous. It is one of the names denoting the Messiah, the one clothed with power and authority as God's representative to carry out his purposes concerning man.

This prophecy clearly proves that the blessings which God promised to come through the seed of Abraham will be realized only when Messiah shall come, that the Messiah constitutes the seed of Abraham according to the promise, and that this seed comes particularly through the line of Judah. But before these promised blessings could come, the Jews must pass through a long line of trying experiences, and these experiences will ultimately work out good for the Jews and for the other peoples of earth who observe them and who are properly exercised thereby.

With all their fiery experiences through the centuries past, it is remarkable how the Jews have kept themselves separate and distinct from other peoples. Let each Jew take courage now and know that the promises that the Lord God made to Abraham, to Isaac, to Jacob, and to the Israelites through the prophets, are absolutely certain of fulfilment. The time draws near when the Jews shall appreciate the fact that the fiery trials through which they have passed will work out to their good, and not to their good only, but to that of all other peoples on earth who exercise the faith of Abraham.

LETTERS

IT MAY be encouraging to some of those who are giving testimony to Jehovah's name to read the following letter showing how people are now waking up and reaping the benefits of work done years ago.

Watch Tower Bible & Tract Society,
Allegheny, Pa.

GENTLEMEN:

Have read *The Plan of the Ages, The Time Is at Hand,* and *Thy Kingdom Come,* with the result that an entire new understanding of God's plan has been revealed to me, which already has been a great blessing and will continually increase with further active search. These books have been on my shelves for years, and not until a year ago could I read them with intelligence; but I again went over them, when the light of truth was really kindled, and I reread many parts of them again and again, gaining a greater blessing at each reading.

Please send me by parcel post *The Day of Vengeance* and *The At-One-Ment Between God and Man.* If you issue a regular weekly or monthly series of Bible studies, please enroll my name and send bill for cost. I will return check at once.

Yours for great knowledge of God's blessings,
FRED M. ANSCHUTZ, *Minnesota.*

UNANIMOUSLY APPROVED

DEAR BROTHER RUTHERFORD:

At a recent meeting of the Ottawa (Ont.) company both resolutions adopted at Columbus convention were unanimously approved; and we wish to take the opportunity of conveying to you our sincere love and our loyal cooperation with you at this time in the work of the remnant today under your leadership.

RESOLVE TO PROCLAIM IT

DEAR BRETHREN:

The following resolution was adopted:

That we accept the new name, "Jehovah's witnesses," and use every effort to proclaim it to the world.

The resolution was unanimously adopted by the San Francisco company, and the secretary was instructed to notify the Society of this action.

Your brother in Jehovah's service.
A. R. CRAWFORD, *Secretary.*

JOYFULLY TAKE THE NAME

DEAR BRETHREN:

The following resolution was adopted at the last session of the Winnipeg convention on Sunday last, addressed by Clifford Roberts, regional service director:

"We, conventioners assembled in Winnipeg, August 2, 1931, after hearing the resolution unanimously adopted by our brethren recently assembled in general convention in Columbus read, resolve to go on record as heartily endorsing same, declaring our entire allegiance and devotion to Jehovah and his kingdom; and as realizing that, as his servants, we are commissioned to do a work in his name, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; and also joyfully embrace and take the name which the mouth of the Lord God has named, and desire to be known and called by the name 'Jehovah's witnesses'."

With warmest Christian love, and praying the Lord's richest blessing upon your efforts to serve him, his cause, and his people,

Your brother and colaborer by his grace,
H. F. DILLABOUGH, *Convention Chairman.*

"ACCEPT ALSO THE RESPONSIBILITY"

DEAR BRETHREN:

On Sunday evening August 30, 1931, at a joint meeting of the foreign friends with the Philadelphia English company, the question of our new name was taken up. Friends were present from the following companies in Philadelphia: English, Colored, German, Greek, Italian, and Polish.

The resolution presented by Brother Rutherford at the Columbus convention was read. By a rising vote of the entire audience present the resolution was adopted, thereby taking unto ourselves the new name which Jehovah has given to his servants at this time, that of Jehovah's witnesses. It is indeed the greatest privilege to be called by a name which our God has given unto us. The friends in Philadelphia accept that privilege and gladly accept also the responsibility that goes with it, of being faithful ambassadors of the Most High God. We rejoice with you that we have this opportunity of taking a firm, bold and courageous stand to the end that our heavenly Father's name might be magnified before the peoples of earth.

The secretary was instructed to notify headquarters of this action.

One of Jehovah's witnesses,
ROBERT J. DILLING, *Secretary.*

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALASIA

Adelaide 5KA 9
SuP 3.15-5.45; 7.15-8.45
Daily (except Su)
P 7-7.05
Ballarat 3BA 52
Brisbane 4BC 47
Hobart 7HO 73
Launceston 7LA 48
Lismore 2XN 70
Melbourne 3KZ 37
Newcastle 2HD 50
SuA 10-12; daily (except Su) P 9-9.15
Perth 6ML 57
Toowoomba 4GR 8

CANADA

Alberta
Calgary ..... CJCJ 8
Edmonton ..... CJCA 12
Lethbridge ..... CJOC 44

British Columbia
Kamloops ..... CFJC 24
Kelowna ..... CKOV 23
Vancouver ..... CJOR 46
Victoria ..... CFCT 12

Manitoba
Brandon ..... CKX 78
Winnipeg ..... CKY 43

New Brunswick
St. John ..... CFBO 12

Nova Scotia
Sydney ..... CJCB 28
SuP 9-

Ontario
Chatham ..... CFCO 45
Cobalt ..... CKMC 34
Ft. William .... CKPR 47
Hamilton ..... CKOC 12
SuP 1.30-; 8.15-
London ..... CJGC 47
North Bay .... CFCH 55
Waterloo ..... CKCR 14

Prince Edward Island
Charlottetown CFCY 8

Saskatchewan
Fleming ..... CJRW 12
Regina ..... CKCK 8
Saskatoon ..... CFQC 10

CUBA

Havana ..... CMK 18

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Paris ..... VITUS 80
Strasbourg .....

UNITED STATES

Alabama
Anniston .... WFDW 12
Birmingham .. WBRC 8
Gadsden ..... WJBY 12
Mobile ..... WODX 23
Montgomery .. WSFA 22

Alaska
Anchorage .... KFQD
Ketchikan ..... KGBU 77
Also 64

Arizona
Phoenix ..... KTAR 12
Tucson ..... KVOA 8

Arkansas
Little Rock .... KLRA 8

California
El Centro ..... KXO 8
Fresno ..... KMJ 38
Hollywood ..... KNX 8
Su' 1-2
Los Angeles .... KTM 1
Oakland ..... KROW 10
Also 68
SuA 10-10.45; P 1-2, 6-7, 9-10
ThP 8-8.15
We FrP 2.30-2.45
Sacramento .. KFBK 6
San Diego ..... KGB 8
San Francisco .. KYA 2
San Jose ..... KQW 65
Stockton ..... KGDM 6

Colorado
Colorado Sp'gs KVOR 8
Denver ..... KLZ 2
Grand Jct. .... KFXJ 8
Greeley ..... KFKA 52
Pueblo ..... KGHF 63
Trinidad ..... KGIW 41

Connecticut
Bridgeport .... WICC 8
Hartford ..... WDRC 21

Delaware
Wilmington .. WDEL 52

District of Columbia
Washington .. WMAL 10

Florida
Jacksonville .. WJAX 8
Miami ..... WIOD 21
Orlando ..... WDBO 8
Tampa ..... WDAE 8

Georgia
Atlanta ..... WGST 46
Augusta ..... WRDW 34
Columbus ..... WRBL 8
Rome ..... WFDV 45
Savannah ..... WTOC 25
Thomasville .. WQDX 71

Hawaii
Honolulu ..... KGMB 76

Idaho
Boise ..... KIDO 40
Nampa ..... KFXD 16
Pocatello ..... KSEI 30

Illinois
Chicago ..... KYW 25
Chicago ..... WCFL 8
Chicago ..... WCHI 26
SuP 12.30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 3
La Salle ..... WJBC 8
Quincy ..... WTAD 35
Rockford ..... KFLV 8
SuP 6-6.30
Rock Island .. WHBF 69
MoP 6.30-7
Springfield .... WTAX 8
Tuscola ..... WDZ 8

Indiana
Anderson ..... WHBU 37
Evansville .... WGBF 7
Fort Wayne .. WOWO 20
Gary ..... WJKS 10
Indianapolis .. WKBF 7
Muncie ..... WLBC 10
Terre Haute WBOW 23

Iowa
Cedar Rapids KWCR 8
SuA 10.30-11; P 1.30-2
WeP 9-10
Davenport ..... WOC 8
SuP 6-6.30
Des Moines ..... WHO 8
SuP 6-6.30
Marshalltown KFJB 21
SuA 10.30-11
Shenandoah ..... KMA 17

Kansas
Dodge City .... KGNO 33
Milford ..... KFBI 8
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 25
Wichita ..... KFH 7

Kentucky
Paducah ..... WPAD 8

Louisiana
New Orleans .. WJBO 3
ThP 8-8.30
Shreveport .... KTBS 48

Maine
Bangor ..... WLBZ 7

TIME

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

	Sunday AM	47	6.30
		48	6.35
1	8.30	49	6.45
2	8.45	50	7.00
3	9.00	51	7.10
4	9.15	52	7.15
5	9.20	53	7.30
6	9.30	54	7.45
7	9.45	55	8.15
8	10.00	56	8.45
9	10.10	57	9.00
10	10.15	58	9.15
11	10.25	59	10.00
12	10.30		*Monday* PM
13	10.40		
14	10.45	60	1.30
15	10.50	61	6.10
16	11.00	62	7.00
17	11.15	63	8.30
18	11.30		*Tuesday* AM
19	11.45	64	11 30
20	12 00		*Tuesday* PM
	Sunday PM		
21	12.15	65	5.00
22	12.30	66	6.45
23	12.45	67	7.15
24	12.55	68	8.00
25	1.00		*Wed'day* PM
26	1.15		
27	1.30	69	6.15
28	1.40	70	7.15
29	1.45	71	7.30
30	2.00		*Thursday* PM
31	2.15		
32	2 30	72	4.00
33	2.45	73	8.30
34	3.00		*Friday* PM
35	3.30		
36	3.45	74	12.45
37	4.00	75	7.00
38	4.15	76	7.15
39	4.30	77	7.30
40	4.45	78	7.45
41	5.00		*Saturday* PM
42	5.15		
43	5.30	79	7.15
44	5.45	80	8.00
45	6.00		
46	6.15		

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Maryland
Baltimore ..... WCBM 12
SuP 5-
Cumberland .. WTBO 12

Massachusetts
Boston ..... WHDH 8
Boston ..... WLOE 38
SuA 11-12.15; ThP 8-9
Boston ..... WNAC 7
New Bedford WNBH 8
Worcester .... WORC 7

Michigan
Bay City ..... WBCM 12
Calumet ..... WHDF 8
Detroit ..... WXYZ 8
Grand Rapids WOOD 6
Ludington .... WKBZ 74

Minnesota
Duluth ..... WEBC 8
Fergus Falls .. KGDE 8
Minneapolis .. WRHM 66
St. Paul ..... WRHM 22

Mississippi
Greenville .... WRBQ 17
Gulfport ..... WGCM 34
Hattiesburg .... WRBJ 34
Meridian ..... WCOC 13
Tupelo ..... WDIX 5
Vicksburg ..... WQBC 30

Missouri
Columbia ..... KFRU 45
Joplin ..... WMBH 12
Kansas City .. KWKC 73
Kansas City .... WHB 8
St. Joseph ..... KFEQ 39
St. Louis ..... KMOX 8

Montana
Billings ..... KGHL 8
Great Falls .... KFBB 8
Wolf Point .... KGCX 14

Nebraska
Lincoln ..... KFOR 8
Norfolk ..... WJAG 8
Omaha ..... KOIL 14
York ..... KGBZ 8

Nevada
Reno ..... KOH 8

New Hampshire
Laconia ..... WKAV 30

New Jersey
Atlantic City .... WPG 8
Paterson ..... WODA 8

New Mexico
Albuquerque .. KGGM 8

New York
Albany ..... WOKO 14
Auburn ..... WMBO 30
Binghamton .. WNBF 54
SuP 7-9; ThP 8-9
Buffalo ..... WGR 7
Glens Falls .... WBGF 12
Jamestown .... WOCL
MoP 6.45 (first, m'thly, English; third, m'thly, Swedish)
New York ..... WBBR 11
SuA 8-11; P 4.15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6 30-7, 10-12; P 12-1, 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WGBS 14
New York ..... WMCA 8
New York ..... WOV 41
Rochester ..... WHEC 8
Saranac Lake WNBZ 10
Tupper Lake WHDL 23

North Carolina
Asheville ..... WWNC 12
Charlotte ..... WBT 12
Raleigh ..... WPTF 8
Wilmington .. WRAM 8
Winston-Salem WSJS 7

North Dakota
Bismarck ..... KFYR 8
Fargo ..... WDAY 8
Grand Forks .. KFJM 12
Minot ..... KLPM 8

Ohio
Akron ..... WADC 29
Cincinnati .... WKRC 8
Cleveland ..... WHK 51
SuA 8.50-11; P 2-3, 6.30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 7
Columbus .. WAIU 8
Columbus ..... WCAH 8
Also 67
SuP 12-1, 9-10; TuP 7-8
Dayton ..... WSMK 8
Mansfield ..... WJW 10
Toledo ..... WSPD 8
Youngstown .. WKBN 8

Oklahoma
Oklahoma City WKY 42
Ponca City .... WBBZ 8
S. Coffeyville .. KGGF 29

Oregon
Eugene ..... KORE 8
Marshfield ..... KOOS 65
Medford ..... KMED 8
Portland ..... KTBR 8

Pennsylvania
Altoona ..... WFBG 12
Erie ..... WEDH 14
Harrisburg ..... WHP 15
Jeannette ..... WGM 18
Johnstown .... WJAC
Lancaster ..... WGAL 3
Oil City ..... WLBW 8
Philadelphia .. WCAU 8
Philadelphia W3XAU 8
Philadelphia .... WIP 8
Pittsburgh ..... KQV 25
SuA 11.30-12; P 6.30-7.30
FrP 7.30-8.30
Pittsburgh .... WCAE 12
Pittsburgh ..... WJAS 41
Reading ..... WRAW 6
Scranton ..... WGBI 79
Wilkes-Barre WBRE 54
Williamsport WRAK 10

Rhode Island
Providence .... WEAN 7

South Carolina
Charleston .... WCSC 25
Columbia ..... WIS 25
Spartanburg .. WSPA 8

South Dakota
Sioux Falls .... KSOO 8

Tennessee
Bristol ..... WOPI 14
Chattanooga .. WDOD 8
Knoxville ..... WNOX 26
Memphis ..... WREC 8

Texas
Amarillo ..... KGRS 3
Austin ..... KUT 8
Beaumont ..... KFDM 8
Brownsville .. KWWG 42
Dallas ..... WRR 31
El Paso ..... KTSM 4
Galveston ..... KFLX 8
Houston ..... KPRC 8
San Angelo .... KGKL 30
San Antonio .. KTSA 7
Waco ..... WACO 50
Wichita Falls KGKO 25

Utah
Salt Lake City .. KSL 8

Vermont
Rutland ..... WSYB 8

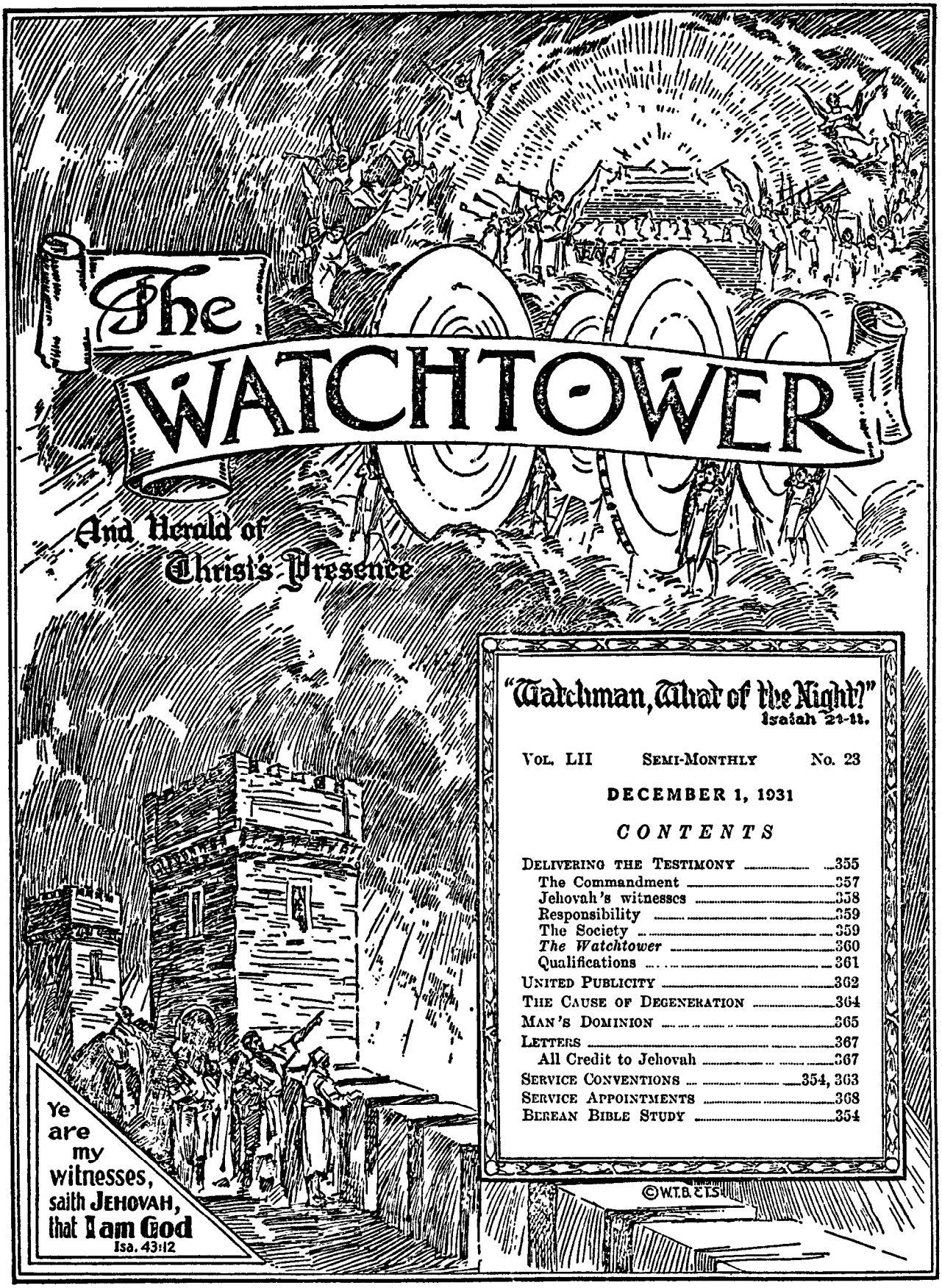
Virginia
Danville ..... WBTM 50
Lynchburg .... WLVA 23
Newport News WGH 12
Norfolk ..... WTAR 4
Petersburg .... WLBG 8
Roanoke ..... WDBJ 8

Washington
Aberdeen ..... KXRO 26
Bellingham .... KVOS 8
Everett ..... KFBL 7
Seattle ..... KJR 8
Spokane ..... KHQ 8
Tacoma ..... KVI 30
Walla Walla ..... KUJ 8
Wenatchee ..... KPQ 8
Yakima ..... KIT 8

West Virginia
Bluefield ..... WHIS 8
Charleston .... WOBU 50
Fairmont ..... WMMN 8
Huntington .... WSAZ 72
Wheeling ..... WWVA 16

Wisconsin
Eau Claire .... WTAQ 7
La Crosse ..... WKBH 20
Madison ..... WIBA 8
Manitowoc .... WOMT 62
Milwaukee ..... WISN 6
Racine ..... WRJN 12

Wyoming
Casper ..... KDFN 12



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LII SEMI-MONTHLY No. 23

DECEMBER 1, 1931

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, 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 wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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 direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
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.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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.

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

SERVICE CONVENTIONS

(In each case company service director's name and address appear.)

St. Louis, Mo. — Dec. 4-6
W. L. Mittendorf, 5307 Bancroft Av.

Topeka, Kans. — Dec. 11-13
D. W. Alden, 115 Fillmore St.

Casper, Wyo. — Dec. 18-20
C. D. Ebersold, 512 N. Kenwood

Great Falls, Mont. — Dec. 25-27
W. F. Gay, 303 2d Av., S. W.

Spokane, Wash. — Jan. 1-3
Isaac Hagen, E-1728 Tenth Av.

Bellingham, Wash. — Jan. 8-10
George Martinich, 1210 Maple St.

Seattle, Wash. — Jan. 15-17
H. G. Babcock, 938 16th North

Portland, Oreg. — Jan. 22-24
A. S. Wells, 585 Leo Av.

Sacramento, Calif. — Jan. 29-31
C. E. Butler, 1615 14th St.

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.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Taught of God"

Issue of November 1, 1931

Week beginning January 3 . . . . . ¶ 1-17
Week beginning January 10 . . . . . ¶ 18-33

"Praise of Jehovah"

Issue of November 15, 1931

Week beginning January 17 . . . . . ¶ 1-14
Week beginning January 24 . . . . . ¶ 15-28
Week beginning January 31 . . . . . ¶ 29-42

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII DECEMBER 1, 1931 No. 23

DELIVERING THE TESTIMONY

"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.

JEHOVAH'S day of judgment is here and his great Judicial Officer, Christ Jesus, is sitting in judgment upon those who are of the house of God and those who profess to be of the house of God, particularly that which is called "organized Christianity". The meaning of the words of the above text shows clearly that in this day of judgment Jehovah will have on earth a company which will act in the capacity of witnesses for him; that in so doing they are moved entirely by complete unselfishness; that they must be frank, plain, bold and outspoken in giving their testimony, and that they must do so without fear of man, Satan or any part of Satan's organization, fearing only God, and that they must conduct themselves with the poise and dignity befitting their high and favored position. To be a witness at this time is the greatest honor that could be conferred upon any creatures upon earth. Jehovah is not a God of confusion, but is the God of order, and his work must be done orderly. It seems profitable at this time to review the orderly development of his royal organization as set forth in the Scriptures. His kingdom under the great Messiah is the most important part of his creation. Members of that new creation do well to keep in mind the position they occupy and how and why they have been brought into this position. It is certain that the testimony which God committed to Jesus Christ, and which Christ Jesus in turn has committed to the members of his body on earth, must now be delivered and completed before the fall of the enemy organization. It is proper that we have in mind our relationship as the anointed ones of Jehovah God to Jehovah and to his kingdom. The kingdom, which is the great event for which men have looked forward over a period of many centuries, is now come. The kingdom is not coming, but it is here, and we have a great desire to see our proper relationship thereto.

2 The Scriptures reveal that Jehovah has a great and universal organization and out from this he is taking and setting into operation the kingdom of Messiah, which is made the chief part or capital of his organization. Those on the earth, and who are wholly and entirely devoted to God and his kingdom and who have received his anointing, constitute a part of his organization and the representatives of the Lord on the earth. God has set the members in the body of Christ as it pleases him, and we may be sure that he has set the members in the earthly part of his organization according to his own good pleasure. His people on the earth are instructed to have an organization with leaders or teachers, and these he instructs are to be elected by vote of the company forming his consecrated people. In 1917 a general vote of those claiming to be consecrated to Jehovah God was taken, and certain officers were elected upon whom was conferred the authority and duty to perform certain service in connection with the Lord's organization. These officers continue by the grace of God to carry on the work assigned to them.

3 Jehovah, the only true and the Almighty God, is now setting up his kingdom that will rule all the world. For centuries men who have been devoted to God have been looking for this time. The great work is progressing. John the Baptist was the last of the company of prophets taken from amongst men. Prior to his day the holy prophets of God, moved by the spirit of Jehovah, prophesied concerning the coming of God's kingdom by and through which kingdom all the families of the earth shall be blessed. To John the Immerser was granted the great privilege of announcing the presence of Christ Jesus, the long-looked-for King. Jesus was a man when he came to the Jordan to outwardly acknowledge his covenant made to do the will of God his Father. He was there brought forth by Jehovah and publicly acknowledged as his Beloved Son in whom he was well pleased. Shortly thereafter Jesus was anointed by Jehovah to be the King of the world. From that time forward he has been and is The Messiah, the anointed King. Before beginning his reign as King, however, he must according to the will of God provide the redemptive price for man. Therefore when Jesus entered his public work John made this announcement: "Behold the Lamb of God, which taketh away the sin of the world." The Savior of man then stood upon the

earth, and he was also the anointed King whom Jehovah had appointed and anointed to rule the world in righteousness and to bring complete vindication to the name of the Most High.

4 Before the coming of the Prophet John the Immerser, the law of God and the prophecies of God were preached to those who would hear, and both the law and the prophets testified to the coming of God's kingdom. After the coming of John the Immerser the kingdom was announced and preached, because the King was then present. In Luke 16:16 it is written, "The law and the prophets were until John: since that time the kingdom of God is preached." In Matthew 11:13 it is written: "For all the prophets and the law prophesied until John." The law and the testimony of the prophets were true, and now Jesus had come to fulfil all the law and all the prophecies concerning the kingdom. The privilege granted to John the Immerser to announce the king manifestly made him the greatest of all the prophets. (Matt. 11:11) That great privilege, however, was not so great as that which is conferred upon the remnant which now compose "Jehovah's witnesses" in these last days.

5 From the day of Pentecost forward the kingdom of God was preached by those who loved Jehovah. Jesus had repeatedly instructed his disciples concerning the kingdom, but they did not understand and appreciate his meaning until they had received the holy spirit at Pentecost. Then it was that Peter, the apostle to whom Jesus had delivered the keys or privilege of unlocking the truth of and concerning the kingdom to the Jews and later to the Gentiles, stood up and testified to those within his hearing telling them of God's purpose to establish his kingdom under Christ through which all nations of the earth would have an opportunity to receive his blessing. Standing before that company Peter, under inspiration of the holy spirit, among other things 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. 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. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:29-36) Thereafter the faithful followers of Christ Jesus preached Christ and him crucified as the savior of the world, and Christ the great King and his kingdom as the Ruler and Blesser of the world. They continued to preach the coming of that great kingdom. (Acts 28:31) This was and has been in exact harmony with the prayer which Jesus taught his followers to pray, to wit: "Thy kingdom come. Thy will be done in earth as it is [done] in heaven."

6 Not only did Jesus emphasize the fact of the establishment of the kingdom of God, but his positive promise was that he would in due time return from heaven and, as the Chief Officer and Head of Jehovah's organization, he would set up that kingdom, and that then he would receive unto himself those really devoted to God and to Christ. Relying upon that and other like precious promises, the apostles faithfully preached the second coming of the Lord and his kingdom, and this they did until the end of their earthly careers. His coming and his kingdom was the greatest desire of their hearts. This is evidenced by some of their sayings recorded in the Scriptures. To Timothy Paul wrote: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:1, 2) Paul knew that his earthly career was about to close, and therefore he wrote to Timothy saying: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. 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, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:5-8) For the encouragement of others of like precious faith James wrote these words: 'Be patient, brethren, until the coming of the Lord.' (Jas. 5:7) Those who have loved the coming of Christ and his kingdom have continued to preach the truth amidst great opposition, conscious at all times that they were right, and rejoicing in the privilege of being permitted to bear the reproaches that Satan heaps upon all who truly follow in the footsteps of Christ Jesus.

7 When Jesus was exalted to heaven he was then the King, but Jehovah said to him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) God directed the writing by the prophets of the prophecies which appeared in the Scriptures, and from this source the apostles knew that Jesus must wait for the Father's due time to come for his return and for his setting up of his kingdom;

and this is proven by the words of Hebrews 10:12, 13: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Jesus fully understood that he had been commissioned by Jehovah to destroy the enemy Satan and his organization, but this he could not do until God's due time. Therefore he must wait. This period of waiting must end sometime. The period of waiting for the coming of the King to take his power and begin his reign has been a time of great expectation on the part of those devoted to Jehovah God. Repeatedly they have called each other's attention to the great prophecy of Jesus himself concerning what would be the outward or visible proof to human eyes of his coming and his kingdom. The faithful ones studying carefully the prophecies and the chronology of the Bible saw that the year 1914 was a marked year, indicating that at that time some great event in connection with the kingdom would come to pass. When, in the autumn season of that year, the nations and the kingdoms of that part of the world called "Christendom" arose against each other in a great war, the faithful ones at once saw the outward or tangible proof that Christ according to his promise and his prophecy had assumed his great office and power as King. (Matt. 24:7, 8) It was in that year, 1914, that Jehovah's prophetic words were fulfilled, to wit: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) God's prophet then makes record of the words of the great Messiah himself who spoke, saying: "I will [declare] the decree [previously made known to Jesus]: Jehovah said unto me, Thou art my son; this day have I [brought thee forth]. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:7, 8, *A.R.V.*

[8] Up to that time Jehovah had not interfered with Satan's appearing in heaven, but now the time had come when Satan must get out of heaven. The righteous King was in authority, and Jehovah then said to his mighty officer: "Rule thou in the midst of thine enemies." (Ps. 110:2) The rule of Christ Jesus began, and immediately there was a war in heaven which Christ Jesus the righteous King and his angels on one side fought against Satan, the wicked one, and his angels on the other side, and in that battle Satan was defeated and for ever cast out of heaven and down to the earth, even as Jesus had foretold would come to pass. (Rev. 12:7-10) There was war progressing on earth and war in heaven, and it was the beginning of the time of sorrows upon the world, and the time of rejoicing by those who loved the second coming of the Lord and his kingdom. It also marked the time of increased sorrow upon the inhabitants of the earth, because Satan since then has desperately attempted to turn all persons away from Jehovah God and gather them together under his command preparatory for the great battle of God Almighty, or Armageddon. It is therefore written: "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."—Rev. 12:12.

[9] According to the Scriptures the time of judgment of Christ the great Judge must begin three and one-half years from and after the time of his taking his royal power. Jesus had prophesied that he would come for judgment and be accompanied by his holy angels, and that he would appear at the temple of Jehovah for judgment. This judgment, other scriptures show, must begin at the house of God, or with those who have made a covenant to do the will of God. (1 Pet. 4:17) By the testimony of Jesus these consecrated ones were to be and were divided into two companies. One company or part of those in the covenant did not meet the divine requirements and were cast aside by the Lord and designated the "evil servant", while another part or company of the consecrated were found faithful and were approved by the judgment of the Lord, and by him made a part of the faithful and true "servant" of Jehovah God. The promise of Jesus was that to this faithful company he would commit all his kingdom interests on the earth, and that this company must keep the commandment of God and deliver the testimony committed to them.—Matt. 24:45-47; Rev. 12:17.

THE COMMANDMENT

[10] What news could be so good and bring so much joy to the faithful followers of Christ Jesus as the news that the King had come and had begun his reign? For six thousand years faithful men had waited for that time, and now it has come. "Gospel" means good news. Therefore the commandment specifically given to the faithful "servant" of the Lord applies from and after the year 1918, when he came to his temple; and from that time to this present day these faithful ones have heard and obeyed the command, to wit: "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) Every one who truly loves God proves that love by joyfully keeping his commandments. And since this commandment is given by the Chief Officer of Jehovah, it is God's commandment. Every one of the faithful, therefore, must have a part in the preaching of the good news or gospel that the King has come and that his reign has begun. There is a specific reason why this message must be preached to the people. According to the words of Jesus it is being done as a witness to the nations, but not for the purpose or with the expectation of converting all the nations now. Jesus then adds, that, when this work of bearing testimony to the people is done, then

there shall immediately follow the greatest trouble that has ever been or ever will be again upon the world. That great trouble is Armageddon, which will completely wreck Satan and Satan's entire organization.—Matt. 24:21, 22.

JEHOVAH'S WITNESSES

11 The kingdom that henceforth shall rule the world is Jehovah God's kingdom, because God is the Author thereof; and it will vindicate his name and prove Jehovah to be the only true and Almighty God. It is also called "the kingdom of heaven", because the seat of government is in heaven. It is also called "the kingdom of Christ", because Christ Jesus is the great and mighty Ruler or King who demonstrates the judgment and decrees of Jehovah God and carries out his purposes.

12 The great question at issue since the days of Eden has been and is, Who is the Supreme One and whose will shall be done amongst men? Satan the wicked one voluntarily assumed that high position in defiance of Jehovah God. He challenged Jehovah God, declaring that God could not put men on earth who would be faithful and true to him under great stress. That the name of Jehovah God might be for ever vindicated Jehovah first gave Satan the full opportunity to prove his contention, and then he declares that his purpose is to destroy Satan and his organization and thus convince all creation that Jehovah is the Almighty, the Supreme One. During the period of the Christian era Satan has obtained control of the organization called "organized Christianity", and the teachers and the leaders therein Satan has induced to deny the Bible testimony concerning the creation of man as perfect, the fall of man by reason of sin, the redemption of man by the blood of Christ Jesus, and the kingdom of God as the one and only hope for the uplift and blessing of the nations and peoples of the world. Jehovah declares his purpose to bring the whole matter to a final and conclusive issue. He therefore says by his prophet: "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, It is truth." (Isa. 43:9) Satan and his representatives in the nations are now challenged to bring forth their witnesses and prove their contention, or else admit that Satan is the great liar and that God's Word alone is true.

13 Who will speak in the name of Jehovah God and faithfully bear testimony in his name? That Jehovah will have witnesses who do speak in his name there cannot be the least doubt, because he says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." This scripture is fully supported by the prophecy uttered by Jesus concerning the testimony that must be given as a witness to the nations, and which must be given by his faithful followers who were made a part of the temple class; and therefore Jesus identifies these his faithful followers and the one whom he calls his "faithful and wise servant" as the ones who shall bear this testimony to the name of Jehovah God. As Jesus declares that the completion of this testimony shall be followed by the great time of trouble known as Armageddon, even so the same prophet of Jehovah says: "Thus saith [Jehovah], your redeemer, the Holy One of Israel [God's chosen people]; For your sake I have sent to Babylon [Satan's organization], and have brought down all their nobles, and the Chaldeans [Satan's representatives], whose cry is in the ships. I am the Lord, your Holy One, the creator of Israel [God's chosen people], your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; They [those composing Satan's organization] shall lie down together, they shall not rise; they are extinct, they are quenched as tow." (Isa. 43:14-17) Thus the Lord shows that he will completely clean out the Devil's crowd when the testimony by Jehovah's witnesses has been completed.

14 Christ Jesus is the great Servant of Jehovah God, and the faithful followers of Christ upon the earth at his coming and his kingdom constitute what the Scriptures call 'the feet of him that brings good tidings and publishes peace'. (Isa. 52:7) These faithful ones are upon the mount of God, Mount Zion, because they have been gathered into God's organization and made a part thereof, and these are following the leadership of Christ Jesus the King. (Rev. 14:1, 2) Jehovah God has constituted Christ Jesus and his body members as his instrument for the opening of the blind eyes of the people, that the prisoners in Satan's organization may be released, and that others of good will may get their eyes open. (Isa. 42:6, 7) "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. 55:4.

15 Acting by and through his beloved Son and Chief Executive Officer, Jehovah God has risen up to make an end of lawlessness; but before dashing to pieces the wicked one and his organization he sends forth his witnesses to give warning to Satan's representatives in Christendom. (Ezek. 3:5-11) For the comfort and encouragement of those who now have boldness to serve God and to speak forth his name in this day of judgment Jehovah says: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness,

and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. 62:1, 2, *R. V.*

[16] Heretofore God's faithful people have been known by divers names, but the time has come when the mouth of Jehovah gives to his people a new name, that there can be no misunderstanding as to whom they represent. To his faithful witnesses who keep his commandments and bear the testimony of Jesus Christ, Jehovah says: "Ye are my witnesses . . . that I am God." Therefore the name bestowed upon his faithful ones is "Jehovah's witnesses". Often Jehovah has used his devoted people to fulfil certain portions of his prophecies, and then later revealed to them that they have been so used. It was in 1918 that the Lord Jesus began judgment at the temple of God. From that time forward the approved ones were brought into the temple and made the witnesses of Jehovah. It was at that time that the new name was given by Jehovah to his anointed ones, and all those who have been brought into the temple and under the robe of righteousness have received that name, "Jehovah's witnesses." It was not until 1931, however, that Jehovah God made known to his people that he had thus named them.

RESPONSIBILITY

[17] Those who have willingly and joyfully received this new name given by Jehovah have taken upon themselves a solemn responsibility. When the Israelites stood before Mount Sinai, and Jehovah spoke his covenant to them by the mouth of Moses, the people there with one accord said: "All that the Lord hath spoken we will do." (Ex. 19:8) The people there took upon themselves a great responsibility. They had an opportunity to be faithful to their covenant. So likewise when God's people stood in his presence and said, "We give our vote knowingly and gladly to receive the new name which the mouth of Jehovah God has given us," thereby all such assumed a grave responsibility before God and each and every one has now the opportunity to prove faithfulness to that name. So likewise every company of anointed ones of God who subsequently adopt or have adopted a like resolution have assumed a like responsibility. This responsibility means that all such, in order to be faithful to God, must faithfully bear testimony to the nations according to God's commandment. That responsibility cannot be fulfilled by merely developing what is called "character", and by living a quiet, pure and pious life. It calls for much more than that. It demands of all such who take the name that they use their best endeavors to carry the testimony of warning and of comfort to the people according to the commandment of God.

[18] Faithfulness by Jehovah's witnesses in giving the testimony as commanded causes the enemy Satan to concentrate his fire upon God's witnesses. These are the only ones on earth who really expose Satan and his wicked organization, and who enlighten the people concerning the righteousness of God and his Kingdom, and for this reason Satan goes forth to make war against them. (Rev. 12:17) The most subtle instrument he uses in this warfare is the "man of sin" and the clergy of "organized Christianity", so called. Those clergymen who are apparently pious and pose as representatives of Jehovah God fraudulently induce the officers of the law to believe that they are God's representatives on earth. They tell the officers of the law that the men and women who are going from place to place with the message of God's kingdom are enemies of the government acting under the cloak of religion, that they are seditionists and should be apprehended and punished. By this false and fraudulent means they induce the officers of the law to cause the arrest, trial and imprisonment of the faithful witnesses of Jehovah God.

[19] This is exactly true to the prophecy uttered by Jesus and other of the prophets, and should therefore be of real encouragement to Jehovah's witnesses. God has commanded them to go through the gates or entrances into the kingdom, and to remove the stumbling stones and lift up God's standard for the people. (Isa. 62:10) To that extent they are made leaders of the people. They are thus entering into the kingdom through much tribulation, even as it was prophetically written long ago.—Acts 14:22.

THE SOCIETY

[20] Does the adoption of the new name mean that we have abandoned the name and title "Watch Tower Bible and Tract Society"? What is our true relationship to "the Society"? As our Lord and Master Christ Jesus when on earth was in the world, but no part of it, and as he commanded those of his followers to obey the laws of man which did not conflict with the laws of God, even so it is with the members of the body of Christ on earth that go to make up "Jehovah's witnesses" now. (Matt. 22:21) There are two ways by which a company of people may collectively hold title to property, to wit: (a) By one or more persons holding title in trust for the entire company, and (b) by a company forming a body corporate or corporation. The latter is the more convenient, because a body corporate is considered as having a perpetual existence, and there is no necessity for the changing of trustees. Some who claim to serve the Lord have foolishly said that the Watch Tower Bible & Tract Society is a man-made organization operated by and under the authority of the Devil's organization. Such claim is entirely unreasonable and even worse than foolish. Men have not organized governments in order to serve the Devil. They have not even known that the Devil has any power over governments. The purpose of the early settlers of America was to establish a government where they might dwell in peace and worship God according to the dictates of their own conscience. The state and national governments were organized

with a view of bettering the human conditions. Through false religious leaders the Devil quickly got control over the rulers, but he did so without their knowledge and because they did not wholly submit themselves to Jehovah God. There must be law and order among any people that expect to get on decently, and the laws of the land were enacted for a good purpose. There are millions of people in this land who are no part of Satan's organization, but they are under it because they cannot help themselves. The true followers of Christ Jesus living in this land are in Satan's world, but are no part of Satan's organization. It is entirely in harmony with the will of God that these should obey all regulations of the land which regulations or laws do not contravene God's law.

[21] The company of God's consecrated people in this land had formed themselves into an organization or company some time prior to 1884. In that year it was deemed for the best interests of the work of preaching the gospel that a corporation be formed. The result was that the Watch Tower Bible and Tract Society was formed and organized under the provisions of the laws of the State of Pennsylvania, and for the purpose of preaching the gospel, as its charter sets forth: "The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

[22] The name "Society", therefore, properly applied then and now to the collective body of consecrated followers of Christ Jesus who are interested in his kingdom. The corporate body, the Watch Tower Bible & Tract Society, is the instrument of the company of God's people to carry on their work. Because it is organized under the laws of the land does not at all mean that it operates by authority of Satan's organization. If Satan could have prevented the formation of the "Society" and its incorporation we may be sure he would have done so. For anyone to say, then, that the "Society" is operating by authority of Satan's organization is a wicked statement. The proper relationship of the "Society", composed of God's anointed people now on earth, to the corporation, the Watch Tower Bible & Tract Society, is that the body of people who go to make up Jehovah's "servant" or witnesses is properly called the "Society", and the corporation is the servant or instrument of this company of anointed people by which they carry on a part of their work. It was organized under the laws of the State of Pennsylvania, but operates throughout the world. In 1909 the "Society", to wit, God's consecrated people, decided to move the operating headquarters from Pennsylvania to New York state; and in order to meet the conditions and enable this company to carry on its work in an orderly way, the Peoples Pulpit Association was incorporated and organized under the Membership Corporation Act of the State of New York, and it works together and in harmony with the Watch Tower Bible and Tract Society. What is said about the Watch Tower Bible and Tract Society is also true of and concerning the Peoples Pulpit Association, to wit: It is the servant or instrument of the "Society", God's consecrated and anointed people, to carry on the kingdom work in an orderly way.

[23] Later a similar corporation was organized under the laws of England, and under the corporate name of International Bible Students Association. Likewise that corporation is merely the servant or instrument of the "Society", or company of God's anointed people, to carry on the kingdom work in an orderly manner. None of these corporations receives any authority from Satan, but all of them are deadly opponents of Satan, and the only ones that Satan is now making war against.

[24] Desiring to keep entirely aloof from denominational church organizations, and not being a sect or cult, the "Society", or God's consecrated people, adopted no specific name, but generally applied to themselves the name of International Bible Students Association because they were and are students of the Bible and servants of the Lord. Others called them "Millennial Dawnists", "Russellites," "Watch Tower Bible people," and even other names.

[25] In 1918, when the Lord came to Jehovah's temple and began judgment, the approved servants were taken into the temple and under the robe of righteousness and became a part of the elect "servant", which is the anointed, the Christ of Jehovah. Then it was that Jehovah gave to this company a new name, which now they have come to know, and which they joyfully take, and which name is "Jehovah's witnesses". The mouth of the Lord has thus named them. That does not at all mean that these have cast away the corporate body which constitutes the servant or instrument used to do their work. They continue to use these corporations as heretofore and for the purpose for which they were organized.

THE WATCHTOWER

[26] Jehovah God, by and through Christ Jesus and his appointed servants, teaches his people. The light and truth belongs to God. This journal, *The Watchtower*, is one of the means used by the Lord amongst men to teach his people. *The Watchtower* is controlled by the Watch Tower Bible & Tract Society. The Board of Directors, seeing no Scriptural or other reason why an Editorial Committee should exist or appear in *The Watchtower*, by resolution abolished the Editorial Committee. In the place and stead of the Editorial Committee you will observe there appears this text: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, *A.R.V.*) A new cover has been adopted

for *The Watchtower,* which is fully supported by the Scriptures. The purpose is to use everything in connection with the Society to give testimony to the honor and praise of Jehovah God.

QUALIFICATIONS

[27] The Scriptural qualifications to be had by Jehovah's witnesses are these: Full and complete consecration to do the will of God, and then doing his will; begotten of God, called to the kingdom, responding to the call, chosen and approved for faithfulness, and brought into the temple and under the robe of righteousness. Such then become the children of God by Zion. Of such, full obedience to the commandments of the Lord God is required so far as it lies within us to obey. Such must be completely devoted to God and then do with his might what his hands find to do, that is, in accord with Jehovah's expressed will. It is not for any man or body of men to arbitrarily determine just who are Jehovah's witnesses, but each one must determine for himself whether or not he is Jehovah's witness, basing his conclusion upon the witness of the holy spirit and his action in harmony therewith. Many may say that they are witnesses of Jehovah, but words count for nothing unless the course of action taken by such proves full devotion to God and his kingdom. This is proven by the creature's taking and pursuing a course of action without compromise and wholly on the side of God and his kingdom. As it is written: 'Be ye holy, because God is holy.' All of the approved ones of God must be wholly devoted to his cause, and must refuse to have any interest in, share or sympathy with Satan's organization.

[28] The fact that Jehovah has designated a class as his witnesses is proof conclusive that these must bear testimony to the name and purpose of Jehovah God. In doing this these witnesses will employ and continue to employ such means as God has provided for them to use. Among these provisions are the three corporations above named, printing presses, bookmaking machines, the radio, and other associated means of making known to the peoples of the world that Jehovah is God and that his kingdom is here. While it is necessary to purchase machines and other material from those who are of the Devil's organization, that doesn't at all make those machines or other material any part of Satan's organization; and it would be worse than foolish to say that the "Society" is using any of these instruments by the authority or will of Satan's organization. Jehovah God is the Author and Creator of all material.

[29] Jehovah's witnesses must with patience continue the good fight, giving the testimony with boldness even to the end. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12) This shows a test of God's people; and the test is now on, and it will continue until the end. The line of demarkation is clearly drawn. Jehovah's witnesses are they who are to take the lead on his side and who refuse to worship or have anything to do with the Devil's organization. It is the time of crisis, because it is the day of judgment and the time that the saints must have boldness for the Lord in declaring his message of truth. Let no one be foolish or unwise or attempt to get himself into the position of a martyr. Bear in mind that you represent the God of eternity and his kingdom, and that you have the backing of all power of the universe; and we can be assured of this, if we are wise and faithful to our covenant. In this connection it is the ones that are faithful unto death that receive the great reward. These must maintain their integrity and devotion unto God and his kingdom.

QUESTIONS FOR BEREAN STUDY

¶ 1. What prominent feature of Jehovah's purposes is now in progress? With whom is he dealing, and how? How must those respond who would be used for the particular purpose for which he grants the privilege of representing him? Why is this witness work to be done?

¶ 2. What do the Scriptures reveal as to the means Jehovah employs for accomplishing his purposes? Apply this to his work now being done on the earth.

¶ 3-5. In relation to the establishment of God's kingdom, just what was accomplished (a) prior to Jesus' coming to the Jordan? (b) By Jesus, from Jordan to Calvary? (c) At Pentecost and thereafter?

¶ 6. Point out from the Scriptures that Jesus emphasized the fact of the kingdom of God, and that the apostles relied upon his promises regarding the kingdom.

¶ 7. Explain and apply Hebrews 10:12, 13. Relate how those devoted to Jehovah God were led to see the importance of the year 1914, and how in that year came the tangible proof of the fulfilment of Psalm 2:6-8.

¶ 8. What great events in heaven and earth marked the beginning of the fulfilment of Psalm 110:2? In regard to their fulfilment, to what did Jesus refer in the words of Matthew 24:8?

¶ 9. What is the evidence that the judgment by Jesus the great Judge began at the time and in the manner foretold in the Scriptures?

¶ 10. Describe the effect of the news that the King had come and had begun his reign.

¶ 11. Explain the significance of the names by which the kingdom is designated.

¶ 12. What great question has been at issue ever since the days of Eden? Account for such question's having been raised. Why has Jehovah so long deferred bringing the matter to a final and conclusive issue? What is the present situation in this respect?

¶ 13. For what occasion were the words of Isaiah 43:10-12 recorded? How is that scripture supported by the words of Jesus in Matthew 24:14, 45-47? Just what is shown by Isaiah 43:14-17?

¶ 14. Explain the designation 'the feet of him that brings good tidings and publishes peace'. Apply Isaiah 55:4. By what means will the purpose there indicated be accomplished?

¶ 15. To what do the words of Ezekiel 3:5-11 and Isaiah 62:1, 2 refer? For what purpose were they recorded?

¶ 16. When and for what purpose did Jehovah designate his people by a new name?

¶ 17. Point out the responsibility attending and the obligation following the statement, in Exodus 19:18, "All that the Lord hath spoken we will do." How does that situation have a parallel at the present time? How only can this responsibility be fully met?

¶ 18, 19. Account for Satan's greater activity against God's witnesses at this time. Through whom does he make war against them? How? What is the relation hereto of Isaiah 62:10 and Acts 14:22?

¶ 20-25. Make clear the application of the term "the Society". Point out clearly the true relationship thereto of each

of the corporations Watch Tower Bible and Tract Society, International Bible Students Association, and Peoples Pulpit Association.

¶ 26. Explain the nature and purpose of *The Watchtower*.

¶ 27. State clearly the Scriptural requirements necessary to qualify as one of Jehovah's witnesses.

¶ 28. What obligation devolves upon those whom Jehovah designates as his witnesses? By what means do they fulfil this obligation? Does this affect their position in relation to the world or Satan's organization? Why?

¶ 29. Apply Revelation 14:12. Point out the necessity for both boldness and discretion at this time. In this connection, what is the importance of a clear realization of our relationship to Jehovah?

UNITED PUBLICITY

JEHOVAH'S witnesses constitute the publicity agents of God's kingdom on earth. To these the Lord has committed the testimony of Jesus Christ, and they joyfully obey the commandments of Jehovah. The word or message is Jehovah's, and his loving-kindness toward his little band of witnesses has made them great. Therefore it is written that Jehovah gives the word and great is the company that publishes it. This company is not great in numbers nor great in power within itself, but it is great in the favor and in the strength of Jehovah God. Necessarily the members of the company must be united, because all are begotten of one spirit, all are called in one hope of their calling to the kingdom, all are chosen and anointed, and all are made members of the company of Jehovah's witnesses. There can be no division in that company. There must of necessity be unity in their action, and their action is and must be the publication of the name of Jehovah, of his King, and his kingdom.

The Society now publishes the kingdom message in more than thirty-five different languages, and this message is being delivered to the nations of the world as a witness and which work is being done in obedience to the commandment of the Lord. This commandment, as he clearly stated, must be obeyed immediately following the World War. (Matt. 24:14) Although these witnesses speak different tongues, they are all singing one and the same song. In complete unity and harmony they lift up the voice and sing. We are now in that day in which Jehovah God has made known to his people the meaning of his name and of his purposes, and those who compose the faithful remnant rejoice that Jehovah has selected them and has told them to go forward and make known to others that he is the Supreme One and that his due time is at hand when he will vindicate his name before all creation. Agreeable to the words of the prophet all of the anointed ones now see eye to eye; that is to say, they understand the beauty and harmony of God's purposes as expressed in his Word. Seeing this they break forth in song together. A "song" means harmonious sounds proclaimed to the praise of the Creator. A discordant sound or sounds the Scriptures designate as "noise". All who do not work together harmoniously to the glory of God and in unity in declaring the kingdom message are merely making a noise. All of the temple class now on earth lift up or raise the message of praise to Jehovah's name in one grand, harmonious song. This is one of the means by which all the members are identified.

The church has come to that blessed unity mentioned by the apostle. Christ Jesus is at his temple and has gathered his own unto himself. The remnant, realizing this, are engaged in carrying forward his message according to his will. That the best results may be accomplished during the year, and to the glory of the Lord, arrangement is made for a united testimony work. The testimony of each and every witness will be one and the same, even though they will be speaking different tongues. They will speak not their own words, but the message of the kingdom calling attention to the things that God would have the people to know at this time. To this end the Society has arranged a number of conventions during the year, a list of which appears below. Each one of these conventions will be under the supervision of the Society. The chairman will be named by the Society, and programs made out by it. The regional director appointed by the Society will direct the field work. Each one of these service conventions will open on Friday evening. At that time the chairman or some one under his direction will give instructions concerning the work in the field for the days following. The forenoon and until 2:30 in the afternoon Saturday will be devoted to the field service. At 3:30 Saturday afternoon there will be an assembly of Jehovah's witnesses and some speaker will be assigned to talk, who will use an up-to-date article that appears in *The Watchtower*. Sunday the field service will be had in the forenoon and afternoon in the same way, and will be followed by a meeting in the afternoon and evening.

The speakers will be glad to discuss up-to-date truths that appear in *The Watchtower* and the books, for the reason that this will enable the brethren who compose Jehovah's witnesses to keep abreast with the truth that the Lord is giving to his people and to know his will concerning them. All realize that it is the greatest privilege to be a witness for Jehovah, and all who really love the Lord will want to take

part in the work and will do so. All will be anxious to work together in exact harmony. If some are inclined to oppose the service work, that of itself is proof that they are not in harmony wtih the kingdom message and are not Jehovah's witnesses. Let the loyal ones not engage in a controversy, but let them go on with the work; and if interfered with by those who do oppose, withdraw and organize yourselves into a body for harmonious action. There must now be united activity in the publicity of the truth, and only those who are in full unity will stand together and stand on the Lord's side.

Of course the companies of Jehovah's witnesses will want to work in exact harmony with headquarters that there may be no discord, and will therefore arrange to attend the conventions named and not try to arrange other conventions that might conflict.

During the year specific periods of time have been set aside for united work, and this work will be carried on by the brethren and designated as United Testimony Periods. This is preferable to calling them drive periods. "United testimony periods" is Scriptural and in harmony with the work of the Lord, and means a specific time set aside in which all witnesses of Jehovah who possibly can do so will engage in field service. These united testimony service periods are designated as follows:

Bound-Book Testimony Period. January 30 to February 7. During this period a special effort will be made to place the bound books in the hands of the people.

International Testimony Period. April 30 to May 8 inclusive. This seems to be the best period for the brethren all over the earth to engage in a uniform and united forward movement in the proclamation of the message of the kingdom. It is springtime in the north and autumn season in the south, and a suitable time for all to engage in the work.

200,000-Hour Testimony Period. July 2 to July 10 inclusive. It is thus designated to afford more hours for field work, that a greater number of testimonies may be delivered.

Harvest Witness Period. September 3 to 11 inclusive. This is the grain harvest season, especially in the Northern Hemisphere, and when the people are in a better attitude of mind to learn of the Lord. The period also includes Labor Day in America.

Praise Testimony Period. November 12 to 20 inclusive. That will follow the conclusion of the fiscal year and be the beginning of another year. It will find God's people throughout the earth united in the happy cause and giving praise to God as they sing forth the wonders of his works and the blessings that he is bestowing upon those that love him.

In all of these testimony periods the witnesses of Jehovah are engaged in harmonious publicity, in this, that they are making known Jehovah God, his King, and his kingdom. In every part of the earth the brethren will realize that they are working together in exact harmony with their brethren elsewhere, and that Christ Jesus is leading on in the great campaign against the enemy and within a short time his efforts, by the grace of God, will be crowned with complete victory to the glory of the Most High.

SERVICE CONVENTIONS

DECEMBER

Hartford, Conn.	4-6
St. Louis, Mo.	4-6
Topeka, Kans.	11-13
Worcester, Mass.	11-13
Casper, Wyo.	18-20
Portland, Me.	18-20
Great Falls, Mont.	25-27

JANUARY

Pittsfield, Mass.	1-3
Spokane, Wash.	1-3
Bellingham, Wash.	8-10
Stottville, N. Y.	8-10
Dubuque, Iowa	15-17
Seattle, Wash.	15-17
Utica, N. Y.	15-17
Auburn, N. Y.	22-24
Portland, Oreg.	22-24
Buffalo, N. Y.	29-31
Sacramento, Calif.	29-31

FEBRUARY

Erie, Pa.	5-7
Santa Barbara, Calif.	5-7
Akron, Ohio	12-14
Los Angeles, Calif.	12-14
Phoenix, Ariz.	19-21
Toledo, Ohio	19-21
Albuquerque, N. Mex.	26-28
Indianapolis, Ind.	26-28

MARCH

Chicago, Ill.	4-6
Pueblo, Colo.	4-6
Oshkosh, Wis.	11-13
Wichita, Kans.	11-13
Oklahoma City, Okla.	18-20
St. Paul, Minn.	18-20
Dallas, Tex.	25-27
Sioux City, Iowa	25-27

APRIL

Corpus Christi, Tex.	1-3
Omaha, Nebr.	1-3
Dubuque, Iowa	8-10
Houston, Tex.	8-10
New Orleans, La.	15-17
Springfield, Ill.	15-17
Birmingham, Ala.	22-24
Louisville, Ky.	22-24
Atlanta, Ga.	Apr. 29-May 1
Hunt'gton, W. Va.	Apr. 29-May 1

MAY

Cumberland, Md.	6-8
Orlando, Fla.	6-8
Miami, Fla.	13-15
York, Pa.	13-15
Fitzgerald, Ga.	20-22
Paterson, N. J.	20-22
Bridgeport, Conn.	27-29
Salisbury, N. C.	27-29

JUNE

Boston, Mass.	3-5
Wilson, N. C.	3-5
Richmond, Va.	10-12
Schenectady, N. Y.	10-12
Binghamton, N. Y.	17-19
Washington, D. C.	17-19
Pittsburgh, Pa.	24-26

JULY

Cleveland, Ohio	1-4
Cincinnati, Ohio	8-10
Evansville, Ind.	15-17
Kansas City, Mo.	22-24
Milwaukee, Wis.	29-31
Tulsa, Okla.	29-31

AUGUST

Duluth, Minn.	5-7
Wichita Falls, Tex.	5-7
Fargo, N. Dak.	12-14
Little Rock, Ark.	12-14
Des Moines, Iowa	19-21
Memphis, Tenn.	19-21
Grand Rapids, Mich.	26-28
Roanoke, Va.	26-28

SEPTEMBER

Detroit, Mich.	2-5
Norfolk, Va.	2-5
Baltimore, Md.	9-11
Syracuse, N. Y.	9-11

THE CAUSE OF DEGENERATION

LUCIFER, the holy cherub, was the first one of God's spirit creatures to sin. Adam, the first man on earth, was the first one of our world, and the first of the earthly creatures, to sin. By his unlawful act sin entered into the world. Is the death penalty to be inflicted upon Lucifer for his transgression of God's law? The judgment of God is that he must die and remain forever dead. This is according to Ezekiel's prophecy, chapter twenty-eight, verses fifteen to eighteen, which reads: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee." Referring to the One whom God would use to execute the death penalty upon the unfaithful Lucifer, the book of Hebrews, chapter two, verse fourteen, says: "Forasmuch then as the children [of God on earth] are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." The penalty for his violation of the law will be enforced in God's due time. God has a due time for everything he does.

The name Lucifer means "light-bearer", or morning star. After his sin he was known by the names of Dragon, Satan, Serpent, and Devil. (Rev. 20:1-3) When Jehovah gives a creature a name that name carries with it great significance. Dragon signifies "devourer"; Satan means "opposer", or "adversary"; Serpent means "deceiver"; while Devil means "one who slanders". These names indicate the wicked and completely abandoned course that the Devil has pursued since the crime in Eden. From then till now he has been the enemy and opposer of God, and likewise the enemy and adversary of every one who has tried to be obedient to God's law. One who has been thus opposed by Satan has therefore to that degree been put to the test. It is evident from the Word of the Lord that Jehovah purposes to give all of his creatures an opportunity to choose to follow the Devil or to be obedient to God, and this explains why the execution of the judgment against Satan is so long deferred.

According to the third chapter of Genesis, verse fifteen, another part of the judgment entered by Jehovah at the time Adam was sentenced for his sin is this: "And I will put enmity between thee [the Serpent, the Devil] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." There is a twofold meaning to this Scriptural statement. The literal serpent, then a beast walking on legs and feet, was sentenced to ever after crawl on its belly in the dust, and to be despised and killed by man. The serpent, also being used by Lucifer, became a symbol of deceit, representing the Devil. The "seed" of the serpent here mentioned means those creatures who would become tools or wilful representatives of the Devil. For instance, in John's gospel, chapter eight, verses forty to forty-four, Jesus said to those who sought to kill him: "Ye are of your father the Devil, and the lusts of your father ye will do. 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 "woman" in this prophecy is a symbol of God's organization called Zion, which gives birth to the "seed" promised in God's covenant with the patriarch Abraham. That "Seed" is The Christ, God's anointed One, in whom all the families of the earth are to be blessed in God's due time. The judgment of Jehovah states that there would thereafter be enmity between the 'seed of the serpent' and the 'seed of the woman'. The Devil and his angels and his visible representatives on earth have openly and violently opposed everyone who has earnestly sought to serve the Lord and follow in the footsteps of Christ Jesus. The fight has been and is between the anointed ones of the Lord on one side and the Devil and his angels on the other. The words of the apostle to Christians in Ephesians, chapter six, verse twelve, state: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or, according to the marginal reading, "against wicked spirits in heavenly places."

In this part of the judgment there is a vague promise made of victory by the 'seed of the woman', in this, that the 'seed of the woman shall bruise the serpent's head'. It follows that the "seed" must be brought forth and until that time God would permit the enemy Satan to go on with his nefarious work and to do his worst; and this he has done. But God's promise is that Satan shall meet defeat, and that in due time he shall be bruised under the feet of the anointed One. (Rom. 16:20) The fact that the head of the enemy is to be bruised, and that it is to be done by the 'seed of the woman', causes a ray of light to shine upon the pathway of man and indicates that there is a better time coming in the future.

Since that better condition must be brought about by the 'seed of the woman' as God's instrument, such

"seed" must be made perfect and in complete harmony with God. That this may be done, it follows that there must be a "new creation" brought forth by Jehovah before the better condition of man can be had. A few of the offspring of Adam have tenaciously held to that ray of hope. This has been true of some of them even though they could not comprehend its meaning. But today the student of the divine purposes who with thankful heart reverentially pursues the unfolding of God's purposes rejoices in this faint ray of hope held forth in the divine judgment entered long centuries ago in Eden.

From the day that God entered that judgment he knew every detail of his arrangement concerning man. His love, which is the perfect expression of his unselfishness, provided all the details of that arrangement to be carried out in due time. That arrangement provides for the recovery of man by and through the means of a new creation. The wisdom of God directed the unfolding and carrying out of his arrangement gradually. When it is completed it will reflect his glory, his wisdom, his justice, his love and his boundless power. In faith let us now hasten on to learn more of God's wonderful works, because one thus learning will find the way that leads to life and happiness. For Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou didst send."

Degeneration means the process of deterioration, that is to say, growing worse and worse, and which persisted in leads to debasement and complete degradation. Mankind once outside of Eden, their degeneration began and continued until it reached a climax.

Perfect man is one perfect in mind and body, and possessing the right to live. The judgment of Jehovah entered against Adam took away his right to life. When expelled from Eden he still possessed soundness of mind and organism; but, he being condemned to die, the decree must be carried out, and the death process began. Although man had disobeyed his Creator and had thereby forfeited all claims upon his friendship, yet God was considerate of him. He and his wife were naked. The record of Genesis, chapter three, verse twenty-one, says: "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." The presumption is that the skins were taken from animals, but such is not necessarily true nor is it so important. The fact that God clothed them was the important thing.

There could have been no need to have such coats to protect them from the storms or inclement weather, because at that time there were no storms on the earth, neither was there excessive cold. The temperature of the entire earth was practically the same, this being produced by the aqueous canopy or water ring that enveloped the earth. The coats were provided probably merely as a covering to hide their nakedness from each other's eyes, and from the eyes of their children when born. Whatever the reason, it was an act of loving-kindness on the part of the great Creator.

The record concerning the birth of children to Adam and Eve his wife is brief. It does not claim to give the names of all their children. Cain is the first one named, and Abel the second. It is certain, however, that other children were born, both male and female, and lived contemporaneously with Abel and Cain. Doubtless both of these men were the heads of families. The Scriptures specifically state that Cain had a wife; and she must have been one of Adam's children, therefore she must have been the sister of Cain. (Gen. 4:17) The name Cain means "acquired". Eve would have in mind the seed that God had promised that should bruise the serpent's head, and she would reason that now she had acquired that seed that would ultimately bring her victory.

But Eve was disillusioned in course of time, for Cain's wicked course only served to prove that the degeneration of the human race due to sin had begun and that man could not of himself stop or remove it.

MAN'S DOMINION

TO HAVE dominion means to reign or rule over. God purposed from the creation of the earth that perfect man should have dominion over the earth and its creatures.

A prince means a governor or ruler who holds sway by authority. The perfect man Adam was made a prince or ruler of the earth. One clothed with authority is always subject to the one conferring that authority and must conform to the terms and conditions upon which the authority is conferred. All power and authority will, by final analysis, be found to reside in Jehovah. All power and authority rightfully exercised must be exercised in harmony with his will.

Jehovah expressed his purpose of creating man. Addressing himself undoubtedly to the Logos, his faithful and active agent in the creation of all things, he said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and 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."—Gen. 1:26.

The power of Jehovah knows no limitation. For him to will a thing to be created means that it is certain to be done according to his will. Having determined to make man in his own image and likeness, he proceeded so to do. It being his will that man should be a prince and have dominion over the things

of the earth, this was done. That man was created for the earth and that the earth was created for man there is not the slightest room for doubt. Upon this point God's will is expressed: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."—Isa. 45:18, 12.

Since the dominion of all things resides in Jehovah he could give it to whomsoever he might will. It is written: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) Again, in Psalm 115:16 are these words: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men."

Man, as well as the earth, belongs to Jehovah, because God created man. The authority of man to have dominion over the earth having been conferred upon man by Jehovah, man must exercise that authority and dominion in harmony with God's will.

When Adam was granted dominion and made a prince in the earth the duty and obligation devolved upon him to exercise that authority in harmony with his Creator. Adam was placed in Eden as its caretaker. He was not required to put forth laborious efforts to produce his food. Eden yielded freely all the food that was essential for his sustenance and for his pleasure. He was given control over the animals, the fowls, and the fish, and these were to render and did render obedience to him. He was clothed with power and authority to produce his own kind. Had he exercised that God-given authority in harmony with his Creator's will he would have produced a perfect and happy family of children. God gave him the privilege to exercise his own faculties. He could willingly obey or disobey. This, however, did not at all relieve him from the obligation of being in harmony with Jehovah and exercising his authority in harmony with God's holy will.

Eden was a large district, larger than is generally supposed. It must have embraced a considerable area of land. Four rivers flowed out from the garden and watered the land round about. Eden not only had beautiful groves which pleased the eye and produced food, but therein were to be found all the precious stones and much fine gold. The garden portion of Eden was on the eastern side, and the entrance was from the east. It was more beautiful than the other part of the district. It was in that garden that man was placed as the caretaker and where he found his pleasure and his employment. The earth was for man, and the perfect prince was placed in a perfect home.

The ecclesiastical teachers misrepresenting God and his Word have led the people to believe that had Prince Adam remained a good and faithful officer of Jehovah God, in due time God would have taken him to heaven. There is absolutely no evidence upon which to base such a conclusion. Adam had no promise of heaven. There never was a possibility, under any circumstances or conditions, of his going to heaven. He was strictly and purely of the earth. The earth alone was to be his everlasting home.

Concerning this it is written, in First Corinthians 15:47, "The first man is of the earth, earthy."

Since the earth was made for the home of man we should not expect to find any promise of heaven for him, and there is not a word found in the Scriptures whereby Adam was promised heaven as a home. A proper understanding of this matter here will enable the student to have a clear understanding of what shall be the final destiny of the human family.

The dominion of earth was never absolutely and irrevocably given to Adam. Had that been done God could not have taken it away from him even though he disobeyed. Nor was Adam given life without some limitations. Upon this point the ecclesiastical teachers have misrepresented God and his Word and led the people into ways of error.

The Scriptural proof is conclusive that life and dominion were conferred upon Adam to be held and enjoyed by him forever upon condition that Adam render obedience to the great Giver. It would be inconsistent for God to give his creature life and dominion with no conditions or limitations added. In the event his creature, possessing life and dominion, should become a rebel his rebellion would continue forever if his life were to continue forever.

The clergy, yielding to the seductive influence of Satan, have fallen into this great error. They have proceeded upon the theory that God granted Adam endless life; and that Adam, having become a rebel, must spend his eternity in torment, being alienated from God. But the Scriptures do not at all support such a conclusion.

On the contrary, the Scriptures show that God gave man life and made him a prince in the earth upon the expressed condition that man be obedient to God. Should man never be disobedient and always remain in harmony with his Creator he would forever enjoy life and dominion over the earth. But in the event he should become a rebellious creature, then the condition attached was: "Dying thou shalt die." With the coming of death all things would be lost. Death therefore would conclusively prove that man's dominion and his life were held conditionally.

There is no thought expressed in the creation of man, and dominion granted to him, that he should ever go to torment.

There is no thought expressed in the Bible anywhere that God purposes to put any of his creatures into a place of endless torture.

On the contrary, the declaration of his law is plain and simple, and means that the life and dominion

of Adam were granted upon condition that he obey and that disobedience would mean the loss of his princely authority and his life.

There is no authority supporting the theory that God will ever destroy the earth by fire. No such intimation was ever given to Adam, regardless of whether he should be faithful or unfaithful. Again the clergy have fallen into a great error. Misled by Satan, they have seized upon the statement of the Apostle Peter to support their theory that God intends to destroy the earth. That statement is found in Second Peter 3:7. It reads: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The clergy reason that if the earth is destroyed, the good ultimately go to heaven and the evil to a place of endless torture, and this being true, of course there would be no necessity for the existence of the earth. In this conclusion they are clearly wrong.

The words "heaven" and "earth", used by the apostle in the text just quoted, are used symbolically. "Earth," as the word is used in the text, means the visible part of the world, which world is Satan's organization. "Heaven" symbolically represents the invisible part of the same world. Heaven and earth, as used in this text, compose the world. "World" means mankind organized into forms of government under the supervision of an invisible overlord. For many centuries Satan has been the overlord or god of this world, as we read in Second Corinthians 4, verses 3 and 4. Satan has been invisible and is invisible to man. The organization of men into governments is visible and is represented by the word "earth". Heaven and earth constitute the evil world which shall in due time pass away. This scripture has no reference whatsoever to the original dominion which God gave to Adam.

Jehovah, through his prophet, says: "The earth abideth for ever." This is written in Ecclesiastes 1:4. God is unchangeable, according to the statement of his own Word in Malachi 3:6. God having made the statement that he will never destroy the earth, therefore we may know that it will abide forever. The Scriptures show that it is God's purpose that the earth shall in due time be inhabited. The Scriptures are entirely consistent with themselves. The statement of the Apostle Peter and the statement of the prophet are entirely consistent when understood. The wicked world, made up of evil invisible power and visible organization, shall pass away. The Apostle Peter had this thought, because in the same connection he said: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Read this, if you will, in Second Peter 3:13. The earth shall abide through all the ages and shall always stand as a witness to the glory of Jehovah God.

LETTERS

ALL CREDIT TO JEHOVAH

Brothers:

I wish to have my name enrolled at once on the *Watchtower* subscription list, and be designated as an auxiliary. I was brought into the light by a *kingdom* booklet, or rather that was what started me to seek the right path. (I was a Protestant Episcopal psalm-singing fool.) On the fourth of this month Brother F——— placed a complete set of books in my hands, all of which I read. On the eleventh of this month I was baptized, and went into service witness work and attended class, for all of which I am indeed immensely grateful.

I realize that in this witness work I am a bond servant to the Lord, and as such must resist all temptations. I work at night, seven days a week. I shall be on my territory at three sharp each afternoon, and will not stop, rain or shine. All credit goes to Jehovah. If he sees fit I shall gladly quit my job (a thing I long have hoped to do) and become his full-time worker.

G. M. M——, *Ohio.*

October 20, 1931.

NOW ABLE TO SEE LIGHT

Dear Friends,

I have been a preacher of the gospel in one of the denominational church systems for seventeen years, but recently I obtained a full set of Judge J. F. Rutherford's books, and they have pulled the veil from my eyes, so I am now able to see the light of truth as it flows from God's storehouse, the Bible.

I wish information as to being a sharpshooter or pioneer, and I wish the wholesale price list, and the necessary authority to act as a witness for the Lord.

I thank you in advance for the information and favor.

Sincerely,

C. S. M——, *Fla.*

"IN FAVOR"

DEAR FRIENDS:

The Hartford (Conn.) company of Jehovah's witnesses, at meeting August 19, voted in favor of the resolution passed at Columbus convention, including the new name, Jehovah's witnesses.

WILLINGNESS TO COOPERATE

DEAR BROTHER RUTHERFORD:

The Moose Jaw company are glad to take this opportunity to express their willingness to cooperate with the Watch Tower in speedily distributing the resolution addressed to the rulers and peoples of earth. We heartily endorse it, and appreciate our privilege of service in taking it from door to door.

We are glad Jehovah has given us his new name, and we desire to be known as "Jehovah's witnesses' from now on.

We are impressed with your devotion to Jehovah and your whole-hearted confidence in his purposes. With Christian greetings we are,

By divine favor, kingdom workers,

MOOSE JAW (Sask.) COMPANY OF JEHOVAH'S WITNESSES.

WORKING SHOULDER TO SHOULDER

DEAR BROTHER RUTHERFORD:

Greetings in Jehovah's name. Just finished reading *Vindication.* It is fine, another link in the chain that will bind Satan and destroy all his evil, oppressive organizations.

The company here is one-hundred-percent loyal, working shoulder to shoulder, and glad to be numbered with Jehovah's witnesses. All send love.

W. S. SCOTT, *Pennsylvania.*

SERVICE APPOINTMENTS

T. E. BANKS

Detroit, Mich.	Dec.	1, 2	New Haven, Conn.	Dec.	20, 21
Pittsburgh, Pa.	"	4, 5	Brooklyn, N. Y.	"	22, 23
Buffalo, N. Y.	"	6, 7	New York, N. Y.	"	25-28
Boston, Mass.	"	15, 16	Newark, N. J.	"	29, 30
Hartford, Conn.	"	18, 19	Montclair, N. J.	Jan.	1, 2

T. E. BARKER

Pittsfield, Mass.	Dec.	1, 2	Philadelphia, Pa.	Dec.	18, 19
Albany, N. Y.	"	4, 5	Chester, Pa.	"	20, 21
Oneonta, N. Y.	"	6, 7	Wilmington, Del.	"	22, 23
Binghamton, N. Y.	"	8, 9	Baltimore, Md.	"	25, 26
Scranton, Pa.	"	11, 12	Washington, D. C.	"	27, 28
Wilkes-Barre, Pa.	"	13, 14	Richmond, Va.	"	29, 30
Allentown, Pa.	"	15, 16	Petersburg, Va.	Jan.	1, 2

C. W. CUTFORTH

North Bay, Ont.	Dec.	5, 6	Fort William, Ont.	Dec.	19, 20
Chiswick, Ont.	"	7	Dryden, Ont.	"	21
New Liskeard, Ont.	"	8, 9	Kenora, Ont.	"	22, 23
Kirkland Lane, Ont.	"	10, 11	Winnipeg, Man.	"	25-27
Timmins, Ont.	"	12, 13	Gilbert Plains, Man.	"	28, 29
Matheson, Ont.	"	14	Grandview, Man.	"	30
Nakina, Ont.	"	15, 16	Saskatoon, Sask.	Jan.	1-3

G. H. DRAPER

Terre Haute, Ind.	Nov.	30	Jasonville, Ind.	Dec.	14, 15
Vincennes, Ind.	Dec.	1	Brazil, Ind.	"	16, 17
Evansville, Ind.	"	3-6	Kokomo, Ind.	"	19, 20
Oakland City, Ind.	"	7	Marion, Ind.	"	21, 22
Washington, Ind.	"	8	Elwood, Ind.	"	23, 24
Westphalia, Ind.	"	9	Muncie, Ind.	"	26, 27
Linton, Ind.	"	11	Farmland, Ind.	"	28
Dugger, Ind.	"	12, 13	Anderson, Ind.	"	29, 30

M. L. HERR

Toledo, Ohio	Dec.	1, 2	Zion, Ill.	Dec.	19
Elkhart, Ind.	"	4, 5	Milwaukee, Wis.	"	20, 21
South Bend, Ind.	"	6, 7	Racine, Wis.	"	22
Gary, Ind.	"	8, 9	Waukesha, Wis.	"	23, 24
Hammond, Ind.	"	11, 12	Lake Mills, Wis.	"	25, 27
Chicago, Ill.	"	13, 14	Madison, Wis.	"	28, 29
Roseland, Ill.	"	15, 16	Monroe, Wis.	"	30
Waukegan, Ill.	"	18	Dubuque, Iowa	Jan.	1, 2

W. M. HERSEE

Long Hill, N. S.	Dec.	2, 3	Middleton, N. S.	Dec.	19
Truro, N. S.	"	5, 6	Margaretsville, N. S.	"	20
Amherst, N. S.	"	7	Deep Brook, N. S.	"	21
Charlottetown, P.E.I.	"	8	Centreville, N. S.	"	23
Alberton, P.E.I.	"	10	Digby, N. S.	"	24
O'Leary Station, P.E.I.	"	11	St. John, N. B.	"	26, 27
Charlottetown, P.E.I.	"	13	Bury, Que.	"	29
Halifax, N. S.	"	15, 16	Sherbrooke, Que.	"	30, 31

A. KOERBER

Kunkletown, Pa.	Dec.	1	Scranton, Pa.	Dec.	17, 18
Easton, Pa.	"	2, 3	Pittston, Pa.	"	19
Bethlehem, Pa.	"	4	Wilkes-Barre, Pa.	"	27, 28
Allentown, Pa.	"	5, 6	Nanticoke, Pa.	"	29
Pottsville, Pa.	"	13, 14	Williamsport, Pa.	"	30, 31
Maryd, Pa.	"	15	McClure, Pa.	Jan.	1
Hazleton, Pa.	"	16	McCoysville, Pa.	"	2

LOUIS LARSON

Belleville, Ill.	Dec.	2	Gillespie, Ill.	Dec.	18, 19
St. Louis, Mo.	"	4-8	Flat River, Mo.	"	20, 21
Patoka, Ill.	"	9	Cuba, Mo.	"	22
Rinard, Ill.	"	11	Rolla, Mo.	"	23
Robinson, Ill.	"	12	Jefferson City, Mo.	"	25-27
Salem, Ill.	"	13	Boonville, Mo.	"	28
East St. Louis, Ill.	"	14, 15	Sedalia, Mo.	"	29, 30
Alton, Ill.	"	16	Tipton, Mo.	"	31

E. J. LUECK

Hamilton, Ohio	Dec.	5, 6	Versailles, Ohio	Dec.	21
Lebanon, Ohio	"	7	Sidney, Ohio	"	22
Midland, Ohio	"	8	Wapakoneta, Ohio	"	23, 24
Dayton, Ohio	"	10-12	Lima, Ohio	"	26, 27
Springfield, Ohio	"	13, 14	Findlay, Ohio	"	28
Tippecanoe City, Ohio	"	15, 16	Edgerton, Ohio	"	29
West Milton, Ohio	"	18	Alvordton, Ohio	"	31
Piqua, Ohio	"	19, 20	Adrian, Mich.	Jan.	1

A. H. MACMILLAN

St. Louis, Mo.	Dec.	4-6	Casper, Wyo.	Dec.	18-20
Jefferson City, Mo.	"	8, 9	Red Lodge, Mont.	"	22
Sedalia, Mo.	"	10	Lewistown, Mont.	"	23
Topeka, Kans.	"	11-13	Great Falls, Mont.	"	24-27
Abilene, Kans.	"	15, 16	Butte, Mont.	"	29, 30
Litchfield, Nebr.	"	17	Spokane, Wash.	Dec. 1-Jan. 3	

G. Y. M'CORMICK

Fergus Falls, Minn.	Dec.	1	Lander, Wyo.	Dec.	13
Wyndmere, N. Dak.	"	2	Burris, Wyo.	"	14
De Lamere, N. Dak.	"	3	Casper, Wyo.	"	16-21
Conde, S. Dak.	"	4	Slater, Wyo.	"	22
Wessington Sp., S.Dak.	"	6	Veteran, Wyo.	"	23
Presho, S. Dak.	"	7	Laramie, Wyo.	"	24-26
Spearfish, S. Dak.	"	9	Cheyenne, Wyo.	"	27, 28
Sheridan, Wyo.	"	11	Alliance, Nebr.	"	29, 30

J. C. RAINBOW

Lakeland, Fla.	Dec.	1	Key West, Fla.	Dec.	17
Seffner, Fla.	"	2	Miami, Fla.	"	18-20
Tampa, Fla.	"	4, 5	W. Palm Beach, Fla.	"	21
Palm Harbor, Fla.	"	6	Belle Glade, Fla.	"	22
St. Petersburg, Fla.	"	7, 8	Okeechobee, Fla.	"	23
Bradenton, Fla.	"	9	Avon Park, Fla.	"	24
Arcadia, Fla.	"	11, 12	Melbourne, Fla.	"	26
Punta Gorda, Fla.	"	13	Titusville, Fla.	"	27
Fort Myers, Fla.	"	14	Orlando, Fla.	"	28, 29
Rock Harbor, Fla.	"	15	Apopka, Fla.	"	30

C. ROBERTS

Winnipeg, Man.	Dec.	1-6	Rosedale, Alta.	Dec.	21
Portage la Pr., Man.	"	7, 8	Drumheller, Alta.	"	22
Swift Current, Sask.	"	9, 10	Saskatoon, Sask.	Jan.	1-3
Medicine Hat, Alta.	"	11	Moose Jaw, Sask.	"	8-10
Calgary, Alta.	"	12, 13	Chaplin, Sask.	"	11, 12
Alberta, Sask.	"	14-20	Regina, Sask.	"	14, 15

W. P. STRONG

Springfield, Mass.	Dec.	1, 2	Manchester, N. H.	Dec.	22, 23
Hartford, Conn.	"	4-7	Nashua, N. H.	"	25, 26
Worcester, Mass.	"	9-14	Leominster, Mass.	"	27, 28
Lowell, Mass.	"	15, 16	Orange, Mass.	"	29
Portland, Me.	"	17-21	Greenfield, Mass.	"	30, 31

W. J. THORN

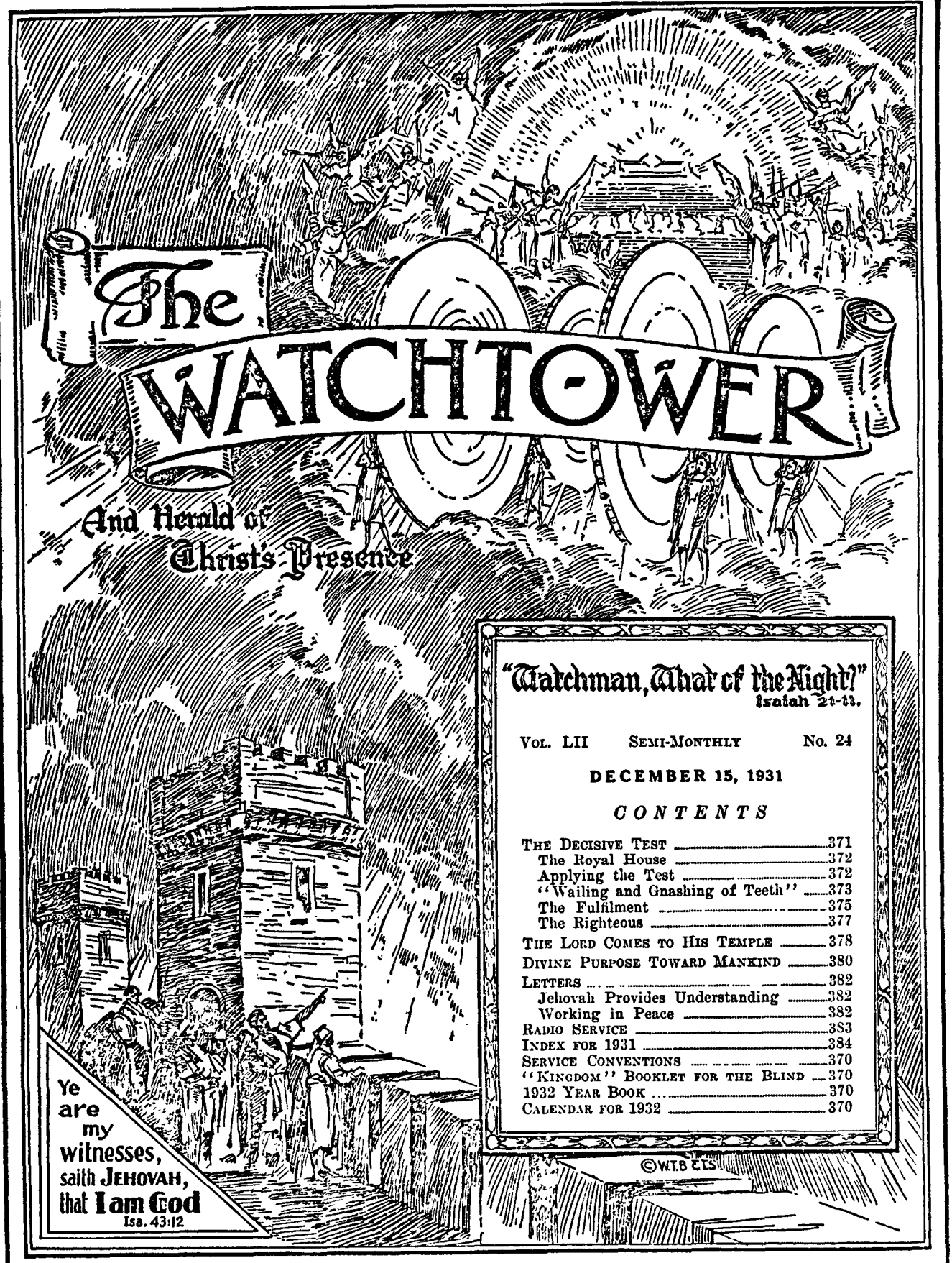
Alliance, Ohio	Dec.	4, 5	Akron, Ohio	Dec.	15-19
Canton, Ohio	"	6, 7	Kent, Ohio	"	20
Massillon, Ohio	"	8, 9	Ravenna, Ohio	"	21, 22
Wooster, Ohio	"	11	Cleveland, Ohio	"	23-28
Wadsworth, Ohio	"	12, 13	Lorain, Ohio	Dec. 29-Jan. 1	
Barberton, Ohio	"	14	Amherst, Ohio	Jan.	2

S. H. TOUTJIAN

Lewistown, Mont.	Dec.	1, 2	Hamilton, Mont.	Dec.	15, 16
Red Lodge, Mont.	"	4, 5	Pablo, Mont.	"	18, 19
Clydepark, Mont.	"	7	Kalispell, Mont.	"	20, 21
Manhattan, Mont.	"	8, 9	Great Falls, Mont.	"	23-28
Butte, Mont.	"	11, 12	Hope, Idaho	"	30
Deer Lodge, Mont.	"	13, 14	Spokane, Wash.	Dec. 31-Jan. 4	

J. C. WATT

Chattanooga, Okla.	Dec.	1	Randolph, Kans.	Dec.	21
Chickasha, Okla.	"	2, 3	Overbrook, Kans.	"	22
Oklahoma City, Okla.	"	5, 6	Ottawa, Kans.	"	23
Mulhall, Okla.	"	7	Olathe, Kans.	"	24
Red Rock, Okla.	"	8	Louisburg, Kans.	"	25
Ponca City, Okla.	"	9	Garnett, Kans.	"	26
Topeka, Kans.	"	11-15	Iola, Kans.	"	27, 28
Abilene, Kans.	"	16, 17	Emporia, Kans.	"	29
Jamestown, Kans.	"	19	Hilton, Kans.	"	30
Clay Center, Kans.	"	20	Coffeyville, Kans.	Jan.	1, 2



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LII SEMI-MONTHLY No. 24

DECEMBER 15, 1931

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, 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 wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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 direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

FOREIGN OFFICES

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Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
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.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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.

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

SERVICE CONVENTIONS

(*In each instance, address of company service director is given.*)

Casper, Wyo. — Dec. 18-20
C. D. Ebersold, 512 N. Kenwood

Great Falls, Mont. — Dec. 25-27
W. F. Gay, 303 2d Av., S. W.

Spokane, Wash. — Jan. 1-3
Isaac Hagen, E-1728 Tenth Av.

"KINGDOM" BOOKLET FOR THE BLIND

Through its department for the Blind the Society has prepared the booklet *The Kingdom the Hope of the World* in Braille. This is in one volume of 88 pages; cost, $1.00. To any who are unable to purchase, the book will be sent on loan. Please address the Society's Branch for the Blind, 1210 Spear St., Logansport, Indiana.

1932 YEAR BOOK

The new *Year Book* is now ready for distribution. As is customary, in addition to an explanation of the year Scripture text for 1932, the daily texts with comments, specially selected texts and comments for the Wednesday prayer and declaration meetings, it contains the president's annual report of the progress of the Lord's work in every part of the earth. The zeal of Jehovah's witnesses in declaring his word and name during the past year has resulted in an astounding distribution of the message.

Think of it! More than seventeen million pieces of literature have been placed in the hands of the people in twelve months' time! Only loving, unselfish devotion to Jehovah can produce such results. The *Year Book* contains a complete report for each country.

On account of the limited edition, and to cover the cost of typesetting and plate-making, the usual price of 50c per copy is asked. Those associated with companies should give their orders to the stockkeeper or director, so that the books can be sent in one freight shipment and thus save mail or express charges.

CALENDAR FOR 1932

A calendar for the coming year will soon be ready for the brethren. It has a beautiful picture done in colors to illustrate the text of Scripture chosen for the year 1932. Another feature is the date pad, on which the united testimony periods have been emphasized. Like last year's calendar, it contains a special message of encouragement which we trust will prove an inspiration to the brethren throughout the year.

The price is as usual, 30c when ordered singly, 25c when five or more are sent to one address.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LII DECEMBER 15, 1931 No. 24

THE DECISIVE TEST

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." —*Matt. 22: 37.*

JEHOVAH informs his intelligent creatures that if they would live they must love him. He is the Law-giver and the Giver of life. He gives life to those who willingly obey his commandments. When God chose Israel for his people and nation his supreme command to that people was: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—Deut. 6: 5-9.

2 The Lord Jehovah emphasizes the supreme importance of this commandment. Further emphasis is given to this commandment by Jesus when he said: "This is the first and great commandment." "This do, and thou shalt live."—Luke 10: 28.

3 The law of God, like the Lord himself, never changes, and applies to all his intelligent creatures who obtain life. (Mal. 3: 6) The law, first declared to the Jews, applies with equal force to all who are in a covenant with Jehovah to do his will. The statement is authoritatively made in the Scriptures that such were written for the special benefit of the Christians who should be upon the earth at the end of the world, and therefore must mean that such Christians would be given a better understanding of the meaning of God's law at that time.—Rom. 15: 4; 1 Cor. 10: 11.

4 The reason for the giving of that supreme commandment is now made clearly to appear to those who are in the covenant for the kingdom. Lucifer, once entrusted with a high commission of importance, demonstrated his lack of love for Jehovah God. Lucifer's selfishness led to his rebellion. Then he defied Jehovah God to put men on earth who under the test would not yield to the influence of the Devil and curse Jehovah God. That defiance raised the great issue. Nothing short of perfect love of man for his Creator God would prove or decide this question at issue in favor of Jehovah. If a man loves any thing or any creature more than he loves God, that would prove that the Devil had won the issue so far as that particular man is concerned. This proves that Jehovah gave the commandment, not for his own benefit, but for the benefit of his creatures. God is self-contained, and would not need to take any such action for his own benefit. God will vindicate his word and his name, and every man that remains true and faithful to God and thus maintains his integrity toward God will to that extent have some part in the vindication of Jehovah's name. Man, taking this course, shall live and not die. The keeping of the commandment is therefore of the most vital importance to man. A failure to keep it means that man loses everything. The issue being squarely raised, God puts into operation forces that in due time shall definitely and for ever settle that issue in the right way.

5 Because the issue raised involves man, the test must be applied to man in order to determine that issue. Otherwise stated, the question at issue was and is, Will man be led away by the influence of Satan, or will he remain true to God? The decisive test, therefore, is love for God, and only those who prove true to Jehovah God under the test shall live.

6 It is certain that the test is applied only to prove whether or not man really loves Jehovah God. "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13: 3) For forty years Jehovah led the Israelites in the wilderness, as he said to them, "to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." (Deut. 8: 2) Under the test to which Israel was subjected almost all that people fell. God then established his people at Jerusalem, and only a small remnant of that people remained true to him. It was the lack of love for God that resulted in their fall. (Heb. 4: 3) A remnant of that people did remain true and faithful to God and received his approval. (Heb. 11: 27-39) The divine rule of love for God is therefore definitely established.

THE ROYAL HOUSE

7 Jehovah made it known that he would bring forth a royal seed which seed would in due time destroy Satan and his organization, and that thereby Jehovah would completely vindicate his word and his name. All who would be of this promised seed must keep the great and supreme commandment and therefore must be put to the decisive test. Under that test each of those composing the seed of promise must prove his love for Jehovah God. Love for God means an unselfish devotion to the Most High. There could not possibly be any compromise with God's enemies. The approved ones must be for Jehovah God, first, last and all the time. The moving cause for such course of uncompromising devotion to God must not be a desire or hope for personal gain or for the possession of power and authority, but must be entirely that of an unselfish desire to obey and please and to serve Jehovah. Thereby the creature proves what is in his heart, which is the seat of motive. (Deut. 8:2) He must have his mind set upon Jehovah and his righteous cause. The mind must be pure, and the motive, represented by the heart, likewise pure. Thus the man must prove his love for God is supreme, loving Jehovah with all his heart, mind and soul.

8 The covenant of the perfect man Jesus to do the will of Jehovah marks the beginning of the selection of the royal house or promised seed. Satan must have known this fact, and therefore he applied the decisive test to Jesus in the most subtle and severe manner. Jehovah permitted the test in order to prove his side of the great question at issue. By means of flattery, fraud, deceit and the promise of great reward Satan placed the test before Jesus. In each instance Jesus remained true and faithful unto God, because he loved Jehovah. God's law was written in his heart, and he delighted to do his Father's will. (Matt. 4:3-10; Ps. 40:8) Jesus made it plain that it was the Devil who was persecuting him unto death and that God was permitting the same that the question at issue might be decided right. For this reason he said: "The prince of this world [Satan] hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." (John 14:30, 31) Because of his love for Jehovah Jesus repeatedly said that he came, not to do his own will, but to do the will of his Father who sent him. Jesus permitted nothing to cause him for one instant to flag in his uncompromising devotion to Jehovah God; and because of his loving devotion God gave to Jesus the highest place in his great organization. Those who shall be with Jesus Christ as members of his royal house must of necessity be put to a similar decisive test. It is the love of Christ, meaning the same kind of love that Christ has for Jehovah, that draws and holds together the members of the royal house in complete unity. (2 Cor. 5:14) The members thereof are instructed to "be like-minded, having the same love, [and] being of one accord, of one mind. Let this mind be in you, which was also in Christ Jesus". (Phil. 2:2, 5) Each member of the royal house must be made into the likeness of Christ Jesus. (Rom. 8:29) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4) This means nothing more nor less than complete, absolute and unselfish devotion of the creature to Jehovah, the great Creator. In no other manner could the followers of Christ maintain their integrity toward God. Concerning those who are ultimately made members of the royal house the apostle says that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord". (Rom. 8:39) These and many corroborating Scriptural texts show that the decisive test imposed upon the creature is whether or not he really loves Jehovah God.

APPLYING THE TEST

9 From the time he is brought forth as a son of God and invited into the covenant for the kingdom he is afforded the opportunity of demonstrating his love for God. "Therefore, having girded up the loins of your mind, and being vigilant, do you hope perfectly for the gift to be brought to you at the Revelation of Jesus Christ. 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. 1:13-16, *Diag.*

10 This precludes any division of one's devotion between God and some creature. To be holy means to be fully and completely devoted to God and his righteousness. Nothing but absolute and complete devotion to God will meet the requirements of the rules given and which must be obeyed by those who ultimately receive his approval. It is manifest from these Scripture texts that the decisive test comes when the Lord Jesus appears at the temple of Jehovah for judgment. This conclusion is further supported by the scripture saying: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10) The time for such judgment is when Christ appears at his temple for judgment. Prior to that time many failed to keep the great commandment, and fell away; but when Christ began judgment every one that had responded to the invitation for the kingdom must be put to the decisive test.—Mal. 3:1-3.

11 The judgment of Christ must begin at the house of God, meaning those who have been invited and who have responded to the call for the kingdom. (1 Pet. 4:17) This judgment, as the Scriptures show, brings plainly to view two classes, to wit: the one that is not approved, and the other one that is ap-

proved by the Lord. The Scriptures show that those who are not approved attempt to stand in their own righteousness, that is to say, by their own efforts attempt to make themselves "perfect in character". Such claim to be more holy than others, that is to say, that they are made of "better stuff" than their brethren. As such come to the time of judgment they are represented as saying to others: "Stand by thyself, come not near to me; for I am holier than thou." (Isa. 65:5) The other class, who receive the Lord's approval, are represented by David as saying: "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. For thy lovingkindness is before mine eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash mine hands in innocency; so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."—Ps. 26:1-8.

12 This scripture is further proof that love for God means that the creature must and does trust entirely in the Lord and his righteousness, and not in himself; that his heart is perfect toward God; that he is guided by the truth, and not by outside influence; that he refuses to have any part with dissemblers, and shuns the company of evildoers; and that he delights to have part in the service of God by publishing the truth to the honor of Jehovah's name. Thus he maintains his integrity toward Jehovah. Those composing this class are not thinking of self, but are unselfishly giving attention to the interest of the kingdom of God. This they do because they love God and are keeping his commandments gladly.

13 Both of the above-named classes were once in line for the kingdom, because they were both invited and both responded to the call for the kingdom. At the final test it is made to appear by the Lord's judgment that one class is selfish, while the other class is wholly devoted to God and his kingdom. Concerning the unselfish class, Jesus says that upon his coming such would be found giving attention to the kingdom, and because of their faithfulness in so doing he would commit to that class all his kingdom interests on earth, represented by "his goods". (Matt. 24:44-47) It follows that both of these classes must be identified during the period of judgment. What are some of the Scriptural means of identification?

"WAILING AND GNASHING OF TEETH"

14 In several scriptures this phrase is used, to wit, "there shall be wailing and gnashing of teeth." The correct application of the phrase clearly seems to be at the time the Lord is at the temple for judgment, and that the wailing and gnashing of teeth is done by those once in line for the kingdom and who have failed in the decisive test. It does not appear that such wailing, weeping and gnashing of teeth is due to the fact that the ones so doing are greatly disappointed because they have come to a realization that they have lost opportunity to enter into the kingdom. Such disappointment has long been understood to be the reason for such weeping and gnashing of teeth, but clearly that understanding is wrong. The wailing and gnashing of teeth shows a bad condition of heart and identifies the ones indulging therein as the ones that have failed under the decisive test.

15 The several texts which contain the words 'weeping, wailing and gnashing of teeth' must be considered in their proper setting. The coming of the Lord in his glory must refer to the time of the coming of Christ Jesus to the temple of Jehovah and of the building up of Zion, which shortly follows the time when God installs his beloved Son as King. It is written: "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) That text surely does not refer to the millennial reign of Christ; but it does refer to and applies at the time when Jesus appears at the temple for judgment and begins judgment among God's called people. The Scriptures are not written for the benefit of those of the world who will have a trial during the millennial reign of Christ, but are written for the benefit of the church. This scripture shows the Lord Jesus appearing for judgment and accompanied by his holy angels who serve his purposes. This conclusion is fully corroborated by the words written at Jude 14 and 15. The setting of these texts, therefore, is this: Jesus appears at the temple for judgment and he begins judgment by taking account with those who have been invited to the kingdom; and he finds some unfaithful and some faithful.—Matt. 25:14-30.

16 Jesus also makes it clear that some are offenders and some do iniquity or work unlawfully, and that these are gathered out from the kingdom and cast into outer darkness and that they wail and gnash their teeth. On an occasion Jesus was instructing his disciples concerning the kingdom. He used a little child to illustrate those who are in line for the kingdom. Then he said to his disciples: "It must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7) The words *offense* and *offend* as used in these and similar texts mean to scandalize, entrap, to seduce, to trip up, to entice to sin, to lead into apostasy, or turn away from God. Because of the great question at issue it is certain that Satan will put forth his strongest efforts to entrap, to seduce and trip up and turn away from God, those who are in the covenant with God. Such is the very work in which Satan is engaging in his attempt to make effective his challenge to Jehovah.

Satan uses men for that very purpose; and Jesus says, "Woe to that man by whom the offence cometh!" and then adds that the one thus causing offense it would be better for him if a mill stone were tied about his neck and he were thrown into the sea. Applying these texts in the time of judgment where they properly apply, it is clear that "the man of sin", "the son of perdition," working after the manner of Satan, is the "man by whom the offence cometh". Such man is spoken of as representing a class. It is the "evil servant" class. Such offender is used by Satan to entrap, deceive and to ensnare others who are in line for the kingdom. But why should anyone become such an offender? or why should others be deceived by these offenders? The apostle gives the answer: "Because they received not the love of the truth." (2 Thess. 2:3-10) Anyone who obeys from the heart the great commandment and loves God with all his mind and heart and soul would not be offended or become an offender or be deceived. Love for God is therefore the decisive test. Because some responded to the call for the kingdom with a selfish motive, and therefore had an impure heart, these fell away to Satan, became a part of the "evil servant" class which brings offense and which "man" ensnares others.

17 The words of Jesus concerning 'offenders' have been woefully misapplied. For instance, one claiming to be in a covenant with God imagines that he has a cause for offense by reason of the conduct or misconduct of his brother, and he uses such as an excuse or justification to withdraw from God's organization and charges his brother with responsibility therefor. That is entirely wrong, and a wrong application of the words of Jesus. One who really loves God as Christ loves him cannot be turned away or separated from God and his organization by 'angels, powers, things present or future, or by any man or any creature'. (Rom. 8:38, 39) Whether any creature who claims to be a brother in Christ treats you ill or well, pleases or displeases you, such is no excuse or justification for you to cease full devotion and service to the Lord God. It is selfishness, or lack of love for God, that causes one to become an offender and to cause offense. Jesus did not say that he would gather out from the kingdom those who become hurt or offended at their brethren, but that he would gather out "all things that offend, and them which do iniquity". It is therefore the selfish who, because of selfishness, try to entrap and induce others to follow them that thereby become offenders and bring offenses. Under the test they are disapproved and fall away to Satan and do his service; that is to say, they work unlawfully, or contrary to God's way, and are therefore workers of iniquity.

18 Upon the coming of the Lord to the temple for judgment he discerns these selfish ones who work unlawfully, and concerning such he says: "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) Men have nothing to do with gathering these offenders and iniquitous workers out of the kingdom. The angels, at the commandment of the Lord Jesus, do that work. Immediately following such gathering out those who are thus gathered out set up a wail or complaint and begin to gnash their teeth and thus continue to so do. This they do, not because of disappointment and chagrin by reason of discovering their loss of the kingdom, but by reason of a bad condition of heart.

19 Again, Jesus identified these offenders as "that evil servant". Many of the consecrated who were invited to the kingdom expected the Lord would take them to heaven in 1914 to aid him in governing the universe. The year 1914 came and passed, and they were not taken to heaven. Then many of these began to say by their course of action that the Lord had delayed his coming. Of such Jesus says that 'then that evil servant will say in his heart, The Lord has delayed his coming'. The heart is the seat of motive; therefore by his course of action or conduct the "evil servant" class declares the Lord has delayed his coming. The facts exactly fit these prophetic words of the Lord Jesus. Beginning with approximately 1918 a number of the consecrated and called ones began to exercise their selfish propensities. By their course of action they showed that they did not believe that the Lord had come. Later, when the Lord disclosed that he had come to his temple, they refused to accept that truth. Today these who oppose the work of declaring the message of the kingdom, the presence of the Lord, the overthrow of Satan's organization, and the establishment of righteousness in the earth, and who oppose those who are giving this message of truth, constantly say: "Where is there any evidence that the Lord came to his temple in 1918?" Although there has been much published in *The Watchtower* calling their attention to the overwhelming proof that the Lord came to his temple in 1918, these opposers refuse to hear or believe it. They refuse to have anything to do with the kingdom work, and, by their course of action, in their hearts say, 'The Lord has delayed his coming'; and they begin to smite their brethren, even as Christ foretold. Concerning such "evil servant" Jesus said: "The Lord . . . shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." This scripture does not apply to the millennial reign of Christ, but applies now; and the physical facts show that it is actually being fulfilled.

20 The parable of the wedding garment relates to the same thing. (Matt. 22:11-14) The wedding garment is a symbol identifying those wearing it as the ones who are doing kingdom work by bearing the

fruits of the kingdom because of their love for God. The workers of iniquity, or unlawful workers, are doing exactly the contrary. They refuse to bear any of the fruits of the kingdom; and thus they put off the wedding garment and by so doing identify themselves as workers of iniquity. Because they do not love God, the Lord, as he said he would do, binds them hand and foot and casts them into darkness, and thereafter they do not and cannot understand the truth that the Lord is now revealing to those who love him. (Ps. 92:6) The words of Jesus are: "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. 22:13, 14) This definitely identifies the class as those who are called to and who are rejected for the kingdom and who go to make up "the man of sin", "the son of perdition," or "evil servant".

[21] On another occasion Jesus said: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 8:11, 12) To the same effect his speech is recorded at Luke 13:28, 29. These texts do not refer to weeping and gnashing of teeth during the millennial reign of Christ when he restores the obedient ones. Abraham, Isaac and Jacob will be earthly representatives of the kingdom, and other people will come and sit down with them; but none of these will be any part of the kingdom. Nor do these scriptures say that any will weep or wail because they see others sitting down with these faithful men in the kingdom. In Matthew 8:12 Jesus speaks of an entirely different matter from that mentioned in verse eleven. Those who are in line for the kingdom are prospective "children of the kingdom"; and because they do not love God they will be gathered out and cast into darkness and shall weep and gnash their teeth. All these texts bearing upon the matter show that the weeping, wailing and gnashing of teeth takes place at the time Jesus is at the temple judging and gathering unto himself his own. The context of Matthew 8:11, 12 and Luke 13:28, 29 definitely and conclusively show that the weeping and gnashing of teeth is applied to those once in line for the kingdom and who are gathered out. Jesus is now at the temple for judgment and judgment progresses. Even the "evil servant" class now can see or discern that Abraham, Isaac and Jacob and the prophets are representatives of the kingdom; and at this time the "evil servant" class are wailing and gnashing their teeth upon their brethren, not because of their own disappointment, but because of an evil condition of heart. The words at Luke 13:28 merely fix the time when the weeping and gnashing of teeth takes place, which time is when or after it is seen that Abraham, Isaac and Jacob, and the prophets are representatives of the kingdom. The preceding verse definitely shows that this is the time the Lord says to the rejected ones, or the "evil servant": "Depart from me, all ye workers of iniquity." It seems more likely that the "weeping" as referred to in Luke 13:28 will take place just before the complete destruction of the "man of sin". Manifestly Judas was a type of the "man of sin". Just before his death Judas was filled with remorse to such a degree that he went and hanged himself. This may indicate that the "man of sin", just before complete destruction, will realize not only that Abraham, Isaac and Jacob are in the realm of the kingdom but that those composing the "man of sin" have no show whatsoever of being of the kingdom, and then they will be filled with remorse even as Judas was.

[22] The foregoing texts use the words "wailing" and "weeping" interchangeably. Both words are derived from the same root word. Both mean an outward expression of sorrow or anger. Not everyone that wails or weeps is sincerely sorrowful and repentant. The fact that Jesus uses the words "gnashing of teeth" in the same sentence with "weeping" and "wailing" is conclusive proof that the weeping and wailing results not from sincere and godly sorrow, but that such is an expression of anger and chagrin which is induced by selfishness. "Gnashing of teeth" as used in these texts means: To grate the teeth in rage and anger, to give expression to chagrin, hatred, ill will and malice. The very language of the text and the context discloses that this expression of chagrin, hatred, ill will and malice is directed against those who remain true and faithful to God, and that those who indulge in such expression of malice and hatred are the ones whom the Lord has rejected and gathered out from the kingdom. Those who really love God do not fret and complain concerning the evil that is done by others. The lovers of God are not concerned about receiving the approval of men. If one is wholly devoted to God he will not seek or even desire the approval of men. Therefore he would have no occasion to grate or grind his teeth against others or wail against them.

THE FULFILMENT

[23] To mark individuals and hold them up to ridicule could accomplish no good. That is not the purpose of what is here said. All these parables spoken by Jesus and which are related to the kingdom are prophecies. The only way we can get a proper understanding of these prophecies is to apply the facts which are well known to the words uttered by the Lord. Manifestly the Lord purposed that the anointed should have an understanding and should profit thereby. Let us therefore apply the well known facts to the prophecy, to the end that we may have an understanding of the Lord's purposes concerning his people.

[24] The facts which are well known to exist and which apply to the prophetic words of Jesus are these: In 1914 Jehovah placed his King upon his throne. The three and one-half years immediately following afforded the opportunity to test those who had responded to the call to the kingdom, as to whether or not they were selfish or unselfish. In 1916 the president of the Watch Tower Bible and Tract Society died. A paper writing was found which he had signed and which was called his "last will and testament", but which in fact was not a will. It then appeared that Brother Russell, some years before his death, had concluded that he could not make such a will. The work of God's organization is not subject to the control of man or to be controlled by the will of any creature. It was therefore not possible to carry on the work of the Society to the Lord's glory and honor as outlined in that paper writing, called a "will".

[25] Even before the death of Brother Russell there arose certain men in the organization who sought and conspired to take over the control of the Society and to conduct it according to their own wishes. In this they failed. They also failed to get control of the management of the Society after the death of Brother Russell. Failing in this, they set out to do a work in their own way and contrary to God's appointed way, and thereby became workers of iniquity, or lawless workers. These same men then set traps to ensnare others and to cause them to turn away from God's organization and his work. They have continued even to this day thus to do, and have succeeded in entrapping a number and turning them away from God's appointed work; and thus such workers of iniquity have been used by Satan to cause offense, even as Christ Jesus foretold. (Matt. 18:6, 7) The decisive test came, and this test disclosed that such men did not love God with all their heart, mind and soul, but were moved by selfish desires. God's announced rule is that such necessarily must fail under the test; and hence they prove themselves unfit for the kingdom. Therefore, as Jesus had foretold he would do, he sent forth his angels and gathered these offenders and workers of iniquity out from the kingdom, and from that time they were in a 'fiery furnace' of trouble and controversy. They were cast by the Lord into outer darkness; that is to say, the truth that the Lord then began to reveal to the temple class and has since revealed to the temple class is entirely hid from those whom he gathered out. They are in darkness and under the influence of the prince of darkness. These do not weep and wail because of disappointment for the loss of the kingdom. They even set themselves up as God's special favored ones. (2 Thess. 2:4) In this they deceive themselves and they also deceive others. If their claim in this respect were true, they would not weep or wail, but would rejoice. Those who are favored of the Lord to be in the temple are greatly rejoicing. This gathered out or rejected class, however, do weep and wail, and they gnash their teeth against their brethren, because, they say, "Brother Russell's will is being ignored, and *The Watchtower* is not being published as he directed"; and they hold up their hands in holy horror and shed crocodile tears because the Lord's organization on earth is not being used according to the will of a man. In other words, they make these pretenses as a cause for weeping and wailing and sorrow. They wail, complain and weep because they have not charge of the Society. They gnash their teeth against those who are engaged in the Lord's work, and they give expression to all manner of ill will, malice and lying statements against those whom they once claimed to be their brethren. Jude mentions the same class, and his words definitely fix the time when this wailing and weeping begins, to wit, at the time the Lord Jesus Christ comes to the temple of Jehovah for judgment. He says: "These are murmurers, complainers, walking after their own lusts [selfish desires]; and their mouth speaketh great swelling words [claiming themselves to be God's favored ones], having men's persons in admiration because of advantage [in other words, they express their admiration for the person of man and desire admiration for themselves, and their conduct and course of action exactly fit the words of the apostle]." They make great pretense of love and devotion to a man, namely Brother Russell, but it is manifest they do so with a view of gaining some selfish advantage. The purpose, therefore, of mentioning these matters, and manifestly the purpose of the Lord in permitting his people to understand them, is that they might avoid such workers of iniquity.

[26] Again Jesus definitely shows that the 'weeping, wailing and gnashing of teeth' is done by those who were once in line for the kingdom and who because of their selfishness, or lack of love for God, were rejected by the Lord, gathered out from those in line for the kingdom, and assigned to the place of the hypocrites: "And shall begin to smite his fellowservants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."—Matt. 24:49-51.

[27] In the parable of the talents Jesus again definitely shows that these scriptures apply to those who responded to the call for the kingdom, who received into their custody and keeping kingdom interests and who because of selfishness, or lack of love for God, do contrary to the kingdom. Such the Lord Jesus calls the "wicked and slothful servant", and commands: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have

abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 25:28-30.

[28] It must be kept in mind that all these scriptures in which mention is made of 'weeping, wailing and gnashing of teeth' relate to the kingdom, and their application is limited to those who respond to the call to the kingdom and who are not chosen for the reason that they fail under the decisive test. They do not love Jehovah. By their course of action they place themselves against God and on the side of Satan; and so far as the great issue involving them is concerned, such is determined on the side of Satan. That being true, there is but one possible result. God wrote the judgment long ago in the words of the year text for 1931, to wit: "The Lord preserveth all them that love him; but all the wicked will he destroy."—Ps. 145:20.

[29] So far as those called to the kingdom are concerned, Jesus Christ pronounces and executes the judgment at the time he is at the temple of Jehovah for judgment. (1 Pet. 4:17, 18) In the text last above cited, after telling of the judgment, Peter then admonishes those in the covenant for the kingdom as follows: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." (1 Pet. 4:19) Regardless of all persecution, lying and malicious slander that may be heaped upon God's people, Jehovah gives his word of promise that he will preserve them that are faithful and that love him, and hence they need not fret themselves concerning what others do to them. "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. Trust in Jehovah, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. 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."—Ps. 37:1-6.

THE RIGHTEOUS

[30] Jehovah by his prophet definitely states that when Jesus Christ appears at the temple he applies the final and decisive test and selects the approved or righteous, "that they may offer unto the Lord an offering in righteousness." (Mal. 3:1-3) No one is righteous within himself. The judgment of the Lord determines who is righteous. Those who under the decisive test prove that they love Jehovah God as he has commanded, are brought by the Lord under the robe of righteousness, which denotes their being approved. These are brought into the temple and builded up in Zion. (Isa. 61:10) These are therefore righteous by reason of being in Christ and a part of "The Servant". It is out of Zion that Jehovah shines. (Ps. 50:2; 102:16) The remnant of Zion now on earth must show forth Jehovah's praises and therefore must shine forth as his witnesses. Jesus makes it plain that when he causes the offenders and lawless to be gathered out of the kingdom, such will wail and gnash their teeth against the Lord's anointed. Then concerning the faithful anointed ones Jesus adds: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:43.

[31] The last-quoted text must now be fulfilled. Jehovah has declared unto his remnant: "Ye are my witnesses . . . that I am God." To these he has given a new name, which the mouth of Jehovah has named. He has branded or labeled these as his witnesses on the earth. He has put his message of truth in the mouth of this faithful witness class; covered them with his protecting hand; and commissioned them, and sends them forth to sing his praises and to thus shine before men while the work is carried forward to the vindication of his holy name. The faithful will prove their perfect love towards Jehovah. "Jehovah preserveth all them that love him."

QUESTIONS FOR BEREAN STUDY

¶ 1-3. Quote "the first and great commandment". To whom was it given? For what purpose was it recorded? To whom does it apply? Point out its importance.

¶ 4. Account for Jehovah's giving this commandment. Prove that Jehovah gave it for the benefit of his creatures.

¶ 5, 6. Just what is the decisive test as applied to man? Prove this from the Scriptures. To what test was Israel subjected? With what result to Israel, and why?

¶ 7. State clearly Jehovah's purpose in the royal seed which he declared he would bring forth. What is the supreme test to be met by those who would be of that promised seed? Just how does one prove his supreme love for God?

¶ 8. Describe how Jesus demonstrated his supreme love for Jehovah. Point out the lesson emphatically taught thereby.

¶ 9, 10. How does 1 Peter 1:13-16 present the matter? Explain this exhortation, and show its present application.

¶ 11-13. Apply the statement that "judgment must begin at the house of God". Describe two classes disclosed by such judgment. Account for this result. Psalm 26:1-8 proves what important points?

¶ 14, 15. The statement "There shall be wailing and gnashing of teeth" applies when, and how? Prove the time of application of Matthew 25:31.

¶ 16. Explain the words "offense" and "offend" as here used. Prove the identity of "that man by whom the offence cometh". Account (a) for anyone's becoming an offender. (b) For others' being deceived by the offenders.

¶ 17, 18. Explain whether the conduct of others should affect one's status or attitude in relation to God and God's organization. What, then, is the nature of the "offense" and of the "iniquity" referred to in Matthew 13:41? By whom and how is the 'gathering out' accomplished?

¶ 19. With facts, show how Matthew 24:48-51 applies.

¶ 20. Explain the symbolism of the wedding garment, mentioned in Matthew 22:11, 12. Relate facts which show that that prophetic parable has been in course of fulfilment.

¶ 21, 22. What points are made clear or corroborated (a) by Jesus' words in Matthew 8:11, 12 and in Luke 13:28, 29. (b) By the derivation of the words "weeping" and "wailing" and by Jesus' using the words "gnashing of teeth" in the same sentence with them?

¶ 23-26. How can Jesus' parables of the kingdom be clearly understood? Relate facts showing fulfilment of his prophecy foretelling disclosure of an offending, "evil servant" class.

What is the real reason for their weeping and wailing and gnashing of teeth? How does Jude describe this class? Compare his description, and that in Matthew 24:49-51, with the facts.

¶ 27. Trace the fulfilment of the parable of the talents.

¶ 28. As to their setting and their application, what is peculiar of the scriptures in which mention is made of "weeping, wailing and gnashing of teeth"? Quote the judgment as expressed in Psalm 145:20.

¶ 29. Quote Peter's admonition given to those who are in the covenant for the kingdom and against whom the workers of iniquity direct their activities.

¶ 30, 31. Identify the "righteous". Those approved in the judgment are then granted what great privilege? What will then be the response of those who truly love Jehovah supremely? What is Jehovah's assurance to all who prove their love for him?

THE LORD COMES TO HIS TEMPLE

THE year nineteen hundred and eighteen (A.D.) is a very important year in human history. It marks not only the end of the bloody World War, but also a far more important event which sacred prophecy speaks of as the Lord's coming to his temple, the coming of him who is "the desire of all nations".

It is important, then, to understand what is the temple of God and what is meant by the Lord's coming to his temple. In the book called Hebrews, chapter three, verse five, the Apostle Paul looks back over many centuries, and says: "And Moses verily was faithful in all his house, as a servant." In the next verse the apostle states that Christ Jesus is the Head of the house of the sons of God. In the New Testament writings the temple of God is another name for the house of sons. The temple is made up of God's anointed ones, Jesus Christ himself being the "chief corner stone" thereof, and the faithful members of his body, the true church, constituting the other 'living stones'. (Eph. 2:18-22) The Apostle Paul furnishes further proof of this fact when, in Second Corinthians, chapter six, verse sixteen, he says to the faithful Christians: "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." In First Corinthians, chapter three, verse sixteen, he says to the same Christians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" The coming of the Lord to his temple would mark the beginning of a time of special understanding of the divine prophecies by those who are of the temple of God; and the facts show this to be true.

It is the Lord Jesus, the Bridegroom, in whom the bride members of the church delight and for whose coming the bride class faithfully watched. This is proven by the prophecy which Jesus spoke concerning the ten virgins, five of whom were foolish, and five of whom were wise in that they took oil in the vessels for the lamps as they went forth to meet the Bridegroom. (Matt. 25:1-8) All during the time that Christ Jesus was 'preparing the way before Jehovah' his true and faithful followers were watching and waiting for him to come and gather them to himself, even as he had prophesied he would do. With delight they anticipated his coming, because they delighted in him. This identified them as the class mentioned by the Prophet Malachi as the ones 'delighting in Jehovah's Messenger'. These are called the "virgins" because they are pure and undefiled, trusting wholly in the Lord. The true church is likened unto a pure virgin espoused to Christ. In Second Corinthians, chapter eleven, verse two, the apostle says: "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." These are "wise" virgins because they diligently apply themselves to know the truth of God's Word and then to obey it. The proverb (13:1) says: "A wise son heareth his father's instruction." They are called the sons of God because they receive their life from God. These collectively are called the wise virgins, because the church, the bride of Christ, is represented as a pure woman.

A lamp is a symbol representing God's Word of truth; it is written in the Psalms (119:105): "Thy word is a lamp unto my feet, and a light unto my path." "For thou art my lamp, O Lord; and the Lord will lighten my darkness." (2 Sam. 22:29; Ps. 18:28) "I have ordained a lamp for mine anointed," says the Lord. (Ps. 132:17) Referring now to the prophecy that Jesus spoke concerning his coming to his temple and concerning the wise virgins and whatever action would be taken at that time, he said: "Then all those virgins arose, and trimmed their lamps." (Matt. 25:7) One trims a lamp to make it shine more brilliantly, that he may see to better advantage. The statement of Jesus means, therefore, that the faithful ones would at once begin to search the Scriptures more diligently, that they might obtain greater light upon God's Word. Therefore, with the coming of the Lord to his temple, the wise virgins, being received into the temple condition, would be illuminated and have a better understanding of the Word of God.

It was three and one-half years after the anointing of Jesus and after his beginning to preach God's kingdom on earth, that he rode into Jerusalem and offered himself as King, and immediately went to the temple or house of the Lord at Jerusalem and cleansed it. In the year nineteen hundred and fourteen Jehovah set his anointed One upon his throne; therefore at that time Christ Jesus took his authority as King. Three and one-half years thereafter, to wit,

in the year nineteen hundred and eighteen, the Lord came to his temple, which is the temple of God. As shown by the words of the Prophet Malachi, one of the purposes of the Lord's coming to his temple was and is to give those of the temple class a clearer understanding of God's purposes. Therefore that would mark the beginning of a clearer understanding of the prophecies, because it was God's due time.

Again referring to the third chapter of Malachi's prophecy in this connection, you will note that in verse three it is written: "And he [the Lord at his temple] 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." In the Scriptures "silver" is a symbol of the truth; therefore the Lord, after coming to his temple, would refine and purify the truth, that is to say, give a clearer vision of the truth to those of the temple class. It should be expected, therefore, that after nineteen hundred and eighteen the true followers of Christ would gradually increase in clearness of vision of the truth and would have a better understanding of it than they had before, and particularly with reference to the prophecies. The facts show that that is exactly what has come to pass, and this in fulfilment of the prophecy. The temple class learned that the Lord had not come for the purpose of taking all to heaven; but later they had a better understanding of God's purposes, and learned that the Lord had something for the temple class remaining on earth to do before being taken into heavenly glory. The coming of the Lord to his temple, therefore, marks the beginning of the days of understanding of the prophecies.

It was from the sons of Levi that the priests of the nation of Israel were taken, which fact prophetically foretold that God's "royal priesthood" would be taken from amongst those consecrated to the Lord God. (1 Pet. 2:9, 10) The statement of the prophet that when Jesus came to his temple he would "purify the sons of Levi, and purge them as gold and silver, foretold that with the coming of the Lord to his temple he would take account with and cleanse those who had been taken into the covenant of sacrifice, that the approved ones might be known, and that these would have a clearer vision of God's purposes and would joyfully do God's will. It would be expected, therefore, that after nineteen hundred and eighteen, when this purifying work began, the true followers and the approved ones would have a clearer vision of God's Word, and that those who were not thus approved would not have a clearer vision of his Word. The physical facts show that that is exactly what occurred following the year nineteen hundred and eighteen. Some became offended and forsook the Lord and his work. Others, after the trying experiences, began to have a clearer vision of the prophecies and of God's purposes, and greatly rejoiced therein. It was after nineteen hundred and eighteen that God's anointed people first saw and appreciated the meaning of what are prophetically called "the robe of righteousness" and "the garments of salvation".

In the sixty-first chapter of Isaiah, verse ten, God had caused his prophet to say these words: "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." After nineteen hundred and eighteen the wise virgin class began to see that the robe of righteousness means Jehovah's approval, and that the garments of salvation identify these approved ones who are pleasing to God and who are honestly endeavoring to do his will. Seeing this, they began to rejoice greatly, and having continued under the robe of righteousness, they have likewise continued to rejoice. Many of the other prophecies began to open up to the anointed after that time, and as their vision thereof clarified, their joy in the Lord continued.

Further corroborative testimony is given by the prophecy uttered by Christ Jesus the great Prophet relating to the end of the world and what followed thereafter. He said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." (Rev. 11:15) That corresponds exactly with the words of God's prophet in Psalm Two, verse six, where the Lord expresses himself as having placed his Son upon his throne. Then in that connection Jesus further prophesied, saying: "And the nations were angry, and thy wrath is come." (Rev. 11:17, 18) In nineteen hundred and fourteen the nations became angry, and the World War began and continued for four years, ending in nineteen hundred and eighteen. That World War and the attending events were exactly in fulfilment of the prophetic words of Jesus recorded in Matthew's gospel, chapter twenty-four, verses seven to ten. It was in that year of nineteen hundred and eighteen that the Lord came to his temple. Then was fulfilled the prophecy of Revelation, chapter eleven, verse nineteen, reading: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

The temple of God was open to those approved ones of the temple class, and therefore such began to have a better understanding of heavenly things. From that time forward the members of the temple class have understood the prophecies as they had never understood them before, because that marked the beginning of God's due time for such understanding. The flashing of the 'lightning', as stated by the Lord, represents God's truth; and as it flashed upon the temple class, the members thereof continued to have a clearer

vision of the Lord's purpose, and particularly of the prophecies. This represents what the New Testament calls the e-pi-pha-nei-a, or the presence of the Lord and "shining forth" with increased light. Such condition of shining forth with increased light must continue until the "apocalypse" (a-po-ka-lyp-sis), or complete uncovering of God's purposes pertaining to his kingdom or righteous government.

DIVINE PURPOSE TOWARD MANKIND

LET us at this time reason, briefly, upon God's purpose as set forth in the Bible. Man finds himself in an unhappy condition, sick, suffering and dying. What is the reason? God answers: Adam, the first man, sinned and was justly sentenced to death. This took place before any of his children were born. All of his offspring were born imperfect and inherited from Adam imperfection; therefore all came under condemnation. Condemnation means to be disapproved. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) And the Psalmist David says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Ps. 51:5.

Why should God permit all to be in sin! This is answered by the twenty-second verse of the third chapter of Galatians, which says: "But the scripture [statement] has shut up together all under sin, in order that the promise by faith of Jesus Christ might be given to the believers." (*Diag.*) Of course an imperfect child would spring from an imperfect father. In wisdom and in love God provided for the redemption of man, and the redemption price is valuable for the entire human race. The Apostle Paul thus puts it, in Romans, chapter five, verses eighteen and nineteen, saying: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Justification to life is a gift from God. The first thing essential to a gift is knowledge. No man could accept a gift without knowing that the thing was offered to him. God has provided that his intelligent creatures shall have knowledge. He presents this knowledge to man in at least two ways: First, by precept, which term means the commandments or the authoritative rule of action, or his expressed will as set forth in his Word, the Bible; and, second, by example, which means that which corresponds with or resembles something else which is to be followed; a pattern or picture, such as what the Scriptures call "shadows" or "types", which includes the use of men for the purpose of teaching lessons to other men.

The Lord has spread this course of learning over a wide range; and now at the end of the age, where we now are, God has shed greater light upon his Word and upon the transpiring incidents, that those who desire to know may have a knowledge of the outworking of his purpose. (1 Cor. 10:11) For this reason it is now possible to understand much about the Scriptures that heretofore were not understandable by men. The student has therefore the keenest interest in watching the majestic steps of the Almighty God, as he unfolds his great purpose leading up to the selection of Him who shall deliver the human race. Also, it is of interest to mark Satan's attempt to interfere with God's purpose.

The first clear proof that God was beginning to work out his purpose for man's cleansing and deliverance is found in the promise made to the patriarch Abraham, in which the Lord said to him: "In thy seed shall all the nations of the earth be blessed." This promise must mean that God purposes to arrange for the removal of man's disabilities; and then to restore him, if obedient, to the conditions enjoyed before the tragedy of Eden. This promised blessing must come through the seed. The seed must be developed and made manifest before the blessing could begin. Who then is the seed? The Apostle Paul answers the question, saying: "Now to Abraham and his seed were the promises made. He [that is, God] saith not, And to seeds, as [though speaking] of many [seeds]; but as of one, [saying,] And to thy seed, which is Christ."—Gal. 3:16.

"Christ" means "anointed one". The anointed one means him who is clothed with authority to do certain things. We must then understand that God would clothe some one with authority to bring to mankind the blessings which he has promised. The Hebrew word "Messiah" means the same as "Christ". The Jews have long looked for their Messiah to come, and through him the bringing to them of the promised blessings. The Jews, the typical people of God, when in Egyptian bondage, represented all the human family in bondage to the Devil and to his organization. Moses delivered the people from the hands of the wicked ruler Pharaoh, and in thus doing he pictured Christ or the Messiah who shall deliver all mankind from Satan and the evil resulting from his influence. Moses said that he was a type or prophetic picture of the great Messiah or Deliverer. He said that such a one, when he came, would be clothed with authority to speak in the name of God; and that the people must obey him in order to have the promised blessings. Moses told the people that God had said to him these words:

"I will raise them up a Prophet from among their

brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18:18, 19.

When Jacob was on his deathbed he uttered a prophecy showing that the Deliverer must come through the tribe or house of Judah. (Gen. 49:10) The shepherd boy David was a descendant of the tribe of Judah. He was anointed to be king over the nation of Israel. His name means "beloved". He was a type of the mighty One who would deliver the human race. It is written of David that he was a man after God's own heart. (Acts 13:22; 1 Sam. 13:14) Why was David a man after God's own heart, seeing that David was guilty of the crime against Uriah, one of his army officers? For that crime God punished David. But the reason he was a man after God's own heart was that he never for one moment turned away from the true God to serve any other gods. The Devil was never able to seduce David to worship idols. David was always faithful and true to Jehovah. He did not at any time compromise the Lord's righteous cause with that of the unrighteousness of Satan's organization. Be it noted here that David also pictures that class of creatures on earth who will be found approved by the Lord. No one will ever have God's approval and be accepted as a member of his kingdom who turns away from worshiping, either directly or indirectly, the true God; or who lends aid, counsel, comfort or support to any part of the Devil's organization. He who has the approval of the Lord God must be absolutely faithful to the Lord.

Satan used every means at his command to destroy David, but God prevented him from so doing. For example, in the second book of Samuel, chapter five, verses seventeen to twenty, it is recorded: "But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. The Philistines also came, and spread themselves in the valley of Rephaim. And David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up; for I will doubtless deliver the Philistines into thine hand. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim."

God gave David the victory over the nations who were enemies to Israel, and over them who were his personal enemies. Hence the record of the second book of Samuel, chapter twenty-two, verses one to thirty-seven, is: "And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, . . . In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears. . . . He delivered me from my strong enemy, and from them that hated me; for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

"With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down. For thou art my lamp, O Lord; and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in him. For who is God, save the Lord [Jehovah]? and who is a rock, save our God? God is my strength and power: and he maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip."

Jehovah limited the promise of the coming Deliverer to the royal house of David, and therefore we must expect to find in the sacred record that he who is to be the Deliverer is of the house of David. In full agreement with this expectation we find written in Psalm one hundred and thirty-two, verses eleven and twelve, this statement: "The Lord [Jehovah] hath sworn in truth unto David, he will not turn from it: Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

Thus it is undeniably clear from the earliest records of the sacred Book, the Bible, that from the very first manifestation of sin and wickedness on earth it was Jehovah's exalted purpose to establish over this earth a glorious kingdom, a perfect and all-powerful government, with his only-begotten Son as King thereof,

which kingdom should clear the name of Jehovah God of all misunderstandings and misrepresentations which the great adversary has raised against that holy name and which should deliver mankind from all their foes and restore them to harmony with God and to the glorious liberty of sons of God on earth.

LETTERS

JEHOVAH PROVIDES UNDERSTANDING

DEAR BROTHER RUTHERFORD:

We fully realize how completely your time is taken up in the business of Jehovah and his King, yet we are very desirous of letting you know of our love and appreciation. We cannot find words to express our gratitude for all the books that in the last few years have so greatly illumined the Word of Jehovah. They are clear, concise and irrefutable. To those who have waited upon him he has now provided the meaning of those writings so long shrouded in mystery. In his own due time and good way he provides the understanding to "the wise", and the remnant well know that this understanding is due solely to "the light from Jehovah shining upon the Head of the temple class and for the benefit of those who love him and his appearing. . . ."

From him alone could this light come, for, as the opening statement in *Light* so truly says, "Jehovah God is light." Surely 'he prepares a table before us in the presence of our enemies'; and what a "feast of fat things" it is! But may the remnant remember that "by them [Jehovah's judgments] is thy servant warned: and in *keeping* of them there is great reward."—Ps. 19: 11.

We give honor and praise to no man, but we greatly appreciate the labor of love that you and other dear brethren continually render to Jehovah, his King, and your fellow servants.

We are continually overjoyed because of the wonderful messages that are always contained in the *Tower*, and wish you to know that we are in entire accord with the activities of the Society.

We daily remember you in our prayers that you may 'perfect your love by boldness in the day of judgment'.—1 John 4: 17.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

By his grace,

BRO. AND SR. R. R. MOORE, *Okla.*

'ADOPTED WITH ZEAL AND ENTHUSIASM'

DEAR BROTHER RUTHERFORD:

Jehovah's witnesses in business assembly at Akron, Ohio, (for reorganization for 1932) desire to express before Jehovah and his faithful ones, visible and invisible, our deep appreciation of all the kindnesses bestowed upon them by Jehovah at the present time, and especially in the giving of a *new name* to the remnant, *Jehovah's witnesses.*

We take this opportunity to inform you, dear Brother Rutherford and the others of the faithful throughout the earth, that the Akron company assembled here September 23, 1931, have by a unanimous vote adopted this new name (Akron company of Jehovah's witnesses) with a zeal and enthusiasm peculiar to the servant class, and our sincere desire is to not take the name in vain, through negligence or slacking of the hand or failure to measure up to, and act upon, our privileges, but to walk worthy of this glory which Jehovah now gives to none but his elect servant class on earth.

While we know you are very busy regarding the most important work on earth, yet we make no apology for encroaching upon your time, we want you to know of this action and that our hearts are overflowing with gratitude to JEHOVAH for placing one at the head and in the lead of Jehovah's witnesses (or Society) who has the courage to stand firmly before Satan and all his cohorts and administer thrust after thrust upon him, in the name of the Lord and of his anointed.

We want you to know we are with you in this fight, to the end, by the Lord's grace; watch our service report for the ensuing year (1932). We truly appreciate also the deep interest you have in the workers in the field. And, dear brother, we pray Jehovah's continued blessings upon you and the dear ones in the Brooklyn company of Jehovah's witnesses, for your faithful stand at this time. We are determined to keep on witnessing the Kingdom message until it is done.

WORKING IN PEACE

DEAR BROTHER RUTHERFORD:

Like many others, we have much to be thankful for when considering the past year of service in Jehovah's name.

We consider it a great privilege to be given our new name, Jehovah's witnesses, and have resolved to maintain our integrity as such.

We are thankful for the two great feasts that we have enjoyed during the past year, *Light* and *Vindication*, together with the Queen Esther and other articles in the *Towers*. We are truly appreciative of the flashes from the temple.

We are also thankful for the absolute oneness of the Norfolk company. There is not one who is opposed to the work; we are working as a unit in complete peace and harmony. No doubt it has been greatly to our advantage that we have refused to receive any of the numerous "hand-outs" from Russellites, Standfasters, and others who claim to be the "elect".

We are not unmindful of your service of love for Jehovah and his cause, and we thank him for using your talents so largely and your willingness to be so used. We remember you at the throne of grace daily.

The radio work which the Norfolk company has had the privilege of engaging in during the past year has been and is very greatly used in this section to the glory of Jehovah's name, and to the breaking down of prejudice. It has helped us greatly in placing literature. Of this we have many indications in our house-to-house work.

Now it is with grateful hearts that we are engaged in visiting the clergy, politicians and financiers, serving notice upon them of the Lord's purpose to shortly bring in The Hope of the World, His Kingdom. These "boys of the cloth" gnash their teeth and gnaw their tongues with pain, but many of them have gotten the message just the same. In some instances our visits have been rather amusing. The common people, however, gladly hear the message.

In closing the year's service work we look back on many happy experiences and with joy that we have had a little part in this great work; and we have resolved during the ensuing year to endeavor to be even more active.

With much Christian love, and asking the Lord's rich blessing upon you and the service, and each of those dear ones at Bethel who are preparing the ammunition for us, we are

Your brethren by His Grace,

NORFOLK (Va.) COMPANY OF JEHOVAH'S WITNESSES.

"HEARTILY ACCEPT"

DEAR BROTHER RUTHERFORD:

Greetings in his name. At a meeting of the company at Niagara Falls, Ont., where an extension convention was held in conjunction with the many extension conventions throughout the North American continent, we wish you to know that we as a company heartily accept the resolution that was passed at Columbus convention, of changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

Also, we wish you to know we heartily cooperate with you in Jehovah's great work, being his witnesses in Zion. We pray the Lord will richly bless you and strengthen you to finish the great work he has given you to do. We are

Your brethren in Zion,

NIAGARA FALLS (Ont.) COMPANY OF JEHOVAH'S WITNESSES.

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALASIA

Adelaide 5KA 9
SuP 3.15-3.40; 7.15-8.45
Daily (except Su)
P 7-7.05
Ballarat 3BA 52
Brisbane 4BC 47
Hobart 7HO 73
Launceston 7LA 48
Lismore 2XN 70
Melbourne 3KZ 37
Newcastle 2HD 50
SuA 10-12; daily (except Su) P 9-9.15
Perth 6ML 57
Toowoomba 4GR 8

CANADA

Alberta
Calgary ..... CJCJ 8
Edmonton ..... CJCA 12
Lethbridge ..... CJOC 44

British Columbia
Kamloops ..... CFJC 24
Kelowna ..... CKOV 23
Vancouver ..... CJOR 46
Victoria ..... CFCT 12

Manitoba
Brandon ..... CKX 78
Winnipeg ..... CKY 43

New Brunswick
St. John ..... CFBO 12

Nova Scotia
Sydney ..... CJCB 28
SuP 9-

Ontario
Chatham ..... CFCO 45
Cobalt ..... CKMC 34
Ft. William .... CKPR 47
Hamilton ..... CKOC 12
SuP 1.30-; 8.15-
London ..... CJGC 47
North Bay .... CFCH 55
Waterloo ..... CKCR 14

Prince Edward Island
Charlottetown CFCY 8

Saskatchewan
Fleming ..... CJRW 12
Regina ..... CKCK 8
Saskatoon ..... CFQC 10

CUBA

Havana ..... CMK 18

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Fecamp NORMANDIE 80
Lyon ..... LYON 80
Paris ..... VITUS 80

UNITED STATES

Alabama
Anniston .... WFDW 12
Birmingham .. WBRC 8
Gadsden ..... WJBY 12
Mobile ..... WODX 21
Montgomery .. WSFA 22

Alaska
Anchorage .... KFQD
Ketchikan ..... KGBU 77
Also 64

Arizona
Phoenix ..... KTAR 12
Tucson ..... KVOA 8

Arkansas
Fayetteville .. KUOA 22
Little Rock .. KLRA 8

California
El Centro ..... KXO 8
Fresno ..... KMJ 38
Hollywood ..... KNX 8
SuP 1-2
Long Beach .. KGER 14
Los Angeles .... KTM 1
Oakland ..... KROW 10
Also 68
SuA 10-10.45; P 1-2, 6-7, 9-10
ThP 8-8.15
We FrP 2.30-2.45
Sacramento .. KFBK 6
San Diego ..... KGB 8
San Francisco .. KYA 2
San Jose ..... KQW 65
Stockton ..... KGDM 6

Colorado
Colorado Sp'gs KVOR 8
Denver ..... KLZ 4
Grand Jct. .... KFXJ 8
Greeley ..... KFKA 52
Pueblo ..... KGHF 63
Trinidad ..... KGIW 41
Yuma ..... KGEK 30

Connecticut
Bridgeport .... WICC 8
Hartford ..... WDRC 21

Delaware
Wilmington .. WDEL 52

District of Columbia
Washington .. WJSV 14
Washington .. WMAL 17

Florida
Jacksonville .. WJAX 8
Miami ..... WIOD 21
Orlando ..... WDBO 8
Pensacola .... WCOA 25
Tampa ..... WDAE 8

Georgia
Atlanta ..... WGST 45
Augusta ..... WRDW 34
Columbus ..... WRBL 8
Rome ..... WFDV 45
Savannah ..... WTOC 25
Thomasville .. WQDX 71

Hawaii
Honolulu ..... KGMB 76

Idaho
Boise ..... KIDO 40
Nampa ..... KFXD 16
Pocatello ..... KSEI 30

Illinois
Chicago ..... KYW 25
Chicago ..... WCFL 8
Chicago ..... WCHI 26
SuP 12.30-1, 2-3
Mo Tu We Th Fr SaP 3-3.15
Decatur ..... WJBL 3
Harrisburg .... WEBQ 81
La Salle ..... WJBC 8
Quincy ..... WTAD 35
Rockford ..... KFLV 8
SuP 6-6.30
Rock Island .. WHBF 69
MoP 6.30-7
Springfield .... WTAX 8
Tuscola ..... WDZ 8

Indiana
Anderson ..... WHBU 37
Evansville .... WGBF 7
Fort Wayne .. WOWO 20
Gary ..... WJKS 10
Indianapolis .. WKBF 7
Muncie ..... WLBC 10
Terre Haute WBOW 23

Iowa
Cedar Rapids KWCR 8
SuA 10 30-11; P 1.30-2
WeP 9-10
Davenport ..... WOC 8
SuP 6-6.30
Des Moines ..... WHO 8
SuP 6-6.30
Marshalltown KFJB 21
SuA 10.30-11
Red Oak KICK*74
Shenandoah ..... KMA 17
Sioux City ..... KSCJ 8

Kansas
Dodge City .... KGNO 33
Also *68
Milford ..... KFBI 8
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 23
Wichita ..... KFH 7

Kentucky
Hopkinsville.. WFIW 12
Paducah ..... WPAD 8

Louisiana
New Orleans .. WJBO 3
ThP 8-8.30
Shreveport .... KTBS 48

Maine
Bangor ..... WLBZ 7

TIME

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday AM		50	7.00		
		51	7.10		
1	8.30	52	7.15		
2	8.45	53	7.30		
3	9.00	54	7.45		
4	9.15	55	8.15		
5	9.20	56	8.45		
6	9.30	57	9.00		
7	9.45	58	9.15		
8	10.00	58*	9.30		
9	10.10	59	10.00		
10	10 15	*Monday* PM			
11	10.25				
12	10.30	60	1.30		
13	10.40	61	6.10		
14	10.45	62	7.00		
15	10.50	63	8.30		
16	11.00	*Tuesday* AM			
17	11.15				
18	11.30	64	11 30		
19	11.45				
20	12.00	*Tuesday* PM			
Sunday PM		65	5.00		
		66	6.45		
21	12.15	67	7.15		
22	12.30	68	8.00		
23	12.45	*Wed'day* AM			
24	12.55				
25	1.00	68*	8.30		
26	1.15	*Wed'day* PM			
27	1.30				
28	1.40	69	6.15		
29	1.45	70	7.15		
30	2.00	71	7.30		
31	2.15	*Thursday* PM			
32	2.30				
33	2.45	72	4.00		
34	3.00	73	8.30		
35	3.30	*Friday* PM			
36	3.45				
37	4 00	74	12.45		
38	4.15	74*	6.45		
39	4.30	75	7.00		
40	4.45	76	7.15		
41	5.00	77	7.30		
42	5.15	78	7.45		
43	5.30	*Saturday* PM			
44	5.45				
45	6.00	79	7.15		
46	6.15	80	8.00		
47	6.30	81	8.45		
48	6 35				
49	6.45				

Time of local programs other than transcription is shown with following abbreviations:

Su ..... *Sunday*
Mo ..... *Monday*
Tu ..... *Tuesday*
We .. *Wednesday*
Th .... *Thursday*
Fr ..... *Friday*
Sa ..... *Saturday*
A .... *AM period*
P .... *PM period*

Maryland
Baltimore ..... WCBM 12
SuP 5-5.30
Cumberland .. WTBO 12

Massachusetts
Boston ..... WHDH 8
Boston ..... WI OE 38
SuA 11-12.15; ThP 8-9
Boston ..... WNAC 7
New Bedford WNBH 8
Worcester .... WORC 12

Michigan
Bay City ..... WBCM 12
Calumet ..... WHDF 8
Detroit ..... WXYZ 8
Grand Rapids WOOD 6
Ludington .... WKBZ 74

Minnesota
Duluth ..... WEBC 8
Fergus Falls .. KGDE 8
Minneapolis .. WRHM 66
St. Paul ..... WRHM 22

Mississippi
Greenville .... WRBQ 17
Gulfport ..... WGCM 34
Hattiesburg .... WRBJ 34
Laurel ..... WTSL 4
Meridian ..... WCOC 13
Tupelo ..... WDIX 5
Vicksburg ..... WQBC 30

Missouri
Columbia ..... KFRU 42
Kansas City .. KWKC 73
Kansas City .... WHB 8
St. Joseph ..... KFEQ 39
St. Louis ..... KMOX 8

Montana
Billings ..... KGHL 8
Great Falls ... KFBB 8
Wolf Point .... KGCX 14

Nebraska
Lincoln ..... KFOR 8
Norfolk ..... WJAG 8
Omaha ..... KOIL 14
Scottsbluff .... KGKY 10
York ..... KGBZ 8

Nevada
Reno ..... KOH 8

New Hampshire
Laconia ..... WKAV 34

New Jersey
Atlantic City .. WPG 8
Hackensack .. WBMS 23
Paterson ..... WODA 8

New Mexico
Albuquerque .. KGGM 12

New York
Albany ..... WOKO 14
Auburn ..... WMBO 47
Binghamton .. WNBF 54
SuP 7-9; ThP 8-9
Buffalo ..... WGR 7
Glens Falls .... WBGF 12
New York ..... WBBR 11
SuA 8-11; P 4.15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 12-1, 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WGBS 14
New York ..... WMCA 8
New York ..... WOV 41
Rochester ..... WHEC 8
Saranac Lake WNBZ 10
Syracuse ..... WSYR 25

North Carolina
Asheville ..... WWNC 12
Charlotte ..... WBT 12
Raleigh ..... WPTF 8
Wilmington .. WRAM 8
Winston-Salem WSJS 7

North Dakota
Bismarck ..... KFYR 8
Fargo ..... WDAY 8
Grand Forks .. KFJM 12
Minot ..... KLPM 8

Ohio
Akron ..... WADC 29
Cincinnati .... WKRC 8
Cleveland ..... WHK 51
SuA 8 50-11; P 2-3, 6.30-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland .... WJAY 7
Columbus ..... WAIU 8
SuP 7.30-8.30
Columbus ..... WCAH 8
Also 67
SuP 12-12.30, 5.30-6 (foreign); daily (except Su) A 8.45-9
Dayton ..... WSMK 8
Mansfield .... WJW 10
Toledo ..... WSPD 8
Youngstown .. WKBN 8

Oklahoma
Oklahoma City WKY 25
Ponca City .... WBBZ 8
S. Coffeyville .. KGGF 29

Oregon
Eugene ..... KORE 8
Marshfield ..... KOOS 63
Medford ..... KMED 8
Portland ..... KTBR 8
Portland KXL*58

Pennsylvania
Altoona ..... WFBG 12
Harrisburg ..... WHP 16
Jeannette ..... WGM 18
Johnstown .... WJAC 39
Lancaster ..... WGAL 3
Oil City ..... WLBW 8
Philadelphia .. WCAU 8
Philadelphia W3XAU 8
Philadelphia ... WIP 8
Pittsburgh ..... KQV 25
SuA 11.30-12; P 6 30-FrP 7.30-8.30
Pittsburgh .... WCAE 12
Pittsburgh .... WJAS 45
Reading ..... WRAW 6
Scranton ..... WGBI 79
Wilkes-Barre WBRE 54
Williamsport WRAK 10

Rhode Island
Providence ... WEAN 7

South Carolina
Charleston .... WCSC 25
Columbia ..... WIS 25
Spartanburg .. WSPA 8

South Dakota
Sioux Falls .... KSOO 8

Tennessee
Bristol ..... WOPI 14
Chattanooga .. WDOD 8
Knoxville ..... WNOX 26
Memphis ..... WREC 8

Texas
Amarillo ..... KGRS 3
Austin ..... KUT 8
Beaumont ..... KFDM 8
Brownsville .. KWWG 42
Dallas ..... WFAA 4
Dallas ..... WRR 31
El Paso ..... KTSM 4
Galveston ..... KFLX 8
Houston ..... KPRC 8
San Angelo .... KGKL 30
San Antonio .. KTSA 7
Waco ..... WACO 50
Wichita Falls KGKO 25

Utah
Ogden ..... KLO 14
Salt Lake City .. KSL 8

Vermont
Rutland ..... WSYB 8

Virginia
Danville ..... WBTM 50
Lynchburg .... WLVA 23
Newport News WGH 12
Norfolk ..... WTAR 4
Petersburg ... WLBG 8
Richmond .... WRVA 7
Roanoke ..... WDBJ 8

Washington
Aberdeen ..... KXRO 26
Bellingham .. KVOS 8
Everett ..... KFBL 7
Seattle ..... KJR 8
Spokane ..... KHQ 8
Tacoma ..... KVI 30
Walla Walla ..... KUJ 8
Wenatchee ..... KPQ 8
Yakima ..... KIT 8

West Virginia
Bluefield ..... WHIS 3
Charleston ... WOBU 50
Fairmont ..... WMMN 8
Huntington .... WSAZ 72
Wheeling ..... WWVA 16

Wisconsin
Eau Claire .... WTAQ 7
La Crosse ..... WKBH 20
Madison ..... WIBA 8
Manitowoc .... WOMT 62
Milwaukee ..... WISN 6
Racine ..... WRJN 12

Wyoming
Casper ..... KDFN 12

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