THE Watchtower

1929



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

VOL. L SEMI-MONTHLY No. 1

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. 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 earth.

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 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 arose 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 plan 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 the families of the earth shall be blessed.

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

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

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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: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BOOKLET CAMPAIGN

January 1 to 20, inclusive, is set aside for a special campaign of the booklet, *The Peoples Friend.* It is thought best to put out the booklet in this way and that, immediately following, everybody will specially stress the sale of bound volumes and combinations. The same territory canvassed for the booklets will be fertile for the books.

1929 CALENDAR

We are printing a calendar for the coming year which we feel sure will please all the friends. It is in four separate parts, one for each season of the year. On each part appears the Year Text for 1929, and a beautiful pastoral scene in four colors appropriate to that particular season. In lots of fifty or more, to one address, 25c each; single copies, 30c each.

NEW RADIO SERVICE

Readers of *The Watch Tower* will be pleased to know that on Sunday morning, November 18, a regular chain broadcast was begun over a network of twelve stations. The WATCHTOWER program originates with WBBR and is transmitted by wire to the other stations. The program is put on from 10 to 11 (Eastern Standard time) each Sunday morning. It is hoped that within the near future a number of other stations will be added to the chain.

In the Lord's providence this will furnish a better means of giving the witness to the Truth than we have heretofore enjoyed. It will enable the brethren in a goodly portion of the eastern part of the United States to have this program every Sunday morning. Each local class should call the attention of the people to these programs and ask them to tune in. The stations are:

WBBR	New York	Kc 1300	230.6	1000
WOV	New York	1130	265.3	1000
WCSH	Portland, Me.	940	319.	500
WLSI	Providence, R. I.	1210	247.8	100
WOKO	Poughkeepsie, N. Y.	1440	208.2	500
WFBL	Syracuse, N. Y.	900	333.1	750
WODA	Paterson, N. J.	1250	239.9	1000
WGBI	Scranton, Pa.	880	340.7	250
KQV	Pittsburgh, Pa.	1380	217.3	500
WHK	Cleveland, Ohio	1390	215.7	1000
WMAL	Washington, D. C.	630	475.9	500
WOL	Washington, D. C.	1270	236.1	150
WTAR	Norfolk, Va.	780	384.4	500
WBT	Charlotte, N. C.	1080	277.6	5000

This method of broadcasting the Truth is quite expensive, but we have full confidence that the Lord will provide the ways and means.

It would be well for the classes to distribute the Society's new "Radio Slip" while canvassing. We can print these for any class at $1.50 per thousand. This slip, similar to our question slip, lists the chain stations and at the same time invites all to listen in and read the books. These are not charged to class accounts.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L JANUARY 1, 1929 No. 1

I WILL PRAISE MY GOD

"I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."—Psalm 104:33.

JEHOVAH is the only true and Almighty God. There is none other. Every creature has his god, but only a few men know the true God. Jehovah is worthy of praise sung by every thing that has breath. The time will come when every thing will joyfully praise his name. None other will enjoy everlasting existence.

2 The chief opponent of Jehovah is Satan. Although the honored son of the Most High, Lucifer sought praise of others rather than the approval of his Maker. Ambition to be like the Most High was the inducing cause for his rebellion, resulting in his debasement which is indicated by his names, Dragon, Serpent, Satan and Devil. Unhindered in his ambitious and wrongful course, he became the invisible ruler of the evil world. His example, influence and power have led countless numbers into the way of pride, which way leads them on to destruction.

3 The chief objective of Satan has been to receive praise and worship from men. To accomplish his end he has promulgated and carried into action many seductive and fraudulent schemes. Prominent among those schemes has been the one inducing men hypocritically to call themselves by the name of the true God. The course of action of such has brought the name of the true God into bad repute. By the practice of fraud, deceit and hypocrisy Satan has caused multitudes to turn away from Jehovah. True, the Almighty God could have prevented Satan's fraudulent schemes from being carried out, but his perfect wisdom caused the Almighty God to refrain from interfering until the proper time.

4 The Most High has permitted man to follow his own devices, and most men have followed those things which are not convenient for them. Their course of action has been in the way of degradation and not in the way of righteousness. Experience is the best teacher. To be sure, the Most High knew that from the beginning. He has permitted man to have a long experience. By experience men will in due time learn the much needed lesson; and only those who learn and heed will receive everlasting life. As to those who do not learn, their end will be destruction.

5 Many men worship inanimate objects. Others worship men, money or power; while many others directly worship the Devil. The only true worship is the worship of Jehovah God and his beloved Son, Christ Jesus. All other worship is devilish. Being unable to induce all men to worship himself Satan has caused great numbers to worship anything that would turn them away from the true God. This he has accomplished chiefly by blinding men to and concerning the truth. (2 Cor. 4:3, 4) The principal class used to accomplish that wicked end has been and is the clergy. Posing before the people as representatives of the true God, the clergymen have easily led millions into the way of worshiping the Devil.

6 Satan's purpose in inducing the worship of false gods by those who have called themselves by the name of the true God has been and is to bring reproach upon Jehovah God's name. That practice he began in the early days of man. (Gen. 4:26) He has kept up that practice, and in this day hypocrisy has reached a climax. No other class of men on earth have brought so much reproach upon the name of Jehovah God as the clergymen of the various religious systems.

7 God sent his prophets into the world to bear witness of his goodness and to warn the people concerning the calamities that would result to them by reason of their practising evil. Because those faithful men bore witness to the name of the true God they suffered all manner of persecution at the hands of Satan's agents. They were scourged, imprisoned, stoned, sawn asunder, and slain with the sword. Amidst all such persecution they remained true and faithful to Jehovah. The world was not worthy of those men and they were no part of Satan's evil world. They were martyrs to the cause of righteousness.

8 Then Jehovah sent his beloved Son into the world to bear witness concerning the truth and to turn the minds of the people to the true God. (John 18:37)

A few of the common people heard him gladly for a time, but even then many of such turned away from Jesus, the great Ambassador of the true God, because of the influence exercised by the clergy of that time. He was subjected to all manner of persecution, being charged with almost every crime known to the calendar; yet he was pure, holy, harmless and without sin. The reproaches that had fallen upon Jehovah now fell upon his beloved Son. (Ps. 69:9) Satan, the false god, induced his sons, the clergy, to spill the blood of the righteous One. (John 8:42-45) They obeyed the order of their father the Devil, and Jesus died the most ignominious death.

9 Jesus emphasized the fact that Jehovah would in his due time establish a righteous government among men and that he would destroy the rule of Satan and all false gods. Many years must elapse before that due time would arrive. When Jesus ascended into heaven God said to him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) He must wait until God's due time would come. In the interim, however, Jehovah has caused the good news of redemption by the blood of Jesus Christ and of the establishment of his government of righteousness to be preached to the world. Manifestly God's purpose has been to afford an opportunity to those willingly obedient to his Word to prove themselves as his faithful representatives in the world. These faithful ones have been no part of the world, even as Jesus was not of the world, but they have been in the world and have borne testimony to the name of the true God. To the faithful ones God has offered the opportunity to be made conformable to the death of Jesus Christ and also to partake of his glorious resurrection.—Col. 1:24; Phil. 3:8-11.

10 The honor and glory of these faithful ones is not essential to God's plan, but it is a great favor conferred upon them and an acknowledgment of their faithfulness. (Rev. 2:10) The real purpose in taking them out from the world and making of them a separate and peculiar and holy people is, as stated by the apostle, that "ye should show forth the praises of him who hath called you out of darkness into his marvellous light". (1 Pet. 2:9) They could not show forth his praises unless they would in truth and from the heart perform that which is spoken by the psalmist in the text first above mentioned.

11 During the period of the selection of the church of God, Satan has organized a false and fraudulent system of religion and caused the various branches thereof to take the name of Jesus and Jehovah God. In these institutions he has installed false teachers who have substituted Satan's lie for God's Word of truth. The false teachers have caused the people to draw near unto God with their mouths in a formalistic worship, while their heart's devotion is and has been far from him. (Isa. 29:13) In these systems there have been many, both of the teachers and of the followers, who have been deceived by the enemy; but now in this present day the teachers have openly repudiated Jehovah God and his Word and are entirely blind to the truth. The Lord even speaks of them as blind and as dumb dogs. (Isa. 56:10, 11) Filled with pride, lovers of self, those among them who have made a covenant with God have broken it. They are traitors to God and to his kingdom of heaven, even as their father Satan is a traitor. They have a form of godliness but deny the power thereof. As the sorcerers and philosophers of Egypt resisted Moses, even so their counterpart, the clergy of the present day, resist the truth. Concerning them the Lord's Word says: "But they shall proceed no further: for their folly shall be manifest unto all men." —2 Tim. 3:1-9.

CRISIS

12 When the words of the apostle last above quoted are fulfilled it means a time of great crisis. That time has now approached. Jehovah has been long-suffering, and now his time to act is due. The great issue that is now before the peoples of earth is, Who is God, who shall rule the world? That issue will be decided in favor of Jehovah God because he is the great King of eternity.—Jer. 10:10, margin.

13 The Scriptures show that some will take the side of Jehovah amidst great opposition while Satan the false god will gather his own unto himself for the final decision. Already the company of God's anointed in convention assembled has thrown down the gauntlet to the Devil and to his adherents by declaring against the Devil and for Jehovah. It is a declaration of war from which God's anointed will not retreat. Foreknowing that this time of crisis would come, Jehovah caused to be written for the anointed these words: "I will sing praise to my God while I have my being."

14 This is the text for the year 1929, and it is an appropriate one. Each one of the anointed and faithful will take delight in it. These will meditate upon the text and give diligence in seeking to conform themselves thereto. They will be glad, as it is written: "My meditation of him shall be sweet: I will be glad in the Lord."—Ps. 104:34.

REASONS

15 As the anointed have sweet meditations concerning their God they will call to mind some of the reasons why they should sing his praises. It might be well here to set down a few such reasons. The reasons are too numerous to name them all. It is God's will that we should not forget them all. "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) Jehovah is the great Benefactor of man, and that is especially true as to the anointed. Long centuries ago Jehovah purposed to have a company taken from amongst men and to

form it into the body of Christ. He then made the rule that such company should be holy and without blame before him in love. (Eph. 1:4) That divine rule does not say that the new creature, while on earth, must be perfect in mind or organism, or perfect in words and acts, or even in thoughts. The rule requires perfection in love, which means the unselfish and unalloyed devotion unto God. Being thus perfect, such are blameless before God.

16 The imperfections of the anointed are made up by the Lord Jesus Christ. Their imperfections are covered. To the end that this favored company might be selected, God provided redemption for them through the blood of Jesus Christ. Extending his grace toward such, he drew them unto himself by and through Christ Jesus, gave them some knowledge of his plan and purposes, justified them, and then brought them forth as new creatures in Christ. He anointed them and commissioned them to carry out certain parts of his work which he has prescribed in his Word for them to do. For the benefit of such he sets down in his Word that which will be for their aid and comfort and strengthening of their hope.—Rom. 15:4.

17 To them he has said: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32:8) The anointed ones appreciate the great favor bestowed upon them and respond in the words of the psalmist: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73:24) There is no other way for the Christian to be guided than by the Word of God. His Word is food that is convenient for the anointed, which means that his Word builds up the anointed into Christ. (Prov. 30:8; Eph. 5:1, 7) The building up into Christ means growing in the likeness of the Lord Jesus, that is to say, in a full and complete devotion to Jehovah God.

WHAT HE IS

18 God's children praise him for what he is. It is from his Word that they learn of and concerning God. They know that he is the Supreme One. He is the Creator of heaven and earth and the Giver of life to all. (Isa. 42:5) There is no other god like unto him. (Ps. 45:5, 7) As a creature covers himself with garments, so the great Creator covers himself with light. "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain."—Ps. 104:2.

19 He is the Almighty God and his power knows no limitation. (Gen. 17:1) He is the Almighty God of Abraham, Isaac, Jacob, and of the holy prophets. He is the God and Father of our Lord and Savior Jesus Christ. He is the Father of mercies and the God of all comfort. When his indignation is expressed against the god of evil, nothing can successfully resist him. It is his declared purpose to destroy the evil one and his organization. "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." (Isa. 13:13) Even now he has shaken the heavens and has ousted Satan the false god therefrom. His forces are gathering for the great and final shaking of the earth. When he thus exercises his irresistible power nothing shall stand before him. There is no god like unto him.

20 He is the Almighty God of hosts, which means that all opposition must fall before his advancing army. When he goes into action even the head of the enemy organization and all parts thereof shall be broken. (Ps. 110:6) "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name." (Amos 4:13) His greatness and his majesty can not be compared with that of any creature.

21 He is the great Jehovah who knew and formulated his purposes from the beginning. In perfect wisdom he made his plan, and there can be no successful hindrances to carrying out his purposes. One of his great purposes is to establish a government of righteousness on the earth. After affording his creatures ample opportunity to feel the iron hand of the cruel oppressor and to mark the oft-repeated hypocritical plans for reform and relief, then he will reveal to all his government which shall dash to pieces all wickedness. In his government there shall be no vacillating or uncertain policies. There will be no oppressors, fraudulent politicians, or hypocritical teachers. His government must be righteous, equitable, and true, and will claim and have the absolute confidence of all honest creatures. His zeal will accomplish his purposes.—Isa. 9:7.

22 He is the Most High God. (Ps. 91:1) To those who give their unqualified allegiance to him he is complete and absolute security. He is a sanctuary for those whom he has taken into a covenant with him. "Thy way, O God, is in the sanctuary: who is so great a God as our God?" (Ps. 77:13) In his due time all governments, powers and principalities must be subject to him. He will exercise his unlimited power, not for selfishness, but for the good of those who obey him.

RELATIONSHIP TO HIS ANOINTED

23 It is Jehovah God's anointed ones that will now sing his praises. Such have every reason for so doing. Because of their relationship the anointed will praise God. He has adopted the anointed ones into his family and made them members of Christ. (Rom. 8:15) He has given to them his spirit and upon condition of continued faithfulness under affliction he will make them joint-heirs with his beloved One. As he revealed his purposes to Moses so now he reveals

to his anointed, his purposes of and concerning them. There exists between him and his anointed that beautiful relationship of a loving father who always unselfishly cares for his own, and that of the son whose privilege and duty it is to always be loyal and obedient and faithful to his father. That confidence and love for the Father leads the son to always proclaim the praises of his great Benefactor and Life-giver.

[24] The child of God well knows that in this day he is in constant danger of the enemy and that without the protection furnished he could not stand. He fully realizes that the agents of the enemy Satan are seeking the destruction of the anointed. With confidence the anointed look up to their Father and say: "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." (Ps. 3:3) They realize that Jehovah God is their Protector. They have complete confidence that God will vindicate his own name in his own due time and will deliver those that love him. Being unselfishly devoted to the great God, they can not keep back the song of praise to him. Therefore the anointed say: "O give thanks unto the Lord; for he is good: because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever."—Ps. 118:1-3.

[25] The Israelites were instructed by the prophet to pray to God: "Take away all iniquity, and receive us graciously; so will we render the calves of our lips." (Hos. 14:2) The child of God now realizes that he must watch his way and walk circumspectly that he may do that which is lawful and right in the sight of his God. He prays that he may not be found lawless but that he may be found loyal and true and faithful. Then with confidence he can ask that God will graciously receive him. That relationship truly existing, he will render unto his God the calves of his lips. It is with the lips that we give praise. Strength is in the calves of the legs. Therefore the calves of the lips represent the strength of the lips. This means that if the child of God has his Father's approval he is under the robe of righteousness, has on the wedding garments, has entered into the joy of the Lord, and is therefore giving the strength of his song of praise unto his God.

[26] For some time the Israelites, because of their unfaithfulness and disobedience, were without a vision or understanding of God's will concerning them. So it has been with Israel after the spirit. Those who have not been diligent in obeying God's commandments have not seen the will of God as he has been pleased to reveal it. For this reason they are not graciously received by Jehovah. Having no vision or understanding, they are going into darkness. It is written: "Where there is no vision, the people perish." (Prov. 29:18) No child of God now has any good reason for being in darkness. The disobedient, however, will not have a vision of the truth. Those who decline to see the truth as God gives it to his people must of necessity fall. Jehovah is causing his lightnings to flash from the temple to those of the temple class. The faithful are privileged to have a vision of his purposes. It is no mirage that they now see. They see the truth as God reveals it, and understand it and rejoice in increasing light and give to God all the glory therefor.

[27] On an occasion the Israelites were in the wilderness without water. They were in distress. God caused Moses to smite the flint with his rod, and water gushed forth abundantly; thus God manifested his presence. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters." (Ps. 114:7, 8) God is now manifesting his presence in the wilderness of the world where there is great thirst for truth. God has caused his truth to gush forth for the benefit of those who are devoted to him. Seeing the manifestation of his presence and his loving provision, the anointed sing forth his praises.

[28] Some who claim to have given themselves to the Lord God reproach their brethren for speaking in strong terms against the hypocritical clergy. The Scriptures make it clear that those men are the children of the Devil, who is God's enemy. The clergy therefore are the enemies of God because they bring reproach upon his name. God's enemies must be made the enemies of his children. The true child of God regards his Father's enemy as his own enemy. Being wholly on the Lord's side, the true children of God hate iniquity and the workers of iniquity and those that speak against God. "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?" (Ps. 139:21) We could not consistently sing the praises of our God and at the same time even passively show favor or honor to the enemy. Any reproach upon the name of our Father is a dart of poison shot against us.

[29] Concerning rebellion and favoring the enemy it is written: "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. 15:23) Witchcraft is here mentioned that the church might profit. Witchcraft means going to the enemy for counsel; while rebellion means taking a course of action against the will of God. Stubborness in accepting Jehovah's will is as reprehensible as idolatry because it is selfishly holding out against the will of God. God is gracious to those who try to serve him. He is now making the way plain to those who desire to glorify his name. Such are not expecting or desiring the approval of any of God's enemies. They have taken their stand on the Lord's side and they sing his praises. Any attempt therefore to make peace with the clergy, who are the sons of Satan,

means to consort with the enemy and to practise witchcraft and rebellion. That means unfaithfulness to our God.

30 The wise man will diligently seek to know God's will concerning his people. Knowing it he will do God's will to the best of his ability regardless of what others might say or even think. It will be the wise man that will see the way of the Lord and understand his loving-kindness. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." (Ps. 107:43) The wise man will not only see the truth as the lightnings of God flash, but with joy he will delight to do as he is directed by the truth, be God's witness and sing forth his praises.

31 Jehovah gave Israel commandments at the hand of Moses. Then he said: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deut. 6:25) Righteousness means more than merely keeping the law. True righteousness is having the approval of God which results to those who do the will of God out of a pure heart. The Christian is not righteous merely because he has been brought into the family of God through Christ Jesus. He must prove his devotion to God and obey his commandments out of a pure heart and by so doing receive the approval of the Lord. If he is found diligent in thus doing he will be found singing unto his God.

32 For the guidance of the church it is written: "I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." (Ps. 101:1, 2) All men, including the members of the church, need mercy at the hands of the great God. The mercy and judgment of Jehovah are causes for praise. His children now see his judgment against those who have organized in opposition to his will. They see also his judgment against those who repudiate his name after once being enlightened. They experience the mercy he has shown to his anointed. They see that he will show mercy to the wicked and to the oppressed. Knowing of his greatness and loving-kindness toward all, his sons of the temple class now delight to sing forth the praises to their God.

POWER AND GLORY

33 The anointed appreciate more than others the great amount of oppression that has been put upon the peoples of earth by the false god Satan and his agencies. By faith they now see that the time is at hand when God will break the oppressor, destroy the oppression, and set the people free. They see also that shortly God's righteous government will come down out of heaven, adorned with beauty and glory, and take full control of earth's affairs.

34 The release and blessing of the people must be preceded by the expressing of God's wrath. Now the day of Jehovah is at hand. It is to be a fierce and terrible day. Before peace settles down for ever on the earth and righteousness has full sway there is a strange work to be made manifest which is not yet disclosed. Concerning that day it is written: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."—Isa. 28:21.

35 The "strange work" mentioned by the prophet must be something that God did not reveal to his prophets. Manifestly it is God's work, and therefore from heaven, and not a work that man will do. We are warranted in assuming that the "strange work" of Jehovah is foreshadowed by what came to pass at Mount Perazim and in the valley of Gibeon, because the prophet refers thereto. The important city of Gibeon had made peace with Joshua. Because thereof the kings of five other cities united their forces to make battle against the city of Gibeon. Joshua went to the rescue of Gibeon and fought the enemy with success. As he pursued them "the Lord cast down great stones from heaven upon them" and slew the enemy. It was at that battle that Joshua prayed to God that the sun and the moon might stand still. God heard and literally complied with that request. It is written: "And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Josh. 10:14.

36 Jehovah God gave the victory to Joshua. We may therefore conclude that the battle of Armageddon is foreshadowed by the experiences of Joshua at Gibeon. Joshua wanted the sun and the moon to stand still that he might see how to pursue the enemy and fight them. Joshua represents the Lord's anointed. This suggests that it might not be out of place for the remnant to pray the Lord to continue to enlighten them by his flashes of lightning and open the way for them to continue the fight until God's due time to finish the enemy.

37 At the battle of Gibeon the Israelites slew some of the enemy by the sword, but God slew by far the greater number with the hailstones or chunks of ice which he threw down from heaven. (Josh. 10:11) The occasion was a phenomenal one. It was a manifestation of divine power. It was local, to be sure, but that in no wise interferes with its being typical or foreshadowing a manifestation of God's power world wide. His "strange work" therefore seems to be some exhibition by him of great and phenomenal power in the destruction of the enemy at the battle of Armageddon.

38 At Mount Perazim David had defeated the Philistines and burned up their images. The Philistines returned and spread themselves in the valley

for another fight. David was anxious to attack the enemy, but God determined otherwise. Jehovah told David to "fetch a compass behind them" and to come up from the rear. He told David to wait for the attack until he heard a "sound of a going in the tops of the mulberry trees" and that then he should bestir himself. The Lord added: "For then shall the Lord go out before thee, to smite the host of the Philistines." (2 Sam. 5:20-25) David did as he was commanded. It was the victory of Jehovah.

[39] The "strange work" mentioned by the Prophet Isaiah therefore seems to have reference to the exhibition of divine power against the enemy at Armageddon. This act will seem strange to all the peoples of earth and to every one except those who are in harmony with the Lord. Then adds the Prophet Isaiah: "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech."—Isa. 28:22, 23.

[40] The remnant will put forth its utmost effort to give the witness to the enemy of the Lord and many may scoff and call them foolish. Many of the scoffers may include those who claim to be children of God. The true and faithful children of God will hear and heed and stand firm on Jehovah's side. Never would it be possible for the anointed Christians on earth to bind the Devil and overthrow his organization. Jehovah God must and will do that. But the remnant must and will sing to the glory of the Lord, and they will do it joyfully while God brings to pass his "strange act".

[41] With the power of the enemy broken, the shackles will fall away from the arms of billions of earth's oppressed and they will go free and have an opportunity to hear and obey the true God. They will then become aware of the truth that Jehovah is God and that his righteous government, with Christ upon the throne, is that for which they have so long waited. Concerning them it is written: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

[42] The anointed of God by faith now see that these blessed things must shortly come to pass. They know it is their God and Father that will accomplish this great work. They see the stigma for ever removed from his holy name, and their hearts respond with gladness and in song unto him. The people shall see the majesty and glory of God and will rejoice. The saints now see it and can not keep back the song of praise.

[43] Christ Jesus has always been the delight of his Father. He has always rejoiced in the love of the great God. But since Lucifer cast great reproach and ignominy upon the great and good name of his Father there has been a longing in the mind and heart of his beloved Son to accomplish some specific work. That he might see his Father's name magnified Jesus left the courts of heaven, became a man and died an ignominious death. God raised him out of death and exalted him above all others in heaven and clothed him with great honor, glory and power. Yet there was something that Jesus longed to see accomplished, and that was the destruction of the enemy and his organization and his Father's name placed in the proper position before all his creatures. His Father said to him: 'Sit thou at my right hand and await my due time, until I make thine enemies dust under thy feet.' God's due time for action against the enemy came; then he said to his beloved Son: 'Go forth out of Zion with the rod of authority and rule in the midst of thine enemies.'—Ps. 110:1, 2.

[44] There the battle began and the enemy Satan was expelled from heaven. Then Jesus came to his own to receive them and take them into the temple condition. The examination of the anointed began, and to those whom he found faithfully caring for the interest of the great and righteous government that had been committed into their hands he said: "Enter thou into the joy of thy lord." (Matt. 25:21) The joy of the Lord is the vindication of his Father's name. Such has been the longing desire of Christ Jesus. He has begun that work as his Father's executive officer. He will finish it gloriously and to the glory of his Father. He joyfully sings the praises of his Father and he calls upon every member of the temple class to do likewise.—Ps. 29:9.

[45] Those who have entered into the joy of the Lord are wholly and completely on his side. He is their God, and they sing unto him and to none other. They refuse to sing any song that would be pleasing to the enemy or any part of the Babylonish organization. The example was set by the Israelites, and God caused the fact to be recorded that it might serve as a guide to his anointed now. The Israelites were in Babylon. The Babylonians called upon them to sing a song of Zion. In substance they said to the Israelites: 'Forget your past and come and be one of us and let us be at peace. Sing your songs for us.' The Israelites replied: 'No, we will not sing our songs for you.' "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Ps. 137:5, 6.

[46] Even so now the Babylonish systems attempt to hinder the work of the Lord by various means, and one method is to invite God's people to be at peace with them and to sing their songs for them. Some who were once favored by being anointed by the Lord, and who apparently have lost that anointing,

speak in this manner to the anointed who are persistent in singing God's praises: 'Why not be more considerate with the clergy of Babylon? Go easy with them. You might help them. Why not be at peace with them and sing your songs for them?' 'No,' responds the faithful anointed class, 'I will sing praise to *my* God. If I do not continue faithful to my God, and sing his praises only, then let my tongue cleave to the roof of my mouth.'

47 The faithful remnant class knows no such thing as compromise with the enemy. With a face of flint they are set on Jehovah's side. In him they trust and are at rest and peace. (Isa. 26:3) Songs of contentment and joy and praise flow from their lips. On all occasions they bear witness to his holy name. They know they are safe from all evil, because they hear the Lord saying to them: "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." —Ps. 121:7, 8.

48 Let the year 1929, in harmony with the year text, be one of constant song arising from the lips of the anointed to their God. Let it be a year of the strongest witness yet given to his glory and to his name. Let no one of the anointed slack his hand. Continuing in harmony with Jehovah they will be at peace with each other, they will see eye to eye, and together they will lift up their voices in song of joyful praise.

QUESTIONS FOR BEREAN STUDY

What is meant by the expression, "Every creature has his god"? Who is Jehovah? How important is it to know the true God? ¶ 1.

Identify "the god of this world". How did he become ruler? What has been his purpose, and what means has he employed to accomplish it? To what have his influence and power led, and why has this been permitted? ¶ 2-4.

Distinguish between true worship and false. Account for the diversity and the extent of false worship in the world. How are the clergy connected therewith, and to what degree are they blameworthy? ¶ 5, 6.

For what purpose did God use his prophets? How were the witnesses and their testimony received, and why? ¶ 7.

On what mission did Jehovah send his Son into the world? How was Jehovah's great Witness received, and why? ¶ 8.

What witness has been given throughout the Christian era? For what purpose has the opportunity of testimony been afforded? Describe Satan's activities during the same period. ¶ 9-11.

State the great issue now before the peoples of earth. We see what two classes in formation as a result of the issue? What is the part of the remnant in this connection? ¶ 12-14.

Mention some of the great "benefits" Jehovah has bestowed on the anointed, as reasons why they should sing his praises. ¶ 15-17.

Show that Jehovah's children have reason to praise him (a) for what he is, (b) for his power to keep them that are his and ultimately to remove all opposition to his holy will, (c) for his wisdom manifested in the permission of evil and in his purposes with respect to all the obedient. ¶ 18-22.

Describe the relationship of Jehovah to his anointed, and the blessings enjoyed by those who continue to show their appreciation of that relationship. ¶ 23, 24.

Apply Hosea 14:2, comparing the position of the Israelites with that of spiritual Israel to show the only condition on which the child of God may continue to enjoy his Father's approval. ¶ 25-27.

Justify the remnant's rebuking the clergy at this time. The wise will take what stand with reference to the opinion of others? ¶ 28-30.

What is true righteousness, and on what condition may it be enjoyed? How do mercy and judgment come into consideration as inviting praise to Jehovah? ¶ 31, 32.

What is the vision of mankind's deliverance now seen by God's anointed? ¶ 33, 34.

Show how the present situation was pictured in (a) the events that led to the battle of Gibeon; (b) Joshua's circumstances in the valley of Gibeon, and his prayer; (c) David's experiences at Mount Perazim. Describe God's acts of deliverance there. What seems to be the "strange work" Jehovah will do in the near future, and the reason for his not having revealed the nature thereof? What lesson for the remnant is found in these pictures? ¶ 35-40.

What will be accomplished in Armageddon? How should this vision affect those who now see it? ¶ 41, 42.

Describe Jesus' invariable devotion to his Father, and his Father's response thereto. What lesson lies therein as to the privilege and the hope of the anointed now on earth? ¶ 43, 44.

Explain why 'the Babylonians' should ask that 'a song of Zion be sung unto them'. Where will the remnant stand with respect to the systems of Babylon? ¶ 45-47.

Quote our text for 1929. Seeing the present situation, and the position of favor therein enjoyed by the anointed, how will the faithful enter upon the new year of privilege and blessing? ¶ 48.

GOD'S RULE IN THE KINGDOM OF MEN

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4:32.

IT was once popular to have human kings, that is, kings who wore crowns and diadems and the royal purple and who wielded the scepter over the nation and retained in their family the right of succession to the throne. Such kings came into vogue with the establishment of Babylon not very long after the great flood of Noah's day. To use the word in an accommodated meaning, Jehovah God is the great invisible King over his true people according to the Scriptures. The poet-prophet says in the Psalms (74:12; 10:16): "For God is my King of old, working salvation in the midst of the earth." "The Lord is King for ever and ever: the heathen are perished out of his land."

Jehovah, the great King, chose the children of Israel, they "to be a special people unto himself, above all people that are upon the face of the earth", and he to be their lofty Monarch. (Deut. 7:6) He organized them into a nation when he made a covenant and gave them his laws through Moses at Mount

Sinai; but consistent with his own relationship with them he placed no human ruler over them or in charge of them. In course of time the Israelites became sadly tainted with "the pride of life" and desired to be conformed to "this world". In their very thoughts they rejected God as being king over them, thinking that they could be happier, more contented and successful if they had a visible king over them. (1 Sam. 8:7) The record is that "in those days there was no king in Israel, but every man did that which was right in his own eyes". (Judg. 17:6) Hence they came to God's prophet Samuel and said: "Set a king over us." The Lord God yielded to their wilful request, and gave them a king and a corresponding form of government. The king, because of his anointing through God's prophet or priest, was called "the anointed of the Lord", he was said to sit on "the throne of the Lord" as his representative, and the government and the nation were called "the kingdom of the Lord over Israel".—Lam. 4:20; 1 Chron. 29:23; 28:5.

In a number of cases the Lord used this kingdom arrangement over Israel as a shadow or prophetic picture of the glorious government that he proposes to establish over mankind under his anointed King, Christ Jesus, "the Prince of Peace." Solomon's reign, during the years of his faithfulness to the Lord, was especially made a picture of this. Thereafter the kingdom began to decline and, after several rallies to recover in the days of such kings as Josiah and Hezekiah, the iniquity of the nation became such that the Lord God saw good to overturn the government of his chosen people six hundred years before the birth of the great King that was to come, Christ Jesus.—Ezek. 21:24-27.

The Lord permitted the Jewish kingdom to run to its logical limit. This he did to show both Jews and all mankind that not even a *religious* type of kingdom with mere human beings in the throne and in the priesthood could succeed in bringing everlasting life, liberty and happiness to the people. The 2520 years of the "times of the Gentiles" began with the overturning of Jewish national independence and expired in 1914 A. D. These long years have undeniably proven that the Gentile governments of the Devil's world organization are cruel, selfish, unsuccessful and unreformable, and that none of them will do as a permanent arrangement here on earth. However, neither the popes of Rome, who have always attempted to lord it over mankind as temporal rulers, nor the Protestant preachers, who are meddling in politics, seem to have learned these lessons taught by the experience of Israel's kingdom and the kingdoms of the Gentile nations.

Ham, Shem and Japheth were the three sons of Noah, who started replenishing the earth after the flood. Each of the three great branches of the human family as descending from these three sons has had opportunity to exercise world power. Each has signally failed of establishing and running a satisfactory government over man. Note: The successive world powers that the Devil has raised up on earth are symbolically pictured in the book of Revelation (12:3) as the seven crowned heads of the great red dragon which has always opposed the establishment of the kingdom of God.

The first world power, or crowned head of the Devil's dragonish organization, was Egypt. It was called "the land of Ham". (Ps. 78:51; 105:23, 27) Assyria was the second world power, and Babylonia was the next. The founder of Assyria and Babylonia was Nimrod, and he was a grandson of Ham. (Gen. 10:10, 11) Hence the world dominions of Egypt, Assyria and Babylonia represented attempts at world rulership on the part of the *Hamitic* branch of the human race.

Israel, as a kingdom, was not a part of Satan's world organization as pictured by the great red dragon; but it once exercised great power, especially in the days of David and Solomon, and its influence was felt even in Satan's world. It extended its territory out to the limits that God had ordained for it, namely, from the River of Egypt to the great River Euphrates, and it commanded the attention and respect of the heathen nations outside of its domain. It represented an attempt at earthly rulership by the *Shemitic* branch of mankind, because Israel descended from Shem. It is also claimed that the Assyrians were likewise of Shemitic descent.—Gen. 10:22.

The racial descent of the Persians is doubtful, but it is said to be Aryan or Indo-European, in which case the Persian empire would represent Noah's son Japheth. The succeeding three world powers, namely, Grecia, Rome, and Britannia, were of Aryan stock, and consequently descended from Japheth. They all would stand for attempts at world dominion by the *Japhetic* division of the human family. British-Israelites, or Anglo-Israelites, claim with some measure of proof that the British are really descendants of the so-called ten lost tribes of Israel and are therefore of Shemitic origin.

In our day we have not alone the British empire, but also a new and more comprehensive arrangement known as the League of Nations, with a membership of over fifty nations. The descendants of Japheth predominate in this League, which is the last and supreme attempt of Satan's earthly organization to rule the earth. The sacred Scriptures positively set forth that this "confederacy" of nations would fail and be broken to pieces, and it is already apparent that the League is a failure. (Isa. 8:9-12) Since the three great divisions of the human race have already failed, as far as properly ruling the earth is concerned, we must understand this League to be plainly

a defiant gesture on the Devil's part to show that he proposes to hold onto earthly power anyhow, even if he has been cast out of his heavenly position since 1914 A. D. But binding together the three great failures, the Hamitic, Shemitic, and Japhetic, will not result in a success.

Although Jehovah God permitted his miniature kingdom over the Jews to be overthrown, still the promises of the Messianic kingdom that he had made through his prophets were not overthrown nor in any wise weakened but were as sure of fulfilment as ever. His plans for blessing mankind through that government of his anointed Son were successfully moving forward. This was manifest in the dream that he sent to Nebuchadnezzar, emperor of Babylon, and the visions he gave to the Prophet Daniel. These revelations of the divine will showed clearly that the Most High God had made allowance for the course of the Gentile nations from the time of the fall of Jerusalem in 606 B. C. down to the time of the establishment of the blessed kingdom of the Messiah, the Christ. Though the Gentile kingdoms would persist through the many centuries down to that momentous time, and though they might even increase in strength and political wisdom, they would in no wise delay or interfere with the successful setting up of the Lord's kingdom, but the Lord would begin his invisible rule in the midst of his enemies and would thresh the kingdoms of this world with the flail of destruction. —Ps. 110:1, 2.

During the seventy years of the desolation of Jerusalem and also after the return of the Jews from Babylon to Palestine the Lord raised up a number of prophets to speak in his name. The highest theme of all of them was God's coming government. The Prophet Ezekiel (chapter 37) told of the resurrection of the dead and of the return of the Jews to the land of Palestine at the present time, preparatory to their coming under the rule of the Messiah; and how David, that is, God's *beloved* One, the Christ, would be king over them, and they would have one shepherd. The Prophet Obadiah spoke of the coming destruction of Satan's empire, pictured by the mount of Edom, and of how upon God's organization, pictured by Mount Zion, there would be deliverance for mankind and saviors would emerge from that organization and the kingdom over mankind should become the Lord God's. Haggai, as God's mouthpiece, gave warning of how God would shake the wicked heavenly and earthly parts of Satan's organization to destruction and would bring in instead thereof the desire of all nations.—Hag. 2:6, 7, 21, 22.

Nehemiah and Ezra were great and godly statesmen in Israel and their works are recorded in the books bearing their names. Their reconstructive work after the captivity of the Jews in Babylon foreshadowed a restoration work among God's true people, which should be done in recent years preparatory to the exercise of Messiah's rule. The fortunes of God's ancient people during the reign of Xerxes the Persian are described in the book of Esther, and in them is pictured the triumph of God's devoted and faithful people in the kindom of the Lord. Zechariah, one of the last of the prophets, foretold the final conflict between God's organization and the Devil's organization, and how the Lord God would gain the victory and Jehovah should be king over all the earth.—Chapter 14.

The prophecy of Malachi closed the canon of the Old Testament writings. He predicted the kingdom preparations which would be made on earth and that God's anointed King, the Messenger or Executor of the covenant for mankind's blessing, would suddenly come to God's temple, God's true church. Then the wrath of God would smite Satan's hardened earthly organization and it would be destroyed in a consuming trouble likened unto fire. After this the Christ, the symbolic Sun of righteousness, would arise in glory and power and would beam benignly upon the people with blessings and healing for all who turn to the Lord God in reverential fear.

The historic record shows that Babylon's emperors were very boastful, but the Lord forcefully made them to realize that the Most High God ruleth in the affairs of men. (Dan. 4:25, 32) He has ever exercised a control over the trend of man's governments, not because he established these governments or they represented him, but because he purposed to make human affairs work out in line with his own good plans for the reign of Christ Jesus. For the time being God allowed the Babylonish empire unlimited power in its efforts at world government. In this aspect it was higher than the two preceding world powers, Egypt and Assyria. Speaking to its first emperor, Nebuchadnezzar, the Lord used Daniel to say this: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler of them all." Truly, then, Babylon had a golden opportunity. The Prophet Isaiah shows that in that day Babylon was called "the glory of kingdoms" and "the lady of kingdoms". (Isa. 13:19; 47:5) But her ruling factors were wicked and unmerciful to the masses of the people over whom they ruled; they refused to break off their sins by righteousness, and their iniquities by showing mercy to the poor. (Dan. 4:27) In due time, when their days which God had numbered had expired, they were overthrown by the Medo-Persians.

Although Babylon was the beginning of earthly kingdoms (Gen. 10:10), God evidently delayed its rise to world power as a universal empire until the

star of Assyria had set. It seems significant that not only was Babylon the first of Satan's earthly kingdoms but when it rose to become a world power Satan became "the god of this world". (2 Cor. 4:4) With Satan as the power behind the thrones of Gentile dominion there could not be other than a steady deterioration in the quality of the successive Gentile world powers down to today. This was pictured in Nebuchadnezzar's dream by the great image which had a golden head but which had feet and toes of iron mixed with clay. As God numbered the days of the Babylonian empire (Dan. 5:26), so also he numbered the days of Gentile supremacy in the earth, "the times of the Gentiles," as Christ Jesus called them. For this reason God in his prophecies made the overthrow of ancient Babylon to be a picture of the overthrow of Satan's world empire in the battle of Armageddon now near at hand.

By its conquest of Babylon, Medo-Persia became the next world power and universal empire. God therefore uses it to picture the kingdom of Christ, the great symbolical Stone, which dashes the Babylonish Gentile powers to pieces and which becomes like a great majestic mountain and fills the whole earth. Cyrus, the first Persian emperor and who took the leading part in Babylon's overthrow, is also used as a picture of some one greater than he. (Isa. 45:1-6) His name means "sun", the great orb of earthly light. It clearly refers to the Christ, whom the Prophet Malachi calls "the sun of righteousness . . . with healing in his wings". It was very fitting, therefore, that in the first year of Cyrus' reign he should announce: "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." (Ezra 1:2) These circumstances foreshadow in very definite outline that the greater than Cyrus, namely, the Christ, is to reign over the whole earth as "King of kings and Lord of lords". He shall ask of Jehovah God, and the Lord God will give unto him the nations for his inheritance and the uttermost parts of the earth for his possession, and many crowns shall be upon his head. (Ps. 2:8; Rev.19:12) He, as Head of God's royal household of sons, will build, not an earthly temple, but the true "house of the Lord", which house shall be "an house of prayer for all people". Through it all the willing and obedient of mankind, no matter of what nation, may seek reconciliation with God through Christ and receive eternal blessings.—Isa. 56:7.

In the light of the foregoing it may be plainly seen that the course of the centuries of imperfect and unsuccessful human governments can be understood only as we understand the purposes and the methods of God. Thus it can also be appreciated that God has all along made the wrath of man to praise him (Ps. 76:10), and has used it to furnish pictures of the unspeakable arrangements and blessings which he has in store for the eternal good of all mankind, the living and the dead members thereof. Whatever by his permission may betide, he ever reigns supreme as King over all.

ORGANIZED RELIGION

THIS term is now in common use among those who discuss the value, real or supposed, of the many phases of the professed Christian religion. It is used by supporters of the churches and by those who have no use for them or for that which they represent. It is, of course, not descriptive. No particular church is intended; neither dogma nor church order or labor is singled out. It is merely a term convenient to use as a name for the churches as a whole as they appear to the present generation. The term, however, is frequently used as intended to carry a measure of reproach or even contempt.

We ask the question, Is it a term rightly used as reproach, or in any case is there any good reason known why the churches ought not to be organized?

The experience of men is that in union is strength. If the cause is right the union of any number of men for the common good may be taken to be good in itself. And if the object be good, the proper organization of the energies of those men in union may be considered as being eminently proper. Energy in combination and rightly placed must ever be effective and a gain on loose and disjointed endeavor. Team work is always more effective than the sum of individual efforts.

If, then, the churches are right in the fact of their existence, and if their objects be good, it must be granted that organization for the accomplishment of their objects must be a gain and be good for all concerned. Except to those who oppose themselves to Christianity, any question of the right of the churches to live must come as a measure of surprise. Nothing in Western civilization has been presumed with greater assurance than the churches' assumption of their right to live and to interfere in men's affairs, and nothing has been accepted by the community with greater confidence. The churches have taken it for granted that they have a better right to live than the individual born into the world, and their claim has been accepted without any question.

The churches can have no right to live except as they can show they are composed of the true and

faithful followers of Jesus Christ. Therefore, of necessity, in questioning the matter of church organization there arises their standing.

Jesus himself said very little about the church. Only on two occasions is he recorded as having used the word; one, when he made a direct reference to its establishment, when he said in reference to Peter's confession, "Upon this rock [namely, the declaration made that he was the Son of the living God] I will build my church" (Matt. 16:18); the other, when he directed how offences were to be dealt with, that the church was to decide whether or not an offender was to remain a member of the church.—See Matthew 18:17.

It follows that Jesus did very little outwardly to prepare for building his church. He neither proceeded to build it then, nor did he give his disciples instruction how to proceed to build it. It was in the days of the apostles, and specially by the Apostle Paul, that the knowledge of the place of the church was gained by the disciples.

The word "church" has several uses. It was applied by the apostles to the whole number of brethren, as when it is said, "The Lord added to the church daily such as should be saved." (Acts 2:47) It is also applied to the little companies which met in the various cities and towns, as it is said to Philemon by Paul in his letter, "The church in thy house." (Philem. 2) It is also used of the whole church as seen in completion, as when Paul speaks of "the church, which is his body, the fulness of him that filleth all in all".—Eph. 1:22, 23.

The word "church" really means selected company, or body, the elect. It is another name for the spiritual Israel of which the Apostle Paul and the Apostle Peter speak. It may be said that the New Testament never visualizes the church as an organization such as is seen in the "church" of Rome, or the Greek or Anglican churches, or in many of the lesser organizations. There is no central government or authority visible in operation. The unseen Lord Jesus was the controller, through the holy spirit. Paul says, "There are differences of administrations, but the same Lord." (1 Cor. 12:5) It was he who appointed the apostles and the prophets and the other helpers of the church.—See Ephesians 4:11, 12.

The central government is in heaven where the Lord is. Thus while there was no visible organization, it would be wrong to say there was no organization. The difference between the churches organized by men and that founded by Jesus is that the many false systems have an earthly government while the true ever finds its government in heaven.

No one knew more about the church than its great teacher Paul. It may be said that no man ever exercised so much authority in the church as he. But there is no evidence to show that he ever sought a unity of organization which would bring all the little companies founded by him under one control, nor that he himself claimed to have any authority amongst them, save that which his special endowments by the Lord through the holy spirit gave to him. He had authority to teach and he had authority to deal with those who were harmful to the church. But his authority was limited by the measure of agreement to that which he might say or do.

He wrote to the Corinthian church saying he would set some things in order when he came amongst them, a word which tells of authority. But he also wrote saying he would go to them, not as having dominion over their faith, but as helper of their joy. (1 Cor. 11:34; 2 Cor. 1:24) There is nothing in his writings to show that Paul would go to Corinth or to any other church as having the right of entry and authority to determine any or all matters relative to doctrine or conduct.

His authority in the churches was that which came from the evident marks of his endowment as an apostle of Jesus Christ through the holy spirit. And it was to this he made his appeal. The Corinthians rated him less than others, and Paul was compelled to argue for himself as against false teachers. The whole of his second epistle to the Corinthian church is one sustained argument in claim of his position as an apostle of Jesus Christ, and in demonstration of the proofs of his work amongst them as such.—See 2 Corinthians 12:12.

Paul's authority rested upon the acceptance of those who were believers in Jesus Christ. All such, quickened by the holy spirit, were able to discern his right. Paul ministered chiefly amongst the Gentiles. It was to them that he was sent. The Apostle Peter also traveled, but he served amongst the Jews scattered about who had believed concerning Jesus Christ. Peter would have been acceptable to any church of the Gentiles; but his Master did not send him amongst them. On the other hand, it seems clear that Paul was never quite acceptable to the Jerusalem church. These things show that neither one nor the other sought or exercised such authority in the whole church or in any part of it as has been claimed by those who say they are in the "apostolic succession" of privilege and authority. The apostles were messengers, as the name apostle implies; they were under the guidance of the Lord, who directed all the affairs of his church.

Nor did the apostles ever sit in council to set laws over the churches. They had no authority to do so, and they never presumed. Nor after the death of Paul did Timothy and Titus exercise authority save as in a measure they continued the work of Paul as a helper of the brethren. The early church knew nothing of bishopries in the sense in which that word is used to authorize the great offices of the churches.

After those early days the true relationship of the churches one to another diminished in clearness. Partly without ill intent, but partly by reason of the schemes of men who saw possibilities of getting places of power; also because error was creeping into the church through false teachings; and above all, because Satan was ever seeking to corrupt the church that he might destroy it, there came about the encroachment of some who made themselves leaders in the churches. A ministerial class arose. That which in later days is known as the clergy class came into evidence. And the people, ill taught, did not perceive that they were far misled, and they allowed this; and so the great church system began.

By the time that the pagan phase of Rome's empire was ready to die through weakness, the master of the counterfeit system, Satan, was ready; and Papacy, his greatest scheme, raised its head high over all the world, claiming the right to rule it on behalf of God and of Christ. Through the centuries that organization strengthened its position and succeeded so well that despite the buffetings, growing infidelity and increased light on its false claims, it remains in this day of crumbling human institutions probably the strongest of them all.

The churches which protested against its claims tried to copy it in authority over those who supported them, and they produced a clergy class who have had the same domineering manner and spirit as their mother church.

In the process of the centuries the Bishop of Rome, who had no Biblical authority for his name and office, claimed to be in the true apostolic succession of authority. Another presumption; for the New Testament knows nothing of such apostolic succession. Naturally it was also claimed that the church over which the bishop ruled was the true church.

Thus the whole position was shifted. From the church of the New Testament, the company of true believers, consecrated to God, the church was now composed of those who placed themselves under the rule and authority of the bishop of Rome. This became a great hierarchy, a great system of priestly government, a great system of organized religion. It had no right to the use of the word church; it is wholly a false claim.

The forms of organization in the various dissenting "churches" differ much. The Anglican, Lutheran, Presbyterian, differ from Rome and from each other; and the lesser organizations which dissent from these Protestant churches differ in the same way. But, as with Rome, their assumption of the name of church is an unholy presumption. The name is sacred to the company which is the body of Christ.

All these very different organizations, which often have been very bitter opponents of others, have the effrontery to claim before the world that they are the visible church of Jesus Christ. Rome will not allow the claim of the others; and all the others when faced with opposition to their general interests are found willing to be tolerant of each other, and are even willing to count Rome as their mother church. They say, "We are not divided; all one body we; one in faith, and one in hope, and one in charity." Probably there has been no untruth more boldly declared than this, none with greater effrontery; for in no sense is it true. This is organized religion.

If these institutions called churches are not the church of Christ, neither singularly, as the individual churches of the Congregationalists; nor the cooperate associations, as the Methodist church; nor the Anglican, nor Rome, nor any other church which through a central office or other arrangement governs the congregations, where is the church of Jesus Christ to be found? Is it existent? Did error crowd it out for ever as a visible thing, even as error crowded out the truth of the gospel of Jesus?

The answer is, The unity of the bond of a common faith and hope disappeared as soon as the apostles died. From then till the days of the return of Jesus to service in the church at the end of the age, there has been no church visible. But from the time that Jesus began to give attention to the things connected with the establishment of his kingdom, the consecrated disciples have been provided with a common meeting-ground. The faithful sheep heard the voice of the shepherd, and they responded to his call to come to him. The witness of the establishment of the kingdom has gathered a people who, in faith, are the true descendants of the first disciples. These are found gathered round the fact that the time is come for the establishment of the kingdom; that Jehovah has now set his King upon his holy hill of Zion. The work of witnessing these truths has resulted in cementing these faithful disciples into a company.

To those who know this work of the Lord there is little question as to its meaning. It is nothing other than that the church or body of the Lord is again visible in the earth. It can be entered, even as at the first the church could be entered or left. Entrance into membership of any of the church organizations of Christendom gives no advantage to any one in the sight of God. Nor does leaving such an organization give any one any disadvantage in his sight. The church organizations do not represent him any more than the fellowship or charitable institutions, such as the Odd Fellows or Masons.

The church of God is found to have one faith and hope, as at the first. But it has no creed as set by men, nor are the various companies, small or large, as the case may be, held under central government.

To all who will free themselves from the bondage of "church Christianity", that is, of organized religion, and who will listen to the message of the king-

dom now being proclaimed, there is to be seen a work of Jehovah God in the gathering of a people who are of one heart and mind to serve him through Jesus: a unity of faith and hope and love such as existed in the earliest days when the churches founded by the apostles were united in the common faith and hope.

Such also will see that Jehovah has gathered his people with the purpose to give his last witness to the world as Jesus gave it to the Jews before that nation perished. The body of Christ, the church of God, is again in visible operation in the earth, working as one unit under the guidance which God has provided for it.

INTERESTING LETTERS

REJOICING ON THE LORD'S SIDE

DEAR BROTHER RUTHERFORD:

The friends of middle Germany, assembled at convention in Berlin, wish not to let that occasion pass without having sent you their heartiest love.

We are rejoicing in the light of Jehovah's lightnings and in the blessings which are poured out over his people by great rainfall, and in being a part of the class seen by Ezekiel in his vision. The points of your address, delivered by you at the Detroit Convention, have been a wonderful encouragement to us on repeating them; and as to the inquiry of the Lord, "Whom shall I send?" all the friends freely and joyfully gave answer, "Lord, send me."

We are determined as a whole to remain faithfully on the side of the Lord and of his work and to fight together, being a little part of his wonderful organization, and so we shall be, trusting in his grace, unto death.

May the Lord further richly bless you in your privileged service for his people and in his work. All the friends assembled at the Berlin convention joined in that wish, and so manifested by rising from their seats.

Upon order, P. BALZEREIT.

"THE JOY OF JEHOVAH"

DEAR BELOVED BROTHER RUTHERFORD:

Much love in the Lord and greetings in the Master's name.

I wanted to assure you of my continued love and prayers and of continued loyalty and faithfulness and of my ever-increasing appreciation of *The Watch Tower* and the service of the Society.

I can not take your time to tell you all I would like to, but one thing especially I must mention and that is the light we have now on the doings of Satan, as made clear through *The Watch Tower* of late.

About twenty-five years ago when in great need I went to God's Word for help; and noting carefully Paul's admonitions, I was forcibly struck by his statement in 2 Corinthians 2:11, where he says, "Lest Satan should get an advantage of us: for we are not *ignorant* of his devices."

I realized Satan had the advantage of me, or, rather, I thought he had at that time; and at once I keenly felt my ignorance of his devices. I sought more earnestly for help in *The Watch Tower* and the volumes, and finally wrote to Brother Russell. Shortly I received one of those grand good letters. He comforted my heart and gave me good advice, which I followed; but to my surprise he did not give me much light on Satan's devices. However, he did say that the key to the understanding of this as well as other things was in an intimate acquaintance with Jehovah. Also he expressed the confidence that in due time the Lord would make these matters clear to us "through the columns of *The Watch Tower*". He admonished me to press on, which I did.

The thing that impresses me now is that "through the columns of *The Watch Tower*" (evidently in "due" time) the Lord has brought us to a more intimate acquaintance with Jehovah and then a flood of light is thrown on all these matters, and how happy am I to find myself not so "ignorant of his devices".

A long step was made in overcoming this "ignorance" when it was made clear that the four titles or names, Dragon, Satan, that old Serpent, and the Devil comprehended the four attributes of Satan and that he is found to operate under one or another or all of these heads.

I am especially rejoicing in the light of recent *Watch Tower* articles along this line as well as other lines.

Another thing was that years ago, as I looked forward to the time when the Lord's people would "declare the day of vengeance" and "execute the judgments written", etc., I thought it would be a *hard* thing to do; but when the time came, "through the columns of *The Watch Tower*," the Lord had the whole thing set to music and now we are to sing this message. In a recent study of the story of Gideon I find that Judges 7:16-23 is in fullest harmony with this thought; for, according to Leeser, instead of delivering the message by the harsher tones of the trumpet we are to use the mellow tones of the cornet.

A little experience has proven that "the joy of the Lord" *is* our strength.

May the joy of the Lord continue to be your strength and your song.

Your brother by the grace of God,
GEO. M. REA.—*Texas.*

FROM A LAWYER

DEAR BRETHREN:

I have received the copy of the new book *Reconciliation.* So far as I have read in it, the words seem to be blazoned in gold. The cause for gratitude which the Lord's people have in this wonderful book is beyond expression. This book alone should be sufficient reason for any one who loves the Lord to enter the field as a full-time colporteur. Brethren! I must get out of the Devil's business and I don't know how.

Your brother happy in the Lord,
C. DENYSSEN.—*S. Africa.*

'SMOOTH STONES FROM A SHEPHERD'S BAG'

DEAR BROTHER RUTHERFORD:

Since the Detroit Convention I have been making a special use of your suggested canvass as far as I could remember it. I should be glad could I have gotten it verbatim. I remember it as follows:

"We are engaged in a work of preaching the gospel. We do not ask you to go somewhere and contribute; but we are bringing it to your door in a nicely-bound book form. We are not asking a large amount for the books, but merely a nominal sum to cover cost of printing and handling, etc."

In using this introduction on Sundays we have yet to meet with the first objection to Sunday canvassing. We are using this introduction in canvassing public officials, tax collectors, judges, etc., and have met with no objection to our selling the books out of hand to them; and we are having good success with the public officials.

With these five "smooth stones [fresh] out of the brook, and put in a shepherd's [colporteur's] bag", we can draw near to the "Philistines"; and they draw near to us.—1 Sam. 17:40.

After canvassing Judge Berger, he remarked about the financial condition of the country; and to my remark that some seemed to have plenty of money, he said, "Well, you know the lowest places dry up last."

With much Christian love from us both, in his service,
GROVER C. POWELL,—*Colporteur.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Troy, N. Y.	Jan.	6	Frostburg, Md.	Jan.	16, 17
Oneonta, N. Y.	"	7, 8	Lonaconing, Md.	"	18, 20
Binghamton, N. Y.	"	9	Oakland, Md.	"	21, 22
Sunbury, Pa.	"	10, 11	Philippi, W. Va.	"	23, 24
Hagerstown, Md.	"	13	Morgantown, W. Va.	"	25, 27
Cumberland, Md.	"	14, 15	Fairmont, W. Va.	"	28, 29

C. W. CUTFORTH

N. Battleford, Sask.	Jan.	3	Malahat, B. C.	Jan.	21
Edmonton, Alta.	"	4-6	Ladysmith, B. C.	"	22
Wetaskiwin, Alta.	"	7, 8	Nanaimo, B. C.	"	23
Innisfail, Alta.	"	10	Courtenay, B. C.	"	24
Calgary, Alta.	"	11-13	Qualicum B'ch, B. C.	"	25
Illiciltewaet, B. C.	"	14	Victoria, B. C.	"	26, 27
Kamloops, B. C.	"	15, 16	Chilliwack, B. C.	"	29
Pt. Coquitlam, B. C.	"	17	Matsqui, B. C.	"	30
Vancouver, B. C.	"	18-20	Langley Prairie, B. C.	"	31

F. H. DOUGHERTY

Notasulga, Ala.	Jan.	3-5	Waynesboro, Miss.	Jan.	17-19
Montgomery, Ala.	"	6-8	Vosburg, Miss.	"	20-22
Dothan, Ala.	"	10-12	Hattiesburg, Miss.	"	24-26
Opp, Ala.	"	13-15	Jackson, Miss.	"	27-29

G. H. DRAPER

Winchester, Va.	Jan.	3-5	Coeburn, Va.	Jan.	17-19
Clifton Forge, Va.	"	6-8	Winston-Salem, N. C.	"	20-22
Roanoke, Va.	"	10-12	Greensboro, N. C.	"	24-26
Honaker, Va.	"	13-15	High Point, N. C.	"	27-29

H. E. HAZLETT

Piedmont, Ala.	Jan.	3-5	Memphis, Tenn.	Jan.	17-19
Anniston, Ala.	"	6-8	Helena, Ark.	"	20-22
Birmingham, Ala.	"	10-12	Jonesboro, Ark.	"	24-26
Boaz, Ala.	"	13-15	Thayer, Mo.	"	27-29

M. L. HERR

Tamaha, Okla.	Jan.	3-5	McAlester, Okla.	Jan.	17-19
Muskogee, Okla.	"	6-8	Atoka, Okla.	"	20-22
Okmulgee, Okla.	"	10-12	Ada, Okla.	"	24-26
Henryetta, Okla.	"	13-15	Ardmore, Okla.	"	27-29

W. M. HERSEE

Saskatoon, Sask.	Jan.	1	Malahat, B. C.	Jan.	21
N. Battleford, Sask.	"	2	Ladysmith, B. C.	"	22
Edmonton, Alta.	"	4-6	S. Gabriola Is., B. C.	"	24
Pr. George, B. C.	"	8-10	Nanaimo, B. C.	"	25
Pr. Rupert, B. C.	"	11-13	Qualicum B'ch., B. C.	"	27, 28
Ocean Falls, B. C.	"	14-17	Courtenay, B. C.	"	28, 30
Victoria, B. C.	"	20	Victoria, B. C.	Feb.	1

H. S. MURRAY

Fitzgerald, Ga.	Jan.	3-5	Albany, Ga.	Jan.	17-19
Eastman, Ga.	"	6-8	Columbus, Ga.	"	20-22
Waycross, Ga.	"	10-12	Atlanta, Ga.	"	24-29
Thomasville, Ga.	"	13-15	Rockmart, Ga.	Jan.	31-Feb. 2

E. D. ORRELL

Jacksonville, Fla.	Jan.	3-5	Galveston, Tex.	Jan.	13-15
Marianna, Fla.	"	6-8	Houston, Tex.	"	17-22
Bay Minette, Ala.	"	10-12	Los Angeles, Calif.	Jan.	24-Feb. 19

J. C. RAINBOW

Mobile, Ala.	Jan.	3-5	San Antonio, Tex.	Jan.	17-22
New Orleans, La.	"	6-8	El Paso, Tex.	"	24-26
Baton Rouge, La.	"	10-12	Phoenix, Ariz.	"	27-29
Beaumont, Tex.	"	13-15	Yuma, Ariz.	Jan.	31-Feb. 2

V. C. RICE

Enid, Okla.	Jan.	1, 2	Cruce, Okla.	Jan.	15, 16
Ames, Okla.	"	3, 4	Duncan, Okla.	"	17, 18
Ringwood, Okla.	"	6	Comanche, Okla.	"	20, 21
Watonga, Okla.	"	7, 8	Walters, Okla.	"	22, 23
El Reno, Okla.	"	9, 10	Frederick, Okla.	"	27, 28
Chickasha, Okla.	"	13, 14	Willow, Okla.	"	29, 30

E. B. SHEFFIELD

Hearne, Tex.	Jan.	3-5	Grand Saline, Tex.	Jan.	17-19
Palestine, Tex.	"	6-8	Winnsboro, Tex.	"	20-22
Tyler, Tex.	"	10-12	Greenville, Tex.	"	24-26
Big Sandy, Tex.	"	13-15	McKinney, Tex.	"	27-29

H. L. STEWART

Wilkie, Sask.	Jan.	3	Vancouver, B. C.	Jan.	19, 20
Edmonton, Alta.	"	4-6	Victoria, B. C.	"	22, 23
Calmar, Alta.	"	7	N. Westminster, B. C.	"	24
Buford, Alta.	"	8	Vancouver, B. C.	"	25-27
Pr. George, B. C.	"	10-12	Kamloops, B. C.	"	28, 29
Pr. Rupert, B. C.	"	13-15	Penticton, B. C.	"	31

W. J. THORN

Devers, Tex.	Jan.	3-5	Sealy, Tex.	Jan.	17-19
Crosby, Tex.	"	6-8	Corpus Christi, Tex.	"	20-22
Dickinson, Tex.	"	10-12	Driscoll, Tex.	"	24-26
Waller, Tex.	"	13-15	Kingsville, Tex.	"	27-29

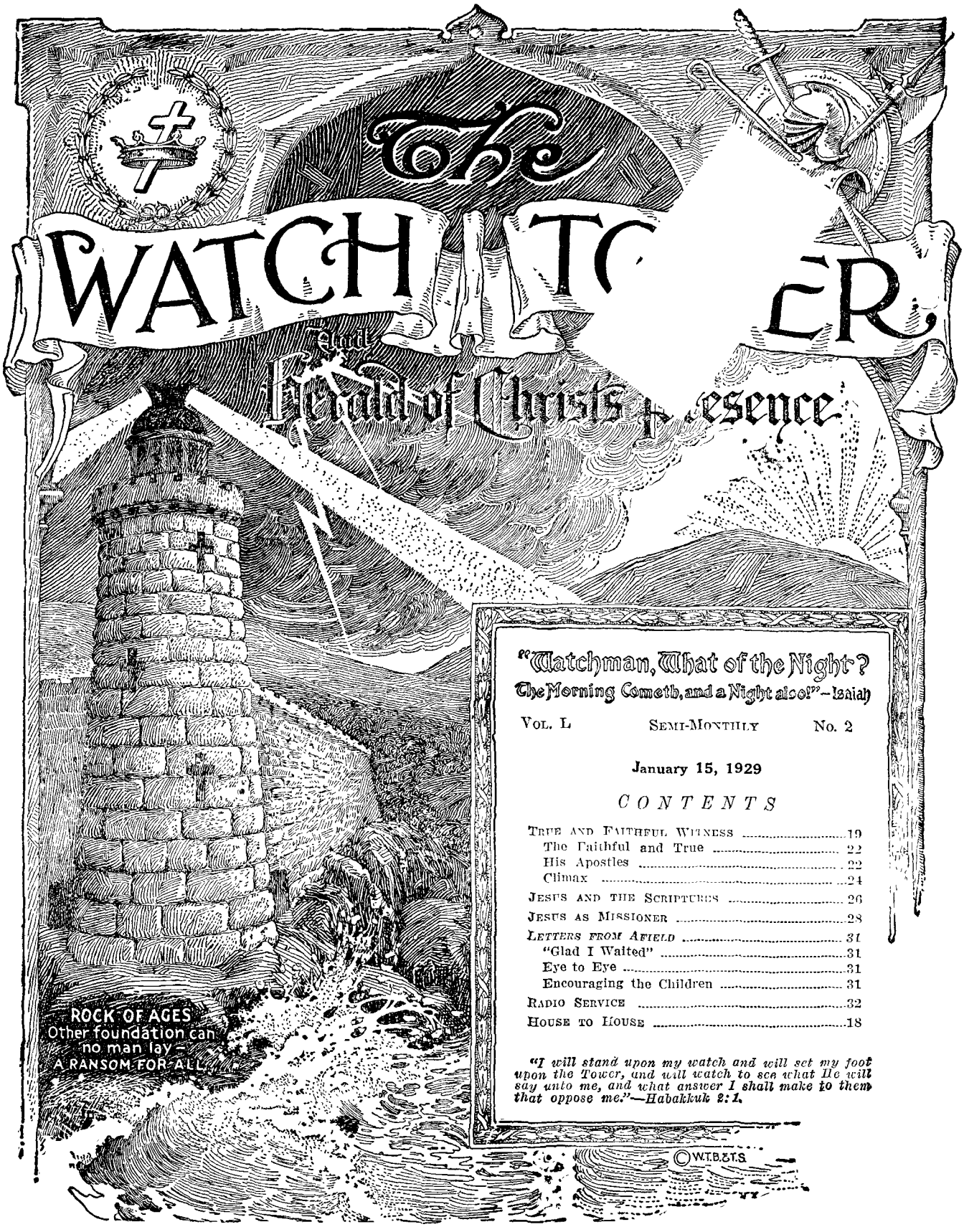
J. C. WATT

Savannah, Ga.	Jan.	3-5	Athens, Ga.	Jan.	17-19
Waynesboro, Ga.	"	6-8	Charleston, S. C.	"	20-22
Augusta, Ga.	"	10-12	Wilmington, N. C.	"	24-26
Dearing, Ga.	"	13-15	Hayne, N. C.	"	27-29

SERVICE CONVENTIONS

We list below a series of two- and three-day SERVICE CONVENTIONS, at which Brother A. H. Macmillan will serve as the representative of the Society. The daytime should be devoted to canvassing, and the evenings to SERVICE lectures or testimony meetings. On Sundays, canvassing can be arranged for the hours between 9.00 a.m. and 1.00 p.m. and an afternoon and an evening meeting held.

Oakland, California, Sunday to Tuesday, Dec. 23-25.
Los Angeles, California, Sunday to Tuesday, Dec. 30-Jan. 1.
San Diego, California, Sunday, Jan. 6.
El Paso, Texas, Saturday and Sunday, Jan. 12, 13.
Dallas, Texas, Saturday and Sunday, Jan. 19, 20.
San Antonio, Texas, Saturday and Sunday, Jan. 26, 27.
Houston, Texas, Friday to Sunday, Feb. 1-3.
New Orleans, Louisiana, Friday to Sunday, Feb. 8-10.
Jacksonville, Florida, Saturday and Sunday, Feb. 16, 17.
Miami, Florida, Friday to Sunday, Feb. 22-24.
Nassau, Bahamas, B. W. I., Friday to Sunday, Mar. 8-10.
Tampa, Florida, Saturday and Sunday, Mar. 16, 17.
Atlanta, Georgia, Friday to Sunday, Mar. 22-24.
Louisville, Kentucky, Friday to Sunday, Mar. 29-31.



THE WATCH TOWER

and Herald of Christ's Presence

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

VOL. L SEMI-MONTHLY No. 2

January 15, 1929

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

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

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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

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

Notice to Subscribers: Acknowledgment of a renewal or a new 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 Lehe St., Cape Town, South Africa

Please address the Society in every case

HOUSE TO HOUSE

From time to time letters are received from the friends stating that objection is made to their going from house to house on Sundays with books, and frequently some of them are arrested on the charge of selling property on Sunday.

Again attention is called to the fact that this work is not selling, but is preaching the gospel. The work of the Society is charitable in that it is unselfishly done, prompted by a desire to do good to the people. The Constitution of the United States guarantees the right of any one to serve God in the manner he may choose and this without interference.

Every one who is consecrated to the Lord is privileged to preach the gospel in the way provided. Going from house to house is preaching the gospel, and no town or city or other body corporate has any power to enact a law to prevent it. The canvass of the brethren on each occasion should be something in the following form:

"Good morning! Sunday is given over to Bible study by many people, and our method of preaching the gospel to the people is to bring it to your door. I have here sermons on the Bible in printed form. You can take these together with your own Bible and study at home and be greatly benefited. We do not take up a collection, but we take a small sum of money for the book or booklet to help defray the expense. You can hear the message over the radio, and then take these and study and be greatly blessed."

Then you can exhibit the books or booklets and tell them the price that is taken for each or for the combination. This is not selling for profit. It is not selling at all. A preacher has the legal right to stand in his pulpit and harangue the people and take up a collection on Sunday. The Salvation Army has the legal right to stand on the street and talk and gather a crowd and take up a collection. The Bible Students have the legal right to call from house to house and tell the people the gospel and take from them a sum of money to help print more. If any one is arrested for so doing, he should have the case set down for trial a sufficient length of time ahead to notify this office, and employ a local lawyer and make a defense.

We are clearly within our rights by going from house to house on Sunday morning or any other day. Be not discouraged, but go on.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"The Altar in Egypt" (Part 2)

Issue of December 1, 1928

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TRUE AND FAITHFUL WITNESS

"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.

JEHOVAH declares his purpose to be a witness against all workers of iniquity. His testimony will for ever prove who is right and true. Where a witness is necessary there is a question at issue or in dispute. That question must be determined by the proper authority having jurisdiction and power. When once settled by the supreme authority, then the mouths of all adversaries are for ever stopped. Those adjudged to be wrong must go down in everlasting defeat. Those who stand on the right side will live for ever.

2 The great issue to be determined is this: Is Jehovah the true and living God or is some one else supreme? It is Satan the Devil who lays the reproachful charge against Jehovah. (Ps. 69: 9) Jehovah is therefore made the defendant, while the arrogant and wicked Satan appears as plaintiff uttering the unjust and false charge. The everlasting interests of all intelligent creation are vitally involved in the conclusion of the question at issue. Every creature in heaven, and in due time every creature in earth, must take sides. For the benefit of his creatures God does not ignore the issue, but at his own proper time he takes the initiative and forces the issue to a final conclusion. When his testimony is given from his holy temple his voice in thunder tones shall roar, the earth shall quake and the government thereof shall melt before him.

3 The issue should never have been raised. There never was a just cause or excuse to call in question the deity and supremacy of Jehovah. His works give conclusive testimony that he is the Most High. It is God's expressed purpose that his intelligent creation shall have no excuse to deny him, and for that reason all shall receive notice in due time. "Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." (Rom. 1: 19, 20, *R. V.*) For this reason there has at all times been some one on earth to bear witness to Jehovah. The Scriptures show that the time must come when God will have his faithful ones to give special witness and that he concludes the testimony by his own great witness, that all may know that he is God.

4 It was in Eden that the first charge was laid against Jehovah. That charge was false. Lucifer, the once holy cherub, appeared to Eve and charged Jehovah God with the crime of lying. He also charged God with being unable to enforce his announced decree for the violation of his law. Thereby Lucifer denied the supremacy of Jehovah and his truthfulness. Eve was induced to reach an unjust conclusion concerning Jehovah as the Most High. Lucifer was therefore the first false witness. Lucifer could produce no corroborating testimony to sustain his charge, yet Eve relied upon his testimony. In doing so she acted contrary to God's rule later announced: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15) Because Lucifer was the first false witness he was therefore the father of lies and a murderer, as Jesus stated.—John 8: 44.

5 It is well here to take note of another divine rule concerning the bearing of false testimony. "Lying lips are abomination to the Lord." (Prov. 12: 22) God hates a liar and a murderer and he puts the two in the same class. (Prov. 6: 16-19) That his chosen people might know his will and that he detests fraud and falsehood, Jehovah gave this commandment: "Thou shalt not bear false witness against thy neighbour. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness."—Ex. 20: 16; 23: 1.

6 Jehovah also laid down the rule that if a person bore false witness against another, which testimony if true would result in the other's punishment, then the liar should be punished with the same punishment that would have been inflicted upon the other if he were guilty. That is to say, if one man knowingly and falsely swore that his neighbor had stolen an ox, then

the false witness should be punished with the same punishment that was prescribed for stealing an ox. (Deut. 19:16-20) God's law also provided that a lying tongue may wag for a season but that in time that deliberate falsifier shall perish. (Prov. 12:19; 20:28) The divine laws thus announced make it clear that Satan and all of his false prophet system shall in God's due time be destroyed because all are deliberate liars. Jehovah is now exposing Satan and his false witnesses by causing the truth to be declared in the earth. Under his law the witnesses who testified to the truth were to be the first ones to put their hands upon the convicted and put them to death. Even so God's true witnesses will put forth the truth concerning God's purpose to blot out all wilful and deliberate liars.—Deut. 17:6, 7.

7 God does not change, nor does his law change. His law is his rule of action, expressed or unexpressed. When expressed to man it stands for ever. Those who claim to be children of God should take heed to these plain statements of the divine rule of action. Talebearers, gossipers and backbiters who indulge their wilfulness to the injury of others should beware. To God's people it is written: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." (Eph. 4:25) If we find one who claims to be a child of God, and who busies himself in bearing tales of slander about another, we should avoid hearing him and refuse to converse with him because such is displeasing to God, being contrary to his law. He who indulges in slander of his brother, by so doing brands himself as a child of the Devil, regardless of what his claims may be.

8 Adam and Eve yielded to the testimony of the arch liar. The offspring of Adam and Eve quickly found their places in the camp of the Devil. All such were without faith in God. Faith means a knowledge of the truth and loving obedience to God in harmony with that knowledge. It is those who are faithful and true that please God. By the time of the coming of the flood only Abel, Enoch and Noah had been faithful to God. All the other children of Adam and Eve had succumbed to the influence of the Devil. Those three faithful ones were not ashamed to be witnesses to the name of Jehovah amidst great opposition. God rewarded the faithfulness of those men by giving his own testimony and causing it to be recorded in his Word that they pleased him by and with their faithfulness: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. 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. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:4-6) Without faith it is impossible to please.

9 The great deluge that swept the wicked creation into death was a demonstration of God's unlimited power and complete supremacy over the adversary. The peoples of earth were "willingly ignorant" that God was their Creator and Benefactor. For a long time Noah had been "a preacher of righteousness" unto them, and they were thus afforded an opportunity to know the truth. The evident purpose of God's having Noah give testimony was that the peoples of earth could never say that they had no notice of God's intention to destroy them. This fixes the rule many times corroborated by the Scriptures, that God does nothing in the corner, but causes a witness to be given of his purpose and intention concerning man.

10 The human race received a fresh start by Noah and his three sons, who survived the flood. Without doubt these eye-witnesses of the flood told their children why with the flood God destroyed the world. The righteous Noah and his sons would tell their children that the Devil had brought wickedness upon man and that the righteous eternal God swept away creation for that reason. Knowing that Jehovah is the great Life-giver and that the Devil is the great enemy of God, and man being told that following the Devil was the cause of the destruction by the flood, the children of Noah and their sons had no excuse for failing to recognize Jehovah as God and Lord. Shortly after the flood Satan again began to broadcast his slanders against Jehovah. All who did not love God fell under the influence of Satan. Willingly becoming ignorant, the people readily yielded to superstition, and only a short time elapsed until wickedness predominated in the earth and the major portion of the people had forgotten Jehovah.

11 From the Scriptures it appears plain that God has seen to it that he has always had a witness in the earth. In his own due time he sent "a great cloud of witnesses" to bear testimony to his name. Those faithful witnesses God holds forth as examples for the new creation. (Heb. 12:1, 2) The lives of those men given as a testimony to the goodness of God furnished a witness even to the angels of heaven. Even so now the faithful ones of the church are a spectacle to the world and to angels and to men.—1 Cor. 4:9.

12 Among the men forming that company designated as the "cloud of witnesses" for God were Noah, Abraham, Isaac and Jacob. During a period of great idolatry they stood forth as shining lights to God's name. With their descendants God formed a nation to be his witnesses in the earth. His dealings with that nation are an illustration of his announced truth, to wit: "Blessed is the nation whose God is Jehovah; and the people whom he hath chosen for his own in-

heritance." (Ps. 33:12) The Gentile peoples round about Israel had full opportunity to observe that God bestowed his blessings upon his chosen people as long as they were faithful to him. Time and again God gave indisputable evidence to the Israelites that he is the only true God. He offered them an opportunity to render reliable and faithful testimony to him and by their course of action to be witnesses to the nations round about. By frequently delivering them in time of danger and suffering he exhibited to his people his divinity and almighty power. By that and other means he taught them that they were chosen to act as his witnesses.

[13] What Jehovah did for Israel was not for his own good. He afforded them the opportunity to prove their faithfulness. They were commanded to tell their children of his goodness, that generation after generation might have his blessings. (Deut. 6:17, 20) "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart." (Ps. 119:111) Unto that people were committed the oracles of God. (Rom. 3:2) God cleared the way for them and set the Israelites in a land flowing with milk and honey and showered them with material and spiritual blessings, which blessings were to encourage them to be faithful and true before him as his witnesses. (Deut. 8:7-14) No other god had given aid and comfort to them. No strange god could claim credit for favors bestowed upon them. God therefore said to them: "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.

[14] The Israelites failed to appreciate what God was doing for them and what was his purpose in favoring them. What came to pass with them is recorded in the Word of God for the aid and benefit of spiritual Israel who are on earth at the present time. Therefore "let him that thinketh he standeth take heed lest he fall". (1 Cor. 10:11, 12) If it was important to fleshly Israel to be faithful and true witnesses to God, with stronger reasoning it is now important to spiritual Israel to be faithful and true witnesses to his name.

[15] The vision and understanding of the Israelites became blurred, and the purpose for which they had been called and selected faded away. Having lost this vision they were headed for a fall. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." (Prov. 29:18) They did not even put forth their best endeavors to keep the law. Their selfishness led them in the wrong course. They sought their own comfort and glory rather than to perform their obligations to magnify the name of Jehovah and receive his approval. The course of action of the Israelites foreshadowed exactly what has come to pass upon those who have undertaken to follow in the footsteps of Jesus and have proved unfaithful to their covenant. It may be just as certain with the consecrated Christian as it was with the Israelites that if he loses his vision of God's purposes he shall fall and perish.

[16] Satan brought forth as his representatives amongst the Israelites men who gave false testimony for the purpose of blinding the people and turning them away from the true God. It is expressly written that similar conditions would prevail amongst those known as spiritual Israelites. (2 Pet. 2:1) The Israelites had full warning against such action of the enemy and they were commanded to kill the false prophets who represented the Devil. (Deut. 13:1-5) The Israelites having failed to obey God's commandments, the false prophets continued to spread the Devil's lies. Those false prophets were Jews and had no excuse for ignorance concerning God's law, yet they lent themselves to the service of Satan. They loved the approval and the applause of men. They yielded to selfishness. They were hypocrites, because they professed to speak in the name of Jehovah yet served as "a snare of the Devil" to catch their brethren and prevent them from being faithful unto God.—Hos. 9:8.

[17] Jehovah gave a clear witness to the Israelites through his faithful prophets, but the people heeded not. (Jer. 29:23) This fixes the rule that those who will be faithful to God now must be his faithful and true witnesses. The Israelites were without excuse for their ignorance. Jehovah called them together and instructed them concerning the evil that would befall them for disobedience and concerning their own responsibility. They responded: "We will serve the Lord." Then the Lord through Joshua made them bear testimony against themselves: "And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses." (Josh. 24:22) There are many who have made a consecration to the Lord and thereby have agreed to do his will. They have the truth brought to their attention by which they can ascertain his will. There is no excuse for them to be in ignorance of his will; therefore they are made witnesses against themselves.

[18] The Israelites by their wrongful course brought reproach upon the name of Jehovah. The Lord rebuked them for their own good, that they might be brought back into harmony with their covenant. The Israelites failing to obey the Lord, he used the heathen nations as instruments to punish them. This caused the heathen to boast against Jehovah and to reproach his name because they triumphed over his people. Exactly the same thing comes to pass concerning many who have professed the name of Jesus Christ as their Redeemer and Jehovah as their God. Disregarding their covenant, they have justly merited and received the condemnation of order-loving people of the

nations of earth; and the effect thereof has been to turn millions of people away from God, and thereby reproach is brought upon his name.

19 Surely God intended his covenant people to profit by the lessons taught in his dealings with the Israelites after the flesh, and he expects them to learn lessons through the experience of the spiritual Israelites. Seeing that Israel suffered complete defeat because of unfaithfulness in failing to be God's true witnesses, we may know now that the same result must come to all who are in the covenant by sacrifice and fail to be witnesses to the name of Jehovah. The will of God is his law. His will is either expressed or implied by the course of action he takes in dealing with his covenant people. The rule is therefore fixed that he who covenants to be a witness of Jehovah can not with impunity ignore that covenant obligation. He must either be a witness for the true God or ally himself with the evil one either directly or indirectly. Jesus emphasized this rule when he said: "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad."—Matt. 12:30.

THE FAITHFUL AND TRUE

20 The last of the prophets sent by Jehovah to be a witness to his name was John the Baptist. He was sent as a forerunner to announce God's greatest witness among men, to wit, Jesus the Son of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." (John 1:6-8) Thus John, as God's witness, testified concerning Jesus, the greatest witness whom God ever sent.

21 Jesus was true to his Father. He came to represent his Father. He was sent into the world to give testimony concerning his Father and the truth of him. 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) The truth which he magnified above all others was and is that Jehovah is the only true God, the Author and Finisher of all creation. He declared himself to be sent of Jehovah, his Life-giver. (John 5:23) He refused to receive honor from men or from the Devil. (John 5:41; Matt. 4:10) He was faithful and true to his Father. He gave Jehovah God all honor and claimed none for himself. (John 5:30; 8:29) Whether amidst his disciples or before the Pharisees or the Gentiles, he always testified to the wonder, the power and the kingdom of his Father. Of him it is written, when he stood before the haughty Roman ruler: "Christ Jesus . . . before Pontius Pilate witnessed a good confession."—1 Tim. 6:13.

22 The three and one-half years of the ministry of Jesus were devoted completely to the giving of testimony concerning the name and plan of Jehovah God for the salvation of man. When his testimony on earth was finished he concluded it by dying as the greatest of all of God's martyrs. That his devotion to God and his testimony concerning him was pleasing to Jehovah is amply proven by the fact that God raised him up out of death and gave him a name above all names and commanded all creation to worship him. (Acts 10:38-40; Phil. 2:9-11) He was at all times diligent in representing Jehovah. He bore faithful testimony to the truth of God's Word and always magnified his Father's name. He is therefore "the Amen, the faithful and true witness".—Rev. 3:14; 2 Cor. 1:20.

23 Jehovah God made Jesus the Head and Chief One of Israel after the spirit. All who are of the new creation and prove true to God must follow in his steps. The course of action which he pursued is the only right one. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) The Scriptures prove that every one who will receive the final approval of Jehovah God and be made a part of his kingdom must take exactly the same course that Jesus took. There can be no quibbling or equivocation about it. By calling him "The Faithful and True Witness" God has indicated that all whom he approves among his children must be witnesses to his great name. Some who claim to be followers of Christ Jesus have severely criticized and continue to criticize *The Watch Tower* for stressing the importance of service. Let it be understood once for all that *The Watch Tower* is not seeking the approval of men or of the Devil. It is trying to please Jehovah. It can not be faithful to its mission unless it emphasizes the necessity and importance of being a witness to the name of Jehovah God at this opportune time. Any other course would be evidence of unfaithfulness.

HIS APOSTLES

24 An apostle is one sent forth clothed with a commission from his superior to do that which his commission designates. Those faithful men who had been with Jesus throughout his earthly ministry were thereafter sent forth by Jesus. Did Jesus tell them to go and develop a nice, sweet character and thereby get ready to go to heaven in due time? If so, then all his followers should go and do likewise. If not, then his true followers will take instruction given by him to the faithful disciples as a criterion by which they also are to be guided. Jesus had said to his disciples: "I am the light of the world." He was about to go away from the earth and he knew that it was his Father's will that the light should not be permitted to die out. These men had walked with him, had eaten with him, and had sat at his feet and learned from him. For what purpose had he instructed

them for three and one-half years? That they might learn why they had been chosen and what they must do. Just prior to his death Jesus said to them: "And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27) Had the development of character been the chief thing the disciples should do, then surely Jesus would have said something about it. Among the last words spoken to them before he ascended on high were these: "But ye shall receive power, after that the holy spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

25 How did the faithful apostles understand the words of the Master? Immediately after the ascension of Jesus one of them said to the others: "One must be ordained to be a witness with us." That one was to take the place of the unfaithful Judas. (Acts 1:22) The faithful ones had been eye-witnesses of the sufferings of Christ and of his majesty that they might have a better understanding of their own commission. (1 Pet. 5:1; 2 Pet. 1:16) At Pentecost they began openly and boldly to give testimony. Then God sent Peter to Cornelius, a devout Gentile. Did Peter tell Cornelius that the work of the follower of Jesus is to sit quietly and meditate and grow in sweetness and get ready to go to heaven? Let the faithful apostle speak for himself: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10:40-42.

26 There is no just cause or excuse for any one consecrated to the Lord to remain in ignorance concerning the purpose of his calling and of his mission on the earth. God has afforded and will afford such an opportunity to learn his will. Saul of Tarsus was zealously persecuting the followers of Jesus. God put him through a fiery experience and then informed him concerning the reason therefor: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou?" Go and do that for which you have been chosen.

27 When all the facts are made known, without a doubt it will be found that there has been an unbroken line of witnesses to the name of Jehovah from the cross to this day. By and through Christ, God organized his church on earth; and Satan organized his hypocritical and fraudulent society which he called 'the Christian religion', which assumes the name of Christ that it might deceive the people and turn them away from the true God. Multitudes of honest people have been overreached by Satan and have been induced to believe and understand that their general mission on earth is to develop character, thereby to prepare themselves for admission into heaven for the purpose of helping to rule the world. They have been led into organized Christianity by false teachers. These systems practise formal religious ceremonies and wear peculiar ecclesiastical garments and make an outward show. Even to this day many professing to be Christians have the thought that how you appear outwardly is of great importance. They conclude that the purpose of their calling is to prepare them for heaven to be joint-rulers with Christ. To talk in their presence or hearing concerning the service of the Lord at the present time is offensive. They think they are doing God's service to slander and speak evil of those who busy themselves in giving the witness to Jehovah God's name. They have lost sight of the important purpose for which God has called his people out of darkness into his marvelous light.—1 Pet. 2:9, 10.

28 The Devil induced false witnesses to appear against Jesus. (Matt. 26:59, 60) The disciple may expect the same thing, because the servant is not above his Master. (John 15:20) Other scriptures warn the followers of Jesus that they may expect false witnesses to rise against them even from amongst those who claim to be their brethren. David was not a perfect man, but he was a faithful witness to the name of Jehovah. David also foreshadowed Christ and the members of his body. As God's prophet he wrote, and his words apply to the new creation: "False witnesses are risen up against me, and such as breathe out cruelty." (Ps. 27:12) "False witnesses did rise up; they laid to my charge things that I knew not."—Ps. 35:11.

29 It is to be expected that false witnesses will arise in this day and condemn those who are putting forth their best endeavors to bear witness to the name of Jehovah. Even though such false witnesses kill the faithful mouthpieces of the Lord, the testimony will go on just the same. (Ps. 119:95) When slanderous or cruel charges are laid against those who are serving God, and these charges go unnoticed by the one charged, others of the brethren become much disturbed and wonder whether the charges are true. The true child of God should at least indulge the presumption toward his brother in Christ that he is innocent of a charge until he is proven guilty upon a proper hearing and beyond a reasonable doubt. But shall we, in order to fight with our accusers, stop work which the Lord has given us to do? Did Jesus go into the courts and defend his good name and reputation? It is written concerning him that he made himself of no reputation, which must mean that he was indifferent to his reputation. Did the

apostles make an attempt to defend their name and reputation amongst men? If neither Jesus nor the apostles did this, then why should any child of God let the Devil draw him into controversy and thus occupy his time and take him away from a proper service of the Lord? Would not that be exactly pleasing to the Devil? Satan would thereby prevent God's servant from performing faithful service.

30 Let us remember that the servant of the Lord is not accountable to man, but that he is accountable to his own Master. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Rom. 14:4) If one sees his brother serving the Lord and having the Lord's blessing, then let him remember that it is not his prerogative to judge his brother. The Christian well knows, because the Lord has so advised, that he who is faithful to God will be the target for the darts of the enemy. The fact that a Christian continues to serve God and to receive God's favor is the best evidence that the charges against him are false and are laid against him by the adversary. Upon this point it is written: "Who shall lay any thing to the charge of God's elect? It is God that justifieth."—Rom. 8:33.

31 The word "justifieth" here used has no application to the justification received by one at the time of consecration. The word is here applied to the new creature and means approval. God alone will approve those who are his, and no one else has the right so to do. He will approve those who please him, regardless of what man may think. Let no true child of God be disturbed by the slanderous reports of and concerning his brethren, well knowing that God will judge each one according to his perfect judgment. There is no Scriptural evidence that the Lord has appointed any man as a spiritual policeman for his brethren. He has provided that certain offenses against his church shall be considered by the church, but he has not even authorized the church to inflict punishment.

CLIMAX

32 Jehovah God has been long-suffering with his enemies. He has permitted Satan and his instruments to go on blaspheming his holy name and bringing reproach upon him. These have denied Jehovah God and blackened his good name and reputation. The time approaches for the great issue to be for ever settled. It is the time when false accusers and liars shall cease. Jehovah himself will settle the controversy and settle it right. The Devil and all his agencies shall be judged, and all slanderers and liars shall be put to shame.

33 Jehovah now flings his challenge to the enemy and his agents. He demands that they bring forth their testimony and prove their claims or else admit their defeat. At the same time he says to those who are faithful and true to him: "Ye are my witnesses, that I am God." It is clear, therefore, that in the great crisis God has a few who must take an unequivocal and uncompromising stand on his side and bear witness to his name.

34 By and through the activities of his faithful witnesses God is now uncovering the hiding-place of lies and exposing them to view. (Isa. 28:17) It is the Devil who has provided that great refuge of lies. He has blinded some of the consecrated so they can not see even that the Devil has an organization, and therefore such are offended because the faithful remnant speak against the Devil's organization. Those who walk in the light and are illuminated by God's lightnings that flash from the temple discern that Satan has a most powerful organization. They see that wicked organization has such a complete hold upon the people that the people can never extricate themselves and that no human power could deliver them. All the witnessing that the remnant might do for centuries could not destroy Satan's organization nor bind that evil one. What then shall the remnant do?

35 As faithful witnesses unto Jehovah they are exposing the lies of the evil one and calling attention to God's great and mighty witness that he shall soon give. The remnant see that they are powerless to overthrow the forces of evil. They know that that is not their work. They know that they must be faithful and true witnesses to Jehovah God because the great climax of witnessing over a period of sixty centuries has now been reached. With understanding they hear the words of Jehovah addressed to them and all others who will hear: "Wherefore wait for me, urgeth Jehovah, until the day when I rise up as witness, for my decision is to gather nations, to assemble kingdoms, to pour out on them mine indignation, all the glow of mine anger, for in the fire of my jealousy shall be devoured the whole earth."—Zeph. 3:8, *Rotherham*.

36 Soon the testimony of the faithful remnant will be completed, and then will follow the great time of trouble such as man has never before known. (Matt. 24:14, 21, 22) Now Jehovah is speaking to the people through his faithful witness and saying to them: "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) The Lord's announced purpose is that now the people, both the rulers and the ruled, shall receive notice of his purpose and intention. What method is he employing? Chiefly the books and other literature. By this means he is giving the witness to the people of the countries called Christendom. In some places he is employing the radio, but not many can use that means. He is using the radio to open the way by calling the attention of the people. Then he sends forth his faithful ones from door to door to preach the gos-

pel by telling the people the glad news that deliverance is near. Every one of the temple class may have some opportunity of putting the printed message in the hands of the people and thereby to bear witness to the truth that Jehovah is the only true God. Because they are in the body of Christ and brought into the temple condition they are a part of The Christ. Concerning Christ, Jehovah says: "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. 55:4.

37 This means that every one who is of the body is given as a witness to the people. No one of the anointed can now be faithful to God unless he bears witness as God furnishes him opportunity. The Lord's testimonies he has placed in the hands of his anointed ones. That is a privilege which can not be overstressed. *The Watch Tower* would be unfaithful to its mission if it did not repeatedly call attention to this great privilege.

38 Satan has erected monuments as a testimony to the deeds of valor performed by his servants. These monuments shall perish for ever. The Lord's testimonies will be everlasting and righteous. (Ps. 119: 144, 152) They are the most wonderful of all, and blessed is he who has them and has part in declaring them. The faithful witnesses will be approved and received by Jehovah. His Word makes it plain that none others will be approved and received by him. These faithful and true will stand as pillars or monuments in his temple for ever.

39 As the prophet states, Jehovah himself comes forth to give the final witness that will for ever clear his name. He becomes the great and the chief Witness. "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Mic. 1:3, 4) When his testimony is given, all creation will know that Jehovah is the only true God and that Satan and his agencies are liars. Before Jehovah shall all the wicked perish. Then in the eyes of all creation loving righteousness Jehovah will stand as the greatest, the true and faithful Witness. Already he has given his beloved Son that title and a high place next to himself. Those who shall be associated with Christ Jesus in his great work and who shall sit with him in his throne must also be faithful and true witnesses to the name and majesty of Jehovah. Those who truly and faithfully bear witness to the name of the Most High he will deliver.

40 Briefly summed up, then, we see that from Eden till now Satan the Devil has opposed Jehovah and defamed his holy name, and has caused multitudes of others to do the same thing. Every human being who has been a witness for Jehovah and has persisted in so doing has been reproached with the reproaches that fell upon God and upon Christ Jesus. We see that from Abel to John the Baptist God sent forth his prophets to be his witnesses. Then he sent to earth his beloved Son, the greatest witness that ever walked the earth. Then he sent forth his faithful apostles who had been with Jesus and who bore testimony concerning him and concerning God's plan of salvation. Down through the age he has had some faithful followers of Christ Jesus who have stood forth for God's holy name. Now the great crisis has been reached and God will have a special notice, a specific witness given in the earth by those whom he designates his remnant and who are of the temple class. It is the great Jehovah God himself who will come forth as the mightiest Witness of all to convince all creation that he is the great Jehovah God. This he will do in no uncertain way.

41 What the Christian should now see is that the greatest privilege ever given to any creature is to be in this class of witnesses for Jehovah. While so engaged let him not be deterred or hindered by the slanders hurled at him by the enemy nor by the slanders and vicious things spoken of his brethren by the enemy. God alone is the great Judge. Let all the true witnesses of God now stand shoulder to shoulder contending for the good news of God's kingdom and never for a moment quail before the enemy. By thus being faithful and true to God, the remnant will show that they have set their love upon him: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."—Ps. 91:14.

QUESTIONS FOR BEREAN STUDY

State the issue on which action is now due. Who has brought the charge, and against whom? What interests are involved? Who must meet the issue? Who will settle the question, and with what result? ¶ 1, 2.

Show whether the issue should have been raised. Describe the circumstances under which the first charge was laid. What witness has already been given, and by whom? Why is a special witness now necessary? ¶ 3, 4.

Quote scriptures to show how the Lord regards the bearing of false witness. State the divine rule concerning false witnesses and true, as given to Israel. What was pictured therein? What final disposition will be made of the systems of falsehood and of all allying themselves therewith? ¶ 5, 6.

Paul gives what admonition respecting truthfulness to one another? What should be the attitude toward one who busies himself in violating this rule? ¶ 7.

Point out the origin of this disposition to bear false witness. Describe conditions existing in the earth at the time of the flood. Define faith, and show its importance. To what extent had faith in God and faithfulness to him been manifest prior to the deluge? God's giving notice of his purpose to destroy the world confirms what rule? ¶ 8, 9.

How did the flood serve as a lesson to later generations? To what extent has the lesson been heeded, and why no further? ¶ 10.

Identify the "cloud of witnesses" referred to in Hebrews 12:1, 2. To what did these bear witness? Show that Jehovah's dealings with Israel should have served as a lesson both to them and to Gentile nations round about. For what purpose did he thus deal with them? ¶ 11-13.

Describe the course taken by Israel, and point out the lesson therein to spiritual Israel. ¶ 14-17.

Compare Israel after the flesh with professed spiritual Israel (a) as to their relationship to Jehovah, (b) in the measure of their appreciation of that relationship, (c) with respect to the influence of their course upon others, (d) as to the outcome of their disregarding their covenant. What is the lesson therein to those who would now be faithful? ¶ 18, 19.

Who was John the Baptist, and what was his mission? ¶ 20.

What was Jesus' mission in the world? What was his message and testimony? How was that mission concluded, and to what great purpose? Give evidence that the Father was pleased with Jesus' course throughout his earthly ministry. ¶ 21, 22.

State definitely what is meant by 'following in Jesus' steps'. ¶ 23.

What is an apostle? Jesus' instruction to his faithful disciples was for what purpose? He commissioned them to do what? and wherein was to lie their power to perform? Show, in the disciples' procedure, what they understood to be their ministry. ¶ 24, 25.

Point out the important truth illustrated in God's dealing with Saul of Tarsus. ¶ 26.

By whom and for what purpose was the true church organized? By whom, how, and to what extent have the minds even of sincere persons been diverted from an understanding of the true meaning and purpose of the high calling? ¶ 27.

What lesson should God's present witnesses find in Jesus' experiences with false witnesses? Also in those of David? ¶ 28, 29.

Explain and apply Romans 14:4 and 8:33. ¶ 30, 31.

Account for Jehovah's long-suffering with his enemies. What alternative do they now face? For what purpose will Jehovah now use his faithful witnesses? Show, with scriptures, by whom the overthrow of Satan's rule and the deliverance of mankind will be accomplished. ¶ 32-35.

Point out the means which the Lord has provided by which the people may learn of him and his purposes. What, then, is clearly the method by which the witnessing is to be done? Seeing that Jehovah has provided the means and has indicated the method of procedure, what does faithfulness now mean? ¶ 36-38.

How will this witness work be concluded, and with what result? How will Jehovah show his approval of his faithful witnesses? ¶ 39.

In summary, show the necessity for witnesses in the world, the mission of the various witnesses, the methods of opposition by the adversary, and Jehovah's approval of the faithful. ¶ 40, 41.

JESUS AND THE SCRIPTURES

THERE is recorded in the New Testament no incident more interesting, nor any with purpose more pregnant with instruction, than Luke's account of Jesus' first visit to Nazareth, his home town, after he had left it to go to John for baptism. After leaving Nazareth he waited some months before he returned there. Arriving a few days before the sabbath, on that day he went into the synagogue, as his custom had been. Apparently it was out of a mixture of curiosity and courtesy that the leaders of the synagogue gave him liberty to speak to the people.

His fellow townsmen knew that as a child he had been unusual, and as a youth and a man had been different from them; they knew of his leaving his home for a ministry which they supposed he had set for himself. They had heard of many wonderful things which he had done. Now they expected that he would give them first-hand explanation of himself and his work. It was a dramatic moment when, choosing his passage, he quoted the well-known words of the Prophet Isaiah: "The spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus said unto them, "This day is this scripture fulfilled in your ears."—Luke 4:18, 19, 21: Isa. 61:1.

They were not prepared to hear him speak to them as he did, neither in his manner of speech, nor in what he said. To hear him claim that he was the one spoken of by the Prophet Isaiah was altogether too much for them.

The incident illuminates much of Jesus' manner of service: it brings many things to notice and to a point of decision. Today Christianity as seen in organized religion is questioned: its doctrines are in the melting-pot. Christians are called upon to decide for themselves as to whether or not the things taught in the name of Christ are of him or of men.

Among other things necessary to know of Jesus is (1) that in his ministry "the man Christ Jesus" was not God moving about with infallible certainty; (2) on the other hand, he was not merely a man moved with good will or seeking to serve God to the best of his ability, but dependent upon his own judgment. This incident disclosed the intimate relation there was between the work of Jesus, and the Scriptures given by Jehovah through his servants of old. Every Bible reader knows that the gospels continually state that in what Jesus did he *fulfilled* the Scriptures. This matter is important; for if the modern notion of the Scriptures is right, Jesus would have been foolish if he had taken any more notice of the writings held sacred by the Jews than is taken by the wise Christians of this day.

If, then, Jesus came to fulfil the things which were written, the questions arise, Did Jesus set about to fulfil the scriptures? and, What particular relation have the Old Testament Scriptures to him and to his work?

That the Bible (both the Old and the New Testament) was given to guide the servants of God is evident. This fact is specially emphasized in the New Testament, for it continually refers to the Old Testament, saying that the things done in the times of the New were fulfilments of things spoken in the Old Testament. That the words spoken were intended not only for the day they were given, but were given for the servants of God till all the things spoken were to be fulfilled, is the Bible's own claim. The Word is life and it abides. The Prophet Isaiah says, "The grass withereth, the flower fadeth: but the word of our

God shall stand for ever." (Isa. 40:8) The Apostle Peter, quoting Isaiah, says this word of Jehovah is preached by the gospel.—1 Pet. 1:25.

If Jesus was not God, to know infallibly what he should do and when he should act, what may we suppose was his guide in all his way through his mission? He said of himself, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19) He can not be understood as meaning that he on earth imitated certain things done by his Father in heaven. In other words, Jesus watched the leadings of his Father's purposes, as they were shown in his works, and was guided by his Father's Word, as he thus acknowledged. It is clear that Jesus worked and spoke as a servant and as a messenger of Jehovah, his Father. He never claimed to be God; but he claimed a closeness and a kinship with God which the leaders of Israel could not understand and which they chose to misinterpret.

The prophets of Israel told that one should come who should deliver the people from every form of bondage, and who would give them light and understanding; so that they would be no longer men who walked in a measure of uncertainty but who would walk in the light of the knowledge of God.

Jesus began his work as if he would continue the work John had begun, for he also preached, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17) Then he began to work miracles to call attention to himself to show that he had both a special place and a special mission. Then, to call attention to the fact that he had authority so to act, he overturned the money-changers' tables in the temple courts. This was no theatrical act: it was done as a true Son of his Father, clearing his Father's house from defilement. Afterward he led his disciples to see that formal worship was no longer acceptable to Jehovah, and thus he led them away from the thought that the temple and its forms of worship and its priesthood were essentials to approach to God.

He always led his disciples to see that through him God was about to give them (1) deliverance from the power of sin which every man was under by nature, and (2) light and understanding in the things of God concerning Israel and all the world. And, further, that there was a special reward for all those who follow him. Thus Jesus led his disciples to see that he was not come only as one who had a mission from God and a message to carry which would be the light of truth, and which if received would save the world, but that there was a special reward for serving God through him. This meant nothing less than a declaration that following in the footsteps of Christ would bring some suffering, and that the special place of favor would be in some measure as a reward for what must be suffered through being a disciple of Jesus. For confirmation of his ministry Jesus depended (1) upon his miracles, and (2) upon the proof that the things he did were fulfilments of the Scriptures.

It is evident that Jesus carefully chose his passage on this visit to Nazareth. Then he spoke those gracious words which caused his hearers to wonder and to be struck with amazement. Then, they being witness, he said, "This day is this scripture fulfilled in your ears." He claimed to be the one spoken of by Isaiah who 'as the messenger of God' should speak the words. He had spoken words of comfort; they had been blessed with what he had said. The result of his declaration was electric. Were they grateful? Were they proud of their fellow townsman? To the contrary, and filled, as they thought, with righteous indignation, they tried to kill him. That mouth which had been filled with good tidings, those lips which had spoken such gracious words, they would silence.

Jesus left the little town, and probably never went back there. Since on that occasion Jesus acted no differently, nor spoke with any different message than on other occasions, but taught at Nazareth as in other places and times, we may know that when he said, "This day is this scripture fulfilled in your ears," he made the occasion a special one. He called attention to the fact that in his ministry he fulfilled the Scriptures. He thus made the incident typical, and Nazareth became representative of the whole of the people to whom Jesus came to minister.

In the same way we may ask, Did Jesus do his miracles consciously endeavoring to fulfil the Scriptures, or did he do such work as came to his hand, and thus it came to pass that the Scriptures were fulfilled?

There seems little room for thinking that Jesus went about his work according to a set plan: his life and work were so natural as to compel the thought that his work was not forced to any rule. Yet in the incident at Nazareth we are compelled to say that he went there with the purpose of fulfilling Isaiah's prophecy to his fellow townsmen.

Unquestionably Jesus was guided in his work by the complete knowledge he had of the Scriptures, which in many forms and divers manners foretold the coming of the Messiah, but in his general ministry he did not attempt to fulfil them. They guided him, not to any particular incident at any special time, but gave him enlightenment. By them he was confirmed in his way.

This incident at Nazareth shows that Jesus and the Old Testament are inseparable. If, as the church leaders say, the Old Testament is not the Word of God and was not prophecy, then Jesus did not fulfil any prophecy, and he and they were alike mistaken: they believed they spoke for Jehovah, as when Zechariah said, "Then came the word of the Lord of hosts unto me, saying, . . . " (Zech. 7:4); and Jesus was mistaken in believing they spoke of him. He said that the law, the psalms and the prophets all spoke of him. (Luke 24:44) Then also the New Testament writers were false witnesses when they called the attention of the people to the fact that their prophetic scriptures were fulfilled by Jesus.

One particularly interesting thing in this incident at Nazareth is that Jesus fulfilled only a part of Isaiah's word. Why did he not speak all that Isaiah wrote and then say the whole passage was fulfilled in what he was doing? The answer to the question is that Jesus did not do so because if he had so said it

would not have been true. Isaiah's prophecy tells of the day of vengeance, and Jesus did not proclaim the day of vengeance upon Israel. To his disciples at the end of his ministry he told of the time of trouble which should come upon Israel and upon all the earth; but he was a comforter of the people, not a proclaimer of the vengeance which was coming upon the world.

As the words of the prophets must be fulfilled, and as at Nazareth Jesus witnessed to only a partial fulfilment, it follows that there is a fulfilment yet to come. We inquire, When is the other part of Isaiah's prophecy to be fulfilled? There is no great mystery in this matter of a division of time. The simple explanation is that the coming of the Messiah has two phases, and the prophecies were not given in such a form as to show this. Jesus came and did the first work of the Messiah. He comes again in the sense that he makes his presence and his power felt as he made it felt when he was with his disciples in Palestine and they were under his care. Now he comes as the servant of Jehovah and in power. This time, however, he speaks through *his church*. Mark, not *the churches*, for they do not represent him.

Not only was the incident at Nazareth an important one in the life of Jesus: it is such also to his disciples. By it they are confirmed in the certainty as to the Scriptures' being the Word of God, with every prophecy fulfilled; by it they are guided to a work for Jehovah as Jesus was guided by the prophecy of Isaiah.

In these days Jehovah has united a people joined to himself by their vows of consecration and their acceptance of his favors in Christ Jesus. These have been made aware of the fact of the fulfilment of the time for the establishment of the kingdom of God on earth. By reason of these the prophecies are clear as a message. These people see themselves as the servant of Jehovah, appointed to do his will. The knowledge of the establishment of the kingdom makes clear that the time to proclaim the day of vengeance is come. Thus these people find themselves charged with the work of proclaiming that the day of vengeance is come, and of fulfilling the latter part of the prophecy of Isaiah. They must speak plainly, as Jesus did at Nazareth. Doing this they find a reception similar in character: the leaders of the churches are as bitter against the church and the messengers as the leaders of the synagogue were against Jesus.

But while it is the case that the majority of those who uphold the present systems of religion take this attitude of opposition, there are some who have separated themselves from organized religion who yet think that the light of the truth which God is giving to his people is given rather for their own sake than for any work which Jehovah may have. These treat themselves as if the purpose of God in spreading abroad the knowledge of the return of Christ is to give them an understanding of the Word of God, and that they may be earnest seekers after further knowledge of the Bible, to conform to its spirit. We would say of these, and to them, They miss the reason of their privilege of knowledge.

Jesus was not a Scripture expositor, as such, nor did he set his disciples to study the Scriptures that they might become proficient in knowledge. It was expected that every disciple would want to know the will of God; but neither knowledge, nor the personal use of it, was the end desired.

The servant of Jehovah must know that he may do the will of Jehovah and be fully equipped for every work to which he may be called. By means of the knowledge of his Word Jehovah has been making known to all who would hear the fact that the time is come for this return of the manifest presence of Jesus exercised in power. Thus, those who hear are called the messengers for Jehovah. They find themselves not trying to fulfil scripture in their work for him, but actually doing so; and among other things their message fulfils the last part of Isaiah's prophecy. They speak to the people who, like the leaders of the synagogue in Nazareth, are maddened by what they hear.

JESUS AS MISSIONER

MEN are no longer prepared to accept without question the things which churchmen of any denomination have taught, no matter what the creed, nor how hoary the authority claimed. In what may be called the religious world there is today a revulsion of thought and feeling in respect to the teaching of the churches in that which is stated to be the very center of the orthodox position, namely, as to the place of Jesus in relation both to God and to men.

The clergy can claim only two authorities for themselves: one, the Bible upon which they profess to lay their foundation; the other, their position as the representatives of God upon earth. But both these authorities are discounted by men: they are no longer sure of either of them. For this condition, so unfortunate from the clergy's own point of view, the clergy themselves are to blame. No opponent of the Bible has done nearly so much to damage belief in the Bible and in the churches' position as these men themselves have done. They have fouled their own nests. In their haste to be thought up-to-date, and knowing their own weakness in the matter of their creeds, they have not hesitated to accept the views of the Bible's critics; they have taught that the Bible is *not* to be considered as the revelation of God to men, but the writings of good men who have endeavored to state their thoughts as to God's purposes and thereby to do some good to their fellows.

In truth it has to be stated that the clergy now take the Bible for what they can get out of it for themselves: they use it only as it suits their own

purposes. Thus it is the case that they themselves have broken down the "Biblical authority" for their dogmas.

The other authority they claim is the church, which is actually their own creation. Claiming to be the church of God as established by Jesus Christ, they thereby claim to have the right to interpret the Bible. This claim in its most definite fashion has been made by the church of Rome, because it says it is the only church and that it has the only apostolic succession. But the other churches, though they have not spoken so definitely, have in practice taken the same position for themselves. The clergy of all the churches have always assumed the right to interpret the Bible for the people. This in practice puts the churches in a position superior to the Bible in that their leaders claim to have the right to say what it shall teach the people.

One after another the varied teachings of the many churches are discarded, but now that teaching generally accepted in all creeds (the great foundation dogma of Christendom, namely, the doctrine of the trinity) is no longer accepted even by members of the churches. Men find no dread results follow unbelief in that which was hitherto held to be the most sacred of all dogmas; they find they can get on just as well without belief in things which are contrary to reason.

Now the churchmen themselves have begun to take liberty with the Word of God, and they seem to hasten to do so as soon as they can persuade themselves that their church organization will not be damaged thereby. There is something of a scramble going on among them as to the place which must be given to Jesus. If the doctrine of the trinity can not be held either by the authority of the church or by reason, they must readjust their whole position. No longer able to teach that Jesus was God moving about among men, they are not sure what guided him in his work and in his way of life. Did he consider himself as a man with a commission which he himself had taken up according to his own belief? If not, what actually guided him? A recent teacher among the clergy claims that Jesus threw his life on a great venture and was successful.

We ask, Was this the case, or did Jesus die in the way and at the time appointed? The Bible is, of course, the only authority which can determine this matter; if it is left aside we enter into a world of theory and speculation where of necessity there is no possible certainty. One error leads to another. It is only by taking all that is written in the Bible concerning Jesus that we can arrive at the truth. This, of course, means that the prophecies of Jesus' coming, the gospels which record what he did and said, the epistles which explain his teachings, and the apocalypse which tells of his coming into his kingdom, are all to be included. Those who take the gospels only and expect to gain thereby a clear understanding concerning Jesus and God can not possibly arrive at the truth.

The question arises, Was the life of Jesus his own, in the ordinary acceptance of that word? Was he at liberty to venture it on any scheme, and in view of any purpose he might have? It is suggested that as he was only thirty-three years of age when he died he might have expected to have another forty years of life before him in which to serve his God. This view of Jesus makes him an idealist, or a missioner, weighing his life in the balance against the chances of using it to the best advantage.

Because of the impossibility of holding the dogma of the trinity against reason, even devout men are beginning to be carried away to the view which makes Jesus as doing a work entirely human. In other words, as natural and not in any sense supernatural.

The Bible student has no difficulty in this matter: he finds no room for speculation. The Bible shows that Jesus' life was marked out as to his birth, as to the time of his consecration, and as to the time of his death. He was, as Paul says, born "in the fulness of time", a word which may be applied equally to the fact of his birth and to his consecration to Jehovah. (See Galatians 4:4; Mark 1:15.) Though it is not so stated, it is evident from other scriptures that he died at an appointed time. It was as God's passover lamb, and at the passover time, that Jesus died. "Christ our passover is sacrificed for us."—1 Cor. 5:7.

The plan which Jehovah had ordained, among other things, arranged that he would have two peoples named Israel, one according to the flesh, the other according to the spirit. The Scriptures show that God's selection of the two Israels was during two periods which were of equal length. There was a long period of 1845 years from the death of Jacob to the time of the rejection of Jacob's children when they crucified God's messenger; and then a corresponding length of time when God began at Pentecost to gather a spiritual Israel, who should retain his favor for another like period of 1845 years.

The Apostle Paul says, "In due time Christ died for the ungodly." (Romans 5:6) The Apostle Peter says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23) The fact that these things were determined beforehand, and that Jesus came in the midst of the years, dividing exactly midway the long period of time, is proof that his birth and his death were according to God's chronological order. See Isaiah 40:2; Jeremiah 16:18; Zechariah 9:12.

Undoubtedly the suggestion that Jesus ventured his life as a chance in a great cause is derogatory to the Scriptures. He lived the life of one who was consecrated to God, and who would give his life and all things pertaining to it. "My times are in thy hand." (Ps. 31:15) Jesus knew that he had only a short time allotted for his ministry. Surely we must understand that when he said, "Are there not twelve hours in the day?" and, "I must work the works of him that sent me while it is day: the night cometh when no man can work" (John 11:9; 9:4), he was referring to himself and to his work.

When the passover which proved to be his last was drawing on, Jesus knew it was his last. Because he

knew that his visit to Jerusalem then would end his life, it is said of him that "he stedfastly set his face to go to Jerusalem". (Luke 9:51) He went, not because he would force the situation to his own human hurt, but because he knew his Father's will was being wrought out in his life.

The chief point in all this is that God was directing the matter of Jesus' life. There is nothing in the records of his life to indicate that he sought any opportunities of conflict with the rulers of the people, unless it be at the last passover, when the time had come when he must speak to them with the utmost plainness of speech. Even then he did not do this to seek conflict; but he accepted it when it came. Jesus, then, did not deliberately, that his life might be ended as a martyr, go to Jerusalem on that last time in order to give his life into the hands of those evil men who he knew would be glad to seize it. He did not weigh his life's value questioning whether it would be of more service to the cause he had at heart if it went out with a flash, or whether he should continue in the same course of ministry as that which he had begun.

These questions which religious leaders are now thrusting upon their people are altogether beside the mark. They were never before Jesus for his consideration, and they are entirely misleading in their purpose. From the time of his consecration, when he was baptized of John at Jordan, Jesus' life was not his own. Therefore it was not for him to determine the length of his ministry, nor when his life should end.

There are two errors into which men have fallen concerning Jesus: one which is represented by the Pharisees of his own day who saw in him only the son of the carpenter of Nazareth whom they knew; the other, that error into which Christendom has been led which, as a revulsion from the idea that Jesus was a man, made him God in every sense equal with his Father.

Now that Christendom can not hold this teaching which is said to be the basic truth of Christendom, they are hard put to it to find the true place for Jesus, for they profess that the Unitarian who believes with the Pharisee that Jesus was born into the world by the regular course of procreation, may not strictly be termed a Christian.

The apostles preach Jesus as being born of a woman, but as having escaped the corruption that is in the world according to the course of nature by reason of the fact that he was begotten in the womb of Mary by the operation of the holy spirit of God, and therefore no man was his father. (Gal. 4:4; Luke 1:35) It was a cunning perversion of the Scriptures which the Devil produced when he created the suggestion that Jesus was God himself. As God can not change, it would follow that even Jesus in his human life was God himself. This led to the dogma of incarnation, which is that God was manifest in the flesh of Jesus. The teaching of the New Testament, freed from the error of the creeds, is that Jesus was true man, born of a woman, and was sent into the world for a purpose that God might, by reason of a perfect human life, procure a ransom price for the deliverance of the world from the condemnation of guilt, and by this same means provide a savior from the power of sin, and so deliver the world from the corruption of sin and death.

Jesus said of himself and his work, "God sent not his Son into the world to condemn the world; but that the world through him might be saved."(John 3:17) The Apostle John says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) As Jesus was the messenger of God, the apostle whom he sent into the world (Heb. 3:1), he must preach as if his words brought his hearers into judgment. And this they did: every one who heard was thereby made responsible.

But the then coming of Jesus was only the first part of God's great purpose in saving the world, and the world of mankind were not placed in danger of destruction because they did not obey something of which they knew nothing. Jesus came to wind up the Jewish age, but his coming also began a new era during which the high calling of God would be open to all who would give themselves in consecration to God, following in Jesus' footsteps. The purpose of the Christian era has been to gather the seed of Abraham and to give a witness to all men of the need to conform to the will of Jehovah God.

Thus while Jesus by his ministry stirred the masses of Galilee, it is certain that he made no attempt to rouse them to a revival of religious fervor. He gave his message of the kingdom, knowing that it would reach the hearts of all those who were worthy to receive it. The message was such as would bring a test upon the leaders of the people, and upon the masses themselves, who, though they had received so much from Jesus, yet preferred their leaders to him; the burdens which they were made to carry they preferred to the freedom of the truth he would have taught them. Jesus knew that the religion of his day would be destroyed, both as to form of worship and all that it meant in representing Jehovah. Besides this, Jesus knew that by means of the truth he proclaimed God would gather out of the people a people who should be the seed of Abraham, through whom the promise made to Abraham, that in him all families of the earth should be blessed, would be fulfilled.—Gal. 3:29.

Among the mistakes of Christendom must be numbered that of seeking by revivals of religious fervor to bring the world to Christ, as they have expressed it, or to revive an almost dead church into a renewal of life. During the past 150 years there have arisen in the ranks of Protestantism men such as the Wesleys and Whitefield, who have endeavored to revive decaying religion, or a church organization has set some fervent-minded man apart for such service. Without questioning that a considerable measure of success has been gained, and that many have been turned from an irreligious life to one of religious observance, we must deny that there is any authority in the Scriptures for such missionary work. We must say that it is a mistake to say it is according to the

will of God, or, however good the intent, that it is done in the name of Christ. Since this work is not according to knowledge, it has in it all the possibilities of blinding the minds of those engaged in it, and of all those affected by it.

Today there is a great work to be done for Jehovah God by his servants, but it is in no sense to be done as a revival of religion. Its purpose is to bring the world to a knowledge of the truth as to the kingdom which Jehovah is setting up in the earth, and to call all men into allegiance to him. It is similar to that which was done by Jesus in his day, only now all the world is affected. Again, it is a witness that the kingdom of heaven is at hand: indeed the time is come to declare that the kingdom is set up; that God has set his King upon his holy hill of Zion. This message, under the guidance of the Prince of the kingdom, makes no attempt to revive flagging religion as represented by institutional Christianity or organized religion. The call goes out to all men who love God and righteousness to flee from this Babylon of darkness and false teaching, and to accept him who again presents himself to all men of good heart and mind. The blessings of his care are great; the sorrows of disobedience will be hard to bear, for to fail to take the warning means to pass on into the severity of the time of trouble now hastening to its worst phase.

LETTERS FROM AFIELD

"GLAD I WAITED"

DEAR BROTHER RUTHERFORD:

I have just finished a careful reading of the last *Tower* article on the pyramid of Gizeh. The evidence given therein is conclusive, and convinces me that *The Tower* has the correct viewpoint as to the Devil's being the inspiring cause back of the motive and purpose of the pyramid's construction. I have made a very careful study of the great pyramid, covering many years, and certain features about it have caused serious questions and doubts in my mind as to its divine origin.

Last February I submitted to the Society certain drawings and written articles giving the meat of my findings in the pyramid, not concerning dates or future events, but in an entirely new field of pyramid investigation. You may recall that I stated in a letter sent to the Society that I had been guided by prayer in my study, and that I had been impressed with the thought of not making my findings public. I can vividly recall the numerous times that I was decidedly impressed with the thought of submitting the findings to the Society and letting the matter rest there for a decision.

Now I can see the Lord's leadings very plainly. I am in hearty agreement with *The Tower's* new viewpoint. I surely do thank my heavenly Father for his guidance, and for the new light *The Tower* is throwing on the pyramid and on many other subjects, incident to the refining of the silver, his Truth. Surely we are just coming into the fulfilment of Habakkuk 2:1-3, when the vision will speak and not lie. Though it has seemed to tarry, I am glad that by faith I have waited for it, as God has told his children to do.

With much Christian love, and with daily prayers for the divine guidance of all the Lord's workers at the Society's headquarters, I am

Very cordially yours,
ARCH W. SMITH, *Illinois.*

EYE TO EYE

DEAR BROTHER RUTHERFORD:

Have just read *Watch Tower* article, November 1, "Laodicean Period"; and my heart is full of joy for the clearness of the same, every expression, and for the spirit of love manifested. I thank our heavenly Father for being able to see eye to eye with it. What a comfort!

I am constrained to write you. Much love by his grace.

Your brother,
W. M. HERSEE.

ENCOURAGING THE CHILDREN

DEAR BROTHER RUTHERFORD:

Enclosed are some photographs of the first united gathering of the Junior Bible Students Company in London. In this great city it is impossible to bring all the children together regularly in a central meeting-place, so we hold twenty local district classes with total attendance of nearly 300. A good proportion of these come from the homes of the people. They love the Truth and their keen appreciation of the kingdom message is good to see. The elder children regularly take part in service drives, under proper supervision. The parents are reached by reason of coming in contact with the knowledge which their children gain and in some cases have come out definitely on the Lord's side.

This phase of the work started in London as a result of the report in *The Watch Tower* two years ago, of the formation of the J. B. S. C., and although regarded at first by some with a certain hesitancy, is evidently prospering and blest with the Lord's approval. The staff of fifty teachers, all active service workers, are enthusiastic. Both they and the children were greatly encouraged at the opportunity of meeting together in the open air on August 9. Many of the friends joined us and saw for themselves the spirit of zeal and love for Jehovah and his great name. The true convention spirit was manifest.

You will no doubt be interested to see the enclosed leaflet and program for the day. All the arrangements for the meetings, recreation and meals worked admirably. The Lord blest us with fine weather and all returned home happy and well, determined more than ever to extend the work and to reach others with our message of great joy.

We are looking forward to a further gathering at the London Tabernacle in the winter. The London church is setting aside one Sunday afternoon each year for this purpose. It seems that the Lord would have us pay more attention to the children's needs than we, as a church, have done hitherto.

As a concluding personal word, I have just finished a particularly happy week in the Lord's service. The IBSA Week has been a real blessing to me. I have just received the copies of *The Messenger*, bringing the scenes and message of the great Detroit Convention vividly to mind and heart. I thank the Lord for this labor of love on the part of the brethren enabling those in distant lands to have a share in the feast of good things.

Praying the Lord's continued blessing upon you in all your ways, and with warm love in him, as ever,

T. N. SEECK.—*England.*

(*Continued from page 32*)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WRAW	Reading, Pa.	1310	228.9	100
	Sun pm 7.30-8.30			
WRBJ	Hattiesburg, Miss.	1500	199.9	10
	Mon pm 8.30-9			
WRHM	Minneapolis, Minn.	1250	239.9	1000
	Sun am 9.30-10.45			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Fri pm 7-7.45			
WSMK	Dayton, Ohio	570	526	200
	Wed pm 7.30-7.50			
WSPD	Toledo, Ohio	1340	223.7	500
	Sun pm 2.30-3			
WTAR	Norfolk, Va.	780	384.4	500
	Sun am 10-11*; pm 7-7.30			
WWRL	New York (Woodside), N. Y.	1500	199.9	100
	Sun pm 5-6			

WATCHTOWER chain program from New York.

International Bible Students Association

RADIO SERVICE

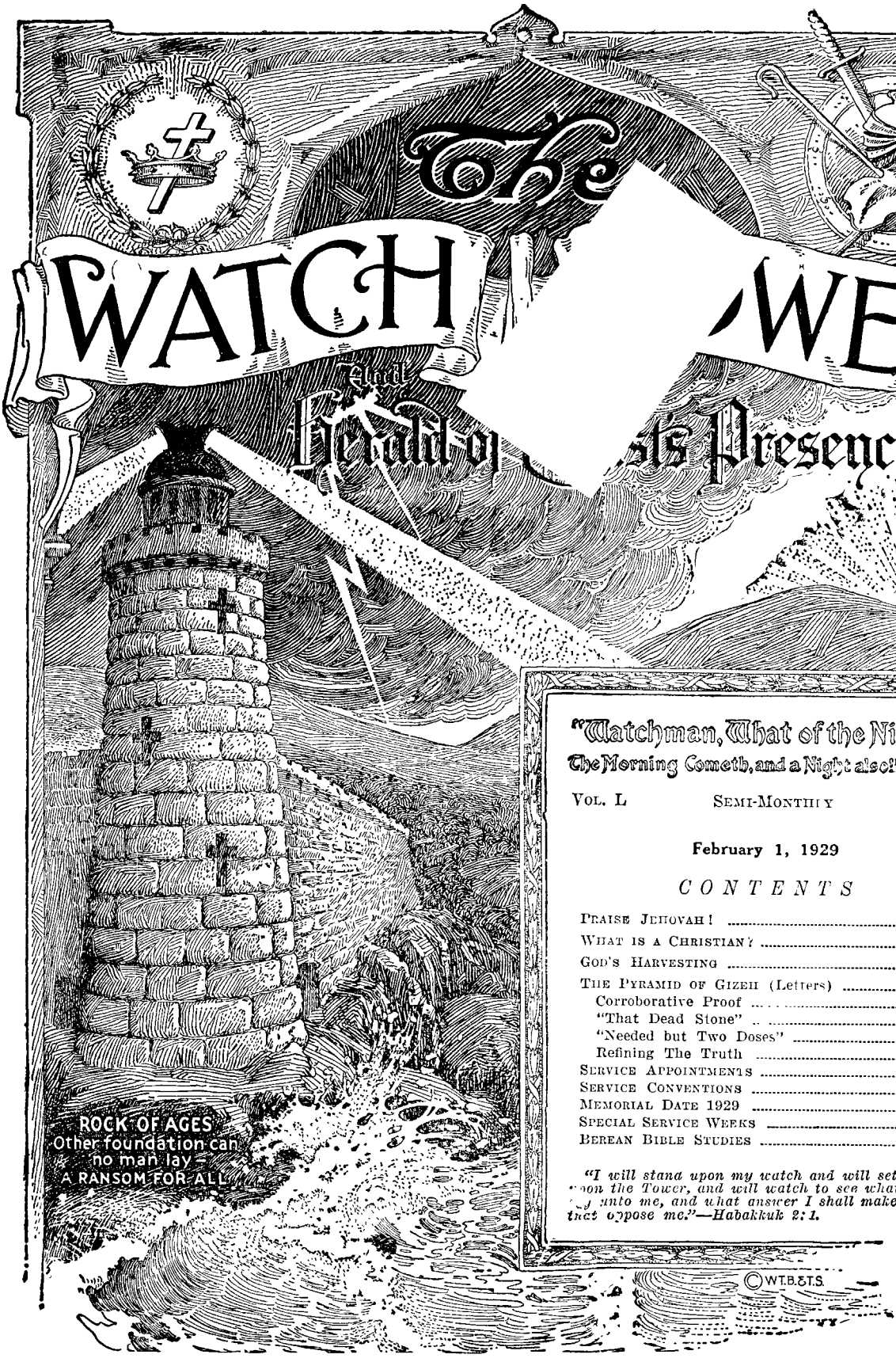
The kingdom message is broadcast over the following and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
2HD	Newcastle, N. S. W., Australia Sun pm 7-8.30	1040	288	100
2KY	Sydney, N. S. W. Mon Tue pm 8.30	1070	280	1500
3DB	Melbourne, Victoria Sun pm 6.30-8.30	1180	255	500
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand Sun pm 8-9	647	463	750
5DN	Adelaide, South Australia Sun pm 8.15-10	960	313	500
6WF	Perth, Western Australia Sun (occasionally)	240	1250	5000
CJCJ	Calgary, Alta. Mon pm 8-9	690	434.5	100
CJGC	London, Ont. Sun pm 2-3 (every other week)	910	329.5	500
CJHS	Saskatoon, Sask. Sun pm 1-2	910	329.5	250
CJRM	Moose Jaw, Sask. Sun am 10.15-	1010	296.9	500
CKOC	Hamilton, Ont. Sun am 10.15-10.15; alternate Sun pm 6.15-6.45 Thu pm 7.30-8	880	340.7	100
CKY	Winnipeg, Man. Sun (monthly)	780	384.4	5000
KFBL	Everett, Wash. Sun pm 7-8	1370	218.8	50
KFEQ	St. Joseph, Mo. Sun am 10-10.45	560	535.4	2500
KFH	Wichita, Kan. Sun am 9.30-10	1300	230.6	1000
KFJF	Oklahoma City, Okla. Sun am 9-9.30; Thu pm 8.30-9.15	1470	204	5000
KFJZ	Fort Worth, Tex. Sun pm 6.30-7.30	1370	218.8	100
KFKB	Milford, Kan. Fri pm 4.30-5	1130	265.3	5000
KFSD	San Diego, Calif. Sun pm 2-3	600	499.7	1000
KFUL	Galveston, Tex. Sun am 10-11	1290	232.4	1000
KFUM	Colorado Springs, Colo. Sun pm 6.30-7	1270	236.1	1000
KFWM	Oakland, Calif. Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20 Mon pm 12-1, 5-7.15, 8-10 Tue pm 12-1, 2-3, 5-7.15, 8-10 Wed pm 12-1, 1.30-3, 5-7.15, 8-10 Thu pm 12-1, 2-3, 5-7.15, 8-10 Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10	930	322.4	500
KGGH	Shreveport (Cedar Grove), La. Thu pm 8-9	1310	228.9	50
KGHF	Pueblo, Colo. Mon pm 8-8.30	1320	227.1	500
KGHL	Billings, Mont. Sun am 9.30-10.30	950	315.6	500
KGRC	San Antonio, Tex. Sun pm 1-2	1370	218.8	100
KLZ	Denver, Colo. Sun pm 7-7.30	560	535.4	1000
KNX	Hollywood, Calif. Sun pm 1-2; Mon am 8-8.15 (fourth, monthly)	1050	285.5	5000
KOCW	Chickasha, Okla. Sun pm 6.30-7	1420	211.1	100
KOIL	Council Bluffs, Iowa Sun am 10-11	1260	238	1000
KOMO	Seattle, Wash. Sun am 10-11	920	325.9	1000
KPRC	Houston, Tex. Sun pm 2.30-3	920	325.9	1000
KQV	Pittsburgh, Pa. Sun am 10-11*; pm 1-2, 7-8; Fri pm 8.30-9.30	1380	217.3	500
KSOO	Sioux Falls, S. Dak. Sun am 9.30-11	1110	270.1	1000
KTBR	Portland, Ore. Sun pm 9-10	1300	230.6	500
KTM	Los Angeles, Calif. Sun am 9-10	780	384.4	500
KTNT	Muscatine, Iowa Sun pm 12-1	1170	256.3	5000
WBAW	Nashville, Tenn. Sun pm 7-7.30	1490	201.2	5000
WBBR	New York (Rossville), N. Y. Sun am 8.30-11*; pm 5-9; Mon am 10-12, pm 2-4 Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12 Thu pm 1-3, 8-10; Fri pm 2-4, 6-8	1300	230.6	1000
WBRC	Birmingham, Ala. Tue pm 8-8.30	930	322.4	500
WBT	Charlotte, N. C. Sun am 10-11*	1080	277.6	5000
WCAH	Columbus, Ohio Sun pm 12-1, 9-10 Mon Tue Wed Thu Fri Sat 11.30-12 noon Fri pm 9-10.30	1430	209.7	250
WCBM	Baltimore, Md. Sun pm 6-8 (every other week) Thu Sat pm 9.30-10	1370	218.8	100
WCSH	Portland, Me. Sun am 10-11*	940	319	500
WDAE	Tampa, Fla. Mon pm 8-8.30	620	483.6	1000
WDAY	Fargo, N. Dak. Sun pm 2-3	1280	234.2	1000
WEBC	Duluth, Minn. Sun pm 5-5.45	1280	234.2	1000
WEBR	Buffalo, N. Y. Sun pm 2-3	1310	228.9	100
WEDH	Erie, Pa. Sun pm 9-9.30	1420	211.1	30
WFBE	Cincinnati, Ohio Sun pm 5-6	1200	249.9	100
WFBG	Altoona, Pa. Sun pm 7-7.30	1310	228.9	100
WFBL	Syracuse, N. Y. Sun am 10-11*	900	333.1	750
WFDF	Flint, Mich. Fri pm 9.30-10	1310	228.9	100
WFJC	Akron Ohio Sun pm 2-3 (every other week) Wed pm 7.30-8	1450	206.8	500
WGBF	Evansville, Ind. Mon pm 6.30-7	630	475.9	500
WGBI	Scranton, Pa. Sun am 10-11*	880	340.7	250
WGHP	Detroit, Mich. Sun pm 5-5.30	1240	241.8	750
WHB	Kansas City, Mo. Sun am 9-9.30	950	315.6	2500
WHK	Cleveland, Ohio Sun am 10-12, pm 2-3, 7-8.30 Thu pm 7.30-9.45	1390	215.7	1000
WIBM	Jackson, Mich. Sun pm 2-2.30	1370	218.8	100
WICC	Bridgeport, Conn. Sun pm 2-3	1190	252	500
WINR	Bay Shore, N. Y. Sun pm 5-6	1210	247.9	100
WISN	Milwaukee, Wis. Sun am 10-11	1120	267.7	250
WJAD	Waco, Tex. Sun pm 6.45-7.30	1240	241.8	1000
WJBL	Decatur, Ill. Thu pm 8-8.30	1200	249.9	100
WKBF	Indianapolis, Ind. Tue pm 8.30-9	1100	214.2	500
WLBG	Petersburg, Va. Sun am 10-11, pm 3-4, 4.30-5.30	1200	249.9	100
WLBV	Mansfield, Ohio Sun pm 9-10	1210	247.8	100
WLBX	New York (Long Isl'd City), N. Y. Fri pm 7-8	1500	199.9	100
WLSI	Providence, R. I. Sun am 10-11*	1210	247.8	100
WMAL	Washington, D. C. Sun am 10-11	630	475.9	500
WMBS	Harrisburg, Pa. Sun pm 5-6	1430	209.7	500
WMES	Boston, Mass. Sun am 10.30-12, pm 2-3	1500	199.9	50
WNAT	Philadelphia, Pa. Wed pm 8-9.30; Sat pm 8-9.30	1310	228.9	100
WNBF	Endicott, N. Y. Sun am 11-1, pm 7-9; Thu pm 8-9	1500	199.9	50
WNBH	New Bedford, Mass. Tue pm 8-9	1310	228.9	100
WNBZ	Saranac Lake, N. Y. Sun am 10-10.30	1290	232.4	10
WNOX	Knoxville, Tenn. Fri pm 7.30-8	560	535.4	1000
WNRC	Greensboro, N. C. Fri pm 7-7.30	1440	208.2	250
WOBU	Charleston, W. Va. Wed pm 8.30-9	580	516.9	250
WOC	Davenport, Iowa Sun pm 10.15-10.45	1000	299.8	5000
WODA	Paterson, N. J. Sun am 10-11*	1250	239.9	1000
WOKO	Poughkeepsie (Mt. Beacon), N. Y. Sun am 10-11*; Thu pm 9.30-10	1440	208.2	500
WOL	Washington, D. C. Sun am 10-11*	1270	236.1	150
WOOD	Grand Rapids, Mich. Sun pm 9-10	1270	236.1	500
WORD	Chicago (Batavia), Ill. Sun am 10-7.30 pm Mon Tue Wed Thu Fri Sat am 10-11, pm 7-8	1480	202.6	5000
WOV	New York, N. Y. Sun am 10-11*; Wed pm 4.30-5.30	1130	265.3	1000

(Continued on Page 31)

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. L SEMI-MONTHLY No. 3

February 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders 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 renewal or a new 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 1929

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1929 is at 3:37 a.m., March 11.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6:00 p.m. of March 24. Therefore the proper date for the celebration of the Memorial would be after 6:00 p.m., Sunday, March 24, 1929. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

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

SPECIAL SERVICE WEEKS

Designating certain weeks during the year for special service to the Lord in advertising his kingdom has had the Lord's blessing. This is the best evidence that we should continue this practice. Where a definite time is set and notice given ahead, the anointed remnant can prepare and arrange their affairs so as to devote the time to special field service.

For the year 1929 two separate weeks have been selected. The first will be the week beginning May 19 and ending May 26. This will include two Sundays. Notice is now given that the anointed in every part of the earth may have ample time to prepare. The British Empire is now the great world power. Within its domains there are a number of the Lord's anointed. It will be their privilege to give the witness in these countries, to the glory of the Lord's kingdom. Likewise in the United States, the anointed will have the same opportunity.

The second drive or field service week will begin August 25 and will include two Sundays and one holiday, to wit, September 2, Labor Day in the United States.

Regional service directors and local service directors everywhere will please take notice and prepare the organization for united action during these two service weeks.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"I Will Praise My God"

Issue of January 1, 1929

Week of March 3 . . . . . ¶ 1-22

Week of March 10 . . . . . ¶ 23-48

"True and Faithful Witness"

Issue of January 15, 1929

Week of March 17 . . . . . ¶ 1-14

Week of March 24 . . . . . ¶ 15-28

Week of March 31 . . . . . ¶ 29-41

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L FEBRUARY 1, 1929 No. 3

PRAISE JEHOVAH!

"Praise the Lord, O Jerusalem; praise thy God, O Zion."—Ps. 147: 12.

JEHOVAH caused songs to be written by his servants, and the faithful in Israel sang them. These songs, written long ago, were intended for the benefit of the spiritual Israelites who form God's visible organization on earth. The songs of praise are expressions of joy. The songs are sung to the praise of the Benefactor of the singers. These songs are expressions of gratitude by them. The church seeing that deliverance draws near, and knowing that this blessed condition proceeds from Jehovah, songs of joy are uttered to his name's honor. The church has passed through a long and dark valley. It has been beset with many temptations. It is emerging into the greater light. The faithful, seeing the light along the pathway growing brighter, begin the glad songs. This is in harmony with the admonition of Jesus, which admonition applies at the present time: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 28.

2 The one hundred and forty-seventh Psalm is a song of praise to Jehovah, giving some of the reasons therefor, and is therefore appropriate for the consideration of the church, particularly at this time. These songs of praise are food for the mind of the new creature. Benefits result to those who sing them understandingly.

3 "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." The singers say, "It is *good* to sing praises to our God." Those who sing to other gods can not say that. "Good" means that which is of lasting benefit. *Good* things proceed only from Jehovah, who is the Giver of every good and perfect gift. "For it is pleasant" means that it is delightfully sweet to thus sing. That means that the singer has much cause not only to be happy but to be joyful.

4 Praise to God is comely. That means that praise to Jehovah is fitting, suitable and beautiful. David said: "I will praise thee with my whole heart." (Ps. 138: 1) David had obtained the favor of God. He foreshadowed God's favored people whom we call Israelites after the spirit. The favor of Jehovah is to be desired above all things, because "in his favour is life". (Ps. 30: 5) "The king's favour is toward a wise servant." (Prov. 14: 35) "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain." (Prov. 16: 15) "His favour is as dew upon the grass," refreshing and life-giving. (Prov. 19: 12) Those who appreciate the favor of God can not keep back the song of praise to his name. Those who are in the joy of the Lord are greatly in his favor. For them to sing the praise of Jehovah is pleasant, fit and beneficial.

5 "The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel." All the saints of God on the earth are symbolically represented by the word Jerusalem. Those who are anointed by the spirit of the Lord, and who are in the temple condition and under the robe of righteousness, are of Zion. They are also of Jerusalem. Zion has reference to the remnant, while Jerusalem more particularly refers to all, including the great company class. During the period of time when the Messenger was preparing the way before the Lord God, he was restoring to his people the fundamental truths which had been taken away by the servants of Satan. In that period of time he was building up those who had made a covenant with him. For a long period of time, and particularly during the World War, all of those who stood for the Lord God were "outcasts", so far as Christendom is concerned; and especially was that true with reference to the faithful. Their being outcasts, from the viewpoint of Christendom, is in full accord with the prophecy of Jesus relating to the same time: "Ye shall be hated of all nations for my name's sake."—Matt. 24: 9.

6 Then the due time came when the Lord gathered together his people into the temple condition and made such a part of Zion, his organization. (Ps. 50: 5) The one hundred and forty-seventh Psalm, therefore, begins to have its fulfilment from and after the date of the coming of the Lord to his temple. It was about 1922 when the Lord revealed to his own of the temple class that he had 'gathered together the outcasts' and had some special work for them to do.

Then it was that they began to rejoice. Shortly thereafter he showed the temple class that it was his will to have his message carried to the "great multitude", the members of which are also a part of Jerusalem. This "great multitude" class must be informed that their cries have been heard and that the Lord will deliver them in due time. Therefore the outcasts are gathered together, and the whole house of spiritual Israel is in process of building up.

7 "He healeth the broken in heart, and bindeth up their wounds." When the fiery trials came in 1918 many of the Lord's people were very much distressed. It appeared that the enemy would crush out all effort to give a witness to the name of the Lord, and therefore many of the consecrated were at the point of experiencing a broken heart. Even the faithful ones felt that the Lord had forsaken them: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. 49:14-16.

8 When God revealed to his people that he was building up his organization and bringing his people into a condition of security, the sore and broken-hearted ones were healed and their wounds were bound up. The Lord's people were drawn together, became united, and began to see eye to eye concerning the purposes of Jehovah; and their grief came to an end. A knowledge of what Jehovah was doing for them and in the development of his plan, and a knowledge that they had entered into the joy of the Lord, caused them to sing forth the praises of Jehovah. At the same time those who failed to see the onward march of the truth became morose and sour. Their condition was and is the result of selfishness, which is the very opposite of love. Those who love the Lord will be faithful, and such are the ones who have entered into the joy of the Lord.

9 "He telleth the number of the stars; he calleth them all by their names." The words of this text constitute further evidence of the unlimited wisdom and power of the great Creator. Men see a few stars of the heavens and marvel at them, but even with the most powerful of instruments they can not locate them all. The great expanse and the multitude of stars make the reverential man feel his insignificance. He begins to appreciate the fact that the great Creator made all these stars and not only knows the number of them but calls them each by name.

10 This text is subject to another understanding. The word "star" sometimes figuratively means "prince", having reference to the sons of God. Prince Lucifer and Prince Logos were evidently referred to when the prophet speaks of the stars that sang together at the laying of the foundation of the earth. (Job 38:7) God has other sons who shall shine to his glory. The stars shine by night and reflect the glory of the greater light. The period of sacrifice, from the cross to the kingdom, has been one long dark night. As the greatest darkness is just before dawn, even so now there is darkness upon the earth and gross darkness upon the people. God's anointed are his sons of light.—John 12:36; 1 Thess. 5:5.

11 When God gathers his saints together into the temple condition he causes greater light to shine upon the temple, and it is then that "out of Zion [God's organization], the perfection of beauty, God hath shined". (Ps. 50:2) To be sure Jehovah knows the number of those in the temple condition, and it is certain that he has given to each of them a name. Those of the Philadelphia church who were found true and faithful, and who were brought into the temple condition, have this promise made to them: "I will write upon [you] the name of my God, and the name of the city [organization] of my God, which is New Jerusalem." (Rev. 3:12) The prophet surely refers to the same faithful class when he says: "And the Gentiles 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. 62:2) So it may now be well said that Jehovah God has numbered the "stars" of his household and given to each of them a name which that one, if faithful to the end, will know in due time.

12 "Great is our Lord, and of great power: his understanding is infinite." After being brought into the temple condition the servant class began to see and appreciate some of the goodness of the great Jehovah God and his purposes concerning his creation. They plainly saw that God is not trying to get them into heaven. On the contrary, he is shaking out everything that can be shaken. They see that he is carrying out his plan not merely for their sakes but because his great name is involved and he has given his word and will bring to pass all that he has promised. To this end he provided redemption for mankind and will bring man into a condition, and will give him a full opportunity, to be at peace with his Creator. The faithful ones now see and appreciate that God will dash to pieces the enemy organization and will put in full sway in the earth his good and righteous organization. They see that his power is without limitation, and that he will exercise his power to vindicate his name and will at the same time vindicate those who are faithful to him and who continue faithful under adverse conditions. This gives them much cause for rejoicing, and they sing his praises.

13 "The Lord lifteth up the meek; he casteth the wicked down to the ground." The time for doing the work here mentioned is during "the day of the Lord", when he is judging his people and the nations.

This could not take place until he builded up Zion. It is then that he comes to his temple for judgment, as it is written: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth."—Ps. 11:4, 5.

[14] The lifting up of the meek does not seem to refer to the lifting up of the people into heaven, but, rather, to be the work of vindicating his church while on earth. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25:9) The meek are those who are teachable and who are therefore obedient. During the time of judgment the Lord lifts up these because of their faithfulness and love for him, and he preserves them. (Ps. 31:23) The haughty and the wicked he brings low. In the day of his judgment he will accomplish the complete degradation of the wicked. "The bows of the mighty men are broken, and they that stumbled are girded with strength." (1 Sam. 2:4) The wicked ones, cast down, shall not again prosper. The meek and obedient, fully lifted up, shall go on for ever to the praise of Jehovah.

[15] "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God." This verse appears to be the beginning of the second division of the Psalm or song. Both parts of the Psalm begin with invitations to praise Jehovah. It is very stimulating to faith to see how many of the scriptures become clear after the Lord has brought his people into the temple condition. The lightnings of the Lord reveal to them a clearer vision than they had before. Now seeing Jehovah's purpose and also his works, the remnant delight to obey his commandments and to tell others about his doings. (Isa. 12:4) They learn his will from his Word and delight to do his will. The harp is a symbol of the Word of God, and to those who are faithful to God it yields sweet and harmonious music. These invite each other to sing praise to their God, and together they lift up the voice to magnify his name.

[16] "Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." God literally does these very things. Symbolically the clouds represent the presence of the Lord, in this, that God and Christ Jesus are now giving special consideration to the anointed on earth, as well as shaping the affairs about the earth for the final overthrow of the evil world. Rain refreshes the earth and causes it to rejoice. Rain is a symbol of the downpour of truth, which the Lord has now bestowed upon those who are faithfully serving him; and this message of truth, carried to the people, enables them to see that there is hope for everlasting life for them, and such is symbolized particularly by the growing of green grass upon the mountains. This scripture has therefore both a literal and a symbolic meaning and fulfilment.

[17] "He giveth to the beast his food, and to the young ravens which cry." God has made generous provision for all his creatures. The wild beasts of the forest, the birds of the air, and every creeping thing, have their food supplied at his gracious hands. Seeing in his Word that God has made this provision, and observing the fulfilment of his promise concerning such, the remnant have reason for praise and they sing praises to Jehovah's name. The raven was used to feed Elijah. It is an unclean and therefore imperfect bird, and this fact shows forth that sometimes God uses imperfect things to his glory. The ravens may well represent those men who brought some food to the church during the period of darkness. Many such men may be named, Rotherham, Young, Strong and others, who have prepared Bible helps to enable the hungry souls to feed upon the Word of God. The food which the Lord furnishes to his church through those men has been of real help in the study of the Bible.

[18] Young ravens are unable to feed themselves, much less to bring food, and they cry out for food. They may well represent the imperfect ones that have a desire to be fed on that which is true. They hunger and thirst for some mental food that will show them the way and give them a hope for life everlasting. Those who hand out the truth from door to door to the hungry and crying ones may well be said to be instruments of the Lord to supply these young ravens that are crying out for food. There are a number of order-loving people on earth who desire to know something of God but who would have no means of knowing unless the colporteurs and class workers call at their homes and bring them the message of truth.

[19] "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man." The picture here given is one of human strength and pride. The man on horseback feels his importance. He uses his legs to guide the horse, and he takes pride in the fact that he can do so and that he can exercise power in this manner. The men of the world trust in human power as the horseman trusts in animal power. They trust not in the Lord. (Isa. 31:1-3) God is not pleased with human strength or pride. He has no pleasure in them that trust in their own strength and take pride in it. These are heady and highminded, and he pushes them away from him. His pleasure is in them that love him and fully trust and obey him. (Isa. 26:1-3) This verse of the Psalm is a clear warning to all who have been enlightened by the truth, that they can not trust in the strength of man, even though the man in whom they trust proves to be unusually wise and faithful and swift and strong, as is illustrated by the man on horseback. It is never pleasing for the child of God to magnify the name of a man or other creature and to take great pride in the strength of man. The child of God truly says: "My help cometh from the Lord, which made heaven and

earth." (Ps. 121:2) This is corroborated by verse eleven of the Psalm.

20 "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." The true child of God will not look for help or strength from any creature. He will not hold to some supposed truth merely because some man taught it. He fully appreciates that the truth is from Jehovah and that Jehovah causes his light to shine upon it in his own good time and pleasure. Likewise the true child of God is not disturbed by the strength of man when exercised against him. He fully appreciates the truth which is written: "If God be for us, who can be against us?" (Rom. 8:31) He does not stop to look about for help, but with full faith and confidence in the Lord God he goes stedfastly on with his duties in the service of the Lord.

21 "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee." This seemingly begins another division of the song. In this statement of the psalmist all who are of the spiritual Israelites are called upon to praise Jehovah. Jerusalem, as here used symbolically, embraces all the consecrated; while Zion includes only those who are in the covenant by sacrifice and who have been brought into the secret place of the Most High. Zion now sees her vantage point, and in this day of the Lord God all Jerusalem shall see much cause for rejoicing. To Zion the Lord says: "For he hath strengthened the bars of thy gates, he hath blessed thy children within thee." This is cause for rejoicing. Zion's children are within that organization and are protected by what is represented by the gates and bars which stand between them and the enemy. God keeps his hand over them while they are in full view of the enemy, and they are therefore beyond the fangs of the evil one. At the same time those of Zion are showing forth the praises of Jehovah. (Isa. 51:16) So long as one is of Zion, and therefore of the temple class, he is on the safe side of the gates and bars that shield him from the darts of the evil one.

22 "He maketh peace in thy borders, and filleth thee with the finest of the wheat." This verse applies specifically to those faithful ones who are in the covenant by sacrifice and under the robe of righteousness. They are at peace with one another. They see eye to eye on the great truths revealed to them from the Word of God. They are watching carefully for the kingdom interests committed to them, and together they unitedly carry forth the message of Jehovah and lift up their hearts to him in harmonious song. (Isa. 52:8) In the last above-quoted verse of the Psalm the marginal rendering is, "fat of wheat." That means the sweet and nourishing portion of the wheat. Not only do the remnant feed upon the Word of God, but God graciously shows them the meaning thereof, and it becomes exceedingly nourishing and strengthening to them.

23 When members of an ecclesia find themselves in disputes and quarrels, that of itself proves that the ones causing the disturbance are not of Zion. The true Zion class feed upon God's Word and rejoice and sing forth his praises. The others feed upon the husks and do not understand the truth, and therefore they can not rejoice in the precious truths that the Lord is now revealing to the remnant class. If these trouble-makers are found among the remnant, what shall be done? The faithful remnant, having a keen desire to serve the Lord, should go stedfastly on with their work and refuse to enter into a controversy with others. Time and opportunities for service are too precious now to indulge in quarreling. The faithful will rejoice in doing with their might what the Lord has given them to do in carrying the message of consolation to the people. They will dwell in peace and stand shoulder to shoulder with their faces always to the enemy, and will joyfully proceed with their work.

24 "He sendeth forth his commandment upon earth: his word runneth very swiftly." These words plainly refer to the work the church now has to do upon the earth. The commandment of God that now holds the place of prominence is: Preach the good news to all nations as a witness. In harmony with this it is written, "Ye are my witnesses that I am God"; and the remnant is to do the work commanded. God has set his King upon his throne; and now the work of declaring this and kindred truths must be done. The faithful will do it. (See Matt. 24:14; Isa. 33:10-12; 6:9-12; Ps. 2:6.) This work must now be done in a hurry, and when his due time comes God will cut it short and finish it. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Since God has brought into use the radio for sending forth the message of his kingdom, that message has gone forth swiftly. As the psalmist puts it: "His word runneth very swiftly."

25 "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" Snow is pleasant and beautiful to the eye, but it is cold and cheerless. Wool is warm and comforting and brings ease and peace of mind. To some the truth looks cold and without interest, but when they understand it the truth makes them warm of heart. The hoarfrost is bright, hard frost that has become so by reason of age. It is very cold and cheerless. The faithful remnant class is now carrying the truth to the people. To some of these the truth seems to be old and cold and without cheer, because they have heard of "Bible religion" for years and have found no joy in what they heard. But when the truth is told to them and they begin to see that it is so different from the "Bible

religion" that they have heard, the situation changes. As the hoarfrost is scattered, so now the cold and cheerless appearance flies away, like ashes before the wind, and the truth begins to make them glad as they receive it. To the clergy the truth being told amongst their flocks is like morsels or chunks of ice, and is so cold and cheerless that they can not stand before it. The clergy are frozen by it and fall, while some of those whom they hold prisoners become cheered and warm.

[26] "He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow." The truth has been and is strenuously opposed by the clergy and the principal ones of their flock. But when those who are prisoners, and who are seeking for righteousness and relief, have heard the truth and give it consideration and manifest a desire for more, God sends forth to them a better understanding of the truth, and their opposition is melted away. The soft winds represent that which is pleasing and helpful and brings joy. (Cant. 4:16) God causes the mind of the hungry one to be opened to the truth, and then his opposition to the truth melts away and great floods of refreshing truths rush into the mind and make glad the heart of him who seeks to know and appreciate God's goodness to him.

[27] "He sheweth his word unto Jacob, his statutes and his judgments unto Israel." Again the words of the song refer to the people of God, as occurs in the first verse. God's people are represented by Jacob and Israel. This verse tells that God shows his word and his will to those who have pledged themselves to serve him. This is exactly what the Lord is doing at the present time. He is feeding his people upon that food which is "convenient" for them and which is greatly benefiting them as new creatures. For this reason he gives the temple class, from time to time, flashes of lightning illuminating their minds and disclosing what he wishes them to do, and cheers their hearts as they go forth to do that work. This is another cause for praise. It enables the anointed to see that the great Eternal One, the Most High, is dealing generally with them.

[28] "He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." In concluding the song the prophet declares that never has God dealt so with any nation. Thus he emphasizes the privilege that the nation here described enjoys. For many centuries God has been bringing the truth to some, and nearing the end of the period of the Gentile Times he opens his gates of truth and permits the waters thereof to flow out to those who desire to hear and know. Particularly at the end of that period of time God gathers his holy nation, made up of his people whom he has selected for his purposes. (1 Pet. 2:9) During the closing days of the period of the Gentiles he has drawn many together by having the word of truth preached to them. They have been brought forth from Babylon and the love of Christ has constrained them or held them together in the study of the Word of God. All of such are described under the symbol Jerusalem. During a certain period of time Christ, "the Messenger of the covenant," is engaged in preparing the way before the Lord by drawing out from Babylon hungry souls who desire something better. These have made a consecration to do the will of God. Some have been faithful; and many, less faithful. Then the Messenger of the covenant suddenly comes to his temple and begins to take an account with all who are of the household of faith.

[29] It is these faithful ones that constitute the people or nation called for his purposes. Never before has he dealt so with any people or nation. His expressed admonition, represented by his commandments to do his certain great work in the earth, has never before been known; and surely no other nation has ever been invited to participate therein. Upon examination those found faithful are brought into the temple and are given the garments of salvation and covered with the robe of righteousness. Jehovah flashes his lightning upon the temple, and those of the temple class see and understand more fully his plan and purposes and they give way to songs of praise. The more fully they understand God's plan, the greater cause they have for rejoicing, and together they say to one another: "Praise ye the Lord."

[30] The more fully a person is convinced that his course of action is right, the more determined he is to continue in that same course of action to the end, that his purpose may be fully accomplished. The purpose and desire of a Christian are to have the final approval of Jehovah, to be faithful and true to Jehovah and to bring glory to his name, to see him face to face, and to enjoy endless blessings of life and companionship with Christ Jesus the great King. The anointed gradually come to a realization of the fact that God has anointed them for this purpose, and that the fulfilment of the divine commission is a condition precedent to entering into the presence of Jehovah and being made in the likeness of Jesus Christ. The anointed one sees that his divinely-given commission requires him to be faithful and true as a witness to Jehovah, to declare God's expressed vengeance upon the enemy organization, and to tell the oppressed people that they shall be relieved by and through Jehovah's gracious arrangement, which he is now putting into operation through his beloved Son. They go out with full determination to fulfil the commission granted to them, and go on in that course of action with songs of praise upon their lips. Doing so, God continues to give them more light and a better understanding of his Word, that they may be further encouraged. The cumulative evidence which he brings

to them convinces the anointed beyond a doubt that their course of action is right, and therefore they become more determined than ever to press on in the way the Lord has led them. That is the real reason why Jehovah is now giving his church a better understanding of his Word.

31 He has provided *The Watch Tower* to publish his truth, and thereby God communicates his truth to his people. Again let it be stated that the truth is not man's truth, but belongs to Jehovah, and that in his own good way and time he sends it forth to his people. Never has there been on earth a people with whom the Lord has dealt as he is now dealing with the remnant, whom he has commanded to be his faithful and true witnesses. As these faithful proceed in the course of action marked out for them each one can truly say: "The Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:2; Ps. 118:14.

32 Every one who is truly praising God now must be doing so because of his love for the Most High. It therefore follows that every one who is truly singing praises to Jehovah, is also engaged in giving the witness to his name as God has commanded. Love for God is proven only by keeping his commandments and doing so joyfully. (1 John 5:3) The love of the remnant is made perfect by full obedience, and this obedience is made known by their boldness in this day of judgment in speaking out the words of truth to the glory and praise of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

Of what do the Psalms consist? To whom were they addressed? For whom were they written? They were to serve what purpose, and when? ¶ 1, 2.

Explain what was pictured by David's having special favor with God and by his songs of praise. ¶ 3, 4.

Distinguish between Jerusalem and Zion. How did the Lord build up Jerusalem? Identify the 'outcasts of Israel', and explain how they were 'gathered together'. ¶ 5, 6.

How did the Lord bind up the wounds of the broken-hearted and heal them? Show that two classes became manifest in the meantime. ¶ 7, 8.

Apply the fourth verse of this Psalm in its literal and in its symbolic sense. What are some of the evidences of the greatness, power and understanding of Jehovah which call for rejoicing and praise? ¶ 9-12.

Contrast the lot of the meek with that of the wicked. When and how is the distinction to be particularly manifest? ¶ 13, 14.

What are the circumstances that now call forth songs of thanksgiving? Who use the 'harp', and how do they 'sing' upon it? ¶ 15.

Show the symbolic meaning of (a) 'covering the heaven with clouds'; (b) 'preparing rain for the earth'; (c) 'making the grass to grow upon the mountains'. ¶ 16.

Point out God's tender care for all his creatures. Explain the picture of (a) Elijah's being fed by ravens; (b) God's hearing the 'cry of the young ravens'. ¶ 17, 18.

Describe the classes pictured in verses 10 and 11, to account for the Lord's manner of dealing with each class. ¶ 19, 20.

Why is Jerusalem, as well as Zion, here called upon to praise God? Describe the security, the blessing, the peace, and the 'fat of wheat' enjoyed by Zion, as showing the happy lot of the faithful remnant. ¶ 21-23.

State the prominent command now before the church, as indicating the work that is to be done. In what sense does Jehovah's word 'run very swiftly'? and how is this to be accomplished? ¶ 24.

Show the appropriateness of verse 16 in this connection. His word 'melteth' whom? How? Apply "He causeth his wind to blow, and the waters flow". ¶ 25, 26.

What are the word, the statutes and the judgments here referred to? How are they shown only to God's people? Explain the statement, "He hath not dealt so with any nation." ¶ 27-29.

How important is a conviction that one's course of action is right? What is the only purpose and desire of a true Christian? What must he realize in order to appreciate his privilege and fulfil his commission? ¶ 30.

Point out the means which God has provided for feeding and leading his people in this 'the day of his presence'. What is now clearly the test of one's love for the Lord and for his Word, and of one's appreciation of all that God's purposes include for the church and for all mankind? How will the faithful meet that test? ¶ 31, 32.

WHAT IS A CHRISTIAN?

WITH all the Western world professing to be Christian, and with nearly two thousand years of professed Christian experience, it would seem as if it should be quite unnecessary to ask the question, and indeed almost foolishness to do so. Yet he who asks will not get uniform replies. The answer of the man in the street would be to the effect that the world of mankind is made up of Christians and non-Christians, meaning thereby to mark a distinction as between those who are inhabitants or citizens of those countries which are called civilized and all those who are not. In other words, the man in the street considers that the terms "Christian" and "civilized" are synonymous.

If an average member or adherent of one of the church systems be asked the question, he will almost certainly answer that he is a Christian who openly avows acceptance of the Christian religion. To such the Christian religion probably means little beyond acceptance of the fact that there is such a form of religion, as distinct from the paganism of the Old World, the idolatrous worship of the East, the religion of the Mohammedans, and the ignorant demon-worship of the dark races of the earth. What may be the particular distinction between the Christian and the other religions, the average man might not be able to say, beyond that the Christian religion centers round the coming of Jesus Christ, and that he died and was raised from the dead.

If the question be asked of one who is professedly a follower of the teachings of Jesus, he will be more definite in his answer. He will almost certainly say that only he may take the name of Christian who is a disciple of Jesus, who seeks to conform his life to

the life of Christ, and to the teachings of Jesus as set forth both by Jesus and by the apostles whom he sent into the world. This answer is more nearly correct, yet it does not go far enough. The real Christian is he who has accepted Jesus as his Savior provided by God for the remission of sins, and who, having seen the privilege of following in the footsteps of Jesus, has consecrated himself to God as Jesus did. It is of such as these that the New Testament speaks as being "in Christ", who are known as new creatures in Christ Jesus.

What advantage is gained by raising the question, and in calling attention to these things? We may say, Much every way. Knowledge of the truth must be to advantage, while uncertainty and ignorance is disadvantageous and positively harmful. In these days, values of all kinds are being readjusted. They are the days of which the Prophet Isaiah spoke when he said, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17) It is not only men who institute inquiry into the claims of others: Jehovah God is doing it also.

If on examination it should be found that true Christians are a rarity among men, rather than that it is a fact that they are numbered as a thousand millions of earth's population, then it follows that there must be some readjustment necessary. The answer to the question, What is a Christian? can not be that which the many would give. It might be presumed that if the people of certain countries are not Christians, then probably the churches themselves are not really Christian; and therefore to speak of some nations as forming Christendom is a misnomer. To have to come to these conclusions would mean a great surprise to many, and would bring much disappointment to multitudes. But the day of shams is nearly past, and the day of truth is begun.

Today it is more or less frankly avowed, and allowed by the clergy (who dare not set a high standard for their flocks), that the teaching of Jesus Christ can not be kept. If it can not, then there is no use making the attempt, and a new standard must be set. It is, of course, true that no man can reach the ideal shown in Jesus, nor reach up to his personal standard. He was born into the world apart from the taint which comes to every child of Adam's stock. Of him it is said that he "did no sin, neither was guile found in his mouth." (1 Pet. 2:22) If he had sinned, the world would have been without its Savior.

But Jesus never set forth that his disciples were expected to be what he had been while a man among men. In the direction he gave to his disciples in that which is called "The Sermon on the Mount" Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Now to endeavor to make out of this that Jesus meant to tell his poor weak disciples that they were expected to be as perfect as the great and incorruptible Jehovah is perfect is surely foolishness.

Men have no expectation of being able to live up to such a standard, and they reject the suggestion that they are expected to do so if they make profession of being a Christian. We ask, Are the nations Christian? The answer is in the negative. No nation follows the teaching of Jesus; none has ever tried to do so; none has ever made any profession of so doing. It has been generally assumed that the nations of Europe have been Christian for a thousand years. To what extent is that true? How did the nations of Europe become Christian?

At the first it was easy. The Emperor Constantine professed the Christian doctrine and made it the recognized religion of the empire, and, lo! the people were turned from pagan to Christian. Charlemagne, the maker of the "Holy Roman Empire", used a rough and ready way to increase the number of Christians. His custom was to drive the ignorant idol-worshiping peoples whom he conquered into a convenient river and have them baptized by his soldiers, thus turning them from ignorant idolaters into good Christians.

The nations over which the popes of Rome ruled were in no sense followers of the teachings of Jesus Christ. Nor, as knowledge increased, and the nations have voluntarily professed to be Christian, has any nation conducted its affairs, all or any part of them, according to his teachings. In their state policies the nations of Christendom are, so far as Christianity is concerned, in no way different from pagan Rome. The difference (and that which is supposed to make them Christian, or prove them to be so) is that whereas Rome, in acknowledgment of its gods, went in state to their temples to worship, the Christian nations, on state occasions, when it seems proper to them to make some acknowledgment to the Divine Being, go to their appointed cathedral, where the professed priests of Jesus Christ serve. Their worship is the bare acknowledgment for something received or for some victory gained, but has no relationship whatever to any question of ascertaining or doing the will of the Divine Being.

Certainly the nations of Christendom are not Christian, except in general acceptance of a certain religion called Christian, as distinct from the worship of the gods of Rome, or of Greece, or of the East.

But we ask the question, Are the great church systems of the West, or those of the East which profess Christianity, Christian churches? The answer, so far as it concerns the name of the church, is that none has the right to designate itself the church of Christ, nor to allow others so to name it. Jehovah alone can give entrance to his church, and Christ is the Door to Jehovah's sheepfold. Therefore any claim put forward by any, under any circumstances whatever, to be so named is fraudulent.

But this question may be looked at from another point of view, namely, that of teaching what Jesus taught. Do the Christian churches represent Jesus as he represented the Father? To those who know the Scriptures the answer is, Most certainly they do not represent Jesus. Their teachings are based upon the fact of the birth, ministry, death and resurrection of Jesus of Nazareth, and that God designated him as the Redeemer of the world. In their creeds they profess to believe that he will come again to judge the world, and to wind up its affairs. To the extent that these facts of divine history are accepted and are the basis of fellowship in belief, the company of those who believe may be said to be Christian as distinct from pagan, Mohammedan or heathen. These profess that such belief is the only way of acceptance with the Creator: that none but those who so believe can ultimately find eternal life, and that therefore all others must sooner or later perish everlastingly.

But when the teaching of Jesus is brought into question these professed believers are found to differ so much from each other, and to have quarreled so bitterly with each other about the teachings of Jesus, that it becomes impossible to think that they can be Christian, either according to the teaching of Jesus or according to the spirit of Jesus.

But, still further, if the relationship of Christian teaching with that of the heathen world is considered, it is found that the churches have substituted pagan worship and teaching for the teaching of Jesus. Any one who has made inquiry into church history knows that the great mysteries of the church of Rome are really transferences from the mysteries of paganism. The basic doctrine of churchianity, namely, the trinity, abhorrent to the Bible, which is the revelation of the one God, Jehovah, the Most High over all the earth, and the God and Father of Jesus Christ, whom he appointed the Savior of men and his own special representative in heaven and earth, is nothing more nor less than the transference of the trinity of gods worshiped in Egypt, in Babylon and in Assyria. The vestments of the priests, the various offices in which they serve, and the furniture of their altars are copied from those ancient mysteries where demons were worshiped.

The Protestant churches have discarded many of these symbols, but have retained the chief defiling, darkening dogmas of Rome, and have thereby vitiated the teaching of Jesus. Certainly the churches are not Christian. They do not teach, they dare not teach, the truths which Jesus left for his disciples.

What, then, is a Christian? Answer: He is one who believes Jesus of Nazareth was God's messenger to men; who believes he was born of the virgin Mary that he might 'partake of flesh and blood' (become a man, a human being), but was begotten by God through operation of the holy spirit instead of by man in order that he might escape the corruption inherited by the children of Adam; that he was thus God's Lamb for sacrifice, a perfect man who could and did offer himself to God without spot, to be a ransom for all men; that he died as a man, and was raised from the dead a glorious spirit being, and was exalted to Jehovah's right hand, made a Prince and a Savior; that since his resurrection he has ministered to the saints, his true followers, being their Advocate before the Father; that he comes again to take up his kingdom, reducing to nothing the enemies of righteousness in order that there may be a free way for the multitudes of earth to walk the way of life then open to all; that he is Lord both of the dead and of the living, and will raise the dead in order that they may share in the blessings which Jehovah has for all the obedient.

But the Christian not only believes these things: he sees that it is given to him not only to believe on Jesus, but to suffer with him. He enters into the privilege and responsibility of following in the footsteps of Jesus. Before he can really enter into the life of faith as a follower of Jesus he must consecrate himself to God as Jesus did. He is then given the holy spirit's aid to understand the things of God, and is quickened in his spirit, renewed in his mind, that he may desire them. His new outlook and his consecration cause him to take a course which is contrary to that which men take in all ordinary matters relating to themselves or to the affairs of the world. This brings misunderstanding, reproach, persecution; so that it is through much persecution the disciple finally enters the kingdom of God.

It is to these that Jesus directed his word in the sermon on the mount; none but those who have the aid of the holy spirit of God can possibly keep, or be expected to keep so high a standard of life as Jesus there lifts up.

Thus a Christian is a true follower of Jesus, consecrated to God as he consecrated, and who accepts the teachings of Jesus and seeks to carry them out in his life.

Today to be a Christian means serving Jehovah according to the truth of the kingdom of heaven now being established on earth. Once again: To follow Jesus, as a true disciple must do, there comes a conflict between the forces of evil and the servants of Jesus Christ. The ordinary conception of the "Christian" means that the kingdoms of earth should be supported because they represent Christianity in operation, even though it be acknowledged to be much below the true standard. It also means support of the church systems which give their support to the kingdoms. Through James, the holy spirit of God witnesses that he who will be a friend of this world, meaning thereby the present arrangement of the world, is the enemy of God.—Jas. 4:4.

The true Christian follows the Lord at all times

and in all things, and at this time he is found giving witness to the new order now being established. Once again: To follow Jesus means to suffer with him. Again true courage is necessary, but the disciple who will serve his Master has the same spirit as he, and will serve God at any cost. He knows, too, that his service is to be, not only to the glory of God, but the best service he can render his fellow men.

GOD'S HARVESTING

THE conception of God as a great husbandman, preparing for and gathering a harvest for himself out of the earth, is familiar to the Christian. This is, of course, chiefly because Jesus in one of his parables spoke of the world as being a field in which seed was sown, and said that the harvest is the end of the age. Also because when speaking of the parable of the vine, Jesus said, "My Father is the husbandman." (John 15:1) Paul, writing to the Corinthians, says to them, and thereby to the whole church, "Ye are God's husbandry." (1 Cor. 3:9) An examination of the parable of the wheat and the tares and that of Jesus as the true vine, and of Paul's use of the word to the Corinthians, will show that the thought of God's being husbandman is in each case local. There is no scripture which says that God is a great husbandman over all the earth.

But the thought of God as a great husbandman with the whole world as his field is not foreign to the tenor of Scripture. When Jesus was asked the question, "Are there few that be saved?" he turned it aside, bidding those who would be saved to strive to enter in at the strait gate. But we may inquire into the purpose of God, since he bids us do so. (See Isaiah 21:12.)

We inquire as to what the Scriptures have to say of the result of God's harvesting in the earth. In the parable of the wheat and the tares Jesus spoke of the sowing, the growing of the crops, of the harvest time, and said that the harvest is the end of the world, or age. But the slightest consideration of his words shows that this sowing began only with him; and it follows therefore that the harvest gained can only be the result of the sowing of the truth which Jesus brought, revealing his Father's will to men. It can not affect men or conditions on earth before his day.

Then the question arises, Had there been any previous sowing for any gathering out of the earth for God? And if seed had been sown, what harvest did it produce, and when was the reaping?

Also, when it is seen that the parable of the wheat and the tares does not affect mankind as a whole, but only those who have professed to be God's people, and that its purpose is to show separation between the false and the true, we inquire, What sowing and reaping is there to be after the harvest for which Jesus sowed has been gathered, that is, after the church has been gathered?

Orthodoxy has wrongly taught that when the harvest which has resulted from the ripening of the seed sown by Jesus has been gathered in there is no further work of grace and no hope for any thereafter to come into harmony with God. It is now commonly known that this teaching is altogether contrary to the Scriptures: it leaves no room for the fulfilment of those great and glorious prophecies which God spoke by his servants, the holy men of old (2 Pet. 1:21), and which he must and surely will fulfil for his name's sake.

Jesus came to declare his Father's will to those who would hear and become obedient to the word of grace; hence his word, again and again repeated, "He that hath ears to hear, let him hear." (Matt. 11:15) The object was, in part (chiefly, it may be said), to gather out of the world those who should be associates with Jesus in the great work which was to be done when the kingdom of God was established in the earth. Hence the parable shows that Jesus sowed truth, the good seed of the kingdom, which some received; that Satan, the enemy of God and of Christ, sowed his evil seed, those who give themselves to serve him and their own selfish and therefore evil purposes; and that these men, true and false, were to grow together until the time of the harvest, when there would be a separation making the clear distinction between those who served God and those who, professing to serve him, were self-seekers and agents of the Devil, having his spirit. This parable, therefore, has no reference whatever to the relationship of the world of men: it has to do only with those who are the true servants of God and with those who have made profession of being his servants but have been shams, hypocrites, and have professed to be wheat but are manifested to be tares. The parable is local both in point of time and as to those whom it affects. The sowing began with the coming of Jesus; the ripening time is the end of the age which began with his first presence.

The coming of Jesus disclosed another harvest time, namely, in relation to God's dealings with the Jews. Apparently that people had no thought that God was dealing with them through their long period of favor as bringing them to a harvest. That there was this phase in his dealings with that people is shown by John the Baptist. He said of Jesus, for whom he was herald, "He that cometh after me is mightier than I, ... he shall baptize you with the holy spirit, and with

fire: whose fan is in his hand, and he will throughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11, 12) And also Jesus himself said of his day, and in relationship to the children of Israel, "The harvest truly is plenteous, but the labourers are few;" and he bade his disciples, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9:37, 38.

That harvest, like the one above referred to, was limited both in time and to its people: it had no relation whatever to any but the people of Israel, God's people according to the flesh. These two harvests had to do with the two peoples of God: the one, at Jesus' first advent, concerned fleshly Israel; and the other, at the second presence, relates to spiritual Israel. Out of the first harvest God gathered his grains of wheat through the truth which was then preached by Jesus. These were seen in the apostles and others who believed on Jesus at that time, true Israelites. Still others, the leaders of the people, who made a profession of being true servants of Jehovah, were found to be chaff. As such, they were destroyed in the fire which could not be quenched. This does not mean that they were destroyed in the fire prepared for the Devil and his angels, the second death, but that a full end was being made of all that was represented by Judaism.

It is evident that however great these two harvests of God be when considered as a result of his sowing, they must be considered as small if they represent only those whom God should finally get out of the wreckage of humanity when the vast multitudes of earth's population are taken into account.

As God is gracious and declares his good purposes to all men, we ask, Is there no other harvest? Have all the peoples of earth who have lived from Adam to Jesus' day, who are not included in any covenant of favor as was the case with his people Israel, been entirely ignored? Are all of the millions who since Jesus' day have lived and died in ignorance and in misconception of God, outside the purposes of God? Does he get no harvest from these?

It is in this very thing that the Word of God is revealed as the great hope of the world, the comforter of all those who inquire of God concerning the things which seem difficult to understand. The Bible shows that unquestionably God will have a great harvest gathering of humanity, gathered out of all the peoples of the earth, besides the harvests gained as a result from the special sowing of truth, first in fleshly Israel and then in spiritual Israel.

It is, of course, apparent to every Bible student that God has left the world very much to its own way. The Apostle Paul tells how mankind preferred to take their own way and that God left them to it. He tells how they degraded themselves, and how in so doing they did dishonor to God.—Rom. 1:21.

Although with the coming of Jesus there was a change in God's attitude toward men, inasmuch as the truth which he revealed by Jesus was not limited to the house of Israel according to the flesh, but was then sent abroad to all nations, that whosoever would hear might hear and come nigh to God, and also with the the responsibility that "God now commandeth all men every where to repent" (Acts 17:30); yet it is apparent that God allowed his truth to be overcome with error, so that during the dark ages truth seemed almost lost. That which professed to honor him was actually made to defame his name. Also, this word of grace concerning Jesus went mostly to the nations of Europe, and to their children who in course of time scattered themselves abroad in the earth. It neither went to the dark masses of the sons of Ham in Africa, nor affected the multitudes of the sons of Shem in the Near East, nor touched the multitudinous sons of Japheth spread abroad in the North and Far East and represented chiefly by the dark masses of India, Malay and China.

All God's purposes in relation to his human family are written in his Word, but they are written in such a manner as to speak only to his people, and even then only at the time appointed. The truth on all these things was given in an indirect manner so that it could not be understood until God's own time came for the full revelation.

In the things done to the house of Israel, and in the prophecies spoken by their prophets, Jehovah laid up his treasure store for the enlightening of his people in the days when it would be necessary that the full measure of truth should be given, and in order (1) that they might do his will in the earth at his own special season, the time when he would have his special witness given concerning himself, and (2) that by means of it they might have the strength to continue against the rushing tides of evil which would then threaten to sweep the earth.

While in a very special way the children of Israel were illustrations for spiritual Israel, yet his dealings with that people are illustrative of his larger and greater dealings with the children of men. One of the special illustrations is in the matter of Israel's feasts. Three times a year that people were instructed to appear before Jehovah in the place which, when they were settled in the land, he would indicate to them. In the earliest days that place was Shiloh; but in later days, when the temple of God was erected, after David's time, the place of gathering was Jerusalem. These three feasts or holy convocations, when the Israelites met together for worship, thanksgiving and fellowship, remembering that God was their deliverer and their blesser, were at the seasons we know as Passover, Pentecost, and the Feast of Tabernacles.

For example, the handful of corn offered at Passover specially represents Jesus. Paul, speaking of the

resurrection of Jesus, says, "He was raised on the third day according to the scriptures." There is no scripture which definitely thus foretold that resurrection; but the offering of the firstfruits was to be made on the sixteenth day of the first month. The passover lamb was slain on the fourteenth day; thus, counting the fourteenth day, the sixteenth day was the third day thereafter. We know that Jesus was God's passover Lamb (1 Cor. 5:7); also that, speaking of himself, he said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) Jesus was God's 'grain of wheat' that fell into the ground the fourteenth day and died, and who on the sixteenth day was raised from the dead to be a Prince and a Savior, corresponding to the firstfruits offered to God on that day.

It can not be doubted that the little church gathered in the upper room, waiting for the promised blessing of the holy spirit, and who received it when the fiftieth day had fully come, were represented by the two loaves baked with leaven offered by the priest on the fiftieth day after Passover. That little company representing the whole church had the leaven of evil in them, but they were accepted of God in Christ, and were to be purged from the old leaven that they might be pure in his sight.—1 Cor. 5:7.

Both Jesus and his church are firstfruits unto God. Christ himself was the firstfruit; the church also is firstfruits. (1 Cor. 15:20, 23) But if there are firstfruits to God, there are also afterfruits to be gathered. Now it becomes clear that the feast of tabernacles at the end of the Jewish harvest year represents the great ingathering of the fruits of the earth, the multitudes of earth which God will have after his church is completed. It is for this purpose that the dead, the multitudes who have lived and died without knowledge of God, are raised from the dead and are placed under the care of the Savior who is Judge and King, but who is also God's great Priest.

It is the privilege of the elect church to reign with the Prince of Peace, and with him to act as the sun of righteousness which will ripen the fruit of the earth; in other words, to bring the world to the knowledge of the Lord, that God may get his great harvest out of the world of mankind.

The Bible visualizes a world happy in the love of God, the multitudes praising him for his goodness, when everything that hath breath shall praise Jehovah.—Ps. 150:6.

THE PYRAMID OF GIZEH

THE following letter will be of interest to *Watch Tower* readers. The writer of the letter has for several years done a great amount of investigation concerning the Pyramid of Gizeh. He has been a strong supporter of the conclusion concerning the Pyramid published in Volume 3 of *Studies in the Scriptures*. As all honest persons should be, he was quick to discard the Pyramid when he found it is unscriptural. The evidence submitted is corroborative proof that the structure of stone was built at the dictation of Satan. The letter follows:

DEAR BROTHER RUTHERFORD:

I have recently finished reading Part 2 of "The Altar in Egypt". If Part 1 was not convincing to some, surely the flashes of Jehovah's lightnings were evident in Part 2, which to me is proof conclusive of the Satanic purpose back of the design and construction of the Great Pyramid of Gizeh.

In my intermittent study of the Great Pyramid, covering several years, some facts have come to my attention which at times have cast serious doubts on my mind but, like many other matters, were laid on the shelf, awaiting further light. Now that the further light has come, through the *Watch Tower* articles above mentioned, the more I consider, the more I am convinced that *The Tower* presents the truth on the subject.

The erection of the Tower of Babel was undoubtedly inspired by Satan. The confusion of tongues, the scattering of the builders, and the stoppage of its construction were certainly caused by the LORD. (Gen. 11:1-9) Tradition says that the Tower of Babel was struck by lightning. Certain it is that the Great Pyramid has been struck by Jehovah's lightnings proceeding from his temple. The most "sacred" chamber in the Great Pyramid is the King's Chamber. If this structure was designed by the Divine Architect, why did God permit a severe earthquake to break the roof beams of this chamber? One much-read writer remarks: "The shock of this earthquake must have been very severe, for all of the beams which form the immediate roof of the King's Chamber, great and strong though they be, are broken across the south wall, so that, as Prof. Flinders Petrie has said, the whole of the immensely heavy granite ceiling is upheld solely by sticking and thrusting! Moreover, in every one of the spaces above, the massive roof beams are either cracked across, or are torn more or less out of the wall, principally on the south side."

In the year 1924 the ruins of the high tower of the Ziggurat, in Babylonia, were unearthed. This, being the largest ruin of ancient towers, is supposed to have been the Tower of Babel. The bricks of this structure had a rectangular imprint within which was the crude impression of a bird and some hieroglyphics. Archeologists are authority for the statement that these hieroglyphics are the insignia of the craftsmen who were banded together to perform certain parts of the work. It seems remarkable that the insignia of a bird and other hieroglyphics have also been found on the massive stones in the Construction Chambers, above the King's Chamber, in the Great Pyramid. This at least makes one suspicious of a profane relationship existing between these structures.

It is also interesting to observe that the part of the Great Pyramid damaged by an earthquake, presumably about 800 A. D., was the Construction Chambers, where the insignia of the bird and other hieroglyphics occur, and where there appear the most massive units of masonry in the Pyramid's construction. Surely this is a strong hint of God's disapproval of that structure.

If the Great Pyramid were of Divine origin, we would naturally expect it to be greater than any structure inspired by man or by the Devil, since its purpose would be

more exalted and it would command the reverence and attention worthy of such a structure. There is evidence that the Devil inspired another structure which, in many respects, outranks the Great Pyramid of Gizeh. It is the Temple of Jupiter Baal, on Mt. Lebanon, in Syria, which was rediscovered about 1921. In that year there appeared an article in the Boston *Transcript*, which reported Dr. G. B. Gordon, of the University of Pennsylvania, as saying that this Temple, at Baalbek, Syria (the Greek Heliopolis), "contained problems in comparison with which the building of the pyramids was child's play." One of the massive roof beams of the King's Chamber, in the Great Pyramid, the largest stone found in the structure, weighs approximately eighty tons. But think of how small this beam is in comparison with some stones in this heathen Temple. To quote from the *Transcript:* " . . . men in the dawn of civilization juggled blocks of marble weighing fifteen hundred tons, and set them in course so perfectly that the eye of an observer standing a few feet away can not detect the joints. . . . The joints between the big stones, . . . to my mind, are even more remarkable than the stones themselves. . . . I am using no exaggeration when I say it is like the invisible joint in a polished mahogany table top. It is scarcely necessary for me to add that no mortar of any kind was used in the masonry at Baalbek."

Dr. Gordon brings to light a most remarkable quotation from the historical work by the grand patriarch of the Maronites, the Christians of the Lebanon, concerning this Temple, as follows: "Tradition states that Baalbek is the most ancient building in the world. Cain, the son of Adam, built it in the year 133 of the creation in a fit of raving madness and with the help of the giants who were punished for their iniquities by the flood." This item of information hints very strongly of evidence that the Devil inspired the building of this Temple. Before passing, another paragraph from Dr. Gordon will be of interest: "What mechanical devices were used I do not know, but I think it will be agreed that the magicians who juggled with these stones, tossed them about, chucked them up on top of walls and balanced them on the tops of columns and never thought of mentioning it at all, have furnished us with an interesting standard by which to measure our own performance." The most probable reason why the secrets of this Temple are lost in obscurity is that Satan changed his mind about perpetuating any reliable information or evidence tending to substantiate the occurrence of the flood of Noah's day, recorded in God's Word. Moreover, the more exploiting and publicity there is of Satan's ancient structures, the more reliable ground there is for intelligent men to dispute the theory of evolution. This thought furnishes a possible reason why Satan has not encouraged the discovery of the scientific secrets of the structures inspired by his ambitions. In other words, Divine non-interference with his work has resulted in Satan's building structures which have become veritable boomerangs on his hands, revealing his lack of foresight.

I am especially impressed with the thought expressed in *The Tower* that in the great ceremony at the time Jehovah God laid the foundations of the earth, when the two morning stars, the Logos and Lucifer, were present, doubtless God revealed to these two his purposes concerning the earth, and the creation of man to be its keeper. And, further, that "it is reasonable to conclude that Lucifer there learned about the measurements of the earth and its relationship to the stars and planets, and that he afterward used that information for his own selfish purposes to mislead others." Evidence tending strongly to support this thought is found in the passageways of the Great Pyramid, where certain measurements and designs indicate the length of the Calendar Year, the Tropical Year, the Sideral Year, and the Jewish or prophetic Year; and the length of the Saros (or cycle of eclipses), the Metonic cycle, the Synodic Period (lunar month), and the Precessional Cycle. (As this evidence is too much detail for present purposes, I am submitting a separate treatise dealing with this matter.) Is it not remarkable that Satan has not used his dupes to bring forth this evidence? Undoubtedly Satan received his scientific information from Divine sources, but he has not used his knowledge with a motive that meets Divine approval. The mention of these matters should be a warning to God's children not to use any of Satan's works to glorify God. The very failure of Satan's works is itself a silent witness against him. Science has now determined all the various periods and cycles of time that are of any use to mankind, and more precisely than they are shown in the Great Pyramid, so that for any practical purpose they are useless. The only purpose they can serve to the unenlightened is to disprove the theory of evolution, which is the very thing that Satan does not want, and he did not anticipate that he would get himself into an embarrassing situation.

I have made a careful investigation of the so-called scientific features of the Great Pyramid, as published by Pyramid savants and students. Some of the "Pi features" appear well founded. But the length of the year shown about the perimeter of the Great Pyramid's base, the precessional cycle shown by the two diagonals of its base, and its height and base having a "Pi relationship", will not stand close investigation. These theories originated before accurate measurements of the Pyramid's base were made which completely explode them. These features bear the stamp of being man-made for the purpose of seeking recognition. The fact that scientific associations will not accept these ill-founded theories of men, because they lack evidence and because they would disprove the evolutionary theory anyway, is warning enough to Satan to keep his original designs from coming to light. Prof. C. Piazzi Smyth, Royal Astronomer of Scotland some sixty years ago, and a noted savant on Pyramidology, upheld the theories just alluded to. He also was opposed to the theory of evolution, and claimed that the Great Pyramid refuted it. He was dismissed from the Royal Society of which he was a member. This action appears to be the work of Satan.

Tradition has it that the builders of the Great Pyramid also constructed the Second Pyramid of Gizeh. One Pyramid would have served God's purpose, had he been the designer. This has long been an enigma to me. But in the light of the truth now appearing in *The Tower*, it is very clear that Satan inspired the construction of these two great pyramids, if not all the rest of them.

Practically every measurement in the passageways of the Great Pyramid "proving" the chronology of the Divine Plan, has a weak point to it. Generally the weak point is a lack of design in construction showing any purpose in the claimed measurement. The most generally accepted measurement, taken to prove the end of the Gentile times in 1914, is the length of the Grand Gallery floor-line produced through solid masonry to the end of the Step. This is a good case in point. In order to force this measurement to come out right, it is taken to an invisible and undefined ending in solid masonry, where there is no evidence of any design on the part of the builders. The only "ending points" designed near the Step are its base, or at its top at the front and south end. None of these points will "produce" 1914. Moreover, the place of beginning this measurement, and many others as well (where the horizontal floor-line of the Queen's Chamber passageway, produced through solid masonry, would intersect the sloping floor of the First Ascending passageway), is also not defined by any line, joint, or marking of any kind showing an intended design as a key or starting point. And since the passageway to the Queen's Chamber is not on the same level at all points (according to Flinders Petrie's accurate survey), one has to employ "license" to adopt the proper elevation that will conveniently produce the required 33¼ pyramid inches at the end of the sloping floor in the First Ascending passageway. The length of 178 inches conveniently adopted for the Granite Plug (three granite boulders), is another manifest error. The original length of this Plug was determined by Petrie to have been many inches longer than 178, as indicated by small detachments of the granite boulder still adhering by cement to the walls of the passageway farther up the same. Anyway, the present south end of this Plug is ragged and undefined, showing it had been broken and damaged; and surely no sharply defined measurement was intended there.

About 1914 a Bible Student well known to me was talking to Pastor Russell about the "new light" on the Great Pyramid, which was a common subject of discussion at that time. This Bible Student repeated to me that Pastor

Russell had discouraged him from having any faith in all those Pyramid lines and measurements. Many of them I never accepted myself, and now I am convinced that it is a waste of time for Bible Students to investigate this structure with the hope of finding any Divinely-intended information for God's people.

With all the designs and accurate measurements given in Solomon's Temple, the Tabernacle, and Ezekiel's Temple, it seems superfluous for another structure to be provided in which we are left to guess at its meaning and speculate as to its being of divine origin. Surely Jehovah would not reveal accurate dimensions openly in his Word, and then outside of it shroud his purposes in uncertainty and speculation. And since the most elaborate structure God has used to reveal his plans (Ezekiel's Temple) has never been constructed, it seems highly inconsistent that he would build a pyramidal structure without any evidence in his Word of divinely-intended measurements therein.

To those who will still insist that there are features of the Divine Plan shown in the Great Pyramid, I answer that I found a great number of such features in a new field of Great Pyramid study, and accurate in their indications, tending to show that Satan had a precise knowledge of the periods and cycles of time in connection with the Divine Plan. But the evidence is wholly lacking, either in the inside or on the outside of the Great Pyramid, that Satan had any knowledge of the dates at which events future would occur. This is confirmed by Scripture. (Acts 1:7; Matt. 24:36) A diagram of the courses of the Great Pyramid, made by Flinders Petrie in 1881, shows that there are *12 very thick courses* forming the base of the Great Pyramid. Likewise, there are *12 series of courses* in its masonry, each of which starts with a course of 30 inches thickness or over. The Great Pyramid is indicated to be "four-square" in design by its original casing-stone foundations' resting on four socket-floors of different depths, in the solid rock at the Pyramid's corners. These features may have been intended to symbolize the 12 tribes of Natural Israel, the 12 tribes of Spiritual Israel, and the four classes of the justified. I found it somewhat difficult to let loose of these plainly indicated features of construction. But a flash of Jehovah's lightning freed me completely, for since starting this letter I have reread the article from the Boston *Transcript*, and I notice that in the ancient temple of Jupiter Baal, Dr. Gordon's description says: "On right and left it was flanked by two massive towers and adorned in front by a row of *12 columns*. . . . The back wall of the portico still shows *12 niches* for statues of heroic size. . . . On four sides of the hexagon (court) were *4 great chambers* with open facades. . . ." So we find that Satan used the same features in the Great Pyramid as he employed in this heathen temple, only he devised different ways of showing these features.

The only satisfactory reason I can assign for God's permitting Pastor Russell to adapt the Great Pyramid to the Divine Plan was, first to play a practical joke on the Devil in using his own works to refute his theory of evolution; and, secondly, as a test on God's children at the time he appointed for the truth to be refined, that they might learn to prove all things and hold fast that which is good. There must be special reasons why this test was reserved for the present time in particular. *The Tower* explanation of Matthew 24:24, in connection with the great signs and wonders in the Great Pyramid to deceive the very elect, if that were possible, leads me to wonder about verse 26 of the same chapter. Is not the Great Pyramid "in the desert"? And has it not "the secret chambers"? Will the fraudulent revealing of Christ be still further associated with the Great Pyramid? If so, surely the very elect have been duly warned, and informed; and they thus have the evidence as to who the very elect are.

If we honestly wish that those in Babylon would leave off their errors and accept the Truth, then surely it is proper for Bible Students to set an example by proving that we are willing to discard errors when we discover them. If we have not gotten over our Babylonish ways, God will reveal it to us. Certain it is that the refining of the Truth and the flashes of Jehovah's lightnings from his temple are doing a further sifting work among God's people to prepare them for their further work. For your consideration this is respectfully submitted.

Your brother in Christ,
ARCH W. SMITH, *Illinois.*

"THAT DEAD STONE"

DEAR BROTHER RUTHERFORD:

In my reading the November 15 *Watch Tower*, first article, it brought joy to my soul. I need say that the Lord is truly using you to give his people meat that is now due. How you have brought to light the falsity of the pyramid as "God's stone witness"! It is of a truth that prophecy can not be understood before its fulfilment. Isaiah 19:19, 20 was spoken of about thirty years ago as "God's stone witness", although its fulfilment was not before 1918.

Dear Brother Rutherford, I am thankful to Jehovah for revealing through you that dead stone, which I truly believe was erected under the supervision of the Devil. Though the article is to be continued, there is sufficient in it as proof that the pyramid has or plays no part in God's divine plan. There is sufficient in paragraphs 11, 18, 19, 20, to convince the careful reader.

I can truly see from this article that Isaiah 19:19, 20 is now in fulfilment, as the remnant class who are in the world (Egypt) and as God's witnesses are witnessing to the people by going from house to house and telling them of the kingdom blessing, through the literature and through the radio. May God bless you to make his plan plain to those who are thirsting and hungering after righteousness.

Yours in his service,
HENRY STEELE, *Costa Rica.*

"NEEDED BUT TWO DOSES"

DEAR BROTHER RUTHERFORD:

I am constrained to write you a few words to express my appreciation of the Lord's blessings that have daily been my portion, and for *The Watch Tower* as his purveyor, and of your faithfulness in the declaration of *present truth* through this blest medium. I would make special mention of November 15 and December 1 numbers, which have been to me the most marvelous of all recent issues. I have always been slow to challenge anything that has been sent out from the Society's headquarters, and I trust that it will ever be so, as I realize the "vision is for an appointed time". (Hab. 2:3) From 1905 and onward for twenty years much has been said concerning the Great Pyramid of Gizeh. But there was one thing that always prevented me from being over-enthusiastic concerning it; viz., That about the year 2700 B. C. the "first descending passage" pointed directly toward "Draconis"; and whereas the Scriptures abominate astrology (Isa. 47:13; Dan. 2:2; 4:7; 5:7), I could not see why we were justifiable in using it to elucidate the Divine Plan. This, together with the juggling of the length of the inch and cubit, indicated there was no fixed standard of calculation. We had been fed the pyramid in specially prepared dishes until we swallowed it all. I needed but two doses of the Lord's emetic, viz., *The Watch Tower* for November 15 and for December 1. Marvelous! Glorious!! I have brought it up whole, and I do not feel in the least empty, as *The Watch Tower* has supplied every need and filled all vacancies, but with a hunger for more *Towers*. I am well and happy.

May the Lord continue to bless, strengthen and use you.

Your brother and servant by his grace,
THOS. E. BANKS.

REFINING THE TRUTH

DEAR BROTHER:

For two years past my family and I have been feeding upon *The Watch Tower*, and I engage in the Sunday canvassing and find it a great joy.

But the last two issues have brought great joy to me, to see that the Lord is purifying and refining the Truth, which is God's will.—Mal. 3:1-3.

Your brother and family by God's grace,
CECIL RITTER, *Mo.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Tallmansville, W. Va.	Feb.	1	Gallipolis, Ohio	Feb.	17
Clarksburg, W. Va.	"	3, 4	Huntington, W. Va.	"	18, 19
Wallace, W. Va.	"	5, 6	Charleston, W. Va.	"	20, 27
N. Martinsv'le, W. Va.	"	7, 8	Elkview, W. Va.	"	21
Wheeling, W. Va.	"	10, 11	Coco, W. Va.	"	22, 24
Marietta, Ohio	"	12, 13	Nitro, W. Va.	"	25, 26
Parkersburg, W. Va.	"	14, 15	Wickham, W. Va.	"	28

C. W. CUTFORTH

Burrey, B. C.	Feb.	1	Grand Forks, B. C.	Feb.	15, 16
Vancouver, B. C.	"	2, 3	Nelson, B. C.	"	17, 21
Penticton, B. C.	"	5, 6	Trail, B. C.	"	18, 19
Grindrod, B. C.	"	7, 8	Cranbrook, B. C.	"	22
Vernon, B. C.	"	9, 10	Fernie, B. C.	"	23, 24
Peachland, B. C.	"	12	Coleman, Alta.	"	26
Rock Creek, B. C.	"	14	McLeod, Alta.	"	28

F. H. DOUGHERTY

Bogalusa, La.	Jan. 31-Feb.	2	Pine Bluff, Ark.	Feb.	17-19
Folsom, La.	Feb.	3-5	Little Rock, Ark.	"	21-23
Kelly, La.	"	7-9	Fort Smith, Ark.	"	24-26
Shreveport, La.	"	10-12	Fayetteville, Ark.	Feb. 28-Mar.	2
Taylor, Ark.	"	14-16	Rogers, Ark.	Mar.	3-5

G. H. DRAPER

Charlotte, N. C.	Feb.	3-5	Spartanburg, S. C.	Feb.	17-19
Gastonia, N. C.	"	7-9	Greenville, S. C.	"	21-23
Bessemer City, N. C.	"	10-12	Asheville, N. C.	"	24-26
Columbia, S. C.	"	14-16	Honaker, Va.	Feb. 28-Mar.	2

H. E. HAZLETT

Ava, Mo.	Jan. 31-Feb.	2	Dexter, Mo.	Feb.	14-16
Lebanon, Mo.	Feb.	3-5	East St. Louis, Ill.	"	17-23
St. James, Mo.	"	7-9	Alton, Ill.	"	24-26
Flat River, Mo.	"	10-12	Gillespie, Ill.	Feb. 28-Mar.	2

M. L. HERR

Winnewood, Okla.	Jan. 31-Feb.	2	Chandler, Okla.	Feb.	17-19
Paoli, Okla.	Feb.	3-5	Chickasha, Okla.	"	21-23
Oklahoma City, Okla.	"	7-12	Lawton, Okla.	"	24-26
Tecumseh, Okla.	"	14-16	Wichita Falls, Tex.	Feb. 28-Mar.	2

W. M. HERSEE

Chatham, Ont.	Feb.	1	Aylmer, Ont.	Feb.	16, 17
Windsor, Ont.	"	2, 3	Kinglake, Ont.	"	18, 19
Harrow, Ont.	"	4, 5	Simcoe, Ont.	"	21, 22
Pelee Island, Ont.	"	7	Brantford, Ont.	"	23, 24
Leamington, Ont.	"	9, 10	Claremont, Ont.	"	25
Ridgetown, Ont.	"	11, 12	Oshawa, Ont.	"	26
St. Thomas, Ont.	"	14, 15	Port Hope, Ont.	"	28

H. S. MURRAY

Rome, Ga.	Feb.	10-12	Nashville, Tenn.	Feb.	17-19
Chattanooga, Tenn.	"	14-16	St. Louis, Mo.	Feb.	21-Mar. 9

E. D. ORRELL AND D. KENYON

Ontario, Calif.	Feb.	1	Glendale, Calif.	Feb.	10, 11
Monrovia, Calif.	"	2	Hawthorne, Calif.	"	12, 13
Altadena, Calif.	"	4, 5	Long Beach, Calif.	"	15, 16
Pasadena, Calif.	"	7-9	Los Ang's, Calif.	Feb. 17-Mar.	17

J. C. RAINBOW

Yuma, Ariz.	Feb.	7-9	Tulare, Calif.	Feb.	21-23
Bakersfield, Calif.	"	10-12	Hanford, Calif.	"	24-26
Arvin, Calif.	"	14-16	Reedley, Calif.	Feb. 28-Mar.	2
Porterville, Calif.	"	17-19	Fresno, Calif.	Mar.	3-9

V. C. RICE

Clinton, Okla.	Feb	3, 4, 7	Arnett, Okla.	Feb.	18
Hobart, Okla.	"	5, 6	Shattuck, Okla.	"	19, 24
Fairview, Okla.	"	8, 10	Follett, Tex.	"	20, 21
Alva, Okla.	"	11, 12	Panhandle, Tex.	"	25, 26
Mooreland, Okla.	"	13, 14	Amarilla, Tex.	"	27
Woodward, Okla.	"	15, 17	Groom, Tex.	"	28

E. B. SHEFFIELD

Dallas, Tex.	Feb.	3-5	Plano, Tex.	Feb.	17-19
Fort Worth, Tex.	"	7-9	McKinney, Tex.	"	21-23
Cleburne, Tex.	"	10-12	Greenville, Tex.	"	24-26
Weatherford, Tex.	"	14-16	Ark'as City, Kan.	Feb. 28-Mar.	2

H. L. STEWART

Penticton, B. C.	Feb.	1	Medicine Hat, Alta.	Feb.	16, 17
Nelson, B. C.	"	3, 4	Swift Current, Sask.	"	18, 19
Fernie, B. C.	"	5, 6	Herbert, Sask.	"	21
McLeod, Alta.	"	8	Chaplin, Sask.	"	22
Lethbridge, Alta.	"	9, 10	Moose Jaw, Sask.	"	23, 24
Calgary, Alta.	"	12, 14	Mazenod, Sask.	"	25, 26
Maple Creek, Sask.	"	15	Mossbank, Sask.	"	28

W. J. THORN

Sebastian, Tex.	Jan 31-Feb.	2	Taylor, Tex.	Feb.	14-16
Kerrville, Tex.	Feb.	3-5	Temple, Tex.	"	17-19
San Marcos, Tex.	"	7-9	Waco, Tex.	"	21-23
Austin, Tex.	"	10-12	Purmela, Tex.	"	24-26

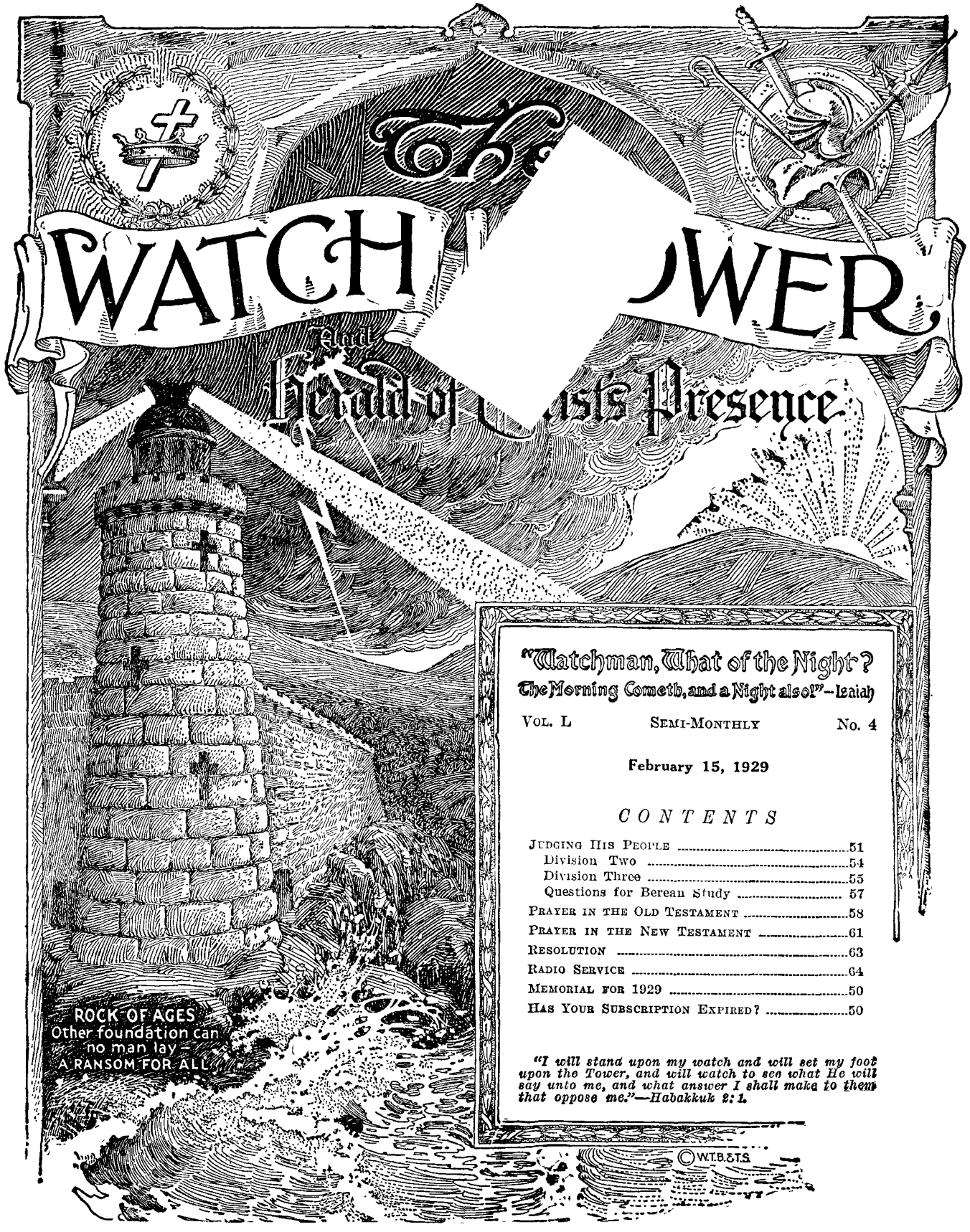
J. C. WATT

Raleigh, N. C.	Jan. 31-Feb.	2	Enfield, N. C.	Feb.	14-16
Durham, N. C.	Feb.	3-5	Scotland Neck, N. C.	"	17-19
Wilson, N. C.	"	7-9	Kingston, N. C.	"	21-23
Rocky Mount, N. C.	"	10-12	Vanceboro, N. C.	"	24-26

SERVICE CONVENTIONS

We list below a series of two- and three-day SERVICE CONVENTIONS, at which Brother A. H. Macmillan will serve as the representative of the Society. The daytime should be devoted to canvassing, and the evenings to SERVICE lectures or testimony meetings. On Sundays, canvassing can be arranged for the hours between 9.00 a.m. and 1.00 p.m. and an afternoon and an evening meeting held.

Houston, Texas, Friday to Sunday, Feb. 1-3.
New Orleans, Louisiana, Friday to Sunday, Feb. 8-10.
Jacksonville, Florida, Saturday and Sunday, Feb. 16, 17.
Miami, Florida, Friday to Sunday, Feb. 22-24.
Nassau, Bahamas, B. W. I., Friday to Sunday, Mar. 8-10.
Tampa, Florida, Saturday and Sunday, Mar. 16, 17.
Atlanta, Georgia, Friday to Sunday, Mar. 22-24.
Louisville, Kentucky, Friday to Sunday, Mar. 29-31.



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

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February 15, 1929

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

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

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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

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

Notice to Subscribers: Acknowledgment of a renewal or a new 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 1929

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1929 is at 3:37 a.m., March 11.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6:00 p.m. of March 24. Therefore the proper date for the celebration of the Memorial would be after 6:00 p.m., Sunday, March 24, 1929. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

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

HAS YOUR SUBSCRIPTION EXPIRED?

From time to time the subscription department receives an expression of surprise from a subscriber who discovers that his name has been "dropped" from the *Watch Tower* list. 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.

(*Continued from page 64*)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WOOD	Grand Rapids, Mich.	1270	236.1	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1480	202.6	5000
	Sun am 10-7.30 pm			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 7-8			
WOV	New York, N. Y.	1130	265.3	1000
	Sun am 10-11*; Wed pm 4.30-5.30			
WRAW	Reading, Pa.	1310	228.9	100
	Sun pm 7.30-8.30			
WRBJ	Hattiesburg, Miss.	1500	199.9	10
	Mon pm 8.30-9			
WRHM	Minneapolis, Minn.	1250	239.9	1000
	Sun am 9.30-10.45			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Fri pm 7-7.45			
WSMK	Dayton, Ohio	570	526	200
	Wed pm 7.30-7.50			
WSPD	Toledo, Ohio	1340	223.7	500
	Sun pm 2.30-3			
WTAR	Norfolk, Va.	780	384.4	500
	Sun am 10-11*; pm 7-7.30			
WWRL	New York (Woodside), N. Y.	1500	199.9	100
	Sun pm 5-6			

*WATCHTOWER chain program from New York.
**Northwest network.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L FEBRUARY 15, 1929 No. 4

JUDGING HIS PEOPLE

"He shall call to the heavens from above, and to the earth, that he may judge his people."—Ps. 50: 4.

JEHOVAH is the great Judge; but he commits the work of judgment to his beloved Son, who acts in the name of his Father. (John 5: 22) "For we must all appear before the judgment seat of Christ." (2 Cor. 5: 10) All things are from the Father and are by the Son Christ Jesus. (1 Cor. 8: 6) These divinely fixed rules enable us to locate the time of the fulfilment of the prophecy contained in the fiftieth Psalm.

[2] The mission of *The Watch Tower* is to serve as a medium for communicating the truth to the people of God. The truth is Jehovah's and is revealed by him for the encouragement, enlightenment and comfort of his people. The evidence in support of the truth which God has revealed is cumulative. This means that when God reveals a great truth he proves it by many testimonies set forth in his Word.

[3] Among the great truths which the anointed must now keep in mind are, That Jehovah is God; that Christ is King; that the end of the world is come; that God has placed his King upon his throne; that God has gathered unto himself those who have made a covenant with him, and that he is using them for his present purposes; and that soon his righteous government will be in full sway in the earth. Knowing the difficulty of his people in having full faith and confidence and in fighting the good fight of faith, God has caused to be recorded in his Word many lines of testimony bearing upon these various important truths. Such is called cumulative evidence. Those who do not appreciate this say sometimes that *The Watch Tower* repeats much that has already been written and published. *The Watch Tower* could not take any other course than to emphasize great and important truths by frequently calling attention to the scriptures in support of such. The Lord knows the importance of feeding the mind upon that which will hold one in the faith, and it certainly must be the Lord's will that we should frequently call one another's attention to the evidence that he has given. *The Watch Tower* could not be faithful to its mission in this hour of stress unless it frequently mentioned the important things that the church must now do. One prophecy will be used to prove a certain truth, and later we will find many other prophecies that bear upon the same thing, corroborating what has already been published, and this is helpful to those who desire to know and to do God's will. Cumulative evidence in proof of the outworkings of God's plan increases faith and makes the child of God strong in the Lord and in the power of his might.

[4] In this issue of *The Watch Tower* consideration is given to the fiftieth Psalm. It mentions some great truths that have already been published. The prophecy of the Psalm only strengthens the evidence, which is the basis of our faith, showing us that we are in the right way. It will be observed that there are at least three separate and distinct divisions of this Psalm. These divisions have to do with the faithful remnant, with the great company class, and with those who have made a covenant with the Lord but have hated his instruction. The fulfilment of the prophecy has to do with the judgment of each class.

[5] "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." (Verse 1) It is Jehovah the Almighty God who speaks and calls to the earth, as here recorded. It specifically applies at the time when God begins the fulfilment of this prophecy. He calls to the whole earth within that period of time embraced in the prophecy. "The earth" here means all the organized powers and includes the people on the earth that claim to call upon the name of Jehovah. His words apply to so-called "Christendom". The above prophecy is supported by Isaiah's words: "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." (Isa. 1: 2) It is a call upon all the peoples of earth to give ear, because Jehovah is about to perform a great work. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as

the showers upon the grass." (Deut. 32:1, 2) The time of the fulfilment of the prophecy of the fiftieth Psalm undoubtedly has reference to the same time of judgment mentioned by Moses: "For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. 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. 32:40, 41, 43.

6 Seeing that Jehovah God is the great Judge and that his judgment is rendered by his Son, then the fulfilment of the fiftieth Psalm must take place from and after the throne of judgment of Christ is set. (Isa. 6:1-5) It must follow after the Most High has placed his Son upon his throne or holy hill of Zion. (Ps. 2:6) Prior to that time God commanded that his Son must wait until his due time for putting down the enemy. (Ps. 110:1) The overwhelming proof shows that the 'waiting period' ended in 1914. It was after that time that judgment began, and it must continue throughout the period of time fixed for judgment. "The rising of the sun" is the beginning of the day, and "the going down thereof" marks the end of the period described as the day wherein such prophecy applies.

7 "Out of Zion, the perfection of beauty, God hath shined." (Verse 2) Zion being God's official family or organization, it follows that the shining of Jehovah out of Zion must take place when that organization is functioning to the glory of God. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Jesus being the Head of Zion, and being required to wait until God's time to place him upon his throne, and that great event having taken place in 1914, it follows that the building up of Zion was from and after that date. The shining of God out of Zion in fulfilment of the above prophecy was, therefore, after 1914.

8 How does God shine out of Zion? The shining of God would necessarily mean the shedding of greater light upon his Word of truth for the benefit of Zion. That would necessarily mean that those of Zion have greater light from God, which light shines to his own people by and through the Head of Zion, to wit, his beloved Son. This coincides with the time when the temple is opened in heaven and there is lightning. (Rev. 11:19) Jesus Christ is the great Stone laid before those of his household, and upon that Stone is perfect wisdom and complete light. (Zech. 3:9) This light proceeds from Jehovah and is reflected out of Zion, which is his organization. It is "the perfection of beauty" because it is God's organization. Therefore it is said, "Out of Zion . . . God hath shined."

9 "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." (Verse 3) In this verse the prophecy speaks of the manifestation of God's presence in a time of judgment. During that period of judgment God does not keep silence but manifests his power and causes his praises to be sung. He consumes his enemies: "Our God is a consuming fire." (Heb. 12:29) He also makes his messengers "a flaming fire". (Ps. 104:4) It is the time when God comes forth to judge, and his judgment consumes everything that is in opposition to him.—Mic. 1:2, 3.

10 "He shall call to the heavens from above, and to the earth, that he may judge his people." (Verse 4) This verse fully corroborates what is stated above and proves that the fulfilment of the Psalm is during the time of God's judgment. The judgment throne is set in heaven with Christ upon the judgment seat. Those who have died faithful must be awakened and stand before the judgment seat of Christ. The holy angels of heaven have some part in the judgment work. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. 16:27) There is an assembly of all those who are in harmony with the Lord God, that they may have some part in the judgment or be witnesses to the judgment of the Most High. Within that period of time opportunity is afforded for all the people who profess the name of God to take their stand on his side.

11 "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Verse 5) This verse of the Psalm must be construed in harmony with other parts of the same prophecy. The entire setting of the Psalm shows that its fulfilment begins after God's anointed One is placed upon his throne in Zion. For many years the belief has been amongst us that this scripture had its fulfilment from about 1874 forward, and that the period of time of such fulfilment is the "day of his [God's] preparation". The "day of his preparation" and the gathering of the saints have been understood to mean the same thing. Now the matter is more clearly seen since the coming of the Lord to his temple. It is God's due time for his people to have a better understanding. This prophecy began to have fulfilment in 1918, and not in 1874.

12 Through his prophet God said: "Behold, I will send my messenger, and he shall prepare the way before me." There was a long period of time, which we call the "dark ages", during which time the truth became very obscure. In due time God sent his Messenger to prepare the way before him, and within that period of time the fundamental truths that had become obscure were restored to his people. That part of the work was foreshadowed by the experiences of Elijah. The work that follows was foreshadowed

by the experiences of Elisha. Another part of the work of 'preparing the way before the Lord' included the gathering of God's covenant people out from Babylon and drawing them together for the study of the truth; and thereby they were brought into closer relationship to Christ and to one another. To those gathered ones the Lord committed his kingdom interests represented by "his goods". In caring for his goods some were faithful and some less faithful. The time must come for a reckoning with the stewards commissioned to care for his goods, or kingdom interests. The way being prepared therefor, then the 'Lord suddenly comes to his temple'.—Mal. 3:1.

[13] The Prophet Malachi shows that the coming of the Messenger to his temple is the beginning of the time of judgment. It is also written that judgment must begin at the house of God. (1 Pet. 4:17) It follows that those who are to make up Zion must be the first ones judged. The words of Jesus show that these are judged, and only after being found faithful are they made a part of the temple and do they therefore form a part of Zion. "Well done, good and faithful servant: 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. 25:23) Clearly these words show the judicial determination or conclusion by Christ Jesus, in which he brings the faithful ones into the temple condition. In harmony with this, the prophet gives testimony that Jehovah has provided the robe of righteousness, a symbol of approval, and Christ Jesus brings the approved ones under the robe of righteousness, and that begins a time of rejoicing.—Isa. 61:10.

[14] Those who form the temple class, and who are therefore of Zion, have something to do with assembling themselves together, within the meaning of the words of the prophet. God does not arbitrarily bring the called ones into a place of special favor. The ones called or selected must meet the requirements and must therefore be workers together with God. Each one who is approved must "work out [his] own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure". (Phil. 2:12, 13) One of the translators of Psalm 50:5 renders the text in this manner: "Gather yourselves unto me, ye my men of loving-kindness, who have solemnised my covenant over sacrifice." (*Rotherham*) Addressing those who have been brought into the covenant made with Christ Jesus by Jehovah, he directs them to gather themselves together. These are God's men of loving-kindness because they are devoted to him and are the objects of his loving-kindness. This seems to be in exact harmony with the expression of Psalm 110:3. Here the prophet speaks of those who are willing volunteers and who joyfully offer themselves unto the Lord for service: "Thy people will freely offer themselves in the day of thine army, in the splendours of holiness, out of the womb of the dawn. To thee shall spring forth the dew of thy youth." (Ps. 110:3, *Rotherham*) The "men of lovingkindness" are the same ones mentioned by the Prophet Isaiah and to whom is given "the lovingkindness to David, well assured". (Isa. 55:3, *Rotherham*) Those who are in the covenant by sacrifice, when the time comes for judgment, separate themselves from the less faithful multitude and from the "evil servant" class. They gather themselves and devote themselves wholly unto God and to his organization.

[15] It is not sufficient that one make a covenant to do the will of God. After making that covenant, he must prove his faithfulness by serving God and must be found faithful upon examination. It is only those who are found faithful and are approved upon examination that are brought into the temple class and made a part of Zion. It also follows that in order to continue in the temple condition such must continue to be faithful in his work or service to the Lord, prompted always by love. Therefore the saints have something to do with gathering themselves.

[16] The Scriptural proof is that the period of 'preparing the way of the Lord' had its beginning with the presence of Christ and continued until the Lord came to his temple. God placed his Son upon his holy hill of Zion at the end of the period of waiting, which as heretofore stated was in 1914. That marked the time of the birth of the nation or righteous government, which is the beginning of Christ's reign. (Isa. 66:7) Then war followed between Christ and Satan, resulting in the casting of Satan out of heaven. The children of Zion were then born, or brought forth. (Isa. 66:8) Necessarily this must include the saints who have died faithful and who receive God's approval. That marks the time when the great Messenger of the Lord God suddenly came to his temple. (Mal. 3:1) It also marks the time for the beginning of the trial or judgment of those who were faithfully watching and safeguarding the kingdom interests at the time of the Lord's coming. (Matt. 25:19) That also marked the time for the beginning of the fulfilment of the prophecy, to wit, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

[17] All these scriptures, when taken together, constitute cumulative testimony. Otherwise stated, they corroborate one another and conclusively prove the fact for determination. The great facts proven are, that Jehovah is in his holy temple for judgment; that Zion has begun to function, and that then and there Jehovah calls to the heavens from above, and to the earth, that he may judge his people first, and thereafter judge the nations of earth. The goodness and loving-kindness of our Father is clearly made manifest in giving a number of texts to corroborate a

great and important truth. Surely it must be his will, then, that we call attention to these texts and apply them where they belong, that our faith might be strong and our joy great.

18 "And the heavens shall declare his righteousness: for God is judge himself. Selah." (Verse 6) In this connection we know that Satan and his angels have been cast out of heaven and therefore all in heaven declare the righteousness of God. A voice from heaven says: "Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12:12) Zion is now built up, and the Lord appears in his glory. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Those of Zion are made witnesses of Jehovah to testify and declare that he is God. The perfect light of truth shines upon the Head of Zion, Christ Jesus, and from him it is given to all the organization of Zion. Therefore, out of Zion shines the glory of God. All who are of Zion necessarily must show forth his glory. "And in his temple doth every one speak of his glory." (Ps. 29:9) This concludes the first division of the Psalm.

DIVISION TWO

19 The point of division of the prophecy of the fiftieth Psalm now clearly appears. Verses seven to fifteen inclusive constitute division two. With the opening of this part Jehovah addresses a class other than those who form his official family called Zion. He tells them that he is even their God. The words employed by the prophet of God herein show that the "great multitude" is the class whom Jehovah addresses. Since the coming of the Lord to his temple seems to be clearly fixed as in 1918, it must be that from that time forward the great multitude class must be separate from those who form Zion. The two classes must be distinguished in this manner, to wit: Those of Zion are eager to magnify the name of Jehovah by taking advantage of every opportunity to proclaim his name, his works, and his majesty. The other class is made up of those who have made a consecration unto God and have received some knowledge of the divine plan, but have contented themselves by doing what they could to make themselves ready for heaven. They have meditated, and continue to meditate, upon God's Word, and they offer 'their sacrifice of praise' by meeting with one another; but they do nothing to carry out God's commandments in giving witness concerning Jehovah, his name, his purposes, and his kingdom. They are doing nothing to testify concerning his vengeance and his purpose to overthrow Satan's organization. They say nothing about a great impending conflict which is about to fall. Therefore God says to them: "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me."—Ps. 50:7, 8.

20 Jehovah tells those who go to make up the great multitude class that he is their God. He brought them forth, and they must receive life from him or not receive it at all. He tells them that he will now give testimony against them. This proves that they are not of the class who receive the robe of righteousness and who are brought into Zion. Zion is the dwelling-place or meeting-place between God and man, and Zion is his delight. (Ps. 76:2; 87:2) He would not speak against Zion.

21 "The Lord is great in Zion, and he is high above all the people." (Ps. 99:2) "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132:13, 14) Who then are the ones addressed and against whom God says he will give testimony? It must be that class which is otherwise spoken of in the Scriptures under the symbol of Jerusalem, and which class finally gets life by going through a great time of trouble and receives the approval of God, and the members of which are delivered by him in a time of great stress.

22 It is a well-known fact that many who have consecrated to the Lord render some service as though God needed what they have to give. They serve the Lord after a fashion and feel that they are quite important in what they do. They insist on doing his service in their own way. They reason that, God having called them, he needs them in heaven to help him run the universe, and therefore it is important for them to develop a nice, sweet character; and it is quite frequent that they seek the approval of men, believing that such will bring the Lord's approval. The sacrifices which they bring are not sacrifices of whole devotion, of joyfully serving the Lord because of what he is. The Lord is not pleased with them, and therefore says:

23 "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"—Verses 9-13.

24 These are strong words telling the ones addressed that whatever they do, they can bring no profit unto God. He called them for a purpose and told them what to do, but they insisted on doing it another way. Instead of thinking that their service was essential to God, and that it would be necessary for them to help God run his universe, they should have had in mind what Jesus had stated, namely, that, having done all, they are still "unprofitable servants".

25 A duty is imposed upon each one by his covenant, and that duty requires him to be obedient to the commandments of God; and he should not be so self-

important as to believe that he can bring profit to the Lord. (Luke 17:10) Every one who has made a covenant of consecration to do the will of God has sworn a vow to be obedient. He must from that time forward serve God with thanksgiving and with a joyful heart in order to meet the terms of his covenant.

26 Further addressing them, Jehovah says through his prophet: "Offer unto God thanksgiving; and pay thy vows unto the Most High." (Verse 14) This is what they should have done at all times; and there is an intimation here that one might yet be recovered by becoming zealous and paying his vows unto the Most High.

27 As a further evidence that this division of the Psalm is addressed to the great multitude, the Lord says to them: "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Verse 15) In the time of trouble many will call upon the name of the Lord, taking their stand wholly on his side, and he will deliver them through "great tribulation". They are therefore described in Revelation thus: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." (Rev. 7:14) The robes received at the end of the tribulation show God's approval of them because of their faithfulness under stress.

28 The language of the verse last above quoted is further proof that the Psalm has its fulfilment after the Lord comes to his temple and during the time when the Most High is making a name for himself. It further suggests that none can be pleasing to the Lord and therefore be of the remnant class, unless they are faithful in magnifying the name of Jehovah. This is also cumulative proof of the fact of the necessity for faithfulness in service at this time. It is another reason why *The Watch Tower* must continue to keep before the minds of the anointed the necessity for service. *The Watch Tower* is not making an apology for thus doing, but is stating the matter in this way in order that some might understand why its columns frequently speak of the Lord's coming to his temple, of the remnant, and of the necessity for the continued faithfulness of the remnant.

DIVISION THREE

29 There is a third division of the Psalm, and it is addressed to the wicked. That does not mean that God is here speaking to those who have never known him. The wicked ones are those who have received a measure of enlightenment upon the Word and plan of God, and who have used it selfishly and wrongfully and who have despised its instruction. The term "wicked" includes many who are in the denominational church systems, and also those who have been instructed in the truth after making a consecration to do the will of God. These afterwards cast away his words or cast them behind them. These go to make up the "evil servant" class.—Matt. 24:48, 49.

30 Some who made a consecration or covenant with the Lord, and who thereby agreed to do his will, received not the truth in the love of the truth. They expected some personal selfish profit therefrom. They looked forward to the time when they might enjoy great honor and dignity, aiding Jesus to conduct the judgment of the world. Their selfish expectations were not realized at the time set by them, and they said in substance: 'The Lord has delayed his coming.' They began to smite their brethren because their brethren insisted that the Lord was giving his people more light. The evil ones said in substance: 'If there is any more light to be received, the Lord will not send it through any one except us, but our conclusion is that there is no more light to receive.' They further claim that all the light that God gave to his church was given prior to 1917.

31 They still claim to be in God's covenant, but they entirely disregard his commandments. They claim to be mouthpieces for the Lord, even though they speak words contrary to what he has instructed. With this let us now note the opening of the third division of the Psalm, in which the Lord, addressing the wicked, says:

32 "But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee." (Verses 16 and 17) The ones here addressed are impressed with their own importance. If any one attempts to bring to their attention some further light which God has caused to be shed upon the temple class, they push it aside. They hate instruction and hate the ones who bring it to their attention. They declare that they do not want any more light because 'there is none to be given'. They have no joy in the Lord, they do not understand what the joy of the Lord is, and of course they have not entered into that joy.

33 Many clergymen in the denominational systems claim to represent God, while at the same time they are allied with the commercial and political parts of the earth which oppress the people. Such clergymen have made a common cause with the Devil's organization and have willingly become a part of it. They are the chief instruments being used by the Devil to steal the minds of the unsuspecting people away from God and from righteousness. This they do by misrepresenting Jehovah and denying his Word. The Lord designates them as thieves and adulterers. There are those who have been in the truth and who well know that the clergy are instruments of Satan. They know also that the clergy busy themselves in turning the minds of the people away from the truth and away

from God. They see that the clergy are thieves, and therefore they see the "thief" carrying on his wicked work. They are fully aware that the clergy are not only thieves, but adulterers, within the meaning of the Scriptures (Jas. 4:4), because of their illicit relationship with other elements of the Devil's organization while claiming to represent God.

84 Those once enlightened in a knowledge of the truth, and claiming to walk with the Lord, now not only fail but refuse to declare God's vengeance against the hypocritical systems and their agencies the clergy. They go even further than that in this, that they severely criticize the followers of Christ who diligently serve God and declare his name. In substance they say of and concerning the faithful: 'Why have to say so much about the clergy? How could you expect to do them any good by calling attention to the fact that they are of the Devil's organization? It is like calling a dog to you and then throwing a rock at him. The clergy should not be exposed.' By such a course of action the class here mentioned consent to the clergy's stealing the minds of the people away from God and from an opportunity to hear the truth. Therefore God, through his prophet, addresses the wicked class and says: "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit."—Verses 18, 19.

85 Claiming to be of the truth, at the same time they take pleasure in seeing the remnant persecuted by those of Satan's organization who are defaming the name of Jehovah. They give themselves over to evil and to indulging in deceitful schemes. They make themselves a part of antichrist because they are against Christ's kingdom. They are not 'gathering with the Lord, but are scattering abroad' and doing evil against those who are striving to serve the Lord. They oppose the faithful remnant that is diligently giving the witness concerning the kingdom. They not only hate instruction and cast the words of the Lord behind them, but they take pleasure in seeing the truth opposed.

86 Some of these have filed petitions to prevent the truth from being broadcast by radio. They go from bad to worse. When they come together they indulge in gossip about those whom they once called brethren. Having turned their own minds to evil, they assume that their former brethren are evil; and hence they speak evil against their brethren. The Scriptures declare that all who are called "are called in one hope", and therefore are all the offspring of one covenant or mother. Further speaking to the evil class, God says: "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."—Verse 20.

87 Those forming the evil servant class indulge in slanderous speech against those whom they once called their brethren and who are still striving to serve the Lord. They speak bitter words against them and hate them without a cause. (1 John 3:15) They busy themselves to concoct all manner of evil schemes against those who are active in the Lord's service. To this end they magnify small matters, and publish vile and libelous reports of and concerning those who are diligently striving to serve the Lord. Some of this evil class have even gone to the extent of stealing the *Watch Tower* mailing list and have thereby procured a list of names and addresses to which they regularly mail their vile accusations. Of course the Lord foreknew the development of such evil class and caused his prophet to write down what would come to pass.

88 Then the Lord graciously permits those who are faithful to him to understand why he foretold the workers of iniquity and how the faithful would be the targets for their evil darts. Why did he do that? The answer is that whatsoever he has caused to be written was written that the faithful might have comfort and hope. (Rom. 15:4) Mention is here made of the fact concerning the evil ones because the Scriptures point it out, and in order that those who are striving to be faithful to the Lord might not be in the least disturbed or discouraged by vile and slanderous accusations that are laid against their brethren. The fact that the Lord foretold these things, and that one is the object of such persecution, should cause him to rejoice rather than to be discouraged. It was Paul who declared: 'Through much tribulation ye shall enter the kingdom.'

89 The people composing the class that indulges in such wicked and lawless course of action deceive themselves into believing that they are 'doing God service' by slandering their brethren. They even think that God is as they are. God foreknew this, of course, and therefore caused his prophet to write these words: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."—Verse 21.

40 This prophecy shows that God has been long-suffering with those opposers of the truth and has kept silence. But the time comes for him to speak. "But they shall proceed no further: for their folly shall be manifest unto all men." (2 Tim. 3:9) Those who have devoted themselves to the Lord's service are not to be discouraged by reason of the activities of the evil class against them: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. . . . Rest [be silent to, margin] 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."—Ps. 37:1, 7, 8.

[41] The promise of the Lord is that he will give due attention to the workers of iniquity and that he will set his faithful ones in the proper light before all, and that in his own due time. God will vindicate his own good name and will also vindicate all who are diligently and faithfully representing him. *The Watch Tower* has not given space to answer slanderous reports leveled against it and those who write it, because the Lord will give attention to such in his own due time and good way.

[42] Addressing himself further to the evil class, or workers of iniquity, the Lord says through his prophet: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." This is another proof that the persons addressed are the ones who once knew God and had some knowledge of his plan. They had full opportunity to know God's will and to magnify his name, and to tell of the day of his vengeance and of his kingdom that will relieve mankind. Because of their selfishness they forgot God and his righteous cause. The Lord then gives warning of what shall be the end of the workers of iniquity. Therefore no true and faithful child of God will give his time and energy to explaining charges made against him by the evil ones, nor in defending himself before them. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." (Rom. 8:33) The Lord knows them that are his, and his approval is worth while. The approval of no one else is worth while.

[43] Jehovah, through his prophet, then makes it clear as to whom he will show his great salvation: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." (Verse 23) It is those who joyfully sing the praises of Jehovah God and give glory to his name and do it out of a pure heart, unselfishly, that are pleasing to him. All of the temple class engage in that very work. In the language of the Lord: 'He who orders his conversation [course of action] aright' will be permitted to see the great salvation. The right course of action is pointed out by the Lord's Word; and those of the temple class see his lightnings and, following that light, they are led in the right way.

[44] Therefore we see that the entire prophecy of Psalm 50 deals with the judgment of those who claim to be of the house of God. To this end God causes his Word of truth to be heard by many during the period of preparing the way of the Lord. Then he sent his Messenger of the covenant to take account with those who had agreed to do his will. Taking this account the Lord found a faithful remnant, and these he brings into the temple condition, constituting such his witnesses to testify to his name. Therefore the gathering together of his saints, who made a covenant with him by sacrifice, began when the Lord came to his temple. The great lesson to the remnant, found in this prophecy, is this, that all who are gathered unto the Lord according to the prophecy of Psalm 50:5 are gathered into the secret place of the Most High and, if faithful, shall dwell there under the shadow of the Almighty. Dwelling in that secret place they are free from the continued assaults of the enemy. The sole duty of such is to joyfully serve the Lord and not to employ any time or energy in giving heed to the slanderous assaults of the workers of iniquity.

[45] Jesus was faithful and true to his Father. All manner of accusations were laid against him. All who share with him in his glory must follow in his footsteps, be the objects of unwarranted attacks, suffer persecution with him, and prove faithful to the Lord under all adverse conditions. Let the faithful body members therefore adopt as their own the words which first applied to their Master: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isa. 50:7) Those who have been gathered together under the robe of righteousness and into the temple condition are of Zion. They have come there by reason of the favor of God and in fulfilment of the prophecy. Let all therefore dwell in peace and delight themselves in glorifying the name of the Most High.

[46] For the benefit of all such, God furnishes them an opportunity to be his witnesses. Taking their stand firmly upon the side of Jehovah and unselfishly and faithfully bearing testimony to his name is a sure token that he will preserve them. The ultimate salvation of the remnant now depends upon constant and faithful devotion to Jehovah God. It becomes the duty and privilege of each member of the remnant class to call attention of his brethren to the great privileges the faithful enjoy. These see and know no God but Jehovah. They are on his side and they delight to sing praises unto their God.

QUESTIONS FOR BEREAN STUDY

What has been the relationship between Jehovah and his beloved Son in the accomplishment of all the divine purposes? What rule is therein illustrated that enables us to see the time of the fulfilment of this Psalm? By what means and for what purpose is God communicating his truth to his people? and how does he confirm his truth to them? ¶ 1, 2.

What are some of the important truths to be kept in mind at this time? What cumulative evidence has been provided in support of these truths? Explain the importance of having these truths and the scriptures supporting them brought again to our attention from time to time. ¶ 3, 4.

How does Jehovah 'call the earth'? When, and why at that time? Show the accord of the prophecies on this point, and how we may know of the time of fulfilment. ¶ 5, 6.

Explain how God 'shines out of Zion', and when it takes place. ¶ 7, 8.

Apply verse 3. How does God call 'to the heavens', and why 'to the earth', for the purpose of judgment? ¶ 9, 10.

Locate the fulfilment of verse 5 with reference to the 'day

of his preparation'. "He shall prepare the way before me" (Mal. 3:1) has reference to what work and to what period of time? ¶ 11, 12.

Describe what takes place when the messenger of the covenant 'comes suddenly to his temple'. Explain how verse 5 is fulfilled. ¶ 13, 14.

Mention the prominent 'kingdom events' marking the 'day of his preparation', and show the importance of having these repeatedly brought to our attention. What is the special occasion for the "heavens" to rejoice and declare his righteousness? ¶ 15-18.

Account for the existence of a "great multitude" class as distinguished from the temple class. ¶ 19-22.

What is meant by verses 9 to 13? Why, then, is verse 14 addressed to the same class? ¶ 23-26.

On what condition, and when, will the "great multitude" find deliverance? How will they then glorify God? Why, then, is it particularly appropriate for *The Watch Tower* to emphasize the importance of engaging in the service work? ¶ 27, 28.

Define "the wicked". Account for the development of such a class. Describe the attitude assumed by that class. ¶ 29-32.

Point out the Devil's chief instruments, and prove their position as such. Apply verses 18 and 19 in this connection. ¶ 33-35.

Relate facts showing the fulfilment of verse 20. Apply "I will reprove thee, and set them in order before thine eyes". ¶ 36-39.

How will the faithful regard the activities of the 'evil servant' class? Why? ¶ 40, 41.

Give evidence that the class here reproved have had some knowledge of God and of his plans. Point out the danger of their position. Account for their having forgotten God. ¶ 42.

Who are they that glorify God? By what means do they 'order their conversation aright'? What is the promise of blessing to these? ¶ 43.

Of what, then, did 'preparing the way of the Lord' consist? and for what purpose was it done? This Psalm contains what important lesson for the remnant? How are the benefits of the lesson available? ¶ 44-46.

PRAYER IN THE OLD TESTAMENT

THE subject of prayer is a very important one to the Christian. It may properly be called a large one, and it may well be considered to be too large to be dealt with exhaustively in this article. But some remarks we hope to make to advantage. The term "prayer" has come to include acts of worship and meditation, although the word itself signifies a request presented. A declaration of praise to Jehovah is properly called a prayer. Prayers and supplications are naturally joined together.

It is apparent that much misconception and misunderstanding exists about the privilege of prayer, and as to the place which it ought to occupy in the life of the Christian.

There are times and conditions where prayer can have but little relation to the life of a servant of God. It is, for instance, easy to think of the angels in heaven who have a well-ordered life and sphere of service as having nothing to pray for. In their case it would appear to indicate an unrest of mind, a desire to have something beyond that which it had been the good pleasure of the great Creator to provide. In much the same way we conceive that Adam in the garden of Eden had no experience which would bring from him a call to prayer. He had no difficulties to meet; no trials which would call forth a cry from him for help. He might break out in praises to his God: probably he did so; but a prayer offered must almost certainly indicate a measure of unrest or of discontent with the conditions in which his Creator had placed him.

As Adam grew in knowledge through his experiences and thoughts created by all he enjoyed, he might pray for wisdom to understand. Such a course would seem reasonable; and certainly the Scriptures say that while a man may get understanding, wisdom is the gift of God. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—Jas. 1:5.

It seems impossible to think of Abel offering his sacrifice without a prayer to God asking acceptance for it and for himself. Prayer had then become a necessary part of the life of the one who would live in harmony with God, for sin had entered into the life of man. It can hardly be supposed that Cain prayed; it can be supposed that he brought his offering to God acknowledging God as the Creator, but with a spirit of independence which would preclude God's giving him any blessing. Cain was angry even to hatred because Abel got an assurance from God that his offering had been accepted, but he gave no indication that he was sorry his own offering did not find acceptance with God. We readily think of Enoch asking for some guidance in the difficult way he took as he "walked with God" and therefore walked contrary to all his fellows.

Consideration of God's ways with men show that there are some things which are not the subjects of prayer, however good and however right in themselves they may appear to be. For instance, in those early days Noah might have called upon God for courage to face the enemies of his work; but surely he would hardly have been justified if he had prayed that, in view of the opposition he met with, God would give some assurance that he was right in going on with the work in building the ark. The fact that Noah had been given particulars of the structure of the ark, and that he knew all its dimensions (something which no imagination could have brought to him), was sufficiently definite evidence that God had spoken to him. It would be wrong for him to pray

for further evidence. It is entirely significant that the Bible has no record of prayers in those early days.

As to later days, after God had made the covenant with Abraham, it is easily possible for us to think of Abraham praying for help and guidance that he might keep his share of the covenant. Yet there is no suggestion that he did this or thought it necessary, and Jehovah did not teach him thus to pray. Ideally, prayer in such case ought not to be necessary; for if Abraham could properly enter into a covenant he ought to keep it without asking the help of the other party to the covenant. When Abraham first entered into the land of promise there was a famine in the south country, and he went on to Egypt to get out of its way. We may suppose that there were two other courses open to him: (1) He might have exercised faith assuring himself that if God had called him to reside in that land as his home God would surely bless him there and keep him, or would instruct him what to do; or, (2) under the unusual circumstances he might have prayed for guidance. It seems as if Abraham did not give God the opportunity of directing him.

It is noteworthy that the first prayer of the Bible is a supplication by Abraham, not for anything for himself, but on behalf of the others: indeed it was on behalf of the wicked city of Sodom.

Israel in Egypt cried aloud by reason of their heavy burdens, but they did not cry to God for deliverance. They seem to have lost sight of or hope in their relationship to Jehovah. But God, because he was faithful, even though he appeared to leave them to the mercy of their taskmasters, heard their cry.

There was nothing in the law of Sinai which made provision for prayer by the people. Instruction to Israel was contained in the law and the commandments with which it was accompanied. If Moses or, in later days, the priests or leader in Israel wanted direction from Jehovah in matters relating to Israel's welfare, there was an arrangement made for communication with Jehovah through the priest. This was the special use for the Urim and Thummim; evidently direction was given, directly positive or negative in form, by means of the lights from the jewels of the high priest's breastplate. Sometimes direction was given to God's people by means of casting lots. This also was direction given in positive or negative form.

It was the prayer of Hannah, the mother of Samuel, which began what we may call personal petitions. Hannah desired to have a son, a blessing hitherto denied to her. God heard her prayer. We ask, Why did God thus hear the woman's cry? The blessing of the womb was part of the inheritance of the women of Israel. Every woman hoped for marriage and motherhood. In Hannah's case it is stated that God shut up Hannah's womb. (1 Sam. 1:6) From this it is evident that God had a special purpose to be wrought out at that time. God was about to have use for one who would be his faithful servant in the reconstruction of Israel, and apparently Hannah was chosen to be the mother; but first she must have some sharp experiences which would bring her into the way of the Lord and of offering her son to the service of God. Hence God brought her to prayer that her barrenness might be removed.

Samuel and prayer are closely associated, though none of his prayers for Israel are recorded. His name means "asked" because it was in answer to prayer that he was born. His crying to God was known to all Israel. When his work was completed, and Israel wanted a king, and realized their wrong course, they cried to Samuel, "Cease not to pray for us." He replied, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." —1 Sam. 12:23, 24.

The temple, erected by Solomon on the instruction of David, was to be a house of prayer, a designation which must have conveyed to Israel a definite idea different from any previously held, for the tabernacle of the wilderness, which it replaced, was not a place set for prayer. In the days of the kings of Israel the outstanding feature of prayers offered to Jehovah are those by Jehoshaphat and Hezekiah. Jehoshaphat's prayer was on behalf of the people; Hezekiah's was more personal, but both had to do with the welfare of Israel. Taken by surprise, Jehoshaphat learned that an army of a million men, the combined armies of Edom, Ammon and Moab, was only a few days' march from Jerusalem, with the intent of sweeping Judah out of the land and taking possession of it. Jehoshaphat called the people to a fast and the leaders of Israel presented themselves before the Lord in the courts of the Lord's house. He called upon Jehovah for help under the threatening danger of annihilation. His prayer was that the people were Jehovah's people, the children of Abraham, Jehovah's friend; that they were living in the land which Jehovah had given to them, and were now in danger by reason of this army of destruction. He recalled the promise to hear any prayers offered in Jehovah's house of prayer. (2 Chron. 20:8, 9) Jehovah must hear the prayer and must answer at once, for the circumstances were such as allowed of no delay. He saved his people, for their enemies mutually destroyed themselves.

Hezekiah also was threatened with an army of destruction, this time by the Assyrians under Sennacherib. At the same time Isaiah told him from Jehovah that he was to put his house in order, for he was to die. As he had been a faithful king he could not un-

derstand either why he should die or why Jerusalem should be allowed to fall into the hands of the Assyrians. He pleaded for a revision of the word which Jehovah had passed upon him. His prayer was heard: Jehovah of his grace gave him another space of fifteen years to be added to his life.

The two prayers are very different in character, but both are intimately associated with the name and honor of God. Hezekiah's prayer was personal, but only because that person was the king. Jehovah was using his servant for his own purposes. Hezekiah's experiences were for the benefit of others, and in other times, as well as for himself and in his own days.

Elijah must have prayed very earnestly for his people before he prayed that rain might be withheld from them. He saw the ruin through Baal worship, and seeking the good of Israel he prayed that God would withhold his blessings in order that they might realize that Jehovah was their God, and that even in the hard providences which might come upon them he was remembering his covenant. Elijah wanted to see the people of Israel brought to their senses. They were obsessed with the vile worship of Baal.

It was in David's time that prayer to Jehovah came more directly and definitely into the sacred Word. His writings, the Psalms, have much of prayer and supplication, and they almost uniformly carry a very personal note, and apparently are mostly from the mouth of David. But the prayers are not associated with specific incidents in his life. The subscriptions and superscriptions which link some Psalms with incidents in David's life are not part of the inspired Word. We ask, Why are one man's experiences and expressions placed on record and given so much prominence? Why should the prayers and emotions of one man become so important a part of the sacred writings? The Scriptures give their own answer. They show that the Psalms are prophetic, were written under the guidance of the holy spirit. Peter (Acts 2: 25-28) quotes from the 16th Psalm and says that David, though apparently speaking for himself, did not do so, but spoke prophetically of Christ; and Jesus quoted David in the 110th Psalm, and said of Christ, "How then doth David in spirit call him Lord?"—Matt. 22:43.

The prayers of the psalmist are ever on a high level, that is, they are never for small personal things. The psalmist sees himself as Jehovah's representative, and he prays with that in mind. If he prays for himself it is for his protection against evil men, and, if need be, for their destruction. He prays for the honor of the name of Israel's God, and for the good of God's people. His prayers are ever those of a man of Israel representative of them before God, and of God before the people of God's choice.

The prayer of Jabez (recorded in 1 Chronicles 4: 10), who apart from this record is an unknown man, is unique among the prayers of the Old Testament. Apparently very sensitive of his weakness, and perhaps oppressed with thoughts of his helplessness (his name means "sorrowful"), he prayed to the God of Israel for blessing and protection from evil, and God granted him his request. This was in no sense a selfish prayer: it was the request of a true son of Israel for the blessings of Israel's covenant. By his prayer he honored the God of Israel.

The many references in the Old Testament to prayer show that the privilege was taken advantage of. In times of trial or danger God's people sought for communion. Daniel in Babylon prayed three times a day, opening the window of his chamber which looked out toward Jerusalem, so far away. No doubt his prayer was impersonal, and was for his people and for the honor of his God rather than for himself.

Reviewing what is recorded, it appears that there is nothing in the Old Testament to lead a Christian to the conclusion that Jehovah encouraged his people to call upon him in connection with their daily lives. If there were special circumstances God's ears were open to the call of his people, and he was ever ready to respond at the time or in the manner his wisdom allowed.

Jehovah's people under his care as their great protector would have been a free and happy people with all their needs supplied according to his covenant with them. But when they transgressed, then began their need to call upon him. Yet every true Israelite would use his privilege of prayer, not to have his own personal wants or wishes fulfilled, but for the honor of the name of Jehovah, and that his people Israel might be saved from their distresses that Jehovah might be honored thereby. Prayer is for the service of God, not for that of the one who prays.

Prayer is appointed to convey,
The blessings God designs to give.
In every case should Christians pray,
If near the fount of grace they'd live.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame
God through his Word to us doth speak;
And we to him in Jesus' name.

Depend on him; thou canst not fail;
But ask according to his will;
Then always shall thy prayer prevail,
And nothing shall to thee work ill.

PRAYER IN THE NEW TESTAMENT

ONE of the many differences between the Old Testament and the New is in respect to prayer and the place it occupies in the lives of God's servants. The difference is apparent even to the ordinary reader, that is, to him who does not specially study the Bible and its message.

In the Old Testament days prayer was never enjoined upon God's people. It was a privilege open to all who sought to worship Jehovah. But in the days of Jesus, and afterward, prayer became a necessity.

It seems as if there was no special call to prayer in relation to the covenants into which Jehovah entered with the patriarchs, and the one made later with the house of Israel. The parties were supposed to be able to keep their part of the covenant without asking the aid of Jehovah.

It may be said that in the Old Testament days prayer was an exception rather than a common experience. But in the New Testament prayer becomes prominent as being a necessity to the life of the disciple. The difference may be said to be one between a privilege which may be enjoyed and something which is an essential to life.

As for Israel, the ideal state of that people in their land was much the same as that of Adam in Eden; they had little need of prayer, for if they had kept their law they would have had neither fears nor troubles. Thus there was nothing in their covenant which enjoined them to prayer. It was when they were oppressed by their enemies, and perhaps carried captive, and had neither priest nor altar that they found the need of the privilege of calling upon their God.

Though prayer formed no integral part of Israel's worship, it is evident that in their later days prayer entered into their system of worship. This is shown by the fact that in Jesus' day the Pharisees were in the habit of going into the market-places to offer their prayers. This means that to many prayer had lost its meaning: it had become a mere formality. Indeed Jesus charged the Pharisees with mockery; for he said they went into the market-places to pray to be seen of men. (Mark 12:38) But the true Jews prayed, as well as the Pharisees, though they did not pray to be seen of men. This is seen by that which the disciples requested of Jesus about prayer. They said, "Lord, teach us to pray, as John also taught his disciples."—Luke 11:1.

With the coming of Jesus there came a great change in the relationship between Jehovah and the people of his choice, with whom he had entered into a covenant. With his coming the time of Israel's test came. If they failed to accept him as God's messenger, and the invitation to his special blessings which Jehovah sent them through him, as shown by the parable of the great supper, then Jehovah's favors enjoyed by them for so long a time would go to others.

For a time even the apostles did not understand this change which was taking place in God's plan. Later they saw that he was now gathering another Israel, a spiritual nation, whom Paul names, "The Israel of God." (Gal. 6:16) The first Israel had been chosen as the sons of Jacob, and their children were born into the covenant; but the second Israel is formed of those who consecrate themselves to God through Christ.

It was not possible that this people could be dealt with in the same way as God had dealt with his ancient people Israel, for those were gathered one by one from among the Gentiles. While at the first there was a measure of unity when the churches realized their oneness as a people consecrated to God, and thus separated from the world, this was not to continue. It pleased God to allow the long time of the "dark ages" to come, when there would be few consecrated, and when it would be impossible that they should know each other and have any means of communion. It was at least partly for this reason that God provided a place of prayer, "the throne of grace" in heaven, where all could go, and where those who went could feel their union in spirit with all of like precious faith.

It is clear that Jesus did not say much to his disciples about prayer. They spoke to him about it first. Probably they saw he spent time in prayer; also John had taught his disciples to pray, and they did not wish to be behind. Though Jesus answered their request by giving them that which is known as "The Lord's Prayer", it was only at the end of his ministry that he really entered them into the privilege. And here is the reason for his apparent delay. It was then that he promised the holy spirit; it was then that he told them of their privilege of going to God in prayer for all their needs, saying, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

The connection is significant. The privilege of prayer is to be accompanied by the gift of the holy spirit. Only those who have that spirit are at liberty to ask what they will; only those can be answered.

If it should be objected that it was previous to Pentecost that the disciples prayed to God to guide them in the matter of the lot for the choice of another apostle to take the place of Judas, it is to be remembered that before Jesus left them he breathed on them and said, "Receive ye the holy spirit," which was his assurance or earnest of the blessing to come upon them at Pentecost. After Pentecost the whole company of the brethren continued in the apostles doctrine and fellowship, and in prayers. (Acts 2:42) What was there for which this company should pray?

Undoubtedly they were guided by the apostles to pray according to the manner of the Lord's prayer, even as Jesus said, "After this manner pray ye." The burden of their prayers would be for the interest of the church, the community, and that Jehovah's name might be honored by them.

After the apostles had been ill-treated and threatened by the leaders of the people, they prayed for boldness that they might speak the word of the Lord, and that more signs might be wrought by the name of Jesus.—Acts 4:29, 30.

As in the case of the chief doctrines it was the Apostle Paul who was used as the teacher of the church, so it was Paul who said most about prayer. But there were no special instructions as to what the disciple is to pray for: rather, it is to the fact of prayer that attention is directed. Jesus had said, "Watch and pray, lest ye enter into temptation," as if he would have the disciples always on the watch and in an attitude of heart which meant readiness in prayer for wisdom, and care in all the affairs of life.

To the Ephesians Paul wrote, "Praying always with all prayer and supplication in the spirit." (Eph. 6:18) To the Philippians, "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." (Phil. 4:6) To the Romans he wrote, "Patient in tribulation; continuing instant in prayer." (Rom. 12:12) To the Colossians, "Continue in prayer, and watch in the same."—Col. 4:2.

We ask, What is intended by this injunction to constant prayer, and watchfulness in prayer? Some would read into Paul's words an instruction to have the mind always set in prayer and meditation; and some in the dark days, professing to follow Paul's directions, took a very literal interpretation and developed the monastery systems of Rome and other churches. This has ever proved a delusion and a snare, being artificial in character. All the world knows that this system of unnatural living has led to unnatural practices and is contrary to human interests.

It is true that Jesus called his church to be separate from the world, but he never intended that his followers should be separated from their fellow men. It was not men, but the policies of the world, as under the rule of Satan, from which Jesus would have his disciples separated.

It was natural that the monastery system should develop a "system" of prayer. Retiring for prayer came to mean much more than presenting a petition to God. Much meditation and preparation of the mind were said to be necessary before the prayer could be offered, in order to create the right attitude of mind in which to approach the Divine Being. And, as much time must be occupied by the approach to God, so much is needed to be taken in retiring from prayer. This mechanical means of professed devotion is an invention of the Devil. It produces a form of "worship" which is not to the glory of God, and is to the satisfying of the mind of the flesh. Its object is self-satisfaction; and it gains its object.

In these later days Satan has overreached many devout persons in this matter. There are those who repudiate the theory of these monastic retirements who yet hold to something which in a measure corresponds thereto. Having a professed desire for holiness, they have occupied themselves with prayer as if it were the most important feature of a Christian's life. These would read Paul as literally as their circumstances would allow, and would spend much time in retirement, believing that thereby they sanctified themselves from the world. But this also leads to the satisfying of the mind of the flesh. There is a self-satisfaction gained which makes for the Pharisaical spirit expressed, "God, I thank thee that I am not as other men are."

Experience seems to show that there is a very grave danger of spiritual pride where there is this excess of outward "devotion". While on need the disciple must retire in order to pray even as Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:6), he does not need to retire for devotion. Devotion is manifested in action, not by retirement.

But when it is considered that the majority of those who become the disciples of Jesus are taken from the humbler, the poorer, ranks of life, those who must find their means of living from hard work, it is apparent that Paul's injunction to constant prayer could not possibly be intended to mean that the disciples should be always praying. The disciple serving his employer could not be faithful to his master were his mind taken from his work and centered upon petitions he must constantly offer to God. It is evident that Paul meant the same as Jesus, namely, that there must be a constant watchfulness in life to be ever set upon the things which build up the hope and purpose of life, and to withstand the opposition of his enemies.

As to what the Christian should pray for, Jesus said, "If ye shall ask any thing in my name, I will do it." (John 14:14) Does this mean that the disciple may go to God for anything, for everything, he may desire? The clergy of Christendom have badly misled the people in this matter. Ignoring the fact that Jehovah is not under any obligation to respond to prayer, or to hear it, save as it is from those who have entered into a covenant with him through Jesus, they have taught all church members and even adherents to treat themselves as if they were true followers of Jesus Christ, making no difference in the

matter of consecration. Indeed consecration has dropped from notice except as the clergy have claimed that they are the consecrated in that they are set apart for his service, even as the priests of Israel were set apart.

Some treat the great God as if he had set himself to be a great universal provider, as if he had opened a great store where anything purchasable could be got. They treat prayer as if it were money which might be used to purchase what they may happen to wish to obtain. If they call themselves Christian they treat themselves as having money wherewith they may go to the store for their need. They consider themselves at liberty to go or to stay, to purchase or refrain, just as they may wish. Many treat Jehovah similarly.

Undoubtedly there are many who think that because they ask God for what they want, even though it be only a casual request, they are thereby worshiping him and rendering to him all the allegiance he can properly claim. Such "praying" is selfish in the extreme. There is no reason for thinking that God pays any more attention to them than he does to the mummery of the performances of so-called Christian ritual of worship.

The Lord's prayer is his direction to his disciples, and is intended only for those who come to God by him. Taking that prayer as his guide, the disciple, concerned with the interests of God, who has 'called him out of darkness into his marvelous light' (1 Pet. 2:9), and therefore making requests only according to the spirit, sees that the Lord directs his prayer first to a remembrance of worship and adoration.

The first thought of the Lord's prayer is that of the unity of those who pray, "Our Father who art in heaven." It is the church, rather than the individual, to whom this simple prayer is given. After acknowledgment of the name of Jehovah, the great Provider for his children, there comes the prayer for the setting up of God's kingdom, that God's will may be done on earth even as it is done in heaven. This is the great objective. It is for this that Jesus came to prepare for the establishment of the kingdom, in God's due time, so that the name of Jehovah might be glorified, and that men might do his will to the praise of the Creator, and to their own everlasting good. It is only after this adoration, and remembrance of God's honor, and prayer for God's interests, that there is seen any semblance of personal prayer. Even then it is for the whole community, rather than for the individual. It is, "Give us our [not give me my] daily bread." It is a prayer for the interests of the brethren as a whole, as if the Lord would say, 'You are all one, and the interests of the one are the interests of the many.'

Thus even a brief review shows that while the disciple is given the privilege of prayer, for anything, and at any time, there is the limitation that it must be in the spirit. The true follower of Jesus uses his privilege only for those things which are for the interests which devolve upon him as the steward of his consecration. If he should forget himself and pray for things which are selfishly desired, God may hear him to his own hurt. He may answer him according to the idol which he has in his heart (see Ezekiel 14:4), and thus a man would pray to his own hurt.

Undoubtedly the disciple has the privilege of ready access to the throne of grace, and at all times; but the spirit within him guides him as to the use of this great favor, and thus prevents him for using it selfishly for himself. Such a one, both in private prayer and in the congregation of those met for worship and prayer, will remember that no selfish petition can do other than harm him who prays.

RESOLUTION

THOSE attending the annual meeting of the Society held in Pittsburgh last October were specially impressed with the blessings the Lord has bestowed upon our brethren in foreign countries, who have been giving the witness under adverse conditions. As an expression of appreciation and loving-kindness toward the brethren in foreign lands the following resolution was offered, supported by a number of brethren, and, when put to a vote, was unanimously adopted:

The shareholders of the Watch Tower Bible & Tract Society, assembled in annual meeting of the corporation at Pittsburgh, Pennsylvania, U. S. A., this 31st day of October, 1928, desiring to express their love and appreciation of the cooperation of the brethren in foreign countries, do adopt the following resolution, to wit:

That we send greetings and Christian love to our brethren throughout the earth. Our hearts are thrilled at the evidences of loving zeal in the service of the Lord and of the work accomplished by our brethren, especially in foreign lands, who under great opposition are exalting the name of Jehovah God and lifting up a standard for the people. The annual report as submitted by our president, Brother J. F. Rutherford, is gratifying beyond expression and is another evidence of the directing hand of Jehovah, through his chief executive our Lord Jesus Christ, and of the fact that his message of comfort and deliverance is reaching the people. To him we render our thanks and praise.

Further, that our prayers rise to the Lord for the continuance of his grace and favor throughout the coming year, to the end that an even wider witness may be given.

Further, that we appreciate our heavenly Father's guidance of the affairs of the Watch Tower Bible and Tract Society, and of his provision for his people's needs through *The Watch Tower* and associated publications.

Further, that a copy of this resolution be sent to our brethren in foreign lands; also that it be embodied in the Annual Report for the year now concluding.

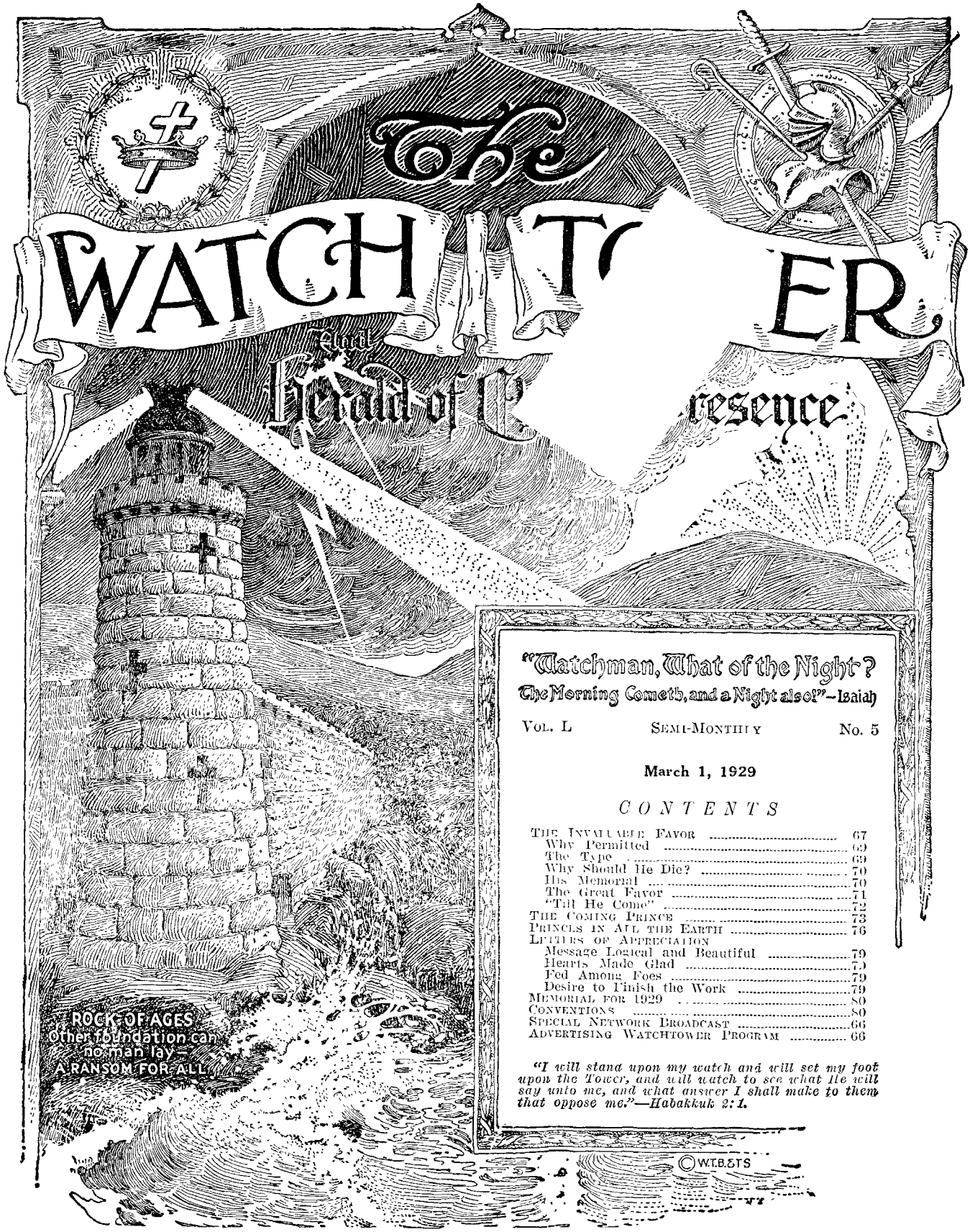
International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
2HD	Newcastle, N. S. W., Australia Sun pm 7-8.30	1040	288	100
2KY	Sydney, N. S. W. Mon Tue pm 8.30	1070	280	1500
3DB	Melbourne, Victoria Sun pm 6.30-8.30	1180	255	500
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia Sun pm 8.15-10	960	313	500
6WF	Perth, Western Australia Sun (occasionally)	840	1250	5000
CJCJ	Calgary, Alta. Mon pm 8-9	690	434.5	100
CJGC	London, Ont. Sun pm 2-3 (every other week)	910	329.5	500
CJHS	Saskatoon, Sask. Sun pm 1-2	910	329.5	250
CJRM	Moose Jaw, Sask. Sun am 10-10.15-	1010	296.9	500
CKOC	Hamilton, Ont. Sun am 10-11*	880	340.7	100
CKY	Winnipeg, Man. Sun (monthly)	780	384.4	5000
KFBL	Everett, Wash. Sun pm 7-8	1370	218.8	50
KFEQ	St. Joseph, Mo. Sun am 10-10.45	560	535.4	2500
KFH	Wichita, Kan. Sun am 9.30-10	1300	230.6	1000
KFJF	Oklahoma City, Okla. Sun am 9-9.30; Thu pm 8.30-9.15	1470	204	5000
KFJZ	Fort Worth, Tex. Sun pm 6.30-7.30	1370	218.8	100
KFKB	Milford, Kan. Fri pm 4.30-5	1130	265.3	5000
KFUL	Galveston, Tex. Sun am 10-11	1290	232.4	1000
KFUM	Colorado Springs, Colo. Sun pm 6.30-7	1270	236.1	1000
KFWM	Oakland, Calif. Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20 Mon pm 12-1, 5-7.15, 8-10 Tue pm 12-1, 2-3, 5-7.15, 8-10 Wed pm 12-1, 1.30-3, 5-7.15, 8-10 Thu pm 12-1, 2-3, 5-7.15, 8-10 Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10	930	322.4	500
KGGH	Shreveport (Cedar Grove), La. Thu pm 8-9	1310	228.9	50
KGHF	Pueblo, Colo. Mon pm 8-8.30	1320	227.1	500
KGHL	Billings, Mont. Sun am 9.30-10.30	950	315.6	500
KGRC	San Antonio, Tex. Sun pm 1-2	1370	218.8	100
KGTR	Portland, Oreg. Sun am 10-11**	1300	230.6	500
KHQ	Spokane, Wash. Sun am 10-11,** pm 5.15-5.45 Mon Tue Thu Fri Sat am 6.15-7	590	508.2	1000
KLZ	Denver, Colo. Sun pm 7-7.30	560	535.4	1000
KNX	Hollywood, Calif. Sun pm 1-2; Mon am 8-8.15 (fourth, monthly)	1050	285.5	5000
KOCW	Chickasha, Okla. Sun pm 6.30-7	1420	211.1	100
KOIL	Council Bluffs, Iowa Sun am 10-11	1260	238	1000
KOMO	Seattle, Wash. Sun am 10-11**	920	325.9	1000
KPRC	Houston, Tex. Sun pm 2.30-3	920	325.9	1000
KQV	Pittsburgh, Pa. Sun am 10-11*; pm 1-2, 7-8; Fri pm 8.30-9.30	1380	217.3	500
KSOO	Sioux Falls, S. Dak. Sun am 9.30-11, pm 2-3	1110	270.1	1000
KTBR	Portland, Ore. Sun pm 9-10	1300	230.6	500
KTM	Los Angeles, Calif. Sun am 9-10	780	384.4	500
KTNT	Muscatine, Iowa Sun pm 12-1	1170	256.3	5000
WBAW	Nashville, Tenn. Sun pm 7-7.30	1490	201.2	5000
WBBR	New York (Rossville), N. Y. Sun am 8.30-11*; pm 5-9; Mon am 10-12, pm 2-4 Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12 Thu pm 1-3, 8-10; Fri pm 2-4, 6-8	1300	230.6	1000
WBRC	Birmingham, Ala. Tue pm 8-8.30	930	322.4	500
WBT	Charlotte, N. C. Sun am 10-11*	1080	277.6	5000
WCAH	Columbus, Ohio Sun pm 12-1, 9-10 Mon Tue Wed Thu Fri Sat 11.30-12 noon Fri pm 9-10.30	1430	209.7	250
WCBM	Baltimore, Md Sun pm 6-8 (every other week) Thu Sat pm 9.30-10	1370	218.8	100
WCSH	Portland, Me Sun am 10-11*	940	319	500
WDAE	Tampa, Fla. Mon pm 8-8.30	620	483.6	1000
WDAY	Fargo, N. Dak. Sun pm 2-3	1280	234.2	1000
WEBC	Duluth, Minn. Sun pm 2-2.45	1280	234.2	1000
WEBR	Buffalo, N. Y. Sun pm 2-3	1310	228.9	100
WEDH	Erie, Pa. Sun pm 9-9.30	1420	211.1	30
WFBE	Cincinnati, Ohio Sun pm 5-6	1200	249.9	100
WFBG	Altoona, Pa. Sun pm 7-7.30	1310	228.9	100
WFBL	Syracuse, N. Y. Sun am 10-11*	900	333.1	750
WFDF	Flint, Mich. Fri pm 9.30-10	1310	228.9	100
WFJC	Akron, Ohio Sun pm 2-3 (every other week) Wed pm 7.30-8	1450	206.8	500
WGBF	Evansville, Ind. Sun am 9-10*	630	475.9	500
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WJBL	Decatur, Ill. Thu pm 8-8.30	1200	249.9	100
WKBF	Indianapolis, Ind. Sun am 9-10*	1400	214.2	500
WLBG	Petersburg, Va. Sun am 10-11, pm 3-4, 4.30-5.30	1200	249.9	100
WLBV	Mansfield, Ohio Sun pm 9-10	1210	247.8	100
WLBX	New York (Long Id City), N. Y. Fri pm 7-8	1500	199.9	100
WLSI	Providence, R. I. Sun am 10-11*	1210	247.8	100
WMAL	Washington, D. C. Sun am 10-11*	630	475.9	500
WMBS	Harrisburg, Pa. Sun am 10-11*	1430	209.7	500
WMES	Boston, Mass. Sun am 10.30-12, pm 2-3	1500	199.9	50
WNAT	Philadelphia, Pa. Wed pm 8-9.30; Sat pm 8-9.30	1310	228.9	100
WNBF	Endicott, N. Y. Sun am 11-1, pm 7-9; Thu pm 8-9	1500	199.9	50
WNBH	New Bedford, Mass. Tue pm 8-9	1310	228.9	100
WNBZ	Saranac Lake, N. Y. Sun am 10-10.30	1290	232.4	10
WNOX	Knoxville, Tenn. Fri pm 7.30-8	560	535.4	1000
WNRC	Greensboro, N. C. Fri pm 7-7.30	1440	208.2	250
WOBU	Charleston, W. Va. Wed pm 8.30-9	580	516.9	250
WOC	Davenport, Iowa Sun pm 10.15-10.45	1000	299.8	5000
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WOKO	Poughkeepsie (Mt. Beacon), N. Y. Sun am 10-11*; Thu pm 9.30-10	1440	208.2	500
WOL	Washington, D. C. Sun am 10-11*	1270	236.1	150

(*Continued on Page 50*)



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

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March 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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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 renewal or a new 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

SPECIAL NETWORK BROADCAST

The president of the Society will speak in Los Angeles, California, Sunday morning, March 17. His address, and probably some of the songs of praise to Jehovah immediately preceding or following, will be broadcast simultaneously over an extensive network of radio stations, during the hour beginning at 10 o'clock, Pacific Standard time.

Stations along the Pacific coast, others in the Rocky Mountain region, and possibly others in the Mississippi Valley, are expected to participate in this broadcast; so that the program will be audible in the Mountain time zone (beginning at 11 a. m.) and in the Central time zone (beginning at 12 noon), as well as in the far West.

Among the stations now engaged for this broadcast are KMTR (Los Angeles), KYA (San Francisco), KFWM (Oakland), KEX (Portland), KJR (Seattle), KGA (Spokane). Newspaper announcements, it is expected, will give a full list of the stations in due time. Watch the news columns of your local papers for this information. We suggest that friends throughout the area to be covered by this broadcast arrange at once to give notice a day or two in advance through their local papers, and also over local radio stations during the week before.

ADVERTISING WATCHTOWER NETWORK PROGRAM

Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this new radio service is available every Sunday.

The newspapers, as is well known, can not be expected to convey reliable information to the people with respect to this broadcasting service. It is therefore again suggested that classes arrange to distribute the Society's new "Radio Slip" while canvassing.

This slip, of beautiful design printed in colors, similar to our question slip, lists the stations associated in the network and also carries an invitation to hear the program and read the books.

Wording of the invitation and the station list are changed from time to time as additional stations join the network or when special program features can be announced. It is well, for this reason, to order only such quantity of the slips as can be promptly distributed; and then to reorder, so as to gain the advantage of having an up-to-date edition of the "Slip". We can print these slips for any class at $1.50 a thousand. These are not charged to class accounts.

Stations now broadcasting this WATCHTOWER network program every Sunday morning, 10 to 11 (Eastern Standard time), are,

WBBR	New York, N. Y.	WAIU	Columbus, Ohio
WOV	New York, N. Y.	WKBF	Indianapolis, Ind.
WLBZ	Bangor, Me.	WGBF	Evansville, Ind.
WLSI	Providence, R. I.	WFIW	Hopkinsville, Ky.
WOKO	Poughkeepsie, N. Y.	WORD	Chicago, Ill.
WFBL	Syracuse, N. Y.	WMAL	Washington, D. C.
WODA	Paterson, N. J.	WOL	Washington, D. C.
WGBI	Scranton, Pa.	WTAR	Norfolk, Va.
WMBS	Harrisburg, Pa.	WBT	Charlotte, N. C.
KQV	Pittsburgh, Pa.	CKOC	Hamilton, Ont.
WHK	Cleveland, Ohio		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L MARCH 1, 1929 No. 5

THE INVALUABLE FAVOR

"You are they who have continued with me in my trials. 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 22:28-30, Diaglott.

THE time was the fourteenth day of the first month. The day of great crisis had arrived. The passover commanded by the law had been eaten. No other man aside from Jesus knew that Jesus was to die the same day. It was then past six o'clock in the evening, for it was the beginning of the day, and before another day he would be dead. Wonderful events were to come to pass that would never be forgotten. Jesus was about to confer upon others a favor which would be accompanied by much tribulation; but to the ones to whom it was granted it would finally bring boundless joy.

[2] Only a few days before the eventful hour on the fourteenth day of the first month Jesus had ridden into the city of Jerusalem and presented himself as Israel's King. A great multitude of the common people had received him with enthusiasm and had long and loudly shouted his praises. They hailed him as the great Son of David about whom the prophets had said much. The people of Israel were then smarting under the yoke of their oppressors and they looked upon Jesus as the One who would deliver them and save them. They acclaimed him with gladness and adoration as the mighty One coming in the name of the Most High.

[3] With the scribes, priests and Pharisees, composing the clergy, it was far different. They were greatly angered, as well as much disturbed, by the manner in which the common people received Jesus of Nazareth. For more than three years these clergymen and the principal ones of their flocks had hated Jesus without a cause, and now their malice knew no bounds. For some time they had been in a conspiracy to kill Jesus, and now they were stirred with venom and they hurried on to complete the arrangements for his death. Like all such malicious ones, those clergymen were moral cowards. They feared the people, and so they reasoned that some way must be found to turn the people against Jesus and to cause him to appear in the people's eyes as one guilty of treason.

THE REASON

[4] Why should the clergy want to kill the Son of God? Did not the clergy represent God on earth amongst the Jews? It is true that by the law covenant with Israel God made provision for the priests. In fact, he set aside the entire tribe of Levi to instruct and serve the people, and provided that the priests must be taken from amongst that tribe. He laid upon the priests the obligation to instruct the people in the law. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." (Mal. 2:7) The men filling the office of priests and clergy in Jesus' time had wofully degenerated and had departed from the instructions that the Lord had given them and were unfaithful to the covenant.

[5] Had not the holy prophets foretold the coming of Messiah who would save the people? and did not the Pharisees and priests know this fact and have reason to believe that Jesus was the One? God, through his holy prophets, had repeatedly informed the clergy of the coming of the Messiah. They were informed that he should be born at Bethlehem and as Ruler should come forth from Bethlehem. (Mic. 5:2; Matt. 2:5, 6) From the evidence before them the clergy had every reason to believe that Jesus was the promised Messiah. Upon this point there seems to be little doubt of the fact that many of the clergy class knew that Jesus was the Son of God. Then why should they want to kill him?

[6] The priests of Israel were selected to serve in the name of Jehovah and to aid the people. For a time men filled those offices faithfully; but by the time of the coming of Jesus to earth these men had commercialized the religion of the Jews and looked to self and had no interest in the people. They sought the approval of men and did not seek the approval of God. They used their office to extract money from the people. The rich and influential were their favored ones because they expected something in return. The co...

mon people and the poor they hated. When Jesus came he fed the people and taught them. They looked for more from his gracious hand. They hoped for a better time to come. They knew they got nothing from the priests. To the priests God said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Mal. 3:8, 9.

7 The clergy were hypocrites, and Jesus had publicly told them as much. They were practising a fraud upon the people for their own personal gain, and Jesus had not hesitated to so declare. (Matt. 23:13-32) This greatly angered the clergy. The Devil had brought forth these men as his sons and representatives, and Jesus told them that also. (John 8:42-44) Because of their selfishness and unfaithfulness to God, they had become the sons of the Devil. Being sons of the Devil, the clergy would do his bidding, and did it. The Devil wanted Jesus killed, and he inspired the clergy to carry out his wicked purpose.

8 But why should the Devil want Jesus to be killed? Lucifer was once given the position of overseer of man. It was his duty to direct man in harmony with God's will. Lucifer, because of his ambition, became unfaithful to God. He had an ambitious desire to be like the Most High and to establish a kingdom of his own. (Isa. 14:13, 14) Because of Lucifer's evil course God debased him and named him Satan, the Devil. God did not interfere, however, with his power and influence to rule men. Then God made promise to faithful men that in his own due time he would establish amongst men a righteous government and that the One who should rule that government would honor Jehovah and bring blessings to the people.—Gen. 12:3; Gal. 3:8.

9 Time and again Jehovah sent his prophets to testify to the people his purpose and intention of establishing a righteous government for men, which government should rest upon the shoulder of the Prince of Peace and would be administered in behalf of the poor as well as the rich. (Isa. 9:6, 7; 11:1-4; 32:1) God had repeatedly stated through the prophets that all the wicked should be destroyed and that the earth would be made a fit place for men to abide. Satan, being the wicked one who ruled by wicked methods, knew that if the prophecy of God should be carried out he would lose control over men and his organization would completely fall. He put it into the minds of his servants, the clergy of the Jews, to cause Jesus to be killed, to the end that his own wicked government should not be interfered with. Jesus knew of this purpose and told the clergy as much.—Matt. 21:33-40.

10 God, through his prophets, had pronounced his decree of death against Satan, which would in due time be carried out. (Ezek. 28:14-19) Satan well knew that following the establishment of God's righteous government his wicked reign would then end, and also that in due time his death would follow. The apostles have so stated; and no doubt Satan had some information to this end. (Heb. 2:14; 1 John 3:8) Satan would therefore put forth his efforts to prevent the setting up of the righteous government. Knowing that Jesus was the beloved Son of God, Satan sought to have the babe killed before birth; and again he sought Jesus' death when a mere child. (Matt. 1:19; 2:16) Satan himself made an attempt to induce Jesus to violate his covenant with God, knowing that he would thereby cause Jesus' self-destruction.—Matt. 4:1-10.

11 Further carrying out his wicked purposes Satan would now use his sons the clergy. He instilled into the minds of those selfish men the conclusion that if Jesus should become more popular amongst the people the clergy would lose their own place of ease and comfort and their opportunity to fleece the people would be gone. The more the common people gave praise to Jesus, the greater was the fear put in the minds of the clergy of their losing everything. Therefore they fell the easy victims to Satan's seductive methods, and they repeatedly held counsel together and entered into the conspiracy originally formed by the Devil to destroy Jesus.

12 When Jesus had done a good deed and brought comfort and joy to the hearts of the sorrowful, by raising Lazarus from the dead, his popularity grew and the clergy decided that it was time for them to act. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation."—John 11:47-51.

13 The Devil wanted Jesus killed. Judas had become angered, and wanted him killed, and was therefore willing to enter into the conspiracy and accepted a bribe from the clergy to betray Jesus into their hands. Such was the condition that prevailed at the time the feast of the passover drew nigh.—Luke 22:1-6.

14 When the time for the passover came Jesus assembled with his disciples to eat the passover with them. Jesus was fully aware of what was going on amongst the enemy, and he knew that in a few hours he would be put to an ignominious death. "And he said unto them, With desire I have desired to eat this passover with you before I suffer." (Luke 22:15) Within a short time thereafter, and at the instance of

the clergy, Jesus was seized as a transgressor, brought into the courts of the clergy and the principal of their flock, was there unlawfully tried upon false and perjured testimony, and by that august tribunal of pious frauds he was declared guilty of crime punishable by death. They sought confirmation of that wicked sentence by the Roman governor, and obtaining it, they proceeded with their wicked work, and on that same day the Son of God was put to death upon the cross.

WHY PERMITTED

15 The power of Jehovah is without limitation. Why then would he permit his beloved Son to be put to death by Satan and his representatives? In his Word it is written by one of his prophets: "Surely the wrath of man shall praise thee." (Ps. 76:10) The wrath that man has and expresses proceeds from the Devil. God permitted the wrath of man and the Devil to be exhibited to the extreme against his beloved Son, and he will cause that wrath to work out to his own praise. It was the will of Jehovah that his beloved Son should die. That, however, would give no cause or excuse for Satan and the clergymen to put him to death. God withheld his restraining hand and permitted the wrath of these evil ones to be expressed. To be sure God could have prevented them. The ultimate result will show, however, that Jehovah is the Most High, and that there is none before him. The Devil reasoned that the putting of Jesus to death would prevent Jehovah from carrying out his purposes. Jehovah will demonstrate that the act of the evil one and his allies will in no wise prevent him from carrying out his purposes.

16 That it was the will of God that Jesus should die, there remains not the slightest doubt. Jesus knew that fact, and therefore he said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17, 18) This proves that no creature could have taken Jesus' life without the permission of Jehovah and that God permitted it, knowing that in due time he would raise Jesus from the dead. This also testifies to the supremacy of Jehovah God.

THE TYPE

17 Long centuries before that memorable fourteenth day of the first month, God's chosen people Israel were residing in Egypt. They were being greatly oppressed by the ruler of Egypt. The government of Egypt pictured Satan's organization, while the ruler of Egypt represented Satan himself. Hearing the cries of his people because of the oppression, God sent his servant Moses to Egypt to be the deliverer of the Israelites. Moses was accompanied by Aaron. The two appeared before the ruler of Egypt and made request that God's chosen people be permitted to go therefrom and worship him. The request was granted, only to be immediately denied again.

18 This was done repeatedly, and Jehovah determined that now Pharaoh and his hosts should know that God is the Most High and that his will must be obeyed. He would teach all creation that he is the supreme One. At the same time he would make a picture foreshadowing the sacrifice of his beloved Son and testify to the real purpose thereof.

19 Jehovah therefore commanded Moses to prepare the people of Israel for the great passover. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever."—Ex. 12:1-14.

20 The passover there arranged for, and which was observed on the fourteenth of Nisan, must become a perpetual rule to be annually observed by the Israelites. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall

come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."—Ex. 12:24-27.

21 Preparation was made in obedience to this command. At midnight God's angel passed over the land of Egypt, and every house where the blood of the lamb was found sprinkled the angel passed over and left its first-born unharmed. In every house where the blood did not appear, the first-born died. By obeying this commandment of God to kill the lamb and sprinkle the blood over the door the Israelites proved that they trusted in Jehovah and would faithfully obey at that time. The blood of the lamb therefore formed the basis of a covenant that God made with the Israelites to make them his own people and establish with them his government. The covenant was afterward confirmed at Sinai. The blood of the lamb was therefore the basis for the law covenant made in Egypt, in which covenant Moses was the mediator between God and the people. In that picture Moses represented Christ Jesus, the beloved Son of God, and foreshadowed a better covenant to be made by a better sacrifice.

22 On that occasion in Egypt either Moses must die or some creature must die instead of Moses. Therefore a lamb was selected and was killed. Primarily the lamb represented Moses; but it also, and in a wider way, represented Jesus Christ. In prophetic phrase it foretold that the only means whereby the sin of the world can be taken away is by faith in the blood of Christ Jesus. Therefore when Jesus came, John, his forerunner and one of the prophets, said: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Therefore what God caused to be enacted by the Jews foreshadowed other things of greater importance to come to pass. (1 Cor. 10:11; Heb. 10:1) The death of the lamb foreshadowed the death of Jesus. The picture pointed forward to the time when the Savior of the world would come and die for the benefit of men. It was therefore the will of God that he should die. But this furnished no excuse for the Devil or clergy to have any part in putting him to death.

WHY SHOULD HE DIE?

23 Comparatively few people have seemed to have any understanding of the reason for the death of Jesus. God's Word makes it plain. Because of the rebellion that started in Eden the perfect man Adam was sentenced to death. By reason of that divine decree **Adam must die, and all his offspring, inheriting the disability, must in due time likewise die.** If every man should have an opportunity for life everlasting, redemption must be provided from the original judgment entered because of sin. This could be done only by another perfect man voluntarily dying instead of, or as a substitute for Adam. All men being descendants of Adam, all were born imperfect and none therefore could redeem himself, and certainly he could not redeem his brother. (Ps. 49:7) How then could man ever have an opportunity for life? The loving-kindness of God made the necessary provision by sending his beloved Son to earth and permitting him to die and provide the redemptive price for the human race. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

24 It was impossible for the blood of animals to take away sin. God prepared One who could take away sin. His beloved Son was sent to earth, his life being transferred from spirit to that of human. He was made flesh and dwelt amongst men. (John 1:14) He came for the purpose of doing his Father's will; and it being the will of his Father that he must die in order to provide the ransom price, he was willing to die.—Heb. 10:4-10.

25 Because of Jesus' full and complete obedience even unto death, God raised him out of death and exalted him far above all creation and gave him a name that shall be sung with praise throughout the ages of eternity. The death of Jesus upon the cross provided the redemptive price for man, making it possible for all men to be saved and thereafter to live. God raised him out of death, and Jesus the divine ascended into heaven and presented the value of that perfect sacrifice as a sin-offering for men. He therefore became the great Mediator between God and men; and all who shall ever be saved at all must be saved through the blood of Christ. (1 Tim. 2:3-6) It was necessary that Jesus die in order that men might live. He was rich in power and glory, but he became poor that the poverty-stricken human race might have an opportunity for riches. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

HIS MEMORIAL

26 Jesus must be obedient to the law; therefore he must eat the passover on the fourteenth day of the first month. If it was important to keep the feast of the passover, which was the type, then it must be of far greater importance to keep in memory the fulfilment of that type. Jesus was the antitypical Lamb, and his death upon the cross fulfilled the type and put an end to the provision of the law for the passover.

Jesus knew that he must die on that day, and before he died he would institute the memorial of his death that his followers might keep it in mind and understand its importance and that they should observe it annually. At the conclusion of the passover supper, Jesus "took bread, and gave thanks, and brake it, and gave unto them [his disciples], saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22:19, 20.

27 Christ is the passover for the church, the members of his body. It is only those who trust in his shed blood and remain in that faithful attitude to the end that can possibly share with him in his glory and blessings. The apostle says: "For even Christ our passover is sacrificed for us: therefore, let us keep the feast." (1 Cor. 5:7, 8) What Jesus did at the institution of the memorial of his death means more to his true follower than merely the opening of the way to life for him. All people who shall ever be blessed with life everlasting must receive that blessing by reason of the shed blood of Christ Jesus, but the body members receive more than a mere existence.

THE GREAT FAVOR

28 Jesus on that occasion invited his disciples to drink that which represented his blood. Under the terms of God's law to the Israelites the drinking of blood was punishable with death. The invitation Jesus gave to his followers then was one of death. Could Jesus bestow a favor upon his true disciples by inviting them to participate in his death? He could; and in no other way could a greater favor be bestowed upon man. Up to this time few have seemed to appreciate this great truth; but those who have seen and appreciated it have much reason to rejoice.

29 Without a doubt God's purpose was from the beginning to have a world composed of mankind under the immediate supervision of an invisible overlord or governor always in harmony with himself. The ambition of Lucifer had caused the loss of everything to man and entailed upon mankind a long period of suffering and sorrow. The governments of men, presided over by Satan the Devil, have ever been oppressive. God would establish a righteous world. But before he would grant the lordship even to his beloved Son he would make his Son perfect through sufferings, even the suffering of an ignominious death. To this end Jesus was made in the likeness of men. He was made a perfect man. His death as a perfect man provided the ransom price for man. His complete faithfulness won for him the rulership of the world. When at Jordan Jesus made his consecration, God promised him, among other things, a kingdom or great government. In order to prove his complete obedience and faithfulness unto his Father, Jesus was willing to die.

30 It was also the will of God that others should be taken from amongst men and have the opportunity of being associated with Jesus in his righteous government. If suffering and tribulation was the condition precedent to Jesus' having the kingdom, then it follows that all who might be associated with him in that government must pass through a similar experience of suffering. It was the will of God that Jesus, as Jehovah's representative, should extend the invitation to men to join with him in his suffering and in his glory. Therefore, at the institution of the memorial of his death Jesus invited his disciples to be broken with him and to drink of his blood, that is to say, to surrender everything human to the will of God and to participate in Jesus' sacrificial death.

31 They must be baptized into his death in order to share in his kingdom. On a former occasion Jesus put the question to them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." (Matt. 20:22) They agreed that they were able so to do. This being the will of God, at the conclusion of the feast of the passover the hour had arrived for Jesus to tell his disciples upon what terms they might be for ever with him. Therefore he said to them: "You are they who have continued with me in my trials. 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 22:28-30, *Diaglott*.

32 This was an invitation to come into his covenant by sacrifice and to die a sacrificial death. All others who will ever be associated with Jesus in his kingdom must take a similar course. To merely believe on the Lord Jesus Christ is not sufficient. To be baptized into his death, and then to be faithful to the end, is also essential. Paul understood the matter thus, and therefore he said: "Because to you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer on his account."—Phil. 1:29, *Diaglott*.

33 In order to be a member of the body of Christ, and therefore to be associated with him in his government, the body members must fill up the suffering that is left behind and which suffering is given as a great favor (Col. 1:24); and the one who understands it thus, rejoices to fill up, or to participate in, such suffering. In this connection Paul declares that for this reason he is made a minister according to the dispensation of God, which is given to him to fulfil his Word. (Col. 1:25) It means furthermore, then, that one having been brought into the covenant by sacrifice must be God's faithful minister even unto death in order to be associated in the government.

34 Many have been deceived as to what is required of a Christian. Many have believed that Jesus is the Savior and accepted this truth because they thought

such would save them from torment or eternal death. Many others have made a covenant with the Lord God to do his will and then straightway set about to develop a beautiful character and thereby prepare themselves to go to heaven. Others have made a consecration to God and have understood that in order to be with the Lord the terms of their covenant must be followed and faithfully performed. The last is the class to which Paul belonged, and he sets forth the requirements of all who will be in the government.

35 The faithful and obedient Christian well knows that he could never so develop himself that he would be fit for God's use. He knows that he can be faithful to the Lord God and his beloved Son, bear the reproaches with Christ, and gladly conform himself to God's way, in obedience to his commandments. With him it is not what other men think about him. It is not whether he shall please men and have them say, 'He is a Christian and a beautiful character.' The whole concern of the faithful one is to do what is pleasing to God. It was because of the faithful obedience of Jesus unto death that God raised him out of death and exalted him to the highest place. (Phil. 2:1-11) It is because of the faithfulness of those who follow in his footsteps that God has guaranteed that they shall participate with Jesus in his righteous government and enjoy the blessings of immortality.—Rev. 2:10; 3:21.

36 The eleven faithful disciples whom Jesus invited to share in his covenant by sacrifice, and therefore in the kingdom, are the same ones for whom Jesus offered a special prayer to his Father that same night. His prayer was: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."—John 17:14-17.

37 The rule is therefore clearly fixed that those who will share with Jesus in his government must be entirely separate from the world. These have been brought into the kingdom of light, and their complete entrance as immortal creatures into, and their becoming sharers of, the glorious government depend upon their faithfulness to God unto the end. That means there can be no compromise with any part of the Devil's organization, which is the world. These must be entirely set aside for the use of the Lord; and this is done by the truth, which they must learn and obey. A mere head knowledge is wholly insufficient. There must be a course of action in harmony with God's commandments. They must be in the world, but must be no part of the world. They must resist the world and overcome the world even as Jesus did.—John 16:33.

38 Those who are brought into the covenant by sacrifice, and then continue faithful and true to the Lord and stand out boldly against the Devil's organization, shall in due time share the glories of God's righteous government with Christ Jesus the great King. Therefore it is the greatest privilege and favor that could be bestowed upon man to be invited to drink the blood with Christ, meaning thereby to share with him in his death; because the reward is the greatest that could be given to any creature.

"TILL HE COME"

39 Paul, a faithful follower of Jesus and the inspired witness of Jehovah, wrote: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26) We understand his words to mean in substance this: 'There are those who have made a covenant with God to do his will. Each time these observe the Memorial they show that the death of Jesus was necessary in order to have the kingdom, and that no one will be associated with him in that kingdom save those who likewise die; that the ones eating the bread and drinking the wine thereby say, We understand this to represent the death of our Lord in which we are permitted to participate as an invaluable favor to us. Thus we show forth his death until he come and receive us to himself.'—John 14:1-4.

40 No one can truly partake of the Memorial who at the same time is having any part with the world or the Devil's organization. He could not be in sympathy with Satan's organization and at the same time worthily partake of the Memorial. If one is in sympathy with the Devil's organization, or participating in it, and while doing so partakes of the Memorial of Christ's death, he does so in violation of the covenant. Therefore Paul says to such: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. 10:21.

41 Those who prove faithful unto the Lord must be entirely on his side. When one examines himself he may determine, according to the rules laid down by the Scriptures, whether or not he has made a covenant with the Lord and whether or not he is devoting himself wholly to the Lord. If so, then he should gladly join in the Memorial.

42 On the night of the Memorial, Jesus said to his disciples, in substance: 'My Father has made a covenant with me to give me a kingdom that shall bless mankind. He has appointed me to rule the world. Before I can have the great privilege I must prove my faithfulness unto my covenant and I must be broken and must pour out my life-blood. The breaking of this bread represents that I am broken, and this wine in the cup represents my blood poured out. As my Father has marked out the course that I shall

take, I gladly take it. For the past three and one-half years I have had much tribulation. In all these trials you have been standing faithfully with me. Now I offer you the great privilege of sharing with me that kingdom upon condition that you be broken with me and that you drink of this blood of mine, which represents your share in my death. If you do this, you shall share with me in my kingdom and glory.' Never was another so valuable a favor conferred upon man as to be invited to enter into this covenant of sacrifice and into the glorious government.

[43] Now the remnant of the church is on the earth. The members thereof see the great privilege of being baptized into the death of Christ and the necessity of faithfulness to the end. Already they recognize that the Lord Jesus has returned, that he is in his holy temple, and that he has gathered the faithful ones into the temple condition. These have entered into the joy of the Lord. They have begun to drink anew of the wine. They see that the kingdom is near, and now they know that they have continued faithful and true to the Lord and henceforth they shall soon enter completely into the gates of the glorious kingdom, share in its boundless blessings, see the Lord in all his beauty and glory, appear with him in his likeness, and see the face of the Most High. This unspeakable favor set before them is all by the grace of Jehovah God.

QUESTIONS FOR BEREAN STUDY

When and where were the words of our text spoken? What important hour for Jesus had come? For his disciples? ¶ 1.

Relate the events of the few days prior. Contrast the attitude of the common people toward Jesus with that of the clergy. Account for the difference in motive, and for the failure of either class to carry out their intended purpose. ¶ 2, 3.

Show that the religious leaders of Israel were in a position particularly favorable to their recognizing Jesus as the Messiah. ¶ 4, 5.

By whom and for what purpose was the priesthood of Israel provided? How had they degenerated to the condition in which Jesus found them? What was Jesus' manner of dealing with them? ¶ 6, 7.

Identify the master mind back of the clergy's activities. Explain how he became the great adversary. Account for his persistently opposing the servants of God, and especially Jesus. ¶ 8-10.

Why should Satan expect the clergy to be willing and effective instruments for his purposes? Show by scriptures what effect Jesus' favor with the common people had upon the minds of the Devil's agents. ¶ 11, 12.

Why did Satan seek for a medium better acquainted with Jesus' affairs? Relate how the Devil thereafter succeeded in having Jesus put to death. ¶ 13, 14.

Account for Jehovah's permitting this extreme persecution even of his beloved Son. Show that Jesus himself could have foiled all Satan's efforts to do him harm. ¶ 15, 16.

Describe Israel's experiences in Egypt prior to the passover. ¶ 17, 18.

Relate the story of the passover. Of what important arrangement was it the basis, and what did the picture forefore-shadow? ¶ 19-22.

Why was it necessary for Jesus to die? Quote scriptures to show the purpose of this feature of Jehovah's plan. ¶ 23.

Why could not Israel obtain life on the basis of the atonement-day sacrifices? How was the circumstance met, not only for Israel, but for all mankind? Explain what Jesus' absolute faithfulness in doing his Father's will availed for Jesus himself. ¶ 24, 25.

Explain how Jesus knew that 'his hour had come'. How was the Jewish passover brought to an end, and what took its place? How far-reaching is the benefit of what Jesus there memorialized? ¶ 26, 27.

Why was Jesus' invitation to his disciples to drink of his cup the greatest favor ever bestowed upon man? ¶ 28.

Lucifer's commission as overlord in Eden indicates what divine intention as to world government? What change of dispensation marked the end of the age (1914)? How and when did Jesus win the right to rule the world? ¶ 29.

What gracious provision has been made for others to be associated in that government? On what condition may they enter into that glorious privilege? ¶ 30-33.

What erroneous idea has prevailed respecting the duty of a Christian? Explain God's purpose in the 'high calling'. Describe the course necessary for the Christian to pursue that he may enter into that for which the heavenly calling was intended. ¶ 34, 35.

Quote Jesus' prayer for his faithful disciples, and point out therein the rule by which his true followers must be governed under their covenant by sacrifice. ¶ 36-38.

Apply 1 Corinthians 11:26. Explain Paul's statement in 1 Corinthians 10:21. How may one know whether he can partake of the Memorial worthily? ¶ 39-41.

What was the substance of Jesus' words to his disciples on the night of instituting the Memorial? Give reasons why the remnant should find a special joy in present circumstances and privileges. ¶ 42, 43.

THE COMING PRINCE

A PRINCE is one of the highest rank in a state. He may indeed be the highest, for the name may be used of the king. Usually, however, it is given to the king's son, the heir to the throne. The term "The Coming Prince" has been used by students of prophecy as referring to the one which all prophecy tells shall come, one whose dominion shall be over all the earth, and who shall rule all people. The term is taken from Daniel's prophecies. He tells of the prince that shall come, and definitely says that he is Messiah, the Prince.—See Daniel 9:25, 26.

Ever since there have been kingdoms in the earth men have always been interested in princes, the sons of the king. The world has always loved a good prince, one who has shown interest in the people over whom he might be called to rule. It is probably not without some connection with this universal feeling among the nations that the Bible has much to say about the coming Prince over all the earth, whose dominion is to be over all, who shall never lose it to any foe, who shall have all the nations for his inheritance, and the uttermost parts of the earth for his possession.

The Bible is the most human book in the world. There is none like it for touching human nature. It certainly discloses human nature at its worst, but both by its examples and by its promises it ennobles it and dignifies it so that it may be seen worthy of being of God. The Bible shows that everything good in human nature has its counterpart in the divine nature, in that of Him who made man. But whether of such design or not, the fact is that the story of the coming Prince of earth is one of the most interesting phases of the Bible's story. It tells of the coming of a prince who shall deliver all the human family from the Dragon, who has had the power of sin and of death and who has been the constant enemy of men, seeking to deceive them as to the good disposition of their Creator toward them.

God was compelled to punish man for his sin; that is, he must fulfil his word as to what should be done in case of man's transgression: that he would take the privilege of life from the man when by his wilfulness he should prove to be unworthy of that favor. Satan, the Dragon, took occassion thereby to deceive men, and has succeeded. He has deceived almost all men concerning God.

The Bible tells of the birth of a child to be born to men, of the great and good things he would do for them. His coming is always associated with life and happiness for the peoples of earth; but only after he has defeated the Dragon, and has slain and destroyed all those who helped the Dragon or supported his reign which hurt the people. The coming Prince is ever presented as the friend of the peoples, bringing them gifts from God, and who will enable them to live in constant peace and happiness and without fear.

But the Prince must suffer before he can do this. He is permitted to suffer at the hands of his enemy and must learn full obedience, and gain confidence in his God and Father by reason of his sufferings; besides that he gains sympathy with those who have been under the bondage of the Dragon, and under the bondage of the law of sin and death. In God's due time he is endowed with divine power and the right to operate against all the forces of evil. He overcomes them to the glory of God and to the good of all humanity. Such is the Bible story.

Who is the coming Prince? We have already said that Daniel names him Messiah, that is, the Anointed One. The Messiah is Jesus the Son of God. Jesus has many titles of authority, reaching even to the one "King of kings, and Lord of lords". He is also named "Prince of the kings of the earth".—Rev. 1:5.

The titles of Jesus are used with exactness, just as the various names of Jehovah are used. Thus while Jesus is named Prince, he was never so called when he was a man upon earth, though twice while a man he accepted the title of king: once when he presented himself as king to Jerusalem, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest" (Luke 19:38); and when he accepted the title from Pilate, as when "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice". (John 18:37) It was only on his exaltation after his ascension that he was made Prince, when also he received the title of Savior. We quote, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31.

It is in the visions of the Revelation that Jesus is shown as a Prince in power. (See Revelation 1:5.) Jesus had the title, but it did not go into full effect till the "due time" came. When Jesus was received into heaven he was bidden to be seated at Jehovah's right hand till a certain time when his enemies should be made his footstool. (Heb. 10:13) To be seated there was merely as betokening honor; he was to wait, for the time when he should receive his full honor as Prince had not come.

The Old Testament, like the New, carries the thought of the coming one as one who should be both Prince and King; but in the Old Testament the office of Prince is emphasized. This is because in the Old Testament Jehovah is King in Israel. (See Psalms 74:12; 89:18; Deuteronomy 33:26.) When Samuel mourned that Israel wanted a king and apparently thought less of the judicial arrangement he had instituted for their welfare, Jehovah bade Samuel remember that the people did not reject Samuel; it was he, Jehovah, whom they rejected as their king.—1 Sam. 8:7.

David was God's representative; hence he was set as king upon God's holy hill of Zion. It was said of him that he sat upon the throne of Jehovah (1 Chron. 29:23), and hence he became a type of the company who should come fulfilling the second Psalm. The coming Prince was to bless Israel, and to rule over the whole earth.—Isa. 9:6, 7; 11:1-5.

But it is to be noted that neither the Old Testament in its prophecies of the coming Prince, nor the New Testament in all it has to say about him, carries the thought that Jesus is to be King or Prince for ever. His reign is limited between definite points of time. The fact, of course, is that the reign of the Prince is for a special purpose, namely, that of restoring Israel and the whole world to righteousness, to happiness in harmony with the will of Jehovah God.

But why has the rule of the Prince been delayed for so long? The chief outward reason is the simple but effective one, that the place of power or authority has been that occupied by a prince, appointed by Jehovah, and two could not rule at one and the same time.

Satan had, by permission of Jehovah, become prince

of this world (John 16:11), and Jesus must wait till Jehovah's time came when that prince should be cast out from his place of power and authority.

Jesus, however, has been Prince as he has been King, to some, namely, to all those who have come to God by him. He said, "All power is given unto me in heaven and in earth." (Matt. 28:18) There is no reason why he should not exercise princely power and authority over all who would render allegiance to him. But his authority was limited to his Father's plan. His kingdom during the waiting time might therefore be called a kingdom of grace; the subjects of Jesus are translated out of the kingdom of darkness into the kingdom of God's dear Son.—Col. 1:13.

But this phase of the power of Jesus is not by any means the reign of the Prince of Peace. That reign will be exercised over all men in all the earth. It is in Jehovah's due time according to his arranged plan that the reign of the Prince over all the earth begins. Till that time Jesus, so far as that picture or phase of his office is concerned, sits at his Father's right hand. In another office he has been Jehovah's great priest, ministering to those who have come to God by him; for it could not be that he should be idle, doing nothing. When the due time came the work of establishing the kingdom must be entered upon. This meant the casting out and casting down of all opposing forces. Jesus must now assume the aggressive. As Satan was an opposer, he must be dislodged. Hence there was war in heaven. The ruling "prince of this world" was cast out.—Rev. 12:9.

At the same time strife began on earth; the nations of the earth were thrown into warfare. This was the natural result of their own foolish policies, a fruitage which Jehovah has allowed to ripen, but which hitherto had been kept from ripening. Then came the aftermath of the war, trouble which first brings into union every possible force which can be rallied to oppose the coming of the kingdom of heaven in the person of its rightful Prince, but which will destroy the earth as it is now organized.

There are two main phases of the coming of Jesus revealed in the New Testament. There is his coming as Prince and King, and there is his coming as general of Jehovah's armies. This is the picture of the nineteenth chapter of Revelation where he is shown as Jehovah's great general leading his army to the battle of God Almighty. There he is called the Word of God; he is King of kings and Lord of lords, equipped for the great war of God against all those who oppose him and the setting up of his kingdom. The battle opens, and Satan's armies are conquered and destroyed.

As it has pleased Jehovah to allow Satan to be prince of this world till an appointed time, he could not have Jesus reign over the earth till that time has expired. Events have shown that that time was 1914, and this is in various ways confirmed by the Scriptures. From that date the rule of the Prince foretold must begin to be exercised in the earth.

It is to be expected that his coming will be accompanied with a strict examination into all those things which have been professed before men as serving the interests of Christ, and that there will be swift judgment upon everything that is in opposition to the will of God.

It is because of this that the Scriptures show that judgment must begin at the house of God (1 Pet. 4:17); also that there is judgment upon the nations which have professed to be Christ's kingdom (Christendom), but which have wofully misrepresented him.

The teaching of the churches about the coming of Christ to reign and to judge has created a great fear in men. The coming of the one who is called the Prince of Peace and foretold as man's great Deliverer, has been made by these falsifiers of truth to be the most terrible thing the world could know, and to be the most unfortunate thing that could happen to men and to the earth, their home. His coming, which it is said will take men altogether unawares, would mean that at that moment all those who are not members of churches would be cut off from all hope of adjusting themselves, and from that day would be shut off from human life, henceforth to live with the Devil and all evil beings in the hell of orthodoxy's imagination, and that the earth itself would be destroyed.

The Bible certainly does say that the coming of Jesus Christ is to be accompanied with a time of trouble such as men have never known. But the teachers of Christendom, the clergy, have been false witnesses concerning this. They have taught that the trouble was to come upon those who made no profession of being Christian, who either rejected the clergy or were careless as to what the clergy had to say.

The Scriptures show that Jesus comes as the Messiah, the Anointed One, to be the great Savior promised, and comes to save the poor and needy. That the poor and needy of the earth are those who have suffered at the hands of those who have had the use of the best things of the earth, seems plain. The judgments of Jesus begin with the house of God. The Master reckons with his servants, as is shown in the parables of the Pounds and the Talents. Jesus also judges those who have professed to be servants of Jehovah and to do work for him. The great systems and their leaders are examined, and are found wanting; they have used the name of God as a cloak for serving their own ends. They are found lacking, and are deprived of their services.

The great church systems have professed before the world that their mission was to convert the world and make it ready for the coming of Jesus. Mistaken though they were, they have not even tried to do as they profess; but, like the Pharisees of old, they have used their privileges for their own purposes. They.

too, have had the key of knowledge, and would neither use it nor allow others to do so. The world knows that the great church systems have been opposers of increase of knowledge among men.

After the churches have been judged and have heard the sentence, "I never knew you [you were never mine]: depart from me" (Matt. 7:23), a sentence which is now openly disclosed before all the world, for all see the church systems discredited, then judgment follows upon all those systems which are of the present world arrangement, and must necessarily follow upon all those who support them as against the new kingdom of righteousness which Christ has come to establish in the earth.

As soon as the disrupture and the destructive work have been accomplished there will begin those blessings to all the human family of which the prophets have spoken. All men will be compelled to acknowledge the Prince of Peace as the ruler who represents Jehovah, the Creator, the Most High over all the earth.

The coming of the Prince is not without its herald, its witness. Not only has there been much said for many years in certain circles of the religious world about the return of activity on the part of Jesus in the world, which has in great measure served as a witness to Christendom, but the changes in the earth have turned men's minds to the thought that possibly the world events were evidences of the fact that the Creator was moving in human affairs. Some men, prominent in the religious world, avowed this in the early days of the World War, witnessing thus to all the world. But besides these general "noises" God has had his special witnesses calling definite attention to the fact of the Lord's presence, and that Jehovah had set his King upon his holy hill of Zion, and that all men should render allegiance to the King. Failure to do this means that such must sooner or later be treated as an act of rebellion. Already some are being so treated, and must be destroyed. The many do not yet understand. But the message of the kingdom goes forward with vigor and with assurance, and it can not be long before all men will know that God has set his kingdom in authority in the earth.

PRINCES IN ALL THE EARTH

THE Psalms visualize conditions in the earth which have never yet obtained; they tell of things which should come to pass in the purpose of God which have never been realized. Questions naturally arise, How are we to take what is said? Are we to suppose that the sweet singer of Israel spoke only the thoughts of his mind, or are we to accept as a fact that he spoke by the holy spirit of God, and that the things written must all be fulfilled? For ourselves there is no question that the things written were of the spirit of God, and we are confirmed in this because some of the things written by the psalmist were fulfilled in the life of Jesus. Evidently some things were to be fulfilled at the first advent; and some, the greater, and more extensive, were to be fulfilled at the time when the Christ of God comes into his kingdom.

In Psalm 45 we read: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." To whom is reference made in this Psalm? Who are the fathers? and who is the one who may make his fathers princes in all the earth? There can be little question about the chief person of this Psalm, the prince; for the psalmist indicates him when he says, "Thy throne, O God, is for ever and ever." (Ps. 45:6) That he is Christ, the King, we are certain, for the Apostle Paul quotes these words when telling of the high exaltation of Jesus, seated at the right hand of the Majesty on high.—See Hebrews 1:3.

There is an apparent difficulty, however, as to the fathers who may be made princes, and whose authority is to be in the earth. Yet when the purpose of God in the various ages is seen, all difficulties vanish; and in this case also it is seen that the enigmatical and so-called difficult passages of the Word of God become bright lights in the heavens of God's Word.

As a man, Jesus, the Son of God, was the son of David, and therefore of Abraham. Thus he had many fathers in the line of descent from Abraham. But the record of some of these fathers in this royal line is not such as to commend them as men worthy of being rewarded by future favors. It must therefore be understood that only those who in sincerity endeavored to keep their covenant with Jehovah, and who served him in faith, should be considered as the fathers.

But how can these be made as children? and how are they to become princes in all the earth? If we are compelled to take the ordinary orthodox view of the purpose of God in relation to man and the earth, there is no satisfactory answer to these questions. It is in part because the teachers of organized religion know they entirely lack an understanding of the Old Testament that they were so ready to give place to the critics. They have no answer to the difficulties which modern thought has forced upon them. In consequence they have completely lost faith in the Old Testament as being part of the divine revelation. Therefore beyond the fact that orthodoxy, of whatever phase of

thought, has misstated the Old Testament, it must now be acknowledged that Protestant orthodoxy has put that treasure store of God's Word away from it as being of no moral value beyond that which may be accorded to good literature.

We repeat that when the plan of God in the ages is seen, then each of these things falls into its natural place in the grand scheme of the divine revelation. The common idea about the earth and its future which is held by the followers of the clergy is that it is to be burned up when Christ comes again. They presume that the earth will have served its purpose. There are, however, some who differ from this in that they see that the Bible very definitely tells that Christ must reign on the earth for a thousand years after his return. But these do not break from the orthodox creeds; they merely put forward the destruction of the earth for the period of the reign of Christ.

As orthodoxy has taught that the earth is to be burned up, and as it has also taught that all men are immortal, and therefore must continue to live somewhere, its creed-makers came to the conclusion that all good men, of whatever degree of goodness, are taken to heaven on the death of the human body. But this is altogether contrary to the Scriptures, a totally wrong conception of the purpose for which God made the earth. The Prophet Isaiah, speaking by the spirit of God, says, "Thus saith Jehovah that created the heavens; the God that formed the earth and made it, that established it and created it not in vain, that formed it to be inhabited: I am Jehovah, and there is none else."—Isa. 45:18, *A. R. V.*, margin.

We know that up to the days of Jesus on earth no man had ascended into heaven; for he himself so said. (John 3:13) Therefore it is certain that these faithful men of old had not been rewarded by being taken to heaven. Nor is their reward the same as that given to the church; for the faithful in Christ are to be made joint-heirs with Jesus when he is established in his kingdom. (Rom. 8:17) The Apostle Peter says of these that there is reserved for them an inheritance incorruptible and undefiled. (1 Pet. 1:4) Jesus said to his disciples before his death, "I go to prepare a place for you" (John 14:2); and he promised that they should be rewarded "at the last day", the day when he should rule in power.—John 6:44.

There is a common assumption that what Jesus said of the end of the age and of the rewards for righteousness entirely cancels whatever may have been said in the name of Jehovah in the Old Testament; but while times and seasons may change, and Israel's covenant order pass away, the word of God abideth for ever, and all God's promises he will fulfil.—1 Pet. 1:23.

Thus though Jesus disclosed the special reward which God had prepared for the church, the faithful followers of Christ, there is no suggestion that those who had been faithful to Jehovah in previous days were to have a similar reward. To the contrary of the common thought it is clearly shown by the Apostle Paul in his argument on the rewards of faith that those faithful servants of Jehovah who had lived before the coming of Jesus were to be rewarded, some according to specific promises, as in the case of Abraham, to whom Jehovah gave the land of Canaan for an everlasting possession, and some by "a better resurrection" than that accorded to their fellows. (Heb. 11:35) Thus as these men of old time were distinguished from their fellows by reason of their loyal service to Jehovah, and their faith in him, they will be distinguished in the resurrection.

Their immediate reward in the kingdom is on earth, serving the interests of the great King. Thus their better resurrection is not so great or so glorious as that of the church, which in its resurrection is exalted to the divine nature.—2 Pet. 1:4.

Here we find harmony in the great and apparently long-drawn-out purposes of Jehovah: these, the fathers, are to be made "princes in all the earth". Thus Jehovah's arrangement for the kingdom is disclosed. Jesus and the glorified church together are the great power of the kingdom, but, being spirit beings, they will not be seen by men, as Jesus said that the world would see him no more. (John 14:19) We shall be like him, but the King will have his representatives on the earth who will direct the affairs of the world for him, and in the interests of all men.—1 John 3:2.

Today many who have had faith in government by kings have witnessed its failure, and some turn with hope toward rule by democracy, believing that a supposed inherent common sense and self-interest would save the world; but it is as evident that the people, the democracy, can not bring order out of chaos as that monarchs and their abettors and sharers in the spoil failed to do so. The world at present is getting some examples of rule by a dictator, as in Italy, or, in another form, in Russia. But no form of government devised by man shows any probability of doing more than affording some temporary help; and it is certain that every form of government and every attempt to remedy the matters of any nation produce irritation, and tend rather to bring men into bondage than to give them liberty, happiness and peace.

The Scriptures show that it is Jehovah's purpose to give the earth that which it surely needs, namely, a strong ruler who will suppress all opposition to righteousness, and who will be a ready helper along the upward road to moral rectitude and life to every man who yields obedience. Under his rule there will be one policy, one central government. There can be no warring factions, as between the nations; and the rule will be for the benefit of the people.

Some Christians think that, at his coming as king, Jesus will reduce the world's chaotic state to order;

but the fact is that the present world order is to be destroyed. It must be destroyed to make way for the kingdom of heaven, the rule of righteousness. Thus the first work of the Prince of Peace, as he enters upon the long God-appointed task of the restoration of humanity, is that of clearing away all opposition. Then will be begun in outward demonstration the world "wherein dwelleth righteousness".—2 Pet. 3:13.

But if the problem of the earth at the present time is immense in its vastness, and beyond the power of man to solve, that of the kingdom would correspondingly appear to be much greater, for the reason that all the dead of the past ages are to be resurrected to come under the rule of that kingdom.

This is the basis of the world's hope. It is shown by the apostle's statement that Jesus Christ "by the grace of God should taste death for every man". (Heb. 2:9) It is because of this that Paul stated that God had given unto all men an assurance of a resurrection.

Let it be seen that God has appointed a king to deliver the race of mankind from its foes and to deliver it from all its distresses, and the need of a mighty deliverer and of a complete arrangement is seen to be a necessity. Since his death and resurrection Jesus has all power in heaven and in earth (Matt. 28:18), and of himself could accomplish all the work of God called for in the restitution of mankind; but it has pleased Jehovah to give the church to Jesus as a sharer in his work. It has also pleased Jehovah to have those faithful men of old who were the fathers of Jesus in the truest sense (See Romans 9:5; 11:28.) given the privilege of sharing in the human or earthly work of the kingdom.

The small nation of Israel, which for a long period of well nigh two thousand years enjoyed the only favors which Jehovah God gave to any people, produced during that time more men of outstanding ability, and particularly constructive ability, than any other known to history. As the apostle says when writing of the men of faith of the past days (and the list of one would be the same as that of the other), time would fail to tell of all that they did. Not only were there in that nation men of ability to undertake great works of their fellows: there were those who were great in heart and purpose toward God and their fellows; men with all the capacity to be leaders of their fellows; as conspicuous for their unselfishness in their service as they were for their faith in God.

Also besides those who are named of the house of Israel, from Joseph to John the Baptist, there were their fathers, the patriarchs; and before these a few men whose records are given in brief but pregnant words, Noah, Enoch, Abel. If the world's needs are placed in view and the records of these men are placed alongside, it is readily seen that here need and satisfaction are met.

It needs little imagination to conceive that such a man as Abraham would, if he had a place of authority, quickly do much to reduce the turbulent elements to peace; for, as his record shows, he was on occasion a man of determination, of quick decision, of great courage, and a master of army strategy.

Jacob showed himself to be a master in observation of the workings of nature, and in resource. His son Joseph inherited his father's good qualities and was blessed with others of his own. By the blessing of God he restored Egypt, and gave a lesson in the matter of preserving a people which will be of service till all such need is past.

Moses was one of the world's greatest men. It is, of course, the case that he was not the author of the laws which Israel got under his name; but the fact is continually disclosed that he had all the qualifications of a great constructive legislator. We might continue with the names of Samuel, David, Nehemiah; with mention of the determination for righteousness found in Ezekiel and Ezra, and it is easily seen that these men and their fellows, when backed by the power of heaven, will have the necessary ability to undertake the world's constructive problems.

Unquestionably this is Jehovah's purpose. What a glorious prospect is afforded for the world's salvation! Jesus who died for the race, and with him the 144,000 of the church raised to the divine nature, each of whom has the spirit of the Savior; and on earth God's representatives, those men who have proved their love for God, for righteousness, and for their fellows: and the kingdom of heaven is seen to be organized for the deliverance and restitution of the human race. Thus these men of proved unselfishness and loyalty to God are to be made princes in all the earth to help bring humanity into harmony with the will of God, that the will of God may be done on earth as it is done in heaven.

Thou standest at the altar,
Thou off'rest ev'ry pray'r;
By faith's unclouded vision
We see thee ever there.

Out of thy hand the incense
Ascends before the throne,
Where thou art interceding,
Lord Jesus, for thine own.

And, through thy blood accepted,
In joy we keep the feast;
Thou art alone the Lamb of God;
Thou art our great High Priest.

With thanks to God our Saviour,
On thee, the Lamb, we feed:
Thy flesh is bread from heaven;
Thy blood is drink indeed.

LETTERS OF APPRECIATION

MESSAGE LOGICAL AND BEAUTIFUL

DEAR JUDGE RUTHERFORD:

I am a working man and live in far away Australia, and one day a friend of mine handed me a small pamphlet to read called *Freedom for the Peoples.*

Having a lot to read and being a great reader, it was some time before I read your little book, but when I read it, I was astounded; it appealed so much to me. I think it is the most logical, the truest, the most sublime, the most beautiful and noble work I ever read in my life; and I have read all the great master minds of the world, such as Ingersoll, Marx, Haeckel, Blatchford, De Leon, Winwood, Read. But none of them give an exposition of this corrupt, rotten system of society as you expose it, nor such a beautiful picture of the future. I agree with you in every word you say.

I can see the coming terrible war and the terrible suffering we will have to go through.

What prompted me to write this letter is, I thought I would like to get in touch with you and your associates and to obtain some more of your books if it is possible. As regards the payment for them, I do not know how I would have to send the money; so if you care to send me a parcel of them and explain how to remit the money, I would indeed be pleased beyond expression. Your one little pamphlet has inspired me so much and helped me to try and live a better life and fit myself to try and gain that great prize to come, which you have spoken of, God's kingdom on earth. Oh how beautiful! I do hope millions more like me have benefited through your mighty reservoir of wisdom.

Yours fraternally,

THOMAS HAMMOND, *Sydney.*

HEARTS MADE GLAD WITH BLESSINGS

DEAR BROTHER RUTHERFORD:

We want to briefly express to you our appreciation of the wonderful things that are coming to us through the *Towers.* We are giving the leading articles careful and prayerful study, and the hearts of some are made glad with the blessings that God showers upon his people at this time. True, the flashes of lightning are too bright for some, but not for those whose hearts are in harmony with Jehovah and the great work he is doing at present.

We also want to assure you that you have our confidence, love and prayers. We know that war has been declared against the Devil, that he is using every means to destroy the Lord's true people, and that he always finds willing instruments to accomplish his ends.

We enter the New Year with joy and a greater desire and determination to prove ourselves worthy of the privilege of serving our God. We thank him that through one earthly organization we are privileged to have a small part in the most stupendous work the world has ever witnessed. And so we resolve to "keep on keeping on" and to support you in the position in which God has placed you, and ask him daily to give you grace, wisdom and strength to accomplish greater things in his name during the year we are just entering.

Your brethren in the service of the King,

JACKSONVILLE (FLA.) ECCLESIA

D. F. JOHNSON, *Secretary.*

FED AMONG FOES

DEAR BROTHER RUTHERFORD:

It is with deep appreciation and gratitude that I acknowledge your inspiring and encouraging letter and loving gift. I have learned to love and worship our great Jehovah more throughout the year that is gone, by studying the daily portion in our treasured *Year Book.* It has truly been strong meat; and still it continues from his bountiful table in the midst of our enemies.

I ever daily thank God for such a faithful leader, so loyal and true, so bold and fearless. You are indeed, as was dear Brother Russell, an inspiration to me.

And I am determined by God's grace and in his strength to ever follow your example in boldly denouncing the Devil's organization, and telling of God's day of vengeance, to precede the Lord's righteous reign. I *love* the work, am at it six days a week. I have great difficulty in getting into town, as I am twenty-three blocks from a bus line; but God helps me to overcome difficulties; and oh, the strength and courage he gives me!

I am sixty-three, and the mother of ten children, doing all the work for them. I grind wheat, make bread which with a little fish and nuts is my diet (nothing else digests). I keep always well, for which I thank God.

With Christian love and continued prayers,

Ever yours in his service.

M. L. DUANS, *Fla.*

COMFORTING, ENCOURAGING, INSPIRING

DEAR BROTHER RUTHERFORD:

It gives me pleasure and courage to tell you how *The Watch Tower* of December 15 has comforted, and has raised my hopes, and how it comes just in time.

I have been reading *The Watch Tower* since 1925, and have been carefully reading every line, and have received many blessings by doing so; but that blessed one of December 15 waited for this hour, the exact time to serve its (his) purpose: comforting, encouraging, and 'brightening our hopes'.

I am very thankful to the heavenly Father for the truth due and convenient for our benefit.

The Lord is surely blessing you, and will continue to bless you if you continue faithful.

Your brother by his grace.

EDWARD E. WEBB, *Cuba.*

SO MUCH GOOD NEWS TO TELL

DEAR BROTHER RUTHERFORD:

Greetings in the service of Jehovah God.

Knowing how busy you are, I will not take much of your time, but am glad to tell you that you have been chosen elder of the Dover, N. J., ecclesia.

The class is studying *The Watch Tower* articles exclusively. There is so much light, comfort and joy in them that I can hardly wait for each succeeding issue.

As far as service is concerned, there is nothing to be compared with it. Many times, before I leave my home to go out, it seems almost impossible on account of not being well; but as soon as I start the first canvass, all my ailments are forgotten, because there is so much good news to tell the people that it is all one can think about.

May the Lord's richest blessing be bestowed upon you and all your colaborers the world over, so that you may all prove faithful even unto death. This is my daily prayer.

I remain

Your sister by his grace,

MRS. HATTIE GARDNER, *Secretary*

DESIRE TO FINISH THE WORK

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King.

At a meeting of our ecclesia held Monday evening a motion was made and passed that we send you our love and tell you of our hearty cooperation in your brave efforts to serve the King and send forth the message of the hour. We are feeling very keenly the increasing activity and opposition of the adversary, and our earnest and all-absorbing desire is to be faithful and finish the work that is yet to be done.

We also wish to express our appreciation for the visit of Brother Watt, who was a real help and inspiration to us. His explanation of recent *Tower* articles was a blessing to many. May the Lord continue to bless you; and may he help us to hold up your hands, the while watching how we can more effectually do the work and honor the name of Jehovah.

With much love and prayers to you and all at Bethel,

Your brethren in Christ,

COLUMBUS (Ohio) ECCLESIA.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Mt. Lookout, W. Va.	Mar. 3	Ashland, Ky.	Mar. 18, 19
Divide, W. Va.	" 4, 5	Whitehouse, Ky.	" 20
Springdale, W. Va.	" 6, 7	Paintsville, Ky.	" 21, 22
Clifton Forge, Va.	" 8, 10	McRoberts, Ky.	" 24
Roanoke, Va.	" 11	Lexington, Ky.	" 25, 26
Rock, W. Va.	" 12, 13	Frankfort, Ky.	" 27, 28
War, W. Va.	" 14, 15	Shelbyville, Ky.	" 29
Welch, W. Va.	" 17	Louisville, Ky.	" 31

C. W. CUTFORTH

Lethbridge, Alta.	Mar. 2, 3	Kindersley, Sask.	Mar. 15
Calgary, Alta.	" 4	Saskatoon, Sask.	" 16, 17
Berseker, Alta.	" 5	Biggar, Sask.	" 18
Swalwell, Alta.	" 6	Wilkie, Sask.	" 20, 21
Braintree, Alta.	" 8	Cadogan, Alta.	" 22
Calgary, Alta.	" 10	Camrose, Alta.	" 23, 24
Rosedale, Alta.	" 11	Alliance, Alta.	" 25
Drumheller, Alta.	" 12	Lamont, Alta.	" 27, 28
Hanna, Alta.	" 14	Edmonton, Alta.	" 29-31

G. H. DRAPER

Cockburn, Va.	Feb 28-Mar. 2	Rockwood, Tenn.	Mar. 14-16
Middleboro, Ky.	Mar. 3-5	Lebanon, Tenn.	" 17-19
Luttrell, Tenn.	" 7-9	Paducah, Ky.	" 21-23
Knoxville, Tenn.	" 10-12	Mounds, Ill.	" 24-26

H. E. HAZLETT

Pana, Ill.	Mar. 3-5	Champaign, Ill.	Mar. 20-22
Vandalia, Ill.	" 7-9	Kansas City, Mo.	" 23, 24
Mattoon, Ill.	" 10-12	Decatur, Ill.	" 25-27
Paris, Ill.	" 14-16	Jacksonville, Ill.	" 28-30
Danville, Ill.	" 17-19	Bloomington, Ill.	Mar. 31-Apr. 1

M. L. HERR

Frederick, Okla.	Mar. 3-5	Follett, Tex.	Mar. 17-19
Roosevelt, Okla.	" 7-9	Enid, Okla.	" 21-23
Woodward, Okla.	" 10-12	Tonkawa, Okla.	" 24-26
Shattuck, Okla.	" 14-16	Perry, Okla.	" 28-30

W. M. HERSEE

Port Hope, Ont.	Feb. 28	Kingston, Ont.	Mar. 16, 17
Cameron, Ont.	Mar. 1, 2	Gananoque, Ont.	" 18
Lindsay, Ont.	" 3	Brockville, Ont.	" 19, 20
Peterboro, Ont.	" 4, 5	Smith's Falls, Ont.	" 21
Indian River, Ont.	" 6	Carleton Place, Ont.	" 22
Havelock, Ont.	" 8	Ottawa, Ont.	" 23, 24
Stirling, Ont.	" 9, 10	Pembroke, Ont.	" 26, 27
Belleville, Ont.	" 11, 12	Mattawa, Ont.	" 29
Trenton, Ont.	" 14, 15	North Bay, Ont.	" 30, 31

H. S. MURRAY

Kansas City, Mo.	Mar. 11-19	St. Joseph, Mo.	Mar. 25, 26
Independence, Mo.	" 21, 22	Linneus, Mo.	" 28, 29
Kansas City, Mo.	" 23, 24	Springfield, Ill.	Mar. 31-Apr. 2

E. D. ORRELL

Ventura, Calif.	Mar. 21	San Luis Obispo, Cal.	Mar. 25
Santa Barbara, Calif.	" 22, 23	Paso Robles, Calif.	" 26, 27
Santa Maria, Calif.	" 24	Santa Cruz, Calif.	" 28-30

J. C. RAINBOW

Modesto, Calif.	Mar. 10-12	Sacramento, Calif.	Mar. 21-23
Oakdale, Calif.	" 14-16	Rocklin, Calif.	" 24-26
Stockton, Calif.	" 17-19	Reno, Nev.	" 28-30

E. B. SHEFFIELD

Winfield, Kans.	Mar. 3-5	Alton, Iowa	Mar. 21-23
Wichita, Kans.	" 7-12	Hawarden, Iowa	" 24-26
Randolph, Kans.	" 14-16	Jasper, Minn.	" 28-30
Sioux City, Iowa	" 17-19	Inwood, Iowa	Mar. 31-Apr. 2

H. L. STEWART

Regina, Sask.	Mar. 3, 4	S't Ste. Marie, Ont.	Mar. 17, 18
Brandon, Man.	" 5, 7	McLennan, Ont.	" 19, 20
Portage La Pr., Man.	" 8	Chiswick, Ont.	" 22
Winnipeg, Man.	" 9, 10	North Bay, Ont.	" 23, 24
Fort Frances, Ont.	" 11, 12	Orillia, Ont.	" 25, 26
Fort William, Ont.	" 14, 15	Barrie, Ont.	" 28

W. J. THORN

Gustine, Tex.	Feb 28-Mar. 2	Pratt, Kans.	" 17-19
Brownwood, Tex.	Mar. 3-5	Garden City, Kans.	" 21-23
Sweetwater, Tex.	" 7-9	Abernathy, Tex.	" 24-26
Hardtner, Kans.	Mar. 14-16	Hutchinson, Kans.	" 24-26
		Arlington, Kans.	Mar. 28-30

J. C. WATT

Norfolk, Va.	Mar. 2-6	Keysville, Va.	Mar. 17-19
Newport News, Va.	" 8, 9	Danville, Va.	" 21-23
Suffolk, Va.	" 10-12	Chatham, Va.	" 24-26
Lawrenceville, Va.	" 14-16	Lynchburg, Va.	" 28-30

MEMORIAL FOR 1929

The date for celebration of the Memorial this year is Sunday, March 24, after six p. m. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and commemorate our Lord's death.

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

CONVENTIONS

A convention of the International Bible Students Association will be held at Alexandra Palace, London, England, June 1 to 4, with a public meeting at Royal Albert Hall on Sunday evening, June 2.

A convention of the International Bible Students Association will also be held at Glasgow, Scotland, Govan Hall, June 15 to 18 inclusive. In addition to the discourses delivered, certain days will be assigned for service field work More detailed information will be given in due season.

GERMANY: A convention of the Bible Students will be held in Germany May 16 to 19. At this time the place is not definitely settled but will be announced later.

A convention will be held for the benefit of the Swiss and German brethren of Switzerland, May 11 to 13.

It is expected that the president of the Society will attend each of the above-announced conventions.

There will be no general convention in America this year, but there will be a number of local conventions which will be announced in *The Watch Tower* in due season.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Praise Jehovah"

Issue of February 1, 1929

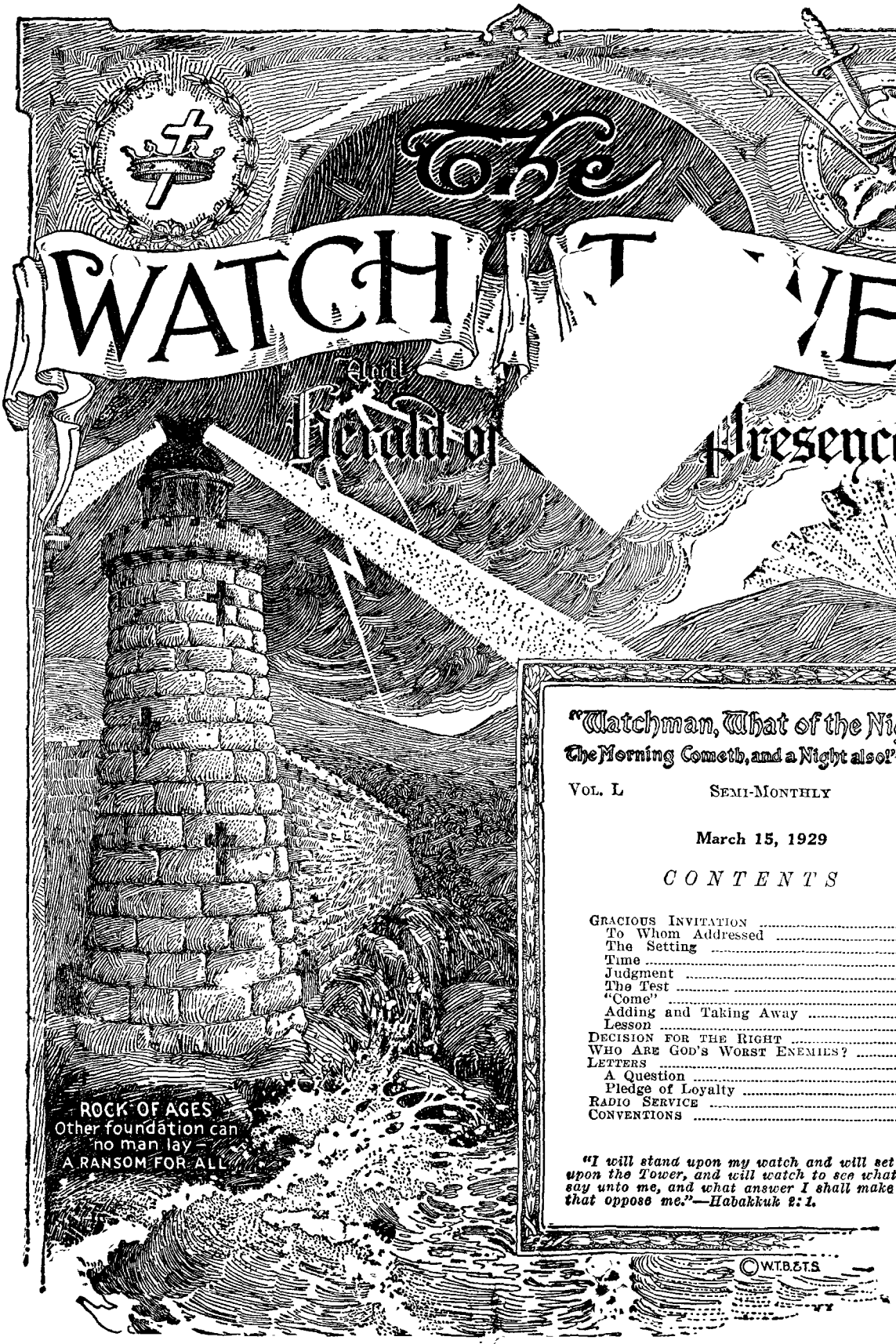
Week of April 7 . . . . . ¶ 1-16
Week of April 14 . . . . . ¶ 17-32

"Judging His People"

Issue of February 15, 1929

Week of April 21 . . . . . ¶ 1-24
Week of April 28 . . . . . ¶ 25-46

The WATCH TOWER and Herald of Christ's Presence



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

VOL. L SEMI-MONTHLY No. 6

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

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

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

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WATCH TOWER BIBLE & TRACT SOCIETY

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Please address the Society in every case

CONVENTIONS

A convention of the International Bible Students Association will be held at Alexandra Palace, London, England, June 1 to 4, with a public meeting at Royal Albert Hall on Sunday evening, June 2.

A convention of the International Bible Students Association will also be held at Glasgow, Scotland, Govan Hall, June 15 to 18 inclusive. In addition to the discourses delivered, certain days will be assigned for service field work. More detailed information will be given in due season.

GERMANY: A convention of the Bible Students will be held in Germany May 16 to 19. At this time the place is not definitely settled but will be announced later.

A convention will be held for the benefit of the Swiss and German brethren of Switzerland, May 11 to 13.

It is expected that the president of the Society will attend each of the above-announced conventions.

There will be no general convention in America this year, but there will be a number of local conventions which will be announced in *The Watch Tower* from time to time.

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held.

Oakland, Calif.	Mar. 20, 21	Portland, Oreg.	May 18, 19
Kansas City, Mo.	" 23, 24	Columbus, Ohio	" 18, 19
Minneapolis, Minn.	Apr. 13, 14	Milwaukee, Wis.	" 18, 19
Chicago, Ill.	" 27, 28	Cedar Rapids, Iowa	" 18, 19
Cincinnati, Ohio	Apr. 27, 28		

(*Continued from Page 96*)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WORD	Chicago, Ill.	1480	202.6	5000
	Sun am 9-10*; pm 10-7 30			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 7-8			
WOV	New York, N. Y.	1130	265.3	1000
	Sun am 10-11*; Wed pm 4.30-5.30			
WOWO	Fort Wayne, Ind.	1160	258.5	5000
	Sun pm 4-4.30			
WRAW	Reading, Pa.	1310	228.9	100
	Sun pm 7.30-8.30			
WRBJ	Hattiesburg, Miss.	1500	199.9	10
	Mon pm 8.30-9			
WREC	Memphis, Tenn.	600	499.7	500
	Sun pm 1.30-2			
WRHM	Minneapolis, Minn.	1250	239.9	1000
	Sun am 9.30-10.45			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Fri pm 7-7.45			
WSMK	Dayton, Ohio	570	526	200
	Sat pm 5.30-6			
WSPD	Toledo, Ohio	1340	223.7	500
	Sun pm 2.30-3			
WTAR	Norfolk, Va.	780	384.4	500
	Sun am 10-11*; pm 7-7.30			
WWRL	New York (Woodside), N. Y.	1500	199.9	100
	Sun pm 5-6			

*WATCHTOWER chain program from New York.
**Northwest network.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L MARCH 15, 1929 No. 6

GRACIOUS INVITATION

"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.

JEHOVAH God gave a revelation to his beloved Son, Christ Jesus, that Christ might show to his servants things which must come to pass in the future. The Revelation is therefore a prophecy. The word "revelation" is derived from the Greek word *apokalupsis*, which means a disclosure, coming to light, taking off the covering, or uncovering. When a thing is uncovered it can then be seen by all who try to see. It follows that a clear understanding of the book of Revelation could not be had by all until there is a fulfilment of the prophecy by the uncovering thereof.

2 The Greek word *epiphaneia*, employed in the Scriptures to tell of the presence of the Lord, means brightness, manifestation or shining forth, or shining upon. This would imply a brightness or shining forth that would be seen by some but not by all. Those who would first see or have some understanding would be greatly favored by the Lord. Those of the anointed remnant class are the ones thus specially favored by Jehovah. It is reasonable to expect that these would have some understanding of the prophecy in advance of others.

3 The presence of the Lord is manifested to God's anointed during the period that Jesus Christ is engaged in 'preparing the way before Jehovah'; and this work done, then "the Lord . . . shall suddenly come to his temple". (Mal. 3:1) Of course the Lord comes to his temple for a purpose; and one of the works done by him is to give to the approved ones a clearer vision of the truth than was previously enjoyed by them. The prophet says: "He shall sit as a refiner . . . of silver." Silver symbolically represents the truth, and being refined it shines forth with greater brilliancy. In harmony with this apt illustration God's prophet says: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) The glorious appearance of the Lord here mentioned must of necessity be to the favored remnant class, who have been brought into the temple condition. This glory appears to them by and through a brighter shining of the truth. That glory would not then appear to the world, nor even to the consecrated who are not of the temple class, but would appear to the remnant only.

4 As further corroborative proof it is written: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament [covenant]; and there were lightnings, and voices." —Rev. 11:19.

5 All lightnings proceed from Jehovah. The lightnings are evidences of the presence of Jehovah and of Christ. These are given to the anointed remnant class through their Head, Christ Jesus, to afford the remnant a better understanding of God's plan and purposes than they previously had. We understand that from the time of the beginning of the presence of Christ he, as the Messenger of the Covenant, must 'prepare the way before the Lord' until the time for him to come to his temple. Then he suddenly comes to the temple. It is to be expected that after that time those blessed by being made a part of the temple class would have more light upon the truth. It is reasonable to expect that the light continues to increase until the complete uncovering of the prophecy written.

6 Many consecrated persons have diligently sought to understand the book of Revelation and have reached some conclusions in their own minds and have found much joy therein. As it now appears, there was no reason to expect an understanding of the prophecy before the time when God assembled Zion and brought the approved ones into the temple condition. Nor would it appear that the Lord would in any manner be displeased with the efforts of his anointed, put forth prior thereto, to understand the prophecy. Rather the promise is that the earnest seeker for truth would be blessed by the Lord.

TO WHOM ADDRESSED

7 The Revelation was given to Jesus Christ that he might show his servants what must come to pass. It is therefore addressed to the body of Christ and to no

others. It is for the enlightenment of those who have been taken into the covenant by sacrifice. It seems quite clear that it is intended for the instruction, comfort and encouragement of the faithful servant class, and that means those who are in Christ Jesus as members of his body, and in whom the Lord delights. (Isa. 42:1) It is after Zion is built up, and the anointed ones have been brought under the robe of righteousness, that the "faithful and wise servant" class is made manifest.

THE SETTING

[8] The Revelation which was given to John shows a work to be done in which the church or body members of Christ have a part but which work must continue until the complete establishment of the kingdom. It does not appear to be a work to be done during the millennial reign, but done in the time of the presence of the Lord and up to the complete collapse of Satan's organization. There is a foreword or prologue to the book. Chapter one, verses one to seven, is an introduction to what is about to be said concerning what is to come to pass. John states that the message is from Jesus Christ to the church. Then verse three gives a promise of blessing that shall rest upon him 'that readeth, and them that hear the words of this prophecy'. There is no other book in the Bible where such a promise is made. It must be expected that those who study the Revelation with an honest desire to understand it would receive some blessing from the Lord, and that those who hear and obey what they do understand shall receive a blessing from him. Is it not true that those who walk in the light as they have the light receive a blessing from the Lord?—1 John 1:7.

[9] Then there is an epilogue to the Revelation. This after-speech is found in chapter twenty-two, verses eight to twenty-one. It is the conclusion of the book after the main discourse has been recorded. As the prophet of the Lord, John there spoke a prophecy. With propriety, therefore, we may divide Revelation into three divisions, to wit: (1) a foreword or prologue in which John tells what he is about to write; (2) the vision that is given to him by the Lord to set down in the record; and (3) John's conclusion thereon, or an epilogue or after-speech; and it is the prophecy, contained in this epilogue, that we here examine.

[10] After John had received the message on Revelation he was about to worship the messenger, when he was told not to do so but to worship God. Here is the announced divine rule. The truth proceeds from Jehovah God. The creature is to worship the Creator and Giver of every good and perfect gift. Without a doubt, the words of John set forth in the epilogue were written under the supervision and direction of the Lord. In the epilogue John states that which he was told by the Lord's messenger. His words there must be a prophecy, and are so considered in the examination of the text first above mentioned.

TIME

[11] Aside from the fact stated, that the overcomers shall reign with Christ during the thousand years, the New Testament, including Revelation, has little to say about what the church will do during the millennial reign. Heretofore we have applied Revelation 22:17 to the millennial reign of Christ. Such conclusion, in the light of present truth, does not seem to be warranted by the Scriptures. The conclusion that does seem to be supported by the Scriptures is that the prophecy here uttered by John has its fulfilment from the time the Lord came to his temple in 1918, and covers a period of time until the complete collapse of Satan's organization.

[12] Telling of what the messenger said to him, John wrote: "Seal not the sayings of the prophecy of this book: for the time is at hand." (Verse 10) By these words a definite time is fixed. Is there a way for us to determine when that period of time began?

[13] Verse twelve says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Manifestly the coming here mentioned means the coming of the Lord to his temple and at which time he did take account with those who had made a covenant with Jehovah. It is at that time that he gives 'reward to them according as their work appears'. Does not the 'coming' here correspond exactly with the time meant when the prophet says: "The Lord whom ye seek shall suddenly come to his temple"? It is from that time forward that the prophecy is not to be sealed up, according to the direction of the messenger. If not to be sealed, then it must be after that time that it would be understood. Consequently the understanding would be after the coming of the Lord to his temple. It was after the coming of the Lord to his temple that the lightnings of Jehovah began to flash for the enlightenment of those of Zion. That marked the beginning of the *epiphaneia* of the Lord, or the shining forth, which shining forth is seen and appreciated by those who are of the temple class. If the prophecy begins to have a fulfilment after the Lord comes to his temple, it must have its complete fulfilment before the time of restoration blessings of the people of earth.

[14] To establish the faith of his anointed the Lord gives corroborative proof. In verse sixteen it is written: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

[15] This is corroborative proof that the time of the fulfilment of the prophecy is after Jehovah sets his King upon his holy hill of Zion and after the Lord

comes to his temple. (Ps. 2:6) David, the son of Jesse, was chosen to be the ruler over Israel. David foreshadowed Christ the King. (Isa. 11:1, 2) David was born in Bethlehem. Jesus also was born in Bethlehem. Concerning the Ruler who should come out of Bethlehem, it is written: "But thou, Beth-lehem 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. Therefore will he 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. 5:2, 3.

16 This prophecy had a miniature fulfilment when Jesus came out from Bethlehem. The prophecy must have a complete fulfilment at some time, and the facts show that this complete fulfilment is when Jesus Christ is presented as King to the spiritual house of Israel. This we understand to be at the time of the laying of the Chief Corner Stone in Zion. (Isa. 28:16) *The Watch Tower* has in a previous issue (December 15, 1928) set forth the proof that the prophecy of Micah above quoted was not fulfilled in completion until the Lord came to his temple because the complete fulfilment was deferred "until the time that she [Zion] which travaileth hath brought forth". (Mic. 5:3; Isa. 66:8) The birth of the man child, representing the new government or new nation, therefore seems to be a key that begins the opening of the prophecy under consideration.

17 It was in 1914 that the new nation was born, when God set his King upon his holy hill in Zion. God promised that the throne of David should be established for ever. (2 Sam. 7:13; 1 Ki. 2:45) It is Christ, the antitypical David, who must have the throne for ever according to this promise, and which promise must be fulfilled after his second coming. It is Christ the King, whose right it is, to whom the kingdom and throne shall be and are given for ever. (Ezek. 21:27) It was in 1914 that the prophecy was fulfilled by the coming of him whose right it is to rule; and it was in 1918 that God's anointed King presented himself as King and Head of Zion. (Ps. 118:22-24) It was then that Christ, the root and the offspring of David, became the rightful inheritor of the promise made to David concerning the everlasting throne upon which God's anointed should sit. It is after that that the prophecy of Revelation 22:17 begins to have its fulfilment.

18 Furthermore, it is written that Jesus said: "I am . . . the bright and morning star." Long before that, God caused his prophet to write: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." (Num. 24:17) Undoubtedly this latter prophecy refers to the Messiah as the rightful Governor of the world. That prophecy could not have its fulfilment until Christ is sent forth to rule among his enemies. (Ps. 110:1, 2) The fulfilment thereof synchronizes with the time of the fulfilment of the prophecy of Revelation 22:17.

19 The morning star is a sure harbinger of a bright and glorious day and is seen just before the break of dawn. It appears in the east shortly before the rising of the sun. It gives forth its soft and pleasing light and cheers those who are watching for the new day. The early watchers see it and are glad. The words of the Scriptures show that the appearance of the "morning star" would mark the time for the fulfilment of the prophecy here under consideration. The word "star" is also rendered *prince*. It is one of the titles given to our Lord. The "morning star" mentioned in the prophecy refers to Christ, the Prince of Peace, upon whose shoulder the government of righteousness shall rest. The Prince of Peace takes his power as King. The nations are angry and then the temple of God is opened. (Rev. 11:17-19) The Scriptures and the facts well fix the time that the Prince of Peace takes his authority and the time for the opening of the temple.

JUDGMENT

20 The coming of the Lord to his temple is a time of judgment. (Ps. 11:4) It is the time when he takes account with all those who had confessed his name and to whom he had committed his goods or kingdom interests. (Matt. 25:14-19) All these are then put upon examination and tested. (Mal. 3:1-3) As further corroborative proof of the time of the beginning of the fulfilment of the prophecy, take note of verse eleven: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." These words show specifically that the time arrives when there is a judicial decree rendered by the One having authority to judge. That authority rests upon Christ Jesus. (John 5:22) That judgment begins at the house of God when the Lord comes to his temple. (1 Pet. 4:17) In that judgment the Lord deals with the unjust, the filthy, the righteous and the holy.

UNJUST

21 The "just" means those who are approved. If this prophecy of Revelation is applied to the millennial reign of Christ, then it must be put down to the very end thereof, because none of the human race will be just or approved until the end of that reign. At the beginning of the millennial reign all the people of the world will be unjust, because all are sinners. (Rom. 5:12) If the judgment here mentioned refers to the people of the world, and obtains throughout the Millennial age, then all being unjust at the beginning must for ever remain unjust, because the prophecy so declares. If that were true, then it would

mean that all men would for ever be precluded from passing over the great highway. Such a construction of the text would therefore be out of harmony with the numerous other scriptures which plainly declare that during the reign of Christ every man shall have a full and fair trial and opportunity of receiving God's approval and life.

22 Applying the prophecy at a time between the coming of the Lord to his temple and the establishment of the kingdom in full sway, is consistent with all other scriptures. There are those who have been favored with the truth and brought into Christ by adoption who have afterward turned away from the Lord and become unfaithful. The word here rendered "unjust" means an offender or one who has become wicked and is therefore the very opposite of righteous. No one could be of that class unless he had at one time been made righteous through the blood of Christ Jesus. When he becomes offended and walks in iniquity he is disapproved by the Lord.

23 Jesus tells of a class of persons who have been accepted in the Lord, and who were in line for a place in the kingdom, and who at the end of the period of sacrifice are taken out of the kingdom class. (Matt. 13:41, 42) Jesus describes a "wicked servant" class who smite their fellow servants, and who are disapproved, and who are assigned to the position occupied by the hypocrites; and that such work takes place before the millennial reign. (Matt. 24:48-51) When he comes to his temple and takes account with his servants he finds those who are unfaithful and unprofitable, and therefore disapproved, and he casts them into outer darkness. (Matt. 25:24-30) When he pronounces his decree of judgment, that decree is final; and therefore he says: "He that is unjust, let him be unjust still."

THE FILTHY

24 The apostle describes a class that were once enlightened by the Lord and who thereafter defile themselves with the world and become filthy, like a 'sow that has been washed and has returned to her wallowing'. (2 Pet. 2:19, 22) It is well known that there are those who have been in the service of the Lord, but who have neglected their obligations, repudiated the Lord and his truth, and returned to the beggarly elements of the world and joined themselves unto Satan's organization. (Gal. 4:9) At one time such left the Devil's organization, when they came to the Lord, and were then transferred by the grace of the Lord from darkness into the kingdom of light. (Col. 1:13) Then later their understanding became darkened and they turned themselves in the way of lasciviousness and of uncleanness. (Eph. 4:18, 19) It is the same class described by Jude, the servant of God: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. But these speak evil of those things which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves."—Jude 8, 10.

25 The Lord comes to his temple for judgment, and that is the time he declares he will 'give every man according to his work'. He finds those who have repudiated him, and who have become filthy, and of and concerning them he says in his judicial decree: "And he which is filthy, let him be filthy still." The Apostle Paul declares in plain phrase what shall be the destiny of those who repudiate the Lord, trample upon the Son of God, and count his blood as a common thing. His words are in exact accord with the final decree announced by the Lord Jesus against the unjust and the filthy.

RIGHTEOUS

26 No human being is righteous within himself. When one trusts in the redemptive blood of Christ Jesus, makes a consecration to do God's will, and God receives him and justifies him, he is then counted as righteous. (Rom. 4:22-25; 5:1; 8:33) If that one is ever to live on any plane he must maintain that righteousness accounted unto him by reason of the blood of Christ, and God's judicial determination. He can maintain it only by holding to the faith that was once delivered to the saints.

27 There is a great multitude of persons who have made a consecration to do God's will and, being justified, were brought forth as new creatures, but who do not prove themselves wholly faithful unto God and their covenant. They have received the truth and hold it selfishly, looking forward to the time when they might specially profit thereby. They have sought to make themselves righteous but have neglected to faithfully keep the commandments of God. The Lord comes to his temple and takes account with his servants, and of these less faithful, but who are still righteous, he says in his decree, "He that is righteous, let him be righteous still."

HOLY

28 When the Lord came to his temple and began the accounting with his servants he found some who had been diligently caring for the kingdom interests that had been committed to them. These had shown an appreciation of the fact that they had been brought into the body of Christ and anointed to do a work in the name of the Lord. They received the truth and held it in the love of the truth and sought to glorify God. They devoted themselves wholly to the Lord. Concerning these the Lord says in the parable: "And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; 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. 25:20, 21.

[29] These faithful and approved ones were brought under the robe of righteousness, and the Lord's judicial decree concerning them is, "He that is holy, let him be holy still." These are the ones who, at the time, go to make up the remnant class and who form a part of Zion.

THE TEST

[30] The mere fact that one is brought into the temple condition and enters into the secret place of the Most High is not a guarantee that he shall for ever be there. To abide there he must prove his faithfulness by obeying God's commandments. Those who have thus been favored have committed to them all the goods or kingdom interests of the Lord. Such go to make up the "faithful and wise servant" class. (Matt. 24:45) The specific commandment of the Lord is given to this class to 'preach the gospel to the nations as a witness' (Matt. 24:14), and they are also plainly told by Jehovah, "Ye are my witnesses, . . . that I am God." (Isa. 43:10, 12) Concerning those whom the Lord approved when he came to his temple to give judgment he says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

[31] In order to continue in the Lord's favor, and to finally and fully enter into the kingdom and receive the right to the tree of life, these must continue to obey or keep the commandments of God, and thus prove their love for him. It is to the overcomers that the promise is given that they shall "eat of the tree of life, which is in the midst of the paradise of God". (Rev. 2:7) Clearly, this implies that the temple class must meet the test and prove their loyalty and faithfulness by keeping the commandments.

OUTSIDERS

[32] There are a great number of persons outside of those who have ever entered into a covenant with the Lord by sacrifice but who have taken the name of the Lord for selfish reasons. The Lord disposes of them in this prophecy, and this disposition shows that the prophecy does not have to do with the millennial reign of Christ. "For without are dogs [dumb dogs who take the name of the Lord for selfish purposes (Isa. 56:9-11)], and sorcerers [mixers of false doctrines with the truth to deceive], and whoremongers [those who, in the name of Christ, run after and have illicit relationship with the Devil's organization], and murderers [those who hate and persecute the followers of Christ], and idolaters [those who worship systems or men or other objects claiming the name of the Lord], and whosoever loveth and maketh a lie." This is a complete description of those that go to make up the Devil's organization on earth.

"COME"

[33] The gracious invitation of the prophecy is: "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." (Verse 17) The children of Zion are born and the temple of the Lord brought together. The remnant brought into the temple condition begin to realize that there is a work to be done. They learn that the battle of Armageddon will soon be fought, and will result in the complete fall of Satan's organization and the everlasting vindication of Jehovah's name. They learn that it is the will of God that before Armageddon there shall be a wide proclamation of the truth, that the nations of the earth and the people may receive notice of what is about to come to pass, and that those who desire may have an opportunity to take their stand on the side of the Lord.

[34] Jehovah has brought the remnant into his secret place, put his words in the mouth of such, and covered them with the shadow of his hand. It is Jehovah who has commanded that now there shall be a tremendous witness given on earth. He is the great Spirit. "Now the Lord [Supreme One] is that Spirit." (2 Cor. 3:17) Jesus Christ is the executive officer and the right-hand man of Jehovah God. What Jehovah is doing he does by and through his beloved Son. That great Spirit causes the witness to be given, and thereby says to those who hear his commandments and his Word: "Come," take your stand against Satan and on the side of Jehovah, the only true God. It is his truth and message that is now being heard.

[35] The bride, composing the body of Christ, includes those on the earth who remain faithful and true. These are of Zion and in the temple, and therefore show forth the glory of God. (Ps. 29:9) These are the wise virgins that rejoice in the Bridegroom. (Matt. 25:1-9) They are brought under the robe of righteousness, given the garments of salvation, have on the wedding garments, and rejoice that the day of deliverance is at hand, and the time for the complete vindication of Jehovah's name. The prophet shows that Jehovah calls for volunteers. To his beloved Son he says: "Whom shall I send?" and those of the remnant respond: "Here am I, send me."—Isa. 6:8.

[36] The remnant rejoice also that the time has come when the people should be informed that Jehovah is the true God and when they shall be invited to take their stand against the Devil and on the side of Jehovah. They know that this message must go to the great multitude, as well as to others, and, being of the bride class, therefore, in obedience to the command, they say, "Come." The facts show that this is exactly what the remnant class is now doing. Never has there been so wide a witness of the truth as during the past few years. The burden of that

testimony has been and is, 'Jehovah is God, Christ is King, the kingdom is come, and therefore the day of deliverance is here.' Read the report for 1928 and mark what marvelous work the Lord has done during the past year. It is the Lord's doings, and marvelous in our eyes. (Ps. 118:23) It is now easy to be seen that Revelation 22:17 is in course of fulfilment and that the remnant is having a part therein.

37 "And let him that heareth say, Come." When there is a convention of the consecrated it is observed that a large number in attendance do not take part in proclaiming the message of truth. Probably these have not understood and appreciated their privileges. Their hearing has been dull, and their understanding poor. This is one reason why the truth should oft-times be repeated to them. Gradually the truth takes a deeper hold on them. They hear and understand and see their privilege of having a part in proclaiming the message of God's kingdom. To them the Lord says: 'If you hear, say, Come,' and take your stand on the side of the Lord. Those who hear should remember the words of the prophecy: "Blessed are they that do his commandments." This is the time that the witness must be given; and blessed is he who has a part therein.

38 The prophet of God mentions a great multitude of hungry souls. (Ps. 107:10) Within the confines of organized Christianity there is a great multitude of prisoners whose members are thirsting for the truth because there is no truth within their prison walls. There comes to them by radio the sweet and blessed message of God's plan of deliverance. The faithful servants of the Lord call at the prisoners' doors and show them the food that is contained in book form. These prisoners hear the glad tidings and hear the message of the prophecy: "And let him that is athirst, Come." There the gracious message of God's Word brought to them has quenched their thirst and they are made glad. They in turn tell their neighbors to drink of the water of truth and to take their stand on the side of Jehovah God. Some of these who have recently come to some knowledge of the truth have immediately seized the opportunity to carry the message themselves to others.

39 There are millions of people of good will throughout the land who are in distress and who long to see a better day but who know not which way to turn for relief. To them the world is like a parched desert where there is neither food nor water. By means of the radio and the printed gospel message they learn that Jehovah is God, and that Christ is King, and that the kingdom and the day of deliverance are at hand. The remnant bring them the glad message, and to them they say: "And whosoever will, let him take the water of life freely." They are told that they may now take their stand on the side of the Lord, and against the Devil, and receive a blessing. Is it not such a class of people that may now seek meekness and righteousness, and be hid in the day of his expressed wrath, and be carried beyond the great battle of Armageddon and live for ever and not die?—Zeph. 2:3.

40 The remnant must now be witnesses to and leaders of the people. (Isa. 55:4) The remnant is now commanded to 'prepare the way of the people, gather out the stones', and point the people to the fact that soon the great highway to life will be opened. (Isa. 62:10) This must be done to the end that 'whosoever will may take of the water of life freely' by taking their stand on the side of the Lord and responding to the requirements of the kingdom.

41 The breaking down of Satan's organization will remove the refuge of lies and open the eyes of men to the truth. Even the great multitude class must be led to the living fountains of waters. (Rev. 7:17) The Lord may use the remnant to thus help them. There will be many others who will be humbled by Armageddon, and they will be ready to hear. After Armageddon some of the remnant may be used by the Lord to bear witness and to aid those who need to be taught, and this they may do before actually being taken into the courts of everlasting glory. It is certain that the work of the remnant now is to proclaim the glad tidings as God's duly appointed witnesses.

ADDING AND TAKING AWAY

42 The prophecy then discloses that there will be a class of persons who will 'add to the words of this prophecy' and some who will 'take away therefrom'. Notice is served upon every one who hears the words of the prophecy. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Verse 18) This could not apply to the modernist clergy who deny that the Bible is God's Word of truth. The words do not seem to have an application even to those who claim to be Christians and who have no understanding of the divine plan.

43 Clearly the prophecy does apply to a class of persons who have been favored with at least some knowledge of the divine plan as set forth in the Scriptures. After receiving such knowledge they add to or take away therefrom. In the book of Revelation (20:11-15) it is made known that there shall be a trial of the peoples of earth after the downfall of Satan's organization. That will be the day of the Lord's judgment of the people. (Acts 17:31) It is plainly stated that those who fail in that trial, and whose names are therefore not written in the book of life, shall be destroyed. Now call to mind that there are those who of recent times have had a knowledge of God's plan, and who still claim to have developed such a sweet and beautiful character, and

who insist that God is so very loving that he will save every creature, including Judas and the Devil himself. Therefore they take the Devil's side, in the face of the statements of the Lord's Word, that the wicked shall be destroyed in the second death. They add to God's revealed plan. This they do without any excuse.

44 Then there are those who have been blessed by some knowledge of the truth, and for a time rejoiced in it. They were selfish, however, and did not give God the honor and glory for what he is doing amongst men. The time comes when those who go to make up this selfish class become dissatisfied with the food which the Lord provides for his people and who have no pleasure in obeying his commandments. In substance they say: 'There is no more truth to be revealed. We must now sit down and quietly wait until we are taken to heaven. We will have nothing to do with service.' Knowingly and wilfully they refuse to have a part in the service in obedience to God's commandments. They refuse to have anything to do with proclaiming his gracious invitation. They remove from or take away from God's words the commandments that the witness must now be given and that there is and will be a faithful class whom Jehovah calls his remnant and his witnesses. Concerning such the prophet says: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Verse 19.

45 The marginal reading and all revised versions of this verse are: "His part from the tree of life." There must have been a time when these could have had a part in the tree of life, which is promised only to those who are overcomers. (Rev. 2:7) Whatever may be the final state of the class here mentioned, they can not be a part of God's holy city or his glorious kingdom.

46 The angel revealing this prophecy to John then says: "Surely I come quickly." Those who hear and understand gladly respond: "Amen. Even so, come, Lord Jesus." These see that the time draws nigh when there shall be a great crisis in the affairs of men and that the church now has the great privilege of representing the Lord and announcing that crisis. They rejoice, and are anxious to see the Lord finish his great work.

LESSON

47 There must be a present-day lesson herein for those who love God and Christ. When the anointed, by the grace of the Lord, hear and understand this prophecy, then they must see that there is to be, and must be done, a witness work amongst the peoples of the earth and that it must be done quickly. It is the remnant class that constitutes the witnesses of the Lord. The duty of this class is plain and clear. There is no time to wait or for delay. "In that day it shall be said to . . . Zion, Let not thine hands be slack." (Zeph. 3:16) The time is come when the name of Jehovah shall be exalted. He is bidding those who have hearing ears to come and learn the way of life and to walk therein. Those who continue to be of the remnant class, and therefore of the bride, must now say, "Come." These will continue to invite the people to take their stand on the side of Jehovah. These now see that the King is upon his throne, that the Lord is in his holy temple, and now they say, "I will sing praise to my God."

48 The work of the great Jehovah God through his people is now progressing. The anointed ones enjoy the unspeakable privilege of being workers together with God and with Christ Jesus. Jehovah by and through Christ is causing notice to be served upon Satan's organization of his purpose to destroy that organization and to grant full relief to the oppressed of humankind. The Most High, speaking through his beloved Son, says, "Come." The faithful remnant class join in the gracious invitation and say, "Come." This message is to be proclaimed to those who have a desire for righteousness and truth. It must be done now.

49 Surely this is the most blessed time that the church has had in the flesh. By reason of Jehovah's lightnings, those in the temple class are clearly discerning his purposes. They see that it is their blessed privilege now to represent him and to lay down their lives in his service. Truly from this time forward it may be said: "Blessed are the dead which die in the Lord from henceforth." Without a doubt, those who are now in the secret place of the Most High, and who there abide and continue to faithfully represent the Lord until death, shall then have an immediate and abundant entrance into the kingdom of God. It is no surprise that these faithful ones now see eye to eye and with great enthusiasm together lift up the voice and sing the praises of Jehovah God.

QUESTIONS FOR BEREAN STUDY

To whom was the Revelation given? For what purpose? When can prophecy be understood? The fact of its being understood indicates what? Give the meaning of *epiphaneia*. Whom does God favor with an understanding of prophecy? ¶ 1, 2.

When and by what work was the second presence of the Lord first manifested? What is the purpose of the *epiphancia*? To whom does this glory appear, and how? ¶ 3, 4.

Quote Revelation 11:19. What are the "lightnings" there mentioned? What is their source? Their purpose? Of what avail was the study of this book prior to the Lord's coming to his temple? ¶ 5, 6.

The first verse of the book shows that the Revelation was addressed to whom? For whom was it intended? How would they benefit therefrom, and when? ¶ 7.

When and by whom will the work indicated in the book of Revelation be done? What evidence is there of the

fulfilment of the promise of blessing to 'him that readeth' and to 'them that hear the words of this prophecy and keep those things which are written therein'? ¶ 8.

Into what three parts may Revelation be divided? What was John's attitude toward God's messenger? What was the angel's response, and the lesson therein to God's people? ¶ 9, 10.

Show, with scriptures, when fulfilment of Revelation 22:17 seems to have its beginning. During what time would it have its complete fulfilment? ¶ 11-13.

What was the purpose in verse sixteen? How does it serve to show the time of application of the seventeenth verse? ¶ 14, 15.

What bearing has Micah 5:3 upon the consideration of our text? Explain how the 'coming of him whose right it is' and the 'establishment of the throne of David' are related to this subject. ¶ 16, 17.

Identify the "Star out of Jacob", the "Scepter out of Israel", and the "morning star". Show their connection with Revelation 22:17. ¶ 18, 19.

These and related scriptures indicate what as to a judgment work, the time therefor, and the classes concerned? ¶ 20.

Revelation 22:11 applies when? Give proof. ¶ 21.

Describe the class here referred to as "unjust". How is this class related to the "wicked servant"? What is the result of their judgment? ¶ 22, 23.

Who are the "filthy"? With Scriptures, account for their having come into that condition. What is the destiny of this class? ¶ 24, 25.

Apply the term "righteous", as here used. Why is it that they have merely maintained their justification? What is decreed for these? ¶ 26, 27.

Describe the class declared as "holy". What is the Lord's judicial decree concerning these? What encouragement is given to them? State the promise to the overcomers. What conditions are yet to be met in order to enter into the promised reward? ¶ 28-31.

Apply Revelation 22:15. ¶ 32.

What circumstances and a knowledge of what facts place the remnant in a position to have part in this invitation? In what manner will the invitation be extended to others, and for what purpose? ¶ 33, 34.

Show the application of the term "bride" here used. Account for the ready response of this class. What facts indicate their having a part as God's witnesses? ¶ 35, 36.

Illustrate the importance of frequent repetition of certain truths. Apply "Let him that heareth say, Come". What means has Jehovah provided for extending the invitation to "him that is athirst"? How are the fruits of this witness multiplied? ¶ 37, 38.

Describe conditions which indicate the appropriateness and the timeliness of the message. What is the purpose of the witness to be given? How will those to whom the testimony is given avail themselves of the benefit of the message? ¶ 39-41.

To whom does the eighteenth verse of this chapter apply, and why? When, and why at that time? Account for their coming to assume such position. What is the portion decreed for them? ¶ 42-45.

What is signified by "I come quickly", and by the response thereto? ¶ 46.

Point out the lesson contained herein for the remnant. ¶ 47.

What work of Jehovah is now in progress on earth? The anointed enjoy what grand part therein? To whom will this unspeakable privilege be continued? What is their inspiration, and what the source of their light and strength? ¶ 48, 49.

DECISION FOR THE RIGHT

ON A certain occasion Abner, who had been the leader of Saul's army and who was then the leader of a rebellion against the known will of Jehovah their God, communicated with the elders of Israel, saying, "Ye sought for David in times past to be king over you: now then do it." (2 Sam. 3:17) The time for decision had come. Abner was a capable military leader, a man of strong will and determination. No doubt the division of the nation of Israel, which caused Judah to stand alone, was in great measure the work of Abner. As Saul had been God's choice when the people cried for a king, all the tribes submitted to his rule without demur. But Saul was not faithful to Jehovah, whom he represented, inasmuch as he did not conform to the word of the Lord given to him by Samuel, the prophet of God.

About fifteen years before his death, Samuel had been sent to Bethlehem of Judah to the house of Jesse, who was of that tribe, and had been directed to anoint his youngest son David to be king in Israel. There was to be no rebellion, nor any attempt to usurpation on the part of David; Saul must reign as long as Jehovah would allow him, and David would then be king in his room and stead. This anointing was not announced to Israel, but young David's exploit in the matter of the challenge by Goliath made his name prominent in Israel; and, though it is not so stated, the fact that David had been anointed to be king became known in Israel. Saul's words to David show that the fact was known and accepted; Saul said, "And now, behold, I know well that thou shalt surely be king."—1 Sam. 24:20.

The tribe of Judah was powerful, and it seemed to have a right to provide the ruler by reason of the promise that out of Judah should he come to whom the gathering of the peoples should be. (Gen. 49:10) When Saul died it was natural that Judah should wish to see David, the anointed of God, and a son of that tribe, placed upon the throne of Israel. There were several reasons why David was not accepted by the other tribes. His recent association with the Philistines had brought him under suspicion; but the chief reason was that those who were under Saul had been David's enemies, for David had been hunted by Saul "like a partridge on the mountains", and there would be the desire to keep the profits and the honor of their offices which they would expect to lose if David were made king.

Thus it came about that Abner openly opposed David. There came civil war in Israel. To strengthen his cause Abner, contrary to the known will of God, made a son of Saul king, and the northern tribes accepted him. During the seven years' war Judah, under David's leadership, was always victorious in the many skirmishes which occurred. Judah grew stronger, but the northern tribes grew weaker. It happened that Abner felt himself insulted by his appointee, and he went to David to make an agreement with him to turn the whole kingdom over to David. On certain conditions David accepted Abner's aid. Abner called the elders of the tribes together and declared to them that he well understood that David was Jehovah's choice. He said, "For [Jehovah] hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies." (2 Sam. 3:18) He reminded them that they had leaned toward David in time past, and that they knew he was God's appointed king; and he urged them to prompt action in the matter of making David king. He said, "Now then do it."

Abner's injunction to prompt action as such is familiar in these days in the business man's slogan, "Do it now"; and it has been, and still is, a common thing for those who call themselves religious missioners to use such a word as this when they call men to repentance, and 'to make a decision for Christ'. Unquestionably when there is a right thing to be done and the time to do it has come, Abner's word, "Now then do it," or the modern version, "Do it now," not only is good to heed, but is imperative.

But what Abner had to say meant to those who heard him much more than an urge to general promptness of life, a sort of "Don't leave till tomorrow what you should do today", or obedience to the advertiser's urge at the end of his advertisement, "Do it now." Here is the decision between acceptance of the known will of God and refusing to do so by continuing to take one's own way. The injunction to take a right decision is good to give, and good to receive and to act on. It is good for the everyday things of life, for life is short and the best can be gained only as life's opportunities are seized. But it is the more serious matters of life which concern us, and for which we use this incident as an example.

There are times in the life of every individual when he knows that he must make a decision between the course he knows is right and another which pleases best his lower nature. No man can afford to allow such occasions to pass unheeded; a man can not see a truth or know a better course to take and then refuse the truth or decline to take the better way and yet remain as he was. Whenever such occasions occur there must be either progression or retrogression. A man is bettered or hurt according as he makes a right decision or refuses to do so.

Any man who is brought face to face with the fact that he is consciously following a course contrary to the known will of God should take the urgent advice of Abner to the tribes of Israel, "Now then do it." He should act immediately. But the incident is typical; that is, it is to be taken as a type or something done for future instruction. By it Jehovah gave both an injunction and an exhortation to those of days to come who would profess to be his people. The Apostle Paul says that whatsoever things were written aforetime (meaning thereby those things which were known as the holy writings), were written for the instruction of the church of God (Rom. 15:4; 2 Tim. 3:15); and they disclose, as every Bible student now knows, the particular fact that they were written with special reference to that which would prove to be the most crucial time in the church's history, the present day: trying, because it is the time of the establishment of the kingdom of heaven when darkness is covering the earth and the people.

This is the day of testing, when the winds of trouble will blow so fiercely that all which is not built upon the foundation of truth will be destroyed, and when only those who love God and place themselves openly on his side against all those who oppose his kingdom will be preserved. Without doubt this incident has not had its typical significance fulfilled till now.

The circumstances were these. The people to whom Abner addressed his words ought to have been ready to accept David as their king years before. But they were unwilling to do so; some were resentful and some were opposed to David's being made their king. Their prejudice, their pride, precluded; but, more than all, their self-interests were involved and were in jeopardy. Not only had the disputers, controlled by Abner, brought civil war in Israel, with all its material and moral loss, but all those under the rule of the king installed by Abner suffered because the blessing of Jehovah their God could not be given to them and because the king was a weak and helpless man.

To say that the condition of affairs in Israel so long ago is an exact picture in type of that which is happening in Christendom at the present time, and especially in that part known as the religious world, will come as a surprise to many. Yet there is at the moment actually a rejection of the king whose right it is to rule, and a very definite opposition being manifested to the message of truth telling that the time is come and that God has set his King upon his throne. But this fact of opposition is not seen clearly unless there is some understanding of Jehovah's purpose through Christ. This purpose is expressed by the Apostle Paul when he says that it is the purpose of God to bring into unity all things in heaven and in

earth (Col. 1:19, 20), which is to be effected by the establishment of the kingdom of God in the earth.

Those who seek the welfare of their fellows must be filled with apprehension and fear of the things which are coming upon the earth; for the world at present may be said to be like the condition of a man who, though troubled with many ills, has, because of a good constitution, always been able to throw them aside, but who at last is afflicted from the crown of the head to the sole of the foot with a sickness which can end only in death. There are some, indeed, who profess a confident expectation that the world will emerge from its troubles as they say it has done in times past. But they surely blind themselves to the fact that the present condition of the world is altogether different from anything in its past. Whatever trouble the world has had, however distressful or threatening, it has always been localized and never general and persistent as now.

Those who are acquainted with the divine purpose in the times and seasons know that by all these things Jehovah God, the Creator, is speaking to all men. They see in these things a fulfilment of the prophecies. The Bible student knows that though it is the case that the troubles of humanity are the natural result of the human policies, they are, nevertheless, of the divine order in that they are brought to a head exactly at a time appointed. The Most High over all the earth brings the harvesting of the earth according to his own times and seasons. The Prophet Ezekiel said that Jehovah's means of chastisement are sword, famine, pestilence. (Ezek. 6:11) Those who know of these things see them as the signs which Jesus said his disciples should look for. They are the signs that their redemption draws nigh. (Luke 21:28) Thus the signs of the disciples' redemption are also portents to the world, given in order that all who will may take warning and escape the disaster which is surely coming through the world's obstinacy in refusing the voice of him that thus speaks from heaven. —Heb. 12:25.

It is to be noted that Abner's words were addressed, not to aliens, but to those who formed the greater part of the house of Israel: it was Israel which needed to be brought to decision and to their duty toward Jehovah.

One of the saddest phases of the present world distress is that the great church systems, which claim to represent God and righteousness, are doing now what the northern tribes of Israel did. The churches are either wholly ignorant of the will of God and his purpose toward the earth at this time or are purposely putting away from them the message which his faithful servants give concerning the setting up of his kingdom. The leaders of the churches have been so taken up with their position and their office that they have lost sight of the truths which they profess to teach to the world, even to the extent of repudiating the Bible as not being of Divine authority. It is for this reason, foretold in the Scriptures, that the Scriptures say that 'judgment begins at the house of God'. This judgment comes with the establishment of the kingdom and Jesus as the divine representative. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) Jehovah makes inquisition among the rulers (Ps. 82), those who by reason of their privileges ought to have represented him, but who have used their offices for their own selfish ends; and Jesus gathers before him his servants to give rewards or to pronounce adverse decisions.—Matt. 25:40, 45, 46.

The churches have been so busily engaged in telling men that they ought to repent of their evil ways that they have lost sight of their own evil condition. Now they, like Saul, are altogether cast off from God's favor. There is no longer any place for the great religious systems. It is evident their end is fast approaching; but ere their desolation comes there is something to be said to those who will listen to the call to 'save themselves from this untoward generation', for the word of warning which Peter spoke to his own people is as applicable now as it was then: the circumstances are duplicated, though now on a much larger scale and affecting the multitudes of professing Christians.

It is to such as these, as well as to all who profess to love the cause of Jehovah and to be desirous of honoring his name, that Abner's word should come with force. A decision for the right king is now to be made. There must have been many in the hosts of Abner who knew that David was the chosen of Jehovah to be king over all Israel. Abner's words show this. Then the facts that Abner's host constantly lost in their skirmishes, and that David's constantly gained in strength, proved where Jehovah's blessing was. So it can be said that, even if there were no other witnesses, the journals published in the interest of many church organizations are a constant witness to all supporters of organized religion that it is a dying cause. Its sickness is more plainly seen as unto death than that which is on the world, and which many see to be incurable. The very apparent unbelief which prevails in the churches, the hypocrisy of the systems whose worship is accepted generally as a matter of form, and the apparent drying up of any spirit of desire to serve Jehovah God, is evidence that the final time of the testing and the rejection of these systems, great and small, is come.

The present unparalleled events in the earth have brought many Christians to the belief that the end of the age is come. Some who have been waiting for the Lord and have desired the prosperity of Jehovah's

cause have allowed themselves to be so misled by the dogmas of orthodoxy that they look for Jesus to manifest himself in a physical way. These, in common with multitudes of those who are altogether misinformed and misled by the churches, refuse to accept the message of the Lord's presence and to believe that he is setting up his kingdom in the earth. Jesus said that during his second presence he would establish his kingdom, which would be discerned by signs, not by actual sight. (See Matthew 24:3.) He is now the great Spirit in the likeness of his Father, and there is no reason known why he should again have a human form, as was requisite for him in order to die for the race which, under the power of God, he was to save.

To the thousands of good men and women who ought to flee from this formal religion and to acknowledge God's King upon his throne, and to those others who have not yet seen more than the poverty and the hopelessness of organized religion, we urge Abner's injunction to Israel, which may be said to be, 'You know the truth, and what you should do; now then do it.' There is a responsibility upon all men of good-will. The matter of allegiance to the King is vital. What is necessary is not that men and women should be warned of the kingdom that they may escape the terrors of hell, but that Christians should obey the warning that they may escape the anger of him whom they have professed to serve.

There are two aspects of the responsibility which the truth brings to those who hear: there is that which more particularly concerns themselves in that those who refuse to hear and obey are bound to find themselves condemned with those who oppose the truth; and this, that all who hear and understand should be moved with the desire to have the name of Jehovah God exalted in the earth. As in David's day every Israelite had a responsibility toward Jehovah to see that his known will was put into effect, so now every one who has made a profession of being a Christian should take this concern to himself as an obligation for which he must give an account. And every honest man who sees the truth will so act, even though until the time of knowing these things he has made no profession of being religious.

Those who know the truth see themselves as the messengers of Jehovah: it is that they may glorify his name that the favor was given to them. They know that God has set his King upon his holy hill of Zion; that he is come whose right it is to be King. By all such Abner's word may be taken as an injunction to act with all promptness. The work of telling about the kingdom is urgent. Let there be no slack hands. You know what is to be done. "Now then do it."

WHO ARE GOD'S WORST ENEMIES?

[Fifteen-minute radio lecture]

IN 1 CORINTHIANS 6:9, 10 are found these words: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Many other scriptures condemn these evil practices, together with murder, lying, bribery and profanity.

Because these things are condemned by the Scriptures, evangelists, clergymen and others have concluded that these are the worst offenses against Jehovah God, and therefore that those who do these things are God's worst enemies. As a result of this conclusion, all missionary efforts have been made with the idea that men must be converted from doing these things to higher moral standards. Of course these things are wrong, and to be deplored, and are properly condemned by all good people.

The people who commit these offenses are sinners, but they are not the most wicked people on earth; neither are they God's worst enemies. In many instances they are not God's enemies at all, but are victims of circumstances, environment, or improper education and training. Ofttimes they are hampered by fleshly weaknesses which they are powerless to resist. Very seldom do they have any proper conception of God's laws, and hence do not realize how flagrant their sin is in the sight of God. The Bible calls these people sinners, but does not call them wicked.

Few people have ever discerned that the Bible makes a distinction between a sinner and a wicked person. All men are sinners because born in sin. The Scriptures declare that "there is none righteous, no, not one". Not all men, however, are wicked. A wicked person is one who wilfully, maliciously and with deliberate intent, seeks to injure, oppose, misrepresent, hinder or thwart the work of Jehovah God, and to slander his name. Millions of those who commit the crimes of theft, lying, murder, adultery, and other like offenses, have no desire to oppose or misrepresent God. They are enemies to themselves and at times, indirectly, enemies of their fellow men. They are sinners; but not wicked people, because their hearts are not wicked.

It often happens that such people are credited with being the 'best-hearted people in the community'. They are sinners, and commit offenses because of

weaknesses or because of ignorance. God pities the sinners and makes allowances for their weaknesses and their ignorance.

To those people who murdered Jesus, Peter said: "I wot that through ignorance ye did it." (Acts 3: 17) Also, in Acts 17: 30, 31, Paul says that 'the times of this ignorance God has overlooked because he has appointed a day in which he will judge the world by that man whom he has ordained'. The man who sins ignorantly is not nearly so bad as the man who sins wilfully. So the men who were incited to kill Jesus were not nearly so guilty as those Pharisees and scribes who incited the mob of ignorant ones to do the murder. These scribes and Pharisees were the religious leaders of that day and knew they were killing an innocent man, because they were the ones who hired others to swear to lies in order to convict Jesus. They were the wicked ones, and in unmeasured terms Jesus denounced them as hypocrites. They were God's enemies, while the rabble and the soldiers were ignorant tools of the wilful and malicious Pharisees and others. Paul said: "Had they known it, they would not have crucified the Lord of glory."

While God pities the sinner, and sent his Son into the world to die for sinners, and has provided for them a great thousand-year judgment day, where they will get a proper education and training, it is written of the wicked: "God is angry with the wicked every day." And it is further written of them: "All the wicked will he destroy." And again: "The wicked is reserved to the day of destruction."—Ps. 7: 11; 145: 20; Job 21: 30.

The Scriptures repeatedly make mention of second death as the penalty for sins of wilfulness and maliciousness. The second death is eternal destruction, without any hope of a resurrection.

The second death is the portion of the wicked, that is, those who oppose Jehovah God and his work; those who misrepresent and slander his name; those who resist his truth and resist the establishment of his kingdom upon earth. All those who oppose, resist and slander God after having been shown the evidences as to who is God, what is his work, and that his Word is the truth, will die the second death. They will be destroyed. On the other hand, many millions of those who were sinners, when once enlightened, will come fully into harmony with God and finally win everlasting life on the earth, because, at heart, they are not wilful, stubborn and rebellious.

Let us get clearly in mind, then, who are the wicked, and hence, who are God's worst enemies. Of course Satan has been the great enemy. He began to oppose Jehovah God in Eden and has wilfully, maliciously and persistently opposed him ever since. He has slandered and misrepresented God and his truth, and has maliciously blinded the minds of the people to the same. He is already sentenced to destruction. In Hebrews 2: 14 we read that Jesus Christ will destroy the Devil. In Revelation 20: 10 we read that the Devil will be cast into the lake of fire; and the apostle tells us that the lake of fire means second death.—Rev. 20: 14; 21: 8.

At his first advent Jesus found the prominent religious leaders opposed to his work and message, denying that he was the Son of God, hindering his work, and inciting the people against him.

It is written that the common people, all of whom were sinners, heard Jesus gladly. (Mark 12: 37) They would have gladly accepted him as the Messiah, except for the influence of their religious leaders, who were wicked at heart and had determined to destroy him.

Jesus said to these leaders, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." He told them that they taught the precepts of men as though they were the commandments of God.—Matt. 23: 13; 15: 9.

To deny that Jesus was the Son of God, in face of the multiplied evidences of that fact which Jesus gave, displayed a wickedness of heart which God can not overlook. To hinder others from accepting Jesus as the Messiah, and to teach the doctrines and creeds of men and claim that these come from God, is so wicked and malicious in God's sight that he can not and will not condone it. Those who persist in opposing God and his work, in the face of the most convincing evidences, have the same spirit of selfishness and wilfulness which actuates Satan, and according to the Scriptures will suffer the same everlasting punishment which is to be the portion of Satan, namely, the second death.

We are now living in the time of the second advent of the Lord. There are some people on the earth who are declaring that the Lord is present and is setting up the kingdom which he foretold, and for which Jesus taught his people to pray. The evidences of this fact are being set forth so clearly that they are indisputable; yet there are people who set themselves in opposition to the work of the Lord, to the message now going forth, and who try by every means, fair and foul, to hinder the people from entering into the joy and blessing that properly belongs to them. As usual, the common people hear the message gladly, and would accept the same except for the influence of the religious leaders.

The evidences that the teachings of "eternal torment", "trinity," and "immortality" are untrue are set forth so clearly in the Scriptures, and have been given such a wide circulation in the millions of books and booklets which have been sent out by the International Bible Students within recent years that there is no excuse for the continued teaching of these falsehoods by the religious leaders of our day. The proofs

that the kingdom of Christ is now being set up on earth, and that blessings are soon to flow to all the families of the earth, are so clear and convincing that a wayfaring man, though foolish, can understand them.

But some oppose this message of blessing and comfort and hope. Some, as Paul stated, 'do always resist the truth.' (2 Tim. 3:8) We find some of the great religious leaders of our day sneering at the proofs that Christ is now setting up his kingdom. Peter refers to these, saying, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" —2 Pet. 3:3, 4.

In our day also, the leaders are substituting the God-dishonoring theory of evolution for the truth, and by so doing are preaching for doctrines the commandments of men, just as they did at the first advent. Such people become opposers, hinderers and resisters of the truth and of God. They refuse to accept the blessings themselves, and hinder others from accepting them. They are far more guilty and reprehensible in God's sight than are those members of the fallen and sin-stricken race who, because of inherited weaknesses, or passion, or lack of proper instruction in early life, or because of ignorance of God's love and power, are prone to lie, steal and swear or commit other offenses against righteousness, truth and love.

These opposers, who sail under the name of Christains but thus resist the Lord's work and plans, are fighting against God, and are his worst enemies, and for these God has reserved the blackness of darkness for ever, which means the second death, or eternal destruction.—Jude 13.

LETTERS

A QUESTION

A member of a certain class writes that in their class there is an elder who is well educated and other members of the class look up to him, that in all Berean studies he argues against what is stated in *The Watch Tower* and is generally opposed to the work of the Society. The question is asked, "What shall a class do in such circumstances?"

The answer is that the class should ask the brother to resign as elder. The Society is either the agent of the Lord to carry on his work on earth, or not. The fact that the Lord blesses its work is evidence that the Lord is using the Society. That being true, then any one who opposes is opposing the Lord's work and no class can afford to have such a one as elder, nor even to permit him to attempt to teach the class, whether he is educated, prominent or otherwise. He should be asked to step aside and not interfere with the Lord's work.

PLEDGE OF LOYALTY

DEAR BROTHER RUTHERFORD:

International Bible Students Convention assembled sends greetings.

Resolved that we recognize the Watch Tower Bible and Tract Society as the agency which the Lord is using to accomplish his witness work in the earth and that we pledge our continued loyalty and cooperation in the same. We wish you also to be assured of our prayers for your guidance and service of love in the Lord. In grateful appreciation of your zeal for the Lord and his cause and loving service for his people in the past, we are

Your brethren by his grace,

Committee:

J. C. ROGERS, S. C. OATHOUT, G. R. HUGHART, *S. Dak.*

GRATEFUL

DEAR BROTHER RUTHERFORD:

Permit me to thank you for the book *Reconciliation.* The words of said book began to penetrate my being when I got to page 15, the relationship between the throne of Jehovah and the earth. When I got to page 34, it penetrated my bones; you were very close to me then, dear brother. You are a sweet singer; and the way you prove your points by Scripture quotations and physical facts will surely arrest the attention of all who read, and will cause a flood of reflection in thinking minds.

I thank you for the light thrown on Genesis 3:12. How much I appreciate your remarks from pages 3 to 55. Again, I thank you for the light thrown on Covenant by Sacrifice, chapter 7, especially from page 225 to 238.

Much light given to us on the New Covenant, chapter 9, for which I thank you.

It's clear that the fulfilment of Isaiah 28:14-22 began in 1918, when the precious corner Stone was laid in completion. There the hail began, and now the waters are overflowing the hiding-place. The scourge is on, the book *Reconciliation* is being broadcast. The scornful men are being trodden down.—Isa. 28:18; Ezek. 13:1-23.

We thank the Lord for you, dear brother. May you ride prosperously with him, because of truth and meekness and righteousness.

You will be glad to know that before I got half-way reading the book *Reconciliation*, I asked the dear Lord to strengthen me to get the book into the hands of the people, in order that the refuge of lies might be swept away and the name of Jehovah glorified.

With much Christian love to you, I remain

Your brother and servant by his grace,

W. R. BROWN, *West Africa.*

THANKFUL FOR BEAUTIFUL TRUTHS

DEAR BROTHER RUTHERFORD:

I have finished reading your wonderful book, *Reconciliation*, which is truly the outgrowth of the fruit of the spirit, love for our great Jehovah God and Father; and, though knowing how very valuable your moments must be, I can not refrain from expressing to you my deep appreciation for these precious things prepared for them that love him. Like unto his promises, he reveals his plan to those who reverence and obey him.

I am so thankful for the plain statement of his beautiful truths concerning the reconciliation of man to God; and how I do rejoice to bear the good news to the pauper race, now journeying through the valley of darkness, that it now means life to them, to know the only true God and our Lord Jesus Christ, and that it was love on the part of our great Creator that provided the way for their reconciliation to him!

May you, dear Brother Rutherford, continue to be kept by power divine, and led by God's loving hand, is my prayer for you and for all the dear ones at Bethel, while we strive to sing forth the honor of his name.

With much Christian love, I remain

Your sister by his grace, joyfully awaiting his commands.

MRS. W. T. CRAMER, *Auxiliary Colporteur.*

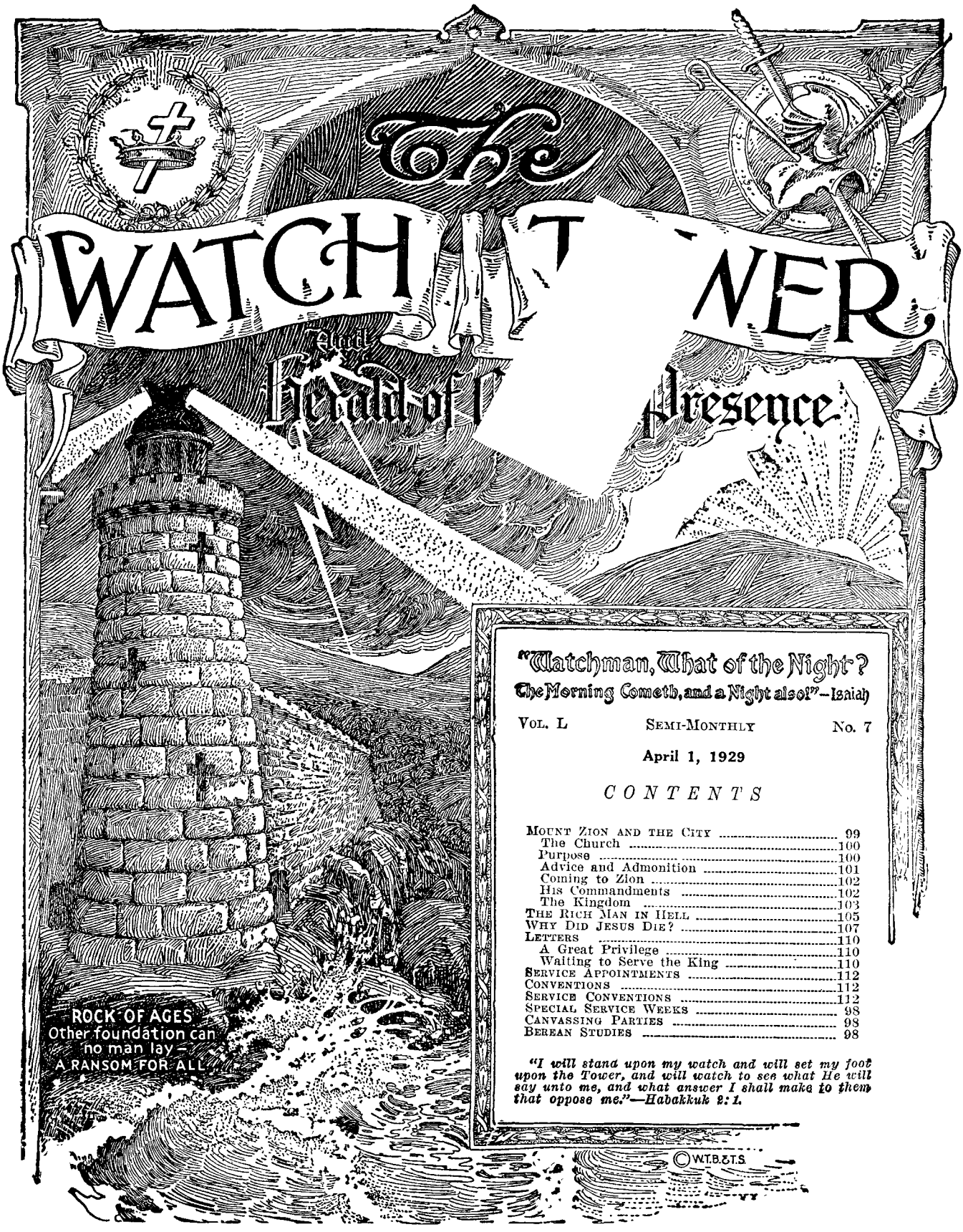
International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJHS	Saskatoon, Sask.	910	329 5	250
	Sun pm 1-2			
CJRM	Moose Jaw, Sask.	600	499.7	500
	Sun am 10.15-			
CKOC	Hamilton, Ont.	880	340.7	100
	Sun am 10-11*			
CKY	Winnipeg, Man.	780	384.4	5000
	Sun (monthly)			
KFBL	Everett, Wash.	1370	218.8	50
	Sun pm 7-8			
KFEQ	St. Joseph, Mo.	560	535.4	2500
	Sun am 10-10.45			
KFH	Wichita, Kan.	1300	230.6	1000
	Sun am 9.30-10			
KFJF	Oklahoma City, Okla.	1470	204	5000
	Sun am 9-9.30; Thu pm 8.30-9.15			
KFJZ	Fort Worth, Tex.	1370	218.8	100
	Sun pm 6.30-7.30			
KFKB	Milford, Kan.	1130	265.3	5000
	Fri pm 4.30-5			
KFUL	Galveston, Tex.	1290	232.4	1000
	Sun pm 3.30-4			
KFUM	Colorado Springs, Colo.	1270	236.1	1000
	Sun pm 6.30-7			
KFWM	Oakland, Calif.	930	322.4	500
	Sun am 9.45-11; pm 12.30 2.30, 7.30-9.20			
	Mon pm 12-1, 5-7.15, 8-10			
	Tue pm 12-1, 2-3, 5-7.15, 8-10			
	Wed pm 12-1, 1.30-3, 5-7.15, 8-10			
	Thu pm 12-1, 2-3, 5-7.15, 8-10			
	Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10			
KGGH	Shreveport (Cedar Grove), La.	1310	228.9	50
	Thu pm 8-9			
KGHF	Pueblo, Colo.	1320	227.1	500
	Mon pm 8-8.30			
KGHL	Billings, Mont.	950	315.6	500
	Sun am 9 30-10.30			
KGRC	San Antonio, Tex.	1370	218.8	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	590	508.2	1000
	Sun am 10-11,** pm 5 15-5 45			
	Mon Tue Thu Fri Sat am 6.45-7			
KLZ	Denver, Colo.	560	535.4	1000
	Sun pm 6.30-7			
KNX	Hollywood, Calif.	1050	285.5	5000
	Sun pm 1-2; Mon am 8-8.15 (fourth, monthly)			
KOCW	Chickasha, Okla.	1420	211.1	100
	Sun pm 6.30-7			
KOIL	Council Bluffs, Iowa	1260	238	1000
	Sun am 10-11			
KOMO	Seattle, Wash.	920	325.9	1000
	Sun am 10-11**			
KPRC	Houston, Tex.	920	325.9	1000
	Sun pm 2.30-3			
KQV	Pittsburgh, Pa.	1380	217.3	500
	Sun am 10-11*; pm 1-2, 7-8; Fri pm 8.30 9 30			
KSOO	Sioux Falls, S. Dak.	1110	270.1	1000
	Sun am 9.30-11, pm 2-3			
KTBR	Portland, Oreg.	1300	230.6	500
	Sun am 10-11**; pm 9-10			
KTM	Los Angeles, Calif.	780	384.4	500
	Sun am 9-10			
KTNT	Muscatine, Iowa	1170	256.3	5000
	Sun pm 12-1			
WAIU	Columbus, Ohio	640	468 5	1000
	Sun am 10-11*			
WBAW	Nashville, Tenn.	1490	201.2	5000
	Sun pm 7-7.30			
WBBR	New York (Rossville), N. Y.	1300	230.6	1000
	Sun am 8.30-11*, pm 5-9			
	Mon am 10-12, pm 2-4			
	Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12			
	Thu pm 1-3, 8-10; Fri pm 2-4, 6-8			
WBRC	Birmingham, Ala.	930	322.4	500
	Sun pm 7.10-7.55			
WBT	Charlotte, N. C.	1080	277.6	5000
	Sun am 10-11*			
WCAH	Columbus, Ohio	1430	209.7	250
	Sun pm 12-1, 9-10			
	Mon Tue Wed Thu Fri Sat 11.30-12 noon			
	Fri pm 9-10.30			
WCBM	Baltimore, Md.	1370	218.8	100
	Sun pm 6-8 (every other week)			
	Thu Sat pm 9.30-10			
WDAE	Tampa, Fla.	620	483.6	1000
	Sun pm 7.30-8			
WDAY	Fargo, N. Dak.	1280	234.2	1000
	Sun pm 2-3			
WEBC	Duluth, Minn.	1280	234.2	1000
	Sun pm 2-2.45			
WEBR	Buffalo, N. Y.	1310	228.9	100
	Sun pm 2-3			
WEDH	Erie, Pa.	1420	211.1	30
	Sun pm 9-9.30			
WFBE	Cincinnati, Ohio	1200	249.9	100
	Sun pm 5-6			
WFBG	Altoona, Pa.	1310	228.9	100
	Sun pm 7-7.30			
WFBL	Syracuse, N. Y.	900	333.1	750
	Sun am 10-11*			
WFBM	Indianapolis, Ind.	1230	243.8	1000
	Sun pm 1-2			
WFDF	Flint, Mich.	1310	228.9	100
	Fri pm 9.30-10			
WFIW	Hopkinsville, Ky.	940	319	1000
	Sun am 9-10*			
WFJC	Akron Ohio	1450	206.8	500
	Sun pm 2-3 (every other week)			
	Wed pm 7.30-8			
WGBF	Evansville. Ind.	630	475.9	500
	Sun am 9-10*			
WGBI	Scranton, Pa.	880	340.7	250
	Sun am 10-11*			
WGHP	Detroit, Mich.	1240	241.8	750
	Sun pm 5-5.30			
WHB	Kansas City, Mo.	950	315.6	2500
	Sun am 9-9.30			
WHK	Cleveland, Ohio	1390	215.7	1000
	Sun am 10-12*; pm 2-3, 7-8.30			
	Thu pm 7.30-9.45			
WIBM	Jackson, Mich.	1370	218.8	100
	Sun pm 2-2.30			
WICC	Bridgeport, Conn.	1190	252	500
	Sun pm 2-3			
WINR	Bay Shore, N. Y.	1210	247.9	100
	Sun pm 5-6			
WISN	Milwaukee, Wis.	1120	267.7	250
	Sun am 10-11			
WJAD	Waco, Tex.	1240	241.8	1000
	Sun pm 6.45-7.30			
WJBL	Decatur, Ill.	1200	249.9	100
	Thu pm 8-8.30			
WKBF	Indianapolis, Ind.	1400	214.2	500
	Sun am 9-10*			
WLBG	Petersburg, Va.	1200	249.9	100
	Sun am 9-10; pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1210	247.8	100
	Sun pm 9-10			
WLBX	New York (Long I'd City), N. Y.	1500	199.9	100
	Fri pm 7-8			
WLBZ	Bangor, Me.	620	483.6	500
	Sun am 10-11*			
WLSI	Providence, R. I.	1210	247.8	100
	Sun am 10-11*			
WMAL	Washington, D. C.	630	475.9	500
	Sun am 10-11*			
WMBS	Harrisburg, Pa.	1430	209.7	500
	Sun am 10-11*			
WMES	Boston, Mass.	1500	199.9	50
	Sun am 10.30-12; pm 2-3, 7.45-9			
WNAT	Philadelphia, Pa.	1310	228.9	100
	Wed pm 8-9.30; Sat pm 8-9.30			
WNBF	Endicott, N. Y.	1500	199.9	50
	Sun am 11-1, pm 7-9; Thu pm 8-9			
WNBH	New Bedford, Mass.	1310	228.9	100
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10-10.30			
WNOX	Knoxville, Tenn.	560	535.4	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1440	208.2	250
	Fri pm 7-7.30			
WOBU	Charleston, W. Va.	580	516.9	250
	Wed pm 8.30-9			
WOC	Davenport, Iowa	1000	299.8	5000
	Sun pm 10.15-10.45			
WODA	Paterson, N. J.	1250	239.9	1000
	Sun am 10-11*			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1440	208.2	500
	Sun am 10-11*; Thu pm 9.30-10			
WOL	Washington, D. C.	1270	236.1	150
	Sun am 10-11*			
WOOD	Grand Rapids, Mich.	1270	236.1	500
	Sun pm 9-10			

(Continued on Page 82)



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

VOL. L SEMI-MONTHLY No. 7

April 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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

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WATCH TOWER BIBLE & TRACT SOCIETY

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Please address the Society in every case

SPECIAL SERVICE WEEKS

Designating certain weeks during the year for special service to the Lord in advertising his kingdom has had the Lord's blessing. This is the best evidence that we should continue this practice. Where a definite time is set and notice given ahead, the anointed remnant can prepare and arrange their affairs so as to devote the time to special field service.

For the year 1929 two separate weeks have been selected. The first will be the week beginning May 19 and ending May 26. This will include two Sundays. Notice is now given that the anointed in every part of the earth may have ample time to prepare. The British Empire is now the great world power. Within its domains there are a number of the Lord's anointed. It will be their privilege to give the witness in these countries, to the glory of the Lord's kingdom. Likewise in the United States, the anointed will have the same opportunity.

The second drive or field service week will begin August 25 and will include two Sundays and one holiday, to wit, September 2, Labor Day in the United States.

Regional service directors and local service directors everywhere will please take notice and prepare the organization for united action during these two service weeks.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that 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 truth by reading what is being printed.

Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"The Invaluable Favor"

Issue of March 1, 1929

Week beginning May 5 . . . . . ¶ 1-22

Week beginning May 12 . . . . . ¶ 23-43

"Gracious Invitation"

Issue of March 15, 1929

Week beginning May 19 . . . . . ¶ 1-25

Week beginning May 26 . . . . . ¶ 26-49

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L APRIL 1, 1929 No. 7

MOUNT ZION AND THE CITY

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Heb. 12:22.

JEHOVAH'S lightnings flash for the benefit of his anointed people. One flash comes, and the anointed see some beauty in his Word. Another flash, and new beauties arise. The light is progressive, and God intends it for his own. Knowledge is given not merely to comfort and cheer them, but he intends more than that. Knowledge and responsibility go hand in hand. The anointed have a great desire to do God's will. When one knows what to do, and then does it, that knowledge brings comfort and cheer to his heart. The act performed in obedience to that divinely-given knowledge brings added comfort, good cheer and real joy. A failure or refusal to perform the duties which the knowledge discloses causes a blur to the vision, and such negligence or wilfulness persisted in leads to disaster. Selfishness is the beginning of neglect which immediately places the selfish one in jeopardy. Love leads to consistent action of obedience and enlarges the vision to greater light.

[2] Paul wrote to the church. His hand was guided by the Lord. Paul's writing, therefore, became a part of God's Word. In the text first above cited and in the context Mount Sinai and Mount Zion are compared and contrasted. There was a good reason for so doing. Without a doubt one of the reasons was and is that the anointed may take a view of both Sinai and Zion and be comforted and have increased faith and hope. Those in the temple, receiving the flashes of light, are able to look at Sinai and at Zion and begin to have an appreciation of the comparison and the contrast.

SINAI

[3] The Israelites had been in Egypt for four hundred years. The end of their oppression was near and the time of deliverance had come. Prior to the end of the four-hundred-year period Moses had fled from his native land because of his enemy Pharaoh, the king of Egypt. Moses was in the land of Midian on the farther side of Mount Sinai, and there Jehovah God appeared to him. God directed Moses to go to Egypt and lead the Israelites out to Mount Sinai and there to meet and to serve God. (Ex. 3:1-12) In obedience to God's commandments Moses went to Egypt and delivered God's message to the enemy Pharaoh; and when the due time came Moses marched out ahead of the hosts of Israel and led them out of the land of Egypt. Jehovah manifested his pleasure in the Israelites as his people and demonstrated his great power and made for himself a name in the overthrow of Pharaoh and the Egyptians, which foreshadowed Satan and his organization.

[4] Leading the Israelites into the desert, God by the hand of Moses miraculously fed them and brought forth water from the rock to quench their thirst. Under the direction of the Lord, Moses led the Israelites to the foot of Mount Sinai, and there God said to them: 'You see how I bore you as on eagles' wings, and brought you unto myself.'—Ex. 19:4.

[5] The covenant God made with the Israelites in Egypt was confirmed at Mount Sinai. There God met his people amidst supernatural phenomena. There he spoke to them his law. The performance of the covenant really began at Mount Sinai. From there they journeyed on, and in due time entered the land of Palestine. Later the typical kingdom was established under David and Solomon. It may be properly said that Sinai began the wanderings of the Israelites and Zion marked the end thereof. Sinai was the meeting-place between God and his people. They did not come there to rest, but to learn of Jehovah's purposes and to do his commandments.

ZION

[6] When David became king he made Zion the place of his government. There he built himself a house of cedar wood, which is a symbol of everlasting existence. He placed the tabernacle there and brought the ark of the covenant out of its captivity in the woods and placed it there. Zion therefore became the typical dwelling-place of God with his people. (Ps. 132:13, 14) Zion did not become the place of rest for his people. It does not now become the place of rest for his people. It has become the place of official government because it is the meeting-place between God and his own. Typical Zion was a part of the city of Jeru-

salem and dominated that city. Real Zion is the official part of God's organization and dominates all those who have been brought forth and will be brought forth as his children.

7 Addressing God's anointed people, Paul says: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." The clear distinction is here made between Zion and Jerusalem. Since the words of the text are addressed to creatures on the earth, we must have in mind the application thereof to such creatures. Jerusalem is a symbol of God's organization, including others than the anointed; whereas Zion, as in the type, stands forth as and is the official part of God's organization, and is therefore the dominating part. Mount Zion is symbolic of the kingdom or government of God which he has given to Christ Jesus and those who are members of his body. It is the anointed ones, composing The Christ, that constitute Mount Zion; whereas the heavenly Jerusalem embraces others than Christ, to wit, an innumerable company of angels, and the great multitude which will ultimately be made to serve in the city before the throne. When these are all brought together such will constitute "the general assembly and church of the first-borns".—*Diaglott.*

8 The entire organization, as appears from the words of the apostle, is made up as follows: (1) Mount Zion, which is the official kingdom and the head of God's organization; (2) the heavenly Jerusalem, which is the organization of God, because it is called "the city [organization] of the living God", and includes (3) the innumerable company of angels, which have always been faithful and loyal to God; and (4) the church of the first-borns, which means Jesus Christ, the Head of the Church, and his body members, and those who shall form the great multitude because they have been called out from the world and will be granted life as spirit creatures; (5) Jehovah God, the great Judge over all.

THE CHURCH

9 When God by his prophet wrote, "Out of Egypt have I called my son," undoubtedly he had reference to his Son Christ Jesus and his body members. (Hos. 11:1; Matt. 2:15) Literally, this prophecy was fulfilled when Jehovah brought the babe Jesus up from Egypt. It had a far greater fulfilment when Jehovah called his beloved Son out of antitypical Egypt, the world, and anointed him. As others were brought out of the world (Egypt) and adopted into the body of Christ they became one with Christ the Head and thenceforth were no longer of Egypt the world, even as Jesus was not of the world.—John 17:16.

10 When Jesus selected his apostles and sent them forth in his name they were under his leadership and therefore were one with him. During the period of time that the apostles were on earth the church was under the leadership of God's anointed apostles, and therefore there was a unity of the church. Shortly after the death of the apostles the unity of the called ones did not exist, because they were mixed in with the ungodly and under the domination and control of the clergy.

11 The time came when God began to manifest his presence and also the presence of Christ Jesus, and then began the separation of the anointed from the merely nominal ones. Jesus Christ is the Messenger of Jehovah and 'prepared the way before the Lord' for the assembling of Zion; that is to say, for the bringing of the creatures who had been taken out from the world into Zion, God's organization. Then 'the Lord came suddenly to his temple'. (Mal. 3:1) Zion was builded up; that is to say, the approved ones who had been brought forth from amongst men as the sons of God were brought into the temple condition under the supervision of Christ Jesus, the Head of the temple, and again the church became one. The anointed temple class, approved by the Lord, entered into the joy of the Lord, and unity was established.—Ps. 102:16; 126:1, 2.

12 Again appears the great importance of the Lord's coming to his temple. The Scriptures view the church as a unit, and thus the church is addressed by the Word of God spoken or written by the apostle. When he says, "Ye are come unto mount Sion," he addresses the church collectively. The church of God is under the government of Christ Jesus, the Head thereof, who acts as the chief officer of Jehovah in the performance of all his work concerning the church. Seeing, then, from the Scriptures, which we understand in the light of the facts in fulfilment of prophecy, that the Lord came to his temple in 1918, it was then and there that the members of the anointed class were assembled and made a part of Zion. It was there that these children of Zion were born. (Isa. 66:8) From and after that time the words of Paul in the text and context have a deep significance to the anointed.

PURPOSE

13 The assembling of Zion is not for the purpose of rest and ease to those brought into Zion. Rather the assembling of Zion is for a specific purpose. Those brought into Zion are to begin to carry on the work intended for them, and that under the leadership of the Head of Zion. As the Israelites were brought to Sinai, there to meet God, even so the church is brought to Zion to meet and receive a specific commandment from God which they must obey joyfully if they would please him.

14 The apostle draws a contrast between Sinai and Zion and also shows that what came to pass at Sinai foreshadowed what is to take place after the assembling of Zion. The words of Paul show the church assembled as a unit to enter more fully into the unity relationship of fellowship with God and with Christ Jesus. It is not assembled to enter into idle rest, but

for the performance of a work, which work must be to the glory of God. This work, beginning with the assembling of Zion, must continue and be for ever to the glory of God. Those members of Zion now in the flesh must die and cease from the laborious part of their duties, and being instantly resurrected, their works will continue thereafter.—Rev. 14:13.

ADVICE AND ADMONITION

15 In considering the text, the context must not be overlooked. About the time of the beginning of the assembling of the church to be brought into Zion, or the temple condition, there was much distress, which is well illustrated by the words of the apostle, speaking of "the hands which hang down, and the feeble knees". Paul's words there began specifically to apply, and have since applied to all who are of the anointed. "Wherefore lift up the hands which hang down, and the feeble knees." (Heb. 12:12) These words are in harmony with the words of Jesus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The words of Jesus would not be apropos until that condition of dejection and discouragement existed amongst the people of the Lord. That is what happened in 1918.

16 Shortly thereafter God permitted his church on earth to see as never before the distinction between Satan's organization and God's organization. Now the words of admonition of the apostle became appropriate: "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Verse 13) These words could not apply to the natural blemishes, which are the result of inherited sin, because the admonition is to the new creatures in Christ. For the new creature merely to refrain from human weaknesses residing in the flesh would not satisfy this scripture. Up to this time the church had in a measure tried to please at least some part of the world. The straight path is the one which Jesus trod. Now his faithful must follow in this path. (1 Pet. 2:21) They must separate themselves completely from the Devil's organization because such must be unspotted from the world.—Jas. 1:27; 4:4.

17 No man can try to please the world and at the same time please God, because the world is the Devil's organization. If the Christian is inclined to take a course of action and is influenced therein by 'what the people say about me' he shows he is lame and liable to be turned clear out of the way. The apostle admonishes such to be healed by taking a stand unequivocally on the side of the Lord and thereafter to make straight paths for his feet. Jesus was wholly pure as a man and was without sin, and yet he must make straight paths for his feet, to wit, by resisting the Devil and his organization and being wholly for Jehovah.

18 There are those in present truth claiming full devotion to the Lord who think it their privilege to vote in the elections held for the purpose of selecting men to public office. The question therefore arises, Is it possible for one who is God's anointed to 'make straight paths for his feet' and at the same time indulge in the election of men to public office by voting at such elections?

19 The proper answer to that question should be seen by asking another, to wit: Whose organization is holding and conducting the election for the selection of men to public office? Certainly not God's organization. Then it must be Satan's organization, because he is the god of this world. No child of Jehovah should have the slightest difficulty in seeing what is his duty concerning such elections. If he belongs to Jehovah God and his organization, then he can not have anything to do with Satan's organization and at the same time 'make straight paths for his feet'. There is no proper relationship between God's organization and the Devil's organization. God himself has put enmity between the seed of the serpent and the seed of the woman. A man can not be the friend of the world and be pleasing to God.—Jas. 4:4.

20 If he votes for worldly officials he thereby shows his friendship to that extent. That does not mean that he has to be harsh and unkind to any one in the world, but to simply keep himself separate and distinct from such. Concerning this matter it is written: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. 6:14.

21 When a Christian votes with worldly men to select worldly men to perform duties in worldly offices he thereby yokes himself with the world and is consequently unequally yoked. He becomes to that extent a partner with the world in the affairs of the world. Fellowship means partnership, and there can be no fellowship or partnership between the two organizations.

22 Continuing, the apostle adds: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:15, 16.

23 Do not the commercial, the political and the ecclesiastical elements join together and elect their favorites to office to rule and control the people? If the Christian aids in that election by voting, does he not thereby enter into an agreement with the Devil's organization?

24 To have God's approval the anointed one must be wholly devoted to God. He must be separate and distinct from the enemy's organization. That is a con-

dition precedent to God's approval. The apostle adds: "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. 6:17, 18.

25 One might for the time be of Zion and in the temple class and ignorantly vote or otherwise enter into some support of Satan's organization. When, however, he comes to the understanding of the truth and sees that by so doing he is having fellowship with unrighteousness he must immediately separate himself from such unrighteousness and follow the course of righteousness, thereby making straight paths for his feet; otherwise he will be quickly shaken out of Zion. By voting he is lending his support to some part of Satan's organization. If he does so knowingly and deliberately, then he is using his power in support of Satan's organization and is having his hand marked with the mark of the beast.—Rev. 15:2.

26 One might say that he must cast his vote to have the favor of some earthly officer who is a member of Satan's organization. The Christian must choose either to please man or to please God.—Rev. 13:16, 17.

27 In many ecclesias there has been a disposition to quarrel, especially since 1918. This is wrong, and entirely out of order with the anointed ones. Those who are God's watchmen see eye to eye and together they harmoniously lift up the voice in proclaiming God's message. (Isa. 52:8) All the true members of Zion will now be at peace. (Ps. 122:7, 8) Therefore says the apostle: "Follow peace with all men, and holiness, without which no man shall see the Lord."—Verse 14.

28 There is no time for quarreling and quibbling amongst God's people. They must present a solid front, shoulder to shoulder, against the enemy. Holiness does not mean sanctimoniousness. It means entire and complete devotion to God and to his cause of righteousness with a firm stand against the enemy. The anointed must be at all times for God because such are his witnesses. Those wholly devoted to the Lord will avoid all bitterness toward those of the anointed. Bitterness may arise between two elders in a class. Other members of the class take sides because some like one the better, and some the other. The result is that not only the two elders are involved, but because of their difficulty many others are defiled. The admonition of the apostle is therefore timely: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Verse 15.

29 Then the apostle speaks of fornication. Bitterness often leads to fornication, within the meaning of the Scriptures. The very words of the text clearly indicate that. Fornication means an illicit relationship. The anointed of God have been entirely separate from the world and made members of God's organization; and bitterness often turns one away from the Lord, and then he allows himself to be drawn into Satan's organization. He begins to connive and consent with the enemy against his brethren and then falls into wickedness. (Ps. 50:16-18) After having taken that course he has put himself out of the kingdom and there is no hope of his recovery.

30 Evidently this is what the apostle had in mind when he wrote: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."—Verses 16, 17.

31 Esau because of selfishness sold his birthright. Then he became exceedingly bitter against Jacob. Esau represents that wicked class that persecutes the righteous class foreshadowed by Jacob. For the price of satisfying their bitterness such sell their birthright. His wrong condition leads him into Satan's organization.

COMING TO ZION

32 After setting forth the foregoing admonitions the apostle explains why he is so pointed in his speech: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, . . . but ye are come unto mount Sion."—Verses 18, 22.

33 What came to pass at Sinai merely illustrated what is now about to take place. At Sinai God shook the earth, but now both heaven and earth shall be shaken, says the apostle. At Sinai God gave commandments to the Israelites as to what they must do. Their failure to obey those commandments caused them to lose the benefits of the covenant, and they were cast away. Now Jehovah God speaks to his people from heaven, and the words of his faithful witness are: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."—Verse 25.

HIS COMMANDMENTS

34 The coming of the Lord to his temple is a time of great crisis. Such is the positive statement of the scripture. (Mal. 3:1-3) Prior to that time many were of the opinion that God has been trying to get men into heaven and that the Devil has been keeping them out. Now the anointed see clearly that such a conclusion is not in harmony with the scripture. God is not trying to get any one into heaven. He has called men out of darkness, from Satan's organization, and has transferred them into his own organization and illuminated them. He has brought them forth as his sons and gives them the opportunity to prove

their loyalty, faithfulness and love for him. Only those who do thus prove themselves can ever be of the heavenly kingdom.

[35] When Christ Jesus came to his temple the testing began, because there he sat to refine the sons of Levi. The Lord there began to put his anointed ones through fiery tests in order that the approved ones may offer unto the Lord an offering in righteousness. That means that every one who does not stand approved under the test is shaken out. That is in exact harmony with the words of Paul. 'We have now come to Mount Zion,' says the apostle. At Sinai there was a great shaking of the earth, but now God shakes both heaven and earth; and this will be the last and final shaking, and all who can be shaken out will be shaken out. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Verses 26, 27) The purpose of this shaking is that the approved ones shall remain true and faithful unto the Lord. It is the means employed to determine who are approved.

[36] Why did the Israelites fail? Because of their lack of faithfulness and devotion unto God. (Rom. 11:20; Heb. 4:6) Of necessity the divine rule is the same with reference to the new creation, because the laws or rules of God do not change. (Mal. 3:6) What then are his commandments, which the anointed must now faithfully obey? This question may be answered by asking another, to wit: Why has God brought the anointed into Zion? The answer is that he has brought them forth for a specific work. The time has come when God is going to shake the heavens and the earth. He will destroy Satan's organization completely. He never does a thing in secret. He gives full notice. He will now use some creatures to give that notice. The whole world is blind and has gone after the Devil. Even that which is called "organized Christianity" has become an active element in Satan's organization. The leaders are openly denying God and his plan of salvation through Christ. Even many who have been called out of darkness into the light of the truth have become negligent and indifferent and lukewarm.

[37] Only his saints who are wholly devoted to God are ready for his service. God calls to these and says: 'I will have a witness given to the people that they may know that I am God and may know of my purpose. You are my anointed and commissioned ones to do that work. Therefore you are my witnesses, that I am God.' (Isa. 43:10, 12) These willingly and joyfully embrace the opportunity to become God's witnesses.

[38] The Scriptures make it clear that there rested upon the Israelites the responsibility to keep their covenant with Jehovah. They could not keep that covenant perfectly, but they could have done their best and thereby kept the spirit thereof. They did not do so, but refused to hear and obey the Lord, and therefore they did not escape the punishments prescribed by the terms of the covenant.

[39] Now the crucial hour for the remnant of the church has come. With it has come a far greater responsibility than ever rested upon the Jews. It is the last time and when there is to be a final shaking, and just before the complete collapse of Satan's organization, and such shaking determines the approved ones. In that shaking everything that can be shaken out will be shaken out. That the anointed may more fully understand their responsibility, God causes his lightnings to flash from time to time, and his voice is thundering now. His message, symbolized by his thunder, is going throughout the earth.

[40] Some who have been in a manner favored with a knowledge of the truth do not seem to appreciate the hour and responsibility of duty. They are indifferent and lukewarm. The apostle not only admonishes but warns all who have received the anointing to maintain it by faithfulness now. None aside from the faithful and true will be able to stand, and those can stand only by the grace of God. Only those who love God and are faithful will be preserved. (Ps. 31:23) Then the apostle assigns the reason for the great testing.

THE KINGDOM

[41] "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Thus the reason is emphatically stated, and it is made clear that in order to please God each one must serve him acceptably, which means in harmony with his commandments.

[42] At the Jordan God made a covenant with Jesus to give him the kingdom. On the day of his death Jesus invited his followers to enter that covenant and share with him the kingdom. (Luke 22:28-30) From the time of the Jordan to his crucifixion Jesus was tested to the very extreme, and in that test he won. He went to death in the most ignominious manner, in obedience to his Father's will. Because of his complete submission and absolute obedience God raised him up out of death and clothed him with the nature divine and gave him all power in heaven and in earth. He exalted Jesus to the highest of all places. Jesus had completely won the victory and gained the kingdom which God had promised to give him. Ascending on high, Jesus received a commandment from his Father to remain inactive until the due time should arrive for him to take his power and reign and to put his enemy under his feet. He waited for that day, and in the interim, at his Father's direction,

he continued the selection of those to be taken into the covenant for the kingdom.

43 The due time arrived for him to take his power and rule, and in obedience to God's commandments he went forth to rule amidst his enemies. After ousting the enemy from heaven he gathered the faithful into the temple condition, and now the people of the Lord stand at the very border of the world with their faces set toward the gates of the kingdom. They are commanded to journey on through the gates.

44 The great climax has approached. There stands Mount Zion, symbolic of God's kingdom. Standing over against it is Satan and his mighty organization. All the forces are hurrying on for Armageddon. Paul, the faithful witness of the Lord, addresses his brethren and in substance says: 'Call to mind the great confusion of the elements when God led his people to the base of Mount Sinai. Then the earth quaked. There was blackness and darkness and a great tempest. There was the sound of a great voice, and the sight was so terrible that even Moses cried out in fear. What there came to pass faintly illustrates what is just ahead in Armageddon. Even before Armageddon every one who has made a covenant with the Lord and who can be shaken out will be shaken out, because all who will not meet the test will fall. This great shaking will rend the heavens and the earth. Those of the kingdom can not be shaken. The kingdom shall stand for ever.'

45 When the apostle announced in the presence of Jesus, "Thou art the Christ," Jesus declared to him: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18) God's church is made up of his anointed ones, and this is the royal family of heaven. All through the age Satan has sought to destroy it and has not succeeded. Now he goes forth to make war against it for the plain purpose of accomplishing its destruction. Satan masses his forces and hurls them against God's organization. No human words can describe that scene. Christ Jesus leads in the conflict against the enemy. The crash, the roaring, the thundering and the quaking far exceed those which took place at Mount Sinai. But the kingdom stands. The Rock of ages can not be shaken. God's time has come to establish the world, which he will do by and through Christ, and it shall never be moved. He commands his people to tell the nations that the time has come. —Ps. 96: 10.

46 Because this great crisis has come in the history of the church God's faithful witness the apostle says to all those who have been brought into the covenant: 'See now that you refuse not to obey him that gives the commandments. The kingdom is here and it can not be moved. See to it that your course of action is such as will have God's favor, and in order to have his favor you must serve him acceptably and with godly fear.'

47 There could be no acceptable service of the Lord except by joyfully obeying his commandments. It means, then, that all who will be able to stand by God's grace in this time must joyfully participate in obeying his commandments. Surely, then, the importance of faithfully serving God appears to every one of the anointed. When the apostle makes it clear that the approved ones must serve God acceptably with reverence and godly fear he thus emphasizes the importance of having a part now in declaring God's message to the peoples of earth as a witness. (Matt. 24: 14) The fear here mentioned does not mean fear of man or devil. The truly anointed ones will fear that they may miss a great opportunity to prove their love and faithfulness to God and thereby come short. Then adds the apostle: "For our God is a consuming fire."—Verse 29.

48 That means that God will consume everything that is opposed to him and his kingdom. The day of vindication of his name is here. The faithful and true hear the commandments of Jehovah God and joyfully obey him, and thereby prove their love for him. So doing, confidently, truly and faithfully unto the end, these shall have an abundant entrance into the kingdom and shall abide for ever with Christ Jesus and with Jehovah God.

QUESTIONS FOR BEREAN STUDY

To whom does Jehovah give his light? In what manner? For what purpose? What is the relationship between knowledge and responsibility? Point out the course of love in the use of knowledge; also that of selfishness. To what end does each lead? ¶ 1, 2.

How long had the Israelites been in Egypt, and what was their experience there? What commission was given to Moses concerning them? Describe their deliverance and the manner in which they were sustained on the way. Why did Jehovah thus deal with Israel? How does Sinai come into prominence? How did the Israelites come to the end of their journey? What later took place there? ¶ 3-5.

What was Zion? Its purpose? Of what was it typical, and in what sense? ¶ 6.

Distinguish between Jerusalem and Zion. What constitutes God's organization, as indicated in our text? ¶ 7, 8.

Apply "Out of Egypt have I called my son". What can be said of unity in the early church? How has that unity been restored? ¶ 9-11.

Show when fulfilment of our text began. ¶ 12.

For what purpose were the Israelites brought together at Sinai? What was foreshadowed therein? ¶ 13, 14.

Apply Hebrews 12: 12, 13, and give reasons for such application. How did Jesus set an example in 'making a straight path for one's feet'? ¶ 15-17.

May a Christian participate in public elections and other political affairs? Why? How may we arrive at a correct conclusion in such matters? ¶ 18-23.

Quote scripture to show the stand to be taken with respect to the world and its activities, in order to have the approval of the Lord. What is the responsibility attending knowledge in this connection? What is it to have 'the mark of the beast'? Is it ever necessary or important to please men, primarily? Why? ¶ 24-26.

Prove the present importance of Hebrews 12: 14, 15. ¶ 27, 28.

Point out the seriousness of permitting bitterness to take root in the heart. ¶ 29-31.

Compare the responsibility of the Lord's people now with that of the Israelites under *their* covenant. ¶ 32, 33.

For what present purpose has God called men out of darkness? To what end? ¶ 34.

Account for the severer tests coming upon the anointed in and since 1918. Explain the purpose of 'shaking heaven and earth'? ¶ 35.

Why did Israel fail to enter into their available heritage? What present lesson lies therein? Describe the circumstances which call for a special witness to be given at this time. What privilege and responsibility come to God's people in this connection? ¶ 36, 37.

Was the Israelites' responsibility modified by their inability to keep their covenant perfectly? Compare their position in this respect with that of the anointed at the present time. ¶ 38-40.

How may one "serve God acceptably with reverence and godly fear"? Explain "we receiving a kingdom". Point out the course which Jesus took, and how the Father dealt with him, as an example and encouragement to his followers. ¶ 41, 42.

Show to what feature of the Sinai picture the people of God have now come, and how perilous is their present position. ¶ 43, 44.

What is the present lesson and encouragement in Matthew 16:18? ¶ 45, 46.

What, then, does present faithfulness mean? ¶ 47, 48.

THE RICH MAN IN HELL, LAZARUS IN ABRAHAM'S BOSOM

[Twelve-minute radio lecture]

HELL, as every student of the Bible has found, means the grave, or destruction. Jesus was in hell for three days. (Acts 2:27-31) Jonah was in hell in the belly of the great fish. (Jonah 2:2) Jesus said that the city of Capernaum would be "brought down to hell"; and thereafter the city was completely destroyed. (Matt. 11:23) In Ezekiel 32:27 it is recorded that some soldiers were in hell, with their weapons of war buried under their head. David said that 'the pains of hell gat hold of him' while he was still alive. In none of these instances could "hell" be understood to mean either fire or torment, but always *the grave.*

The parable of the rich man and Lazarus, which is supposed by some to teach eternal torment, is found in Luke 16:19-31. Let us examine it.

A rich man was clothed with purple and fine linen, and fared sumptuously every day. Notice that he was not charged with being a sinner. A beggar full of sores was laid at the rich man's gate, desiring to be fed with the crumbs that fell from the rich man's table. Not a word is said about the beggar's being a good man or a follower of the Lord. The beggar died and was carried by the angels into Abraham's bosom. Not a word is said about his being taken to heaven. The rich man died and was buried.

In hell the rich man lifted up his eyes, being in torment, and saw Lazarus in Abraham's bosom and begged for a drop of water to cool his parched tongue, saying, "I am tormented in this flame."

Please bear in mind that the Bible says that "the dead know not any thing" (Eccl. 9:5), and that Jesus never spoke to the multitudes except in parables. (Matt. 13:34) Thus we are faced with the proposition that this is a parable, and that the rich man and Lazarus were not literal men. We are also faced with another proposition, namely, that if they were literal men, and both died, as the parable states, they would not know anything.

It is claimed by some that, because Lazarus was carried into Abraham's bosom, the parable teaches that at death good people go to heaven. This can not be correct, for the reason that Jesus said that no man had ever gone to heaven prior to his time, hence that Abraham was not in heaven. (John 3:13) Jesus was the first one to be raised from the dead, and the first one to go to heaven. More than that, the Bible repeatedly says that dead people do not know anything; hence, if the parable be taken to refer to *two men* who died, then neither of them would know anything.

Let me remind you that Jesus was dead three days and did not know anything until God raised him from the dead on the third day; and this is another proof that people do not go to heaven at the moment of death.

On another occasion, Jesus raised another named Lazarus, the brother of Martha and Mary, who had been dead four days. This Lazarus had not been to heaven during those four days, but he had been in the tomb all the time; and just before he raised Lazarus Jesus asked that the stone be rolled away and then he called Lazarus forth from the tomb.

Bear in mind also that it is not a sin to be rich and to be clothed in purple and fine linen. If it were, many Christians would have no hope of going to heaven, because they wear purple and fine linen continually. Neither is a man a saint just because he is a beggar and full of sores and because the dogs lick those sores. If this were necessary in order to get to heaven, then very few would ever get there. Evidently the rich man was kindly disposed, because he allowed the beggar to lie at his gate; and the evidence seems to imply that he gave food to the beggar. Wicked rich men will not tolerate a beggar's lying at their gates. They would call a policeman and make him leave.

Now let us further examine the parable, and we shall find it in full harmony with all the preceding deductions. First, Whom did this "rich man" represent? The answer is, The nation of Israel, who were God's chosen people. They were clothed in *purple* and *fine linen. Purple* is a symbol of royalty. Kings wear purple. *Fine linen* is a symbol of righteousness. Israel's priests wore fine linen. They were

called a nation of kings and priests. Israel had a table and fared sumptuously, in that they were God's chosen people and in that God heaped blessings upon them. They were the only nation on earth whom God recognized and dealt with. Thus they were rich; their table consisted of all the special favors and blessings that God bestowed upon them. When Jesus came to earth he rejected that nation and they became dead as an organized nation, and have been dead ever since, as an organized nation, however, not as a people. They have ceased to exist as a nation, and can properly be spoken of as being in hell, that is, destroyed, out of existence. Every one knows that this is a fact. But, as a people, the Jews have been scattered among all the nations of earth, and, as a people, they have been in torment; they have been persecuted; pogroms have been made against them; they have been driven from country to country, and, as a people, they have been pleading for water, for mercy, for relief from the hard conditions in which they have been placed.

Now who was the "beggar"? He represented those Gentiles who were not in God's favor and who, realizing this fact, came to Israel to get favors; that is, they begged favors of Israel; they recognized that Israel's God was the true God, and that Gentiles were not entitled to his favors, except as beggars get favors.

Several references to these Gentile "beggars" are recorded in the Bible. Naaman, the Syrian, came to the Prophet Elisha for the crumb of blessing, namely, to be cleansed of his leprosy. If all Israelites had had the faith of Naaman they could have been cleansed of their leprosy, for the reason that this favor was on their table. But they lacked a proper faith, and so were not healed. Jesus said that there were many lepers in *Israel* in the time of Elisha the prophet, but unto none of them was the prophet sent, save to Naaman the Syrian.—Luke 4:27.

The widow of Sidon had her barrel of meal and cruse of oil multiplied by Elijah in the time of famine, because of her faith in Israel's God. Many of Israel's widows could have had the same blessing if they had had the proper faith. See Luke 4:25, 26.

A very prominent example of one of these beggars is found in Matthew 15:22-28. A woman of Sidon came to Jesus to have him cast a devil out of her daughter. Jesus said unto her, "I am not sent but unto the lost sheep of the house of Israel." This shows clearly that the Gentiles were not entitled to these blessings, except as a beggar would be. The woman persisted, and Jesus answered again, saying, "It is not meet to take the children's bread, and to cast it to dogs." All Gentiles were called "dogs" by Jews. They used the word exactly as we use the word "foreigner". This shows that the favor which she begged belonged exclusively to Israel. Now note her reply. She said: "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." Jesus complimented her on her faith and gave her the desired crumb. Here was a member of the Lazarus class at the door of the rich man, begging crumbs that fell from the rich man's table.

In the parable, both the rich man and the beggar died. What does this mean? It means that both died to their former condition. The nation of Israel lost God's favor, and all those Gentiles who had a proper faith came into God's favor.

Jesus rejected the nation of Israel five days before his crucifixion, when, looking down on the city of Jerusalem, he said, "Your house is left unto you desolate." There they were rejected. There they lost divine favor. They immediately went into hell, the condition of destruction as a *nation*. From that time on favor began to go to Gentile believers, and *they* died to *their* former condition of disfavor, and came into God's favor.

This favor extended to them is pictured, in the parable, as the beggar's being in Abraham's bosom. This does not mean heaven. What is meant by Abraham's bosom? Abraham is called the father of the faithful, and as long as Israelites were in God's favor they were called the children of Abraham, but when they lost favor they ceased to be the children of Abraham. All Gentiles who have the faith of Abraham since the first advent of the Lord, are called the children of Abraham and, figuratively speaking, are *in Abraham's bosom;* that is, they are in God's favor, and receiving his blessings because of their faith.

The rich man and the beggar simply exchanged places and each became dead to his former condition. Thus the rich man went into hell as a nation.

When we get clearly before our minds that the Bible shows that dead people are unconscious until the resurrection takes place, then we can understand the parable of the rich man and Lazarus.

Let God arise, and scattered
Let all his enemies be;
And let all those that do him hate
Before his presence flee.

As smoke is driv'n, so drive thou them:
As fire melts wax away,
Before God's face let Satan's hosts
So perish and decay.

But let the righteous ones be glad:
Let them before God's sight
Be very joyful; yea, let them
Rejoice with all their might.

Sing unto God, show forth his praise;
Extol him with your voice,
That rides on heaven, by his name JAH;
Lift up your head: rejoice!

WHY DID JESUS DIE?

[Thirty-minute radio lecture]

JESUS said: "The Son of man came . . . to give his life a ransom for many." (Matt. 20:28) Paul said that "the man Christ Jesus . . . gave himself a ransom for all". (1 Tim. 2:5, 6) Thus the death of Jesus is associated with the doctrine of the ransom, which is taught throughout the Scriptures. Very few people understand what the doctrine of the ransom is or what the word "ransom" means.

The most beautiful doctrine in the Bible is the doctrine of the ransom. No other doctrine reveals the length and breadth, the height and depth of the love of God, and of his Son, our Lord Jesus, as does this doctrine. It reveals a love which, in its unselfishness and its spirit of sacrifice, stands without a parallel on the pages of history. Many noble deeds of bravery and heroism are found in the annals of the past, involving sacrifice even to the extent of laying down life itself in behalf of others. Many of these are, quite properly, worthy of our commendation. Parents have given their lives for their children; men and women have given their lives for their country; lovers have given their lives one for the other; and many instances are on record where both men and women have laid down their lives for some cherished principle.

We read of these instances of devotion to family, to home, to country and to principle, with thrills of admiration and delight; but analyzing them, we find that these sacrifices are usually made in behalf of those whom we love, or who love us, or in behalf of a country which we love and which protects and honors us for such deeds of heroism. Ofttimes these sacrifices are made to win the applause and approval of the masses; and usually the thought of present and future fame or glory spurs on to action. In other words, there is often a measure of selfishness in the motives which prompt these sacrifices.

But how few are they who read the story of the sacrifice of Jesus Christ with thrills of admiration. Newspapers, magazines, writers, and speakers from both pulpit and platform, exhaust their rhetoric in singing the praises of earth's heroes, while the greatest act of love and heroism that has ever been witnessed, or ever will be witnessed by men or angels, gets scant notice by any of these; and when it is noticed, it is usually belittled, or misrepresented, because misunderstood.

Every time any one denies the necessity for Jesus' death, he belittles the sacrificial work of Jesus and makes Jesus simply a fanatic who died a martyr to his fanaticism.

Every time any one denies that Jesus was the Son of God, he belittles the sacrificial death of Jesus; for if Jesus was not the Son of God, his death could accomplish no more than the death of any other man.

Every one who believes in the doctrine of evolution does away with the necessity for the ransom work of Jesus; for if man were gradually evolving from a lower to a higher nature, then, of course, he would not need a savior, would not need any one to die for him, because this evolution would accomplish all that could be desired. The teaching that the only value of the life and work of Jesus was to furnish a good example for his followers completely nullifies the necessity for his death.

If Jesus was the offspring of Adamic stock, like any other member of the race, then he told an untruth when he said, "I proceeded forth and came from God"; and the apostle's statement was not true when he said that Jesus was holy, harmless, and separate from sinners.

If Jesus' death was not necessary, then he told an untruth when he said, 'I am come that I might give my life a ransom for many.' Worldly wisdom and science falsely so called, seeking to palm itself off as inspiration, is thus destroying the very foundation of the Christian religion. And the men who are doing this are simply taking themselves too seriously. Not understanding the Divine Plan, they attach more importance to their own speculations than to the words of God's holy prophets who spoke under inspiration. They assume to be wiser than they really are. An understanding of the Divine Plan, and why a ransom was necessary, and what constitutes the ransom price, and what benefits will be derived from its use, most effectually makes the wisdom of these wise men appear very foolish.

The word "ransom" means the price paid to release a thing or a person in bondage or captivity. Many instances are on record where bandits have captured individuals and held them for a ransom; and everybody knows that the ransom is the price paid for release of the captives.

According to the Bible, the entire race of mankind need to be ransomed; and the reason is that they are in captivity, in bondage, in the bondage of sin and the captivity to death. For six thousand years the race has lived under this captivity, and not a single person has ever been able to deliver himself from it. Health laws, sanitation, dietetics, physical culture exercises, shorter hours of labor, dentists, surgeons, doctors, and all the sermons that have ever been preached, can not in any sense or to any degree lift man out of this captivity. Every man and woman who is sane must realize this fact. The curse of sin and death still rests upon the race, and almost every year adds some new disease to the already long list which science has to combat. It would seem that six thousand years of abject failure in the work of trying to deliver the race from this captivity would be

sufficient to make the worldly-wise philosophers and scientists give more attention to the remedy proposed in the Bible. But why have human efforts resulted in such a pronounced failure? The answer is that there is only one way to deliver man from this curse, and that way is the Bible way, namely, by the payment of a ransom.

Let us notice how mankind came under this curse. God's purpose is to fill the earth with a race of human beings who will be without sin and have perfect health. With this purpose in mind he created Adam in Eden, perfect physically, mentally and morally, and told him to multiply and increase and fill the earth. The entire race was created in Adam's loins. Adam was a free moral agent; that is, he had the power to choose the right or the wrong. This power differentiated him from the brute creation and made him responsible to God for all his acts, whether right or wrong. Hence, when Adam sinned, he was held responsible for his act and punished for the same. The punishment inflicted is clearly stated to be, "Dying thou shalt die." (Gen. 2:17, margin) In harmony with this verdict, Adam was driven out of Eden and began to die. He continued in the dying condition until, at the end of 930 years, he was surely dead. His children were born after the penalty began to operate against Adam, and by the law of heredity, they inherited the same condemnation, namely, to live for a longer or a shorter time in a dying condition and finally to surely die. This is why the apostle says, "In Adam all die" (1 Cor. 15:22); and again, 'By the offence of one, condemnation came upon all.'

Throughout the entire Scriptures this 'surely dead' condition is described as a condition of silence, darkness, and unconsciousness. The prophet plainly says that "the dead know not anything" (Eccl. 9:5); and to this statement all other scriptures agree. It is a mistake to claim that the dead are more alive than ever. That is Satan's lie.

The question arises, When Adam sinned did God abandon his original purpose, namely, to fill the earth with a race of Adam's posterity? We answer, No; God still purposes to do this very thing. But, we ask, How is this to be done if the race is actually dead? The Bible answer is, By a resurrection of the dead. How reasonable this method is, and how easily understood. Both the Old and the New Testament repeatedly assure us of this fact. Here are two instances: (1) From Ezekiel 37:13, 14, "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, . . . and I shall place you in your own land." (2) The words of Jesus himself, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

To accomplish this deliverance of mankind from the bondage to sin and death there is, according to the Scriptures, only one way, namely, by ransoming them from the grave. I quote some texts on this point.

From Psalm 49:15: "God will redeem my soul from the power of the grave." Again, in Hosea 13:14 we read, "I will ransom them from the power of the grave; I will redeem them from death."

If it was God's plan to ransom man from the power of the grave, then it would be proper to ask what price was necessary to purchase their release. The word "ransom" conveys the thought of an exact equivalent, a corresponding price. The Bible states it thus: 'An eye for an eye, a tooth for a tooth, and a life for a life.' It is written that 'the blood of bulls and goats can not take away sin'; and the reason is that it was not bulls and goats that sinned. It was a man, a perfect man, that sinned, and the only price that would be acceptable must be another perfect man. There was no perfect man on earth, and so it devolved upon Jehovah God to provide one. Note what the prophet has to say on this subject. In Psalm 49:6, 7 we read, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him."

In simple and beautiful language the Bible tells us how God provided another perfect man and without sin. That man was Jesus. Begotten in the womb of Mary by the holy spirit of God, he was born flesh. "That which is born of the flesh is flesh," said Jesus. It is foolish, as well as unscriptural, to claim that because Jesus was begotten of God he was therefore divine. God gave life to fish, birds and beasts, and no one would claim that they are divine. The Bible never speaks of Jesus as being divine until after God raised him from the dead. At his resurrection God gave him the divine nature; but prior to his resurrection he is always spoken of as "the man Christ Jesus". Jesus was not a descendant from Adam. He was a new branch grafted into the Adamic stock. At maturity, the age of thirty years, he was a perfect man, yet holy, harmless, and undefiled, separate from sinners. He was therefore then the exact equivalent of Adam before Adam had sinned. Paul tells us that the human body of Jesus was prepared specially for sacrifice. (Heb. 10:5) It was his life as a man, his human existence, that Jesus gave as a ransom price for Adam and his race.

Note some of the scriptures on this point: "My flesh . . . I will give for the life of the world." (John 6:51) "The Son of man came . . . to give his life a ransom for many." (Matt. 20:28) "The man Christ Jesus . . . gave himself a ransom for all."—1 Tim. 2:5, 6.

Jesus declared that he laid down his life voluntarily. His words are, "I lay down my life. . . . No man taketh it from me, but I lay it down of myself."

(John 10:17, 18) And again, he said that he could call twelve legions of angels to defend his life.

Let us for a moment glance at the sacrifice of Jesus and see how far it transcends any other human sacrifice. First, note the condescension in it. Try to imagine some earthly prince condescending to give his life for the degraded, the wicked, and the slum element of this world. Even the thought is preposterous. But Jesus was a prince, the Son of God. In his prehuman condition his name was Michael. He created the angels and everything else in the universe, except God himself. This mighty Prince Michael laid aside the glory he had with the Father before the world began; he condescended to men of low estate; he who was rich became poor for our sakes, that we through his poverty might become rich. Having taken upon himself the form of a servant, he humbled himself still further, and became obedient unto death, even the ignominious and humiliating death of the cross. Think of the thirty-three and a half years of separation from the companionship of his Father; think of the jibes and jeers, the insults, the cuffs, the cruel nailing to the cross; the mockings as he hung there on the cross; the spear-thrust: in the eyes of the world, a criminal of the worst sort, the offscouring of all things; not one to sympathize with him in that trial; even his own disciples forsook him and fled. It had been written of him long before that time that 'he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth'. (Isa. 53:7) Then add to all this the fact that Jesus gave his life for his enemies, as well as for his friends, and that the vast majority of the race were his enemies, slandering, reviling and persecuting him and his Father, Jehovah God.

Why did Jesus become a man and give himself to such an ignominious death? The answer is, That he might ransom the race from the power of the grave, that he might redeem them from death. (Hos. 13:14) Paul says that 'Jesus tasted death for every man'. (Heb. 2:9) Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) In other words, the death of Jesus made a resurrection possible. Notice the emphasis given this fact by the Apostle Paul: "If Christ be not risen, then is our preaching vain, and your faith is also vain. For since by man came death, by man came also the resurrection of the dead."—1 Cor. 15:14, 21.

We marvel at the love which prompted our Savior to make such a sacrifice. Well has the poet expressed it in these words: "Such love was never known, such pity never shown, as that of Christ our Savior." The Apostle John said: "Hereby perceive we love, because he laid down his life for us."—1 John 3:16, *R. V.*

Was it possible for any other being to make so great a sacrifice as Jesus made? Yes, there was One who made a greater sacrifice than Jesus did, and that was the heavenly Father himself. Think, if you can, of the heavenly Father, Jehovah, permitting his Son to come to earth, to associate with the fallen human race for thirty-three and a half years, denying himself the fellowship and companionship of that Son, and for three and a half years witnessing his enemies revile and persecute him, spit in his face and nail him to the cross. And then try to think of an earthly parent permitting an only and beloved son to be persecuted and put to death by his enemies in this way.

Nearly every one overlooks God's part in this great sacrifice, but the Bible does not. In it we read: "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) Jesus' own words also are: 'The Father sent the Son into the world to be the Savior of the world.'

Jehovah himself is the author of this plan, and he is carrying it on to its complete execution. The Scriptures tell us that when the plan is all finished, and every feature of it is properly understood, every knee shall bow, and every tongue shall confess; that everything that has breath shall praise the Lord; and that everything in heaven and in earth shall be saying, 'Great and marvelous are thy works; just and true are thy ways, thou King of saints.' These texts mean that everybody will recognize the wisdom of Jehovah's plan, the justice of it, and the love in it. All will acknowledge that it was superior to any man-made plan, and will spontaneously render their hearts' devotion and the praise of their lips to Jehovah God.

Jehovah had three objects in view when he designed the salvation of the race by means of the payment of a ransom price. His first object was to carry out his original purpose of filling the earth with a race of human beings. His second object was to give such an exhibition of his attributes of wisdom, justice, love and power as would compel the admiration and reverence of all his creatures, both in heaven and in earth, throughout all eternity. His third object was to show up the fallacy of human wisdom and the foolishness of the plans and schemes of men, so far as releasing mankind from the captivity to sin and death is concerned. And the lesson will be so impressive and so thoroughly learned by everybody that it will never need a repetition. Never again will any person attempt to be wiser than God. Never again will there be any insubordination in all the universe.

There will be two things that will convince both men and angels that God's plan of salvation is the only reasonable and effective one.

These two things are: First, all human efforts to stabilize the world and improve the moral conditions

will have utterly failed, and the present so-called civilization will have completely collapsed, as the Bible most clearly depicts. Second, when the Devil is bound for a thousand years; when the nations beat their swords into plowshares and their spears into pruning-hooks, and learn war no more; and when the dead begin to come forth from the tomb, and a blessing begins to flow to all the families of the earth, then men will begin to realize the benefits of Jesus' ransom work. Then they will begin to understand why Jesus tasted death for every man.

Let me quote some of the prophecies of this time of blessing, all of which are to begin to have a fulfilment in the very near future.

Isaiah 35:5, 6, 10: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Jeremiah 31:15-17: "A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Also, in Revelation 21:4 we read: "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."

It should be easy for any one to see that moral reforms, social uplift, humanitarian works and the preaching of the gospel can not accomplish these things. Legislation can not accomplish it. Any one can readily see that the theory of man's evolving from a lower to a higher condition can not bring about any blessings for those already dead. It can not bring about the resurrection from the dead of a single individual.

Then why put our trust in these things? Why not heed the plain instruction of the Scriptures, that there is no other name given under heaven and among men whereby men can be saved, but the name of Jesus? Why not recognize the apostle's statement that without the shedding of blood there is no remission? (Heb. 9:22) Why not listen to the declaration of John the Baptist, who, pointing to Jesus, said, "Behold the Lamb of God, which taketh away the sin of the world"? Why this persistent effort to obtain salvation without recognizing the value of the death of Jesus?

Even if it were possible for any of these schemes to bring about permanent blessings, it must be acknowledged that they can not bless the dead; they can not bring about perfect health and happiness, nor can they bind the Devil. They can not open blind eyes, nor raise the dead; can not unstop deaf ears, nor restore the insane to sound mind again.

This same Jesus, who gave himself a ransom for all, was highly exalted at his resurrection and given all power in heaven and in earth, and has both the authority and the power to resurrect all the dead. Very soon now the resurrected Jesus will begin this work; and for a thousand years, during which Satan will be bound, Jesus will heal all the sick, raise all the dead, and give to all the willing and obedient the privilege of living on the earth for ever. Then everybody will recognize that eternal life is the gift of God, through our Lord Jesus Christ, that is, through the ransom which he gave for all, and through the power to resurrect and bless, which he will exercise during the thousand years of his reign.

LETTERS

A GREAT PRIVILEGE

DEAR BRETHREN:

For your information, at a meeting of the Pittsburgh ecclesia yesterday it was unanimously decided to raise at least $2,000 during the present year as a 'good hope' fund to be used by you in furthering this great movement of spreading forth the name of Jehovah through the WATCH TOWER network. We as a class heartily endorse the progress you are making in this, and wish to do all we can to uphold your hands. From time to time, parts of this amount will be sent you by our treasurer as they are raised by the ecclesia.

We esteem it a great privilege that we are granted this opportunity of singing praise to our God, and assure you that our prayers are for the complete vindication of his name.

Yours in his service,
G. W. CHAMBERS, *Pa.*

WAITING TO SERVE THE KING

DEAR BROTHER RUTHERFORD:

Greetings in his name.

When it was intimated at our class tonight that an opportunity was to be given to canvass for the new booklet, *The Peoples Friend*, it was unanimously decided that the secretary write you immediately, to express our appreciation for the great privilege the Lord has given us at this time, in placing such literature in the hands of the people. We desire to express our thankfulness to the Lord for the privilege of living at this time in the world's history, when our God is about to come out of his place, to vindicate his name before all creation. Our hearts are thrilled with the vision of the two great organizations' getting into grips; and we already see by faith, and have the continued assurance, that the conflict will end in sure and certain victory for the Lord of hosts. And so as a people we are waiting on the Lord (not, as some do, in a comfortable easy chair, but), waiting to serve, willingly serving, joyfully serving, the King of kings and Lord of lords.

You will be glad to know that the whole class are harmoniously working together, standing shoulder to shoulder, singing forth the honor of his name.

The flashes of lightning from the temple, and the messages from *The Watch Tower*, are having their proper effect in moving the Lord's people into active service; and there we find blessings untold and joys ever increasing.

May the Lord continue to bless your ministry in the interests of his cause and his people, is the sincere desire of our hearts.

Yours in the service of our King,
EDINBURGH (*Scotland*) CLASS.
ROBT. L. GUY, *Secretary.*

ADDED JOYS DAILY

DEAR BRETHREN:

I find so much more interest in the radio lectures since the chain broadcast on Sundays has been instituted that I just must send a line to tell you so. People are getting it everywhere, and the prominent and influential ones, too.

Canvassing business territory one finds the radio work is getting a kind of results we never achieved in any other way. The local broadcast here, WNRC, on Fridays, also has had *wonderful* success, and has to some extent prepared this section for the chain. Each day's canvassing brings added joys.

Yours by the Lord's favor,
BERTHA ELLER, *North Carolina.*

SHOWS WORLD POWERS IN TRUE COLORS

DEAR BROTHER RUTHERFORD:

From time to time during the past few years I have felt a great desire to tell you of my deep appreciation of the truth and light that penetrate through your books and *The Watch Tower* at this time.

Realizing what a busy person you must be, I have refrained from writing until now. But after reading our new book, *Government*, I can keep still no longer. It is a clear proof to me that Jehovah is using you for the glory of his name in the earth; else you would not be allowed to print the facts as you have stated them in the book, *Government*. It certainly shows the world powers in their true colors as no other book does.

Thanks for the sweet relief it promises to the world of mankind. It gives me great joy to take this book from door to door. How can we keep from singing God's praise even louder than ever before?

Although I have not the opportunity of putting full time into the work, as I have two small children, I do enjoy going out a few hours each week as a class worker, singing forth the honor of God's name, and telling the people that the time is at hand when they shall know the truth and the truth shall make them free.

Praying for you and for all the laborers in the field, I am

Your sister by his grace,
MRS. LILLY PATTERSON, *Ga.*

GRATEFUL APPRECIATION

DEAR BROTHER RUTHERFORD:

Many thanks for the beautiful book, *Reconciliation*. That figure on the cover gives me the thought of man's helpless condition; he is looking up for God's reconciliation. I love the *Creation* book. It sells well. I open it and show the picture of our great King and tell of the blessings that are coming to mankind. Words can not express my gratitude for all the blessings I receive from the Bible House.

I remain yours in the Lord,
MRS. E. A. GILKS.—*Colporteur.*

NEARLY A MILLION

MY DEAR BROTHER:

It makes me very glad to have the opportunity to send you a communication, which will surely encourage you and cheer you up. The Lord has blessed his people of our ecclesia also very richly during the past months.

The Watch Tower stated some time ago that the sale of literature and the part which the brethren take in the house-to-house work make it possible to judge in what condition the ecclesia is. The friends at Berlin have sold during the past twelve months nearly one million books and booklets, and that is more than were sold in all Germany through this colporteur work in the year 1923. It is also specially gratifying that in round numbers 1200 series of *Scripture Studies* have been distributed among the people during the same period. The two IBSA weeks were specially blessed; and it was of great advantage that friends having their vacation just during that time worked together in certain districts. We arranged such groups, and sixteen brethren sold 2,000 books and 5,000 booklets in six days in June, and in the second drive week eighteen brethren sold in eight days 1,500 books and about 7,000 booklets.

You will remember that when you were here the last time you expressed your joy in a meeting of the friends over the large participation of the Berlin friends in the house-to-house work. For the first time the number of 500 workers had been exceeded on that occasion, and in the following months the number of the workers was still higher, and now for the first time there were 762 brethren of the Berlin class participating in the field work.

BERLIN (Germany) ECCLESIA.

HEART HARMONY

DEAR BROTHER IN CHRIST:

Greetings in his name. Ever since I have learned, through *The Watch Tower*, that the Lord has come to his temple, my heart has been made to rejoice in the light that is shining more brightly now, as in the issues for October and November, and especially in that of November 15, which gives us this wonderful understanding on the pyramid of Gizeh.

I am so thankful for this understanding; for I was one of those who had swallowed this, bait, hook, sinker and all. I am thankful for the good things which the Father is giving to us in this day; but there is no end to the good things which he has for us.

I find great joy in carrying this message of truth; for where once we could not sell books, the people are now asking for them, and saying that they are the most wonderful books they have ever read.

My whole heart is in harmony with the Bible House, and I earnestly desire to do the will of my God.

Brother, may our Father in heaven richly bless you and keep you faithful. Assuring you of my Christian love and of my daily prayers for you and the dear ones at Bethel, I remain

Your sister by his grace,
C. WARE, *Iowa*

PYRAMID IDOL SHATTERED

DEAR BROTHER IN THE LORD:

Just a word to make known to you the joy I experienced in reading the articles in the last two *Watch Towers*, which proved the falsity of what we have considered to be the the corroborative evidence of Jehovah's Word and plan.

My pyramid idol is shattered; and the beautiful truth which our God has given to us has taken its place in my mind.

I want to thank you, dear brother, as a faithful servant of the Lord, for this "meat" which is evidently given to the "remnant" in due season. After reading the last article on the pyramid, I asked the Lord to forgive me for lack of faith in his Word, which is all sufficient. I thanked him for helping me to discern the evident truth that the symbolism of the "altar" and the "pillar" have their fulfilment in the experiences of the faithful "remnant" at this time.

Then I took my pyramid books, which had cost me about five dollars, and threw them into the stove; and, as the Devil was determined they should not burn, I poked them until they were consumed.

Yours for the honor of Jehovah,
W. B. LINDSLEY, *N. Y.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Jeffersontown, Ky.	Apr.	1	Erie, Pa.	Apr.	5
Louisville, Ky.	"	2	Troy, N. Y.	"	7
Cincinnati, Ohio	"	3	Boston, Mass.	"	14
Galion, Ohio	"	4	Greenfield, Mass.	May	2

C. W. CUTFORTH

Viking, Alta.	Apr.	1	Saskatoon, Sask.	Apr.	13, 14
Wainwright, Alta.	"	2	Prince Albert, Sask.	"	15, 16
Saskatoon, Sask.	"	4	Kinistino, Sask.	"	17, 18
Hughton, Sask.	"	5	Brockington, Sask.	"	19, 20
Heathland, Sask.	"	6, 7	Star City, Sask.	"	20, 21
Spruce Lake, Sask.	"	9, 11	Novra, Man.	"	23
Paradise Hill, Sask.	"	10	Swan River, Man.	"	25, 26
N. Battleford, Sask.	"	1.	Minitonas, Man.	"	27, 28

G. H. DRAPER

Anna, Ill.	Mar. 31-Apr. 2		Swanwick, Ill.	Apr.	18-20
Carbondale, Ill.	Apr.	4-6	Dix, Ill.	"	21-23
White Ash, Ill.	"	7-9	Flora, Ill.	"	25-27
West Frankfort, Ill.	"	11-13	Robinson, Ill.	"	28-30
Valier, Ill.	"	14-16	Belmont, Ill.	May	2-4

H. E. HAZLETT

Kankakee, Ill.	Apr.	4-6	Chicago, Ill.	Apr.	14-28
Roseland, Ill.	"	7-13	Hammond, Ind.	"	29, 30

M. L. HERR

Drumright, Okla.	Mar. 31-Apr. 2		Parsons, Kans. (city)	Apr.	18-21
Sapulpa, Okla.	Apr.	4-6	Parsons, Kans. (c'ntry)	"	22, 23
Tulsa, Okla.	"	7-9	Pittsburg, Kans.	"	25-27
Nowata, Okla.	"	11-13	Iola, Kans.	"	28-30
Coffeyville, Kans.	"	14-16	Ottawa, Kans.	May	2-4

W. M. HERSEE

New Liskeard, Ont.	Apr.	1, 2	Oxdrift, Ont.	Apr.	16
Matheson, Ont.	"	4	Kenora, Ont.	"	18, 19
Timmins, Ont.	"	5-7	Winnipeg, Man.	"	21, 22
Nakina, Ont.	"	9, 10	Portage la Pr., Man.	"	23, 25
Fort William, Ont.	"	12-14	Virden, Man.	"	26
Dryden, Ont.	"	15	Brandon, Man.	"	27, 28

H. S. MURRAY

Indianapolis, Ind.	Apr.	4-13	Cincinnati, Ohio	Apr.	14-28

E. D. ORRELL

San Jose, Calif.	Mar. 31-Apr. 2		San Francisco, Calif.	Apr.	22-28
Palo Alto, Calif.	Apr.	4-6	Richmond, Calif.	"	29
Oakland, Calif.	"	7-21	Marshfield, Oreg.	May	2-4

J. C. RAINBOW

Salt Lake C'y, Utah	Mar. 31-Apr. 6		Upper Lake, Calif.	Apr.	18, 19
Ogden, Utah	Apr.	7-9	Oakland, Calif.	"	20, 21
San Raphael, Calif.	"	11-13	Ashland, Oreg.	"	25-27
Healdsburg, Calif.	"	14-16	Klamath Falls, Oreg.	"	28-30

E. B. SHEFFIELD

Estherville, Iowa	Apr.	4-6	Eureka Center, Minn.	Apr.	25-27
Minneapolis, Minn.	"	7-16	Rochester, Minn.	"	28-30
St. Paul, Minn.	"	18-23	Ellsworth, Wis.	May	2-4

W. J. THORN

Salina, Kans.	Mar. 31-Apr. 2		Coon Rapids, Iowa	Apr.	18-20
Abilene, Kans.	Apr.	4-6	Marengo, Iowa	"	21-23
Jamestown, Kans.	"	7-9	Iowa City, Iowa	"	25-27
Red Oak, Iowa	"	11-13	Oxford Junction, Iowa	"	28-30
Exira, Iowa	"	14-16	Cedar Rapids, Iowa	May	2-4

J. C. WATT

Charlottesville, Va.	Mar. 31-Apr. 2		Exmore, Va.	Apr.	14-16
Richmond, Va.	Apr.	4-6	Chincoteague, Va.	"	18-20
Petersburg, Va.	"	7-9	Wilmington, Del.	"	21-23
Hopewell, Va.	"	11-13	York, Pa.	"	25-30

GEORGE YOUNG

Fort Smith, Ark.	Mar. 31-Apr. 2		Joplin, Mo.	Apr.	18-20
Fayetteville, Ark.	Apr.	4-6	Springfield, Mo.	"	21-23
Rogers, Ark.	"	7-9	Ash Grove, Mo.	"	25-27
Verona, Mo.	"	11-13	Sedalia, Mo.	"	28-30
Carthage, Mo.	"	14-16	Jefferson City, Mo.	May	2-4

CONVENTIONS

A convention of the International Bible Students Association will be held at Alexandra Palace, London, England, June 1 to 4, with a public meeting at Royal Albert Hall on Sunday evening, June 2.

A convention of the International Bible Students Association will also be held at Glasgow, Scotland, Govan Hall, June 15 to 18 inclusive. In addition to the discourses delivered, certain days will be assigned for service field work. More detailed information will be given in due season.

GERMANY: A convention of the Bible Students will be held in Germany May 16 to 19. At this time the place is not definitely settled but will be announced later.

A convention will be held for the benefit of the Swiss and German brethren of Switzerland, May 11 to 13.

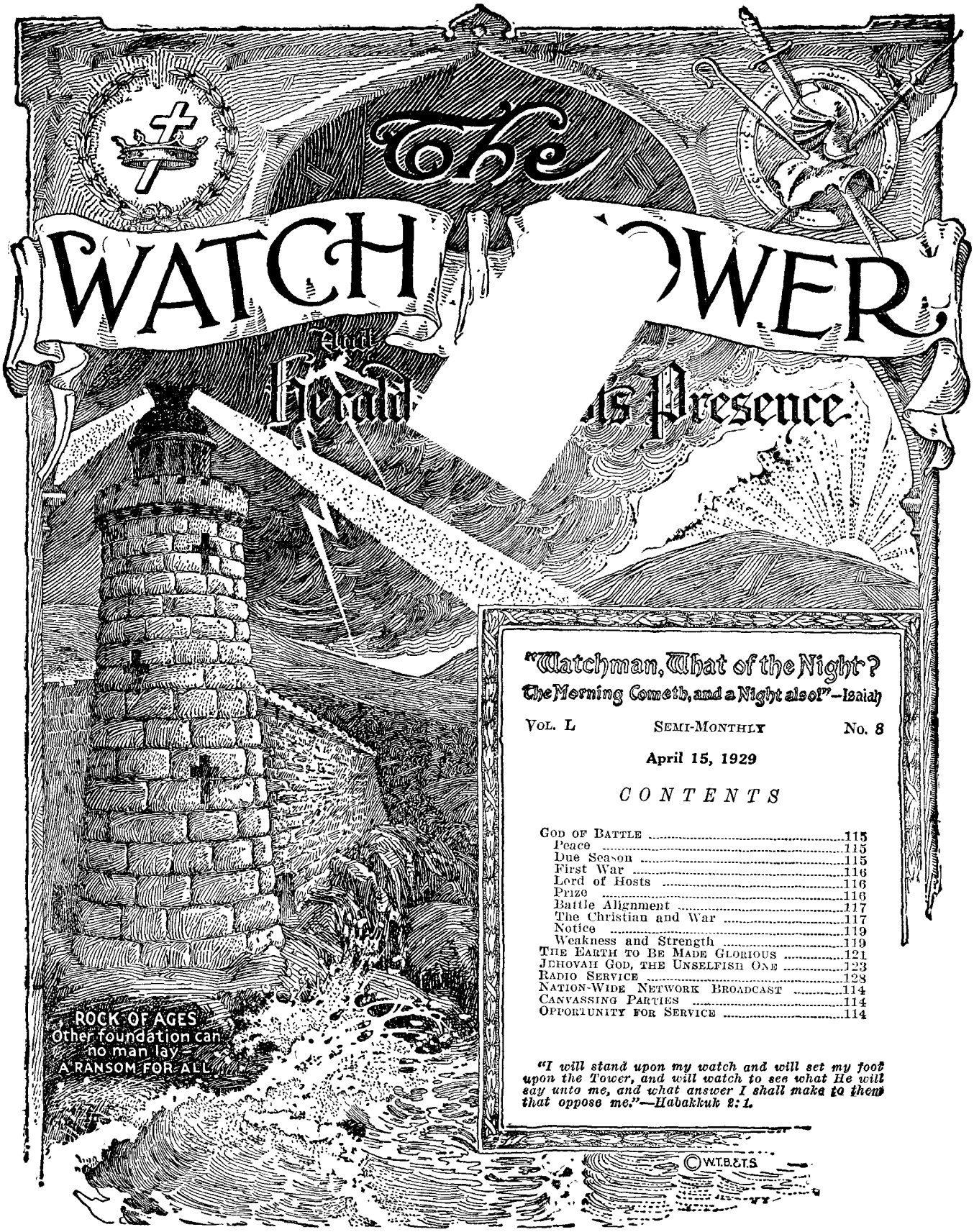
It is expected that the president of the Society will attend each of the above-announced conventions.

There will be no general convention in America this year, but there will be a number of local conventions which will be announced in *The Watch Tower* from time to time.

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held.

Minneapolis, Minn.	Apr.	13, 14
Chicago, Ill.	"	27, 28
Cincinnati, Ohio	Apr.	27, 28
Portland, Oreg.	May	18, 19
Columbus, Ohio	"	18, 19
Milwaukee, Wis.	"	18, 19
Cedar Rapids, Iowa	"	18, 19
Duluth, Minn.	June	1-3
Cleveland, Ohio	"	8, 9



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

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April 15, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders 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 renewal or a new subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WATCH TOWER BIBLE & TRACT SOCIETY

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Please address the Society in every case

APRIL 21 NATION-WIDE NETWORK BROADCAST

In order that friends throughout the United States and Canada may prepare at once to give thorough notice in local territory, announcement is made at this time of another nation-wide broadcast of the message of the kingdom of Jehovah.

An address by the president of the Society, with opening and concluding musical offerings, will be broadcast simultaneously by radio stations regularly associated in the WATCHTOWER network and also by a number of other powerful transmitters, including

KOIL	Omaha	KMTR	Los Angeles
KLZ	Denver	KEX	Portland, Oreg.
KDYL	Salt Lake City	KJR	Seattle
KYA	San Francisco	KGA	Spokane

List of twenty-one WATCHTOWER network stations appears in *The Watch Tower* for March 1, 1929, page 66.

This sixty-minute program will be presented in New York city Sunday, April 21, beginning at 10:00 a.m., Eastern Standard Time, and will be audible in other American time zones, as follows:

Central Standard, beginning at 9:00 a.m.
Mountain Standard, beginning at 8:00 a.m.
Pacific Standard, beginning at 7:00 a.m.

It is suggested that classes and individuals in territory served by any of the above-named stations may share in giving this witness by advertising this program in local newspapers two or three days in advance of the date of broadcast. Let frequent announcement be made also, wherever possible, at the microphone of local radio stations during the week before.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that 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 truth by reading what is being printed.

Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

OPPORTUNITY FOR SERVICE

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

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L APRIL 15, 1929 No. 8

GOD OF BATTLE

"Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."—2 Chron. 20:15.

JEHOVAH caused the above words to be spoken by his prophet to the inhabitants of Jerusalem. The real purpose at the time was to make a picture showing God's power and his means to care for his own. The picture and instruction given was written for the aid and comfort of the people of God on earth at the end of the world. The Christian now really devoted to the Lord is a member of Jerusalem, which means God's organization. Manifestly it is the will of God that his sons now on the earth should claim to themselves the promise in this text. It is in time of war that the promise applies.

PEACE

[2] In the Scriptures it is written that Jehovah is "the God of peace". (Heb. 13:20) How can it be consistently said in the Scriptures that he is the 'God of battle' conducting a great war, as it is written: "The Lord is a man of war: the Lord is his name"? Jehovah is the great God of peace. He abides in a state of calm and tranquillity. He is never disturbed by controversies. By his Word it is revealed that he is seated with a rainbow about him. Thus he is pictured as dwelling in sanctified peace.—Rev. 4:3; Ezek. 1:28.

[3] Jehovah never provokes war. For ages God's name has been defamed and reproaches cast upon him, but Jehovah never suffers any disturbance of his peace of being by reason thereof. Residing in the highest heavens, he gives forth wisdom which is always pure and peaceable. (Jas. 3:17) The ways of the wisdom which he gives are always ways of pleasantness and peace. (Prov. 3:17) There is often great confusion amongst his creatures, even among those who are his people, but "God is not the author of confusion". (1 Cor. 14:33) When it is his will he casts his enemies into confusion. In the midst of great confusion of war and battle, God can not be moved into confusion. He is the great God of peace.

DUE SEASON

[4] God is long-suffering and of great mercy. (Num. 14:18; Ps. 86:15) But his due time comes to take action to preserve his name for the good of his creatures. In Noah's day he was long-suffering with the evil ones, but when the time came for him to take action he did so. (1 Pet. 3:20) "To every thing there is a season, and a time to every purpose under the heaven. . . . A time to love, and a time to hate; a time of war, and a time of peace." (Eccl. 3:1-8) Such is the rule by which Jehovah governs himself. Being all-wise, he acts exactly at the right time, and therefore in due time.

[5] Jehovah God is the source of all life. All right to life proceeds from him. If his creatures rebel against him he cuts them off from the privileges of life. If the creature forgets the name of his Creator and follows God's enemy he goes in the way of destruction. Therefore, for the good of his creatures God at the proper time brings his own name before them. He makes for himself a name by the demonstration of his power, which shows that there is none like unto him. Such is not for the profit that God receives therefrom, but is for the profit of his creatures.

[6] The great enemy of God is Satan the Devil, who because of his wickedness has put himself beyond the blessings of Jehovah. God hates his enemies for their wickedness and will destroy them in his due time. His enemy Satan seeks to draw all of God's creatures into the pathway of evil which, if followed to the end, would mean destruction. By putting his name before his creatures God informs them of the way to life. His act is therefore wholly unselfish. He is the God of love.

[7] Jehovah God does not maliciously engage in war. He could not have malice toward his creatures, because he does not possess malice. His law is perfect and right, and he abides by it himself. (Ps. 19:7, 8) His laws have been repeatedly violated. Being righteous, he must enforce his laws. In his own due time he does that very thing. He judicially determines what shall be done with the wicked, and in his own due time he executes his decree or judgment of righteousness. The wars of Jehovah are therefore merely the proper and timely enforcement of his laws. The

enforcement of his decrees takes the form of war. Jehovah can choose any instrument he may choose to act as his executioner; but at the same time it is God's war, because it is the enforcement of his judgment.

[8] Sometimes a people or a nation without a cause or excuse made an attack upon God's chosen people and God used the Israelites as his executioner to punish them for their wrong doing. (Ex. 17:8-16; 1 Sam. 15:2, 3) When the Israelites repeatedly violated God's law he enforced the decree against them by using others to act as his executioner. (Ezek. 21:24-27; Jer. 39:5-8) Men used as instruments of Satan have wrongfully charged God with being guilty of bloody and unjust wars. Every war that has been fought by Jehovah has been for the benefit of those who would have life and has therefore been fought for the vindication of God's law and name.

FIRST WAR

[9] The first declaration of war was at the time of Adam's sin in Eden. Lucifer, trusted officer of Jehovah, was guilty of rebellion against God. He became the enemy of God by reason of his deliberate violation of God's law. Lucifer's purpose was to make himself a ruler like unto Jehovah and build a great organization of his own, in defiance of God. To that end he led the creatures of God into sin. Lucifer set himself up to be worshiped and placed himself in opposition to the great Creator. He became opposed to Jehovah, as his name Satan indicates.

[10] The course of Satan was covetous and rebellious. He desired something to which he was not entitled. He resorted to treason to obtain that desire. His course placed God's other creatures in danger of destruction because of the violation of God's law. For such treasonable act God decreed that the deliberate law-breaker Satan must die. He deferred the execution of his judgment, well knowing that Satan would further harden his heart and that his hatred of God and his law and of all creatures who would take God's side would thenceforth increase and that this would afford opportunity for God's creatures to prove their loyalty or disloyalty unto God. The agency which God will use to enforce his decree or judgment, he names; and in due time that old Serpent the Devil shall fall at the hands of the "seed of the woman". He announced that he would "put enmity . . . between thy seed and her seed [the seed of the woman]; it shall bruise thy head, and thou shalt bruise his heel". (Gen. 3:15) "The woman" here refers to the covenant which produces the seed, which seed is Christ, God's executive officer.

[11] Adam chose to follow Satan, the god other than the great Jehovah God, contrary to God's law. (Judg. 5:8) The entire human race has suffered in consequence thereof. The earth therefore became the scene of war begun by Satan. The first blood in the war was shed by Satan when he caused Cain to slay his brother Abel. From then till now Satan has made war on every one who has taken his stand firmly on the side of Jehovah God. To keep his name before his creatures that they might see the supremacy of his power and know that life can come only from him, God has at stated times manifested his warlike power against the enemy.

LORD OF HOSTS

[12] Jehovah is the only lawgiver. (Jas. 4:12) He is the Supreme in command of the forces of righteousness. He has a vast number of intelligent creatures and forces in his organization and is therefore called "the Lord of sabaoth", which means the Lord of armies or military forces. (Jas. 5:4) He is "The Lord of hosts, . . . the King of glory". (Ps. 24:10) He is the Lord God of hosts and his strength is supreme. (Ps. 89:8) That means that Jehovah God has a great host and that he is in command thereof. The "Captain of the host of Jehovah" is his beloved Son Christ Jesus, whom Jehovah has clothed with full power and authority. (Josh. 5:14) Christ Jesus is Priest or chief officer of the Most High. In his Word God speaks of his beloved Son as acting in such a capacity. (Ps. 110:4; 45:1-9; Rev. 19:11-14) The righteous angels are in his organization and members of his great host. Those on the earth wholly devoted to God are counted as a part of his army. Each division of the army of the Lord is assigned to duty. The fact of such great organization is proof that it is to be used in God's appointed time. Satan has a tremendous organization, the power and extent of which is little appreciated even by those who claim to be on God's side.

PRIZE

[13] The cause against which Satan and his army fights is the good name of Jehovah. The prize of war is the human race. Satan covets that prize and has staked his all that he might win it. He is the certain loser and must suffer everlasting defeat and destruction. God appointed Lucifer as overlord of man. Instead of treating this office of trust as a sacred charge Satan thought out a scheme of robbery to seize the human family and hold it for himself. God could have prevented Satan from so doing, but had he done so, good and evil could not have been contrasted and the creation would never have learned the lesson that obedience leads to life and rebellion leads to death.

[14] Perfect wisdom said: 'Let Satan do his worst; let man make his choice; and let all creation learn that God alone can give everlasting life, with the blessings incident thereto.' As a result of Adam's sin the human race has been brought into sin. "All we like sheep have gone astray." In a parable Jesus pictures the human race as a lost sheep and himself leaving the courts of heaven and going forth on a

lonely and dangerous journey to fight for and recover the strayed sheep. On that mission Jesus must be successful, because he is the Son and executive officer of the Most High and clothed with complete power and authority.—Luke 15:3-7.

[15] Satan the enemy has the human race blinded and under his control, and the day must come when Satan and all of his hosts shall be put under foot and the human race fully reconciled and restored to God. To accomplish this act for humanity a great war is necessary, and Jehovah the great God of battle will fight that battle against Satan and his hosts and win it. The forces are now rapidly gathering for that battle, and soon it shall be fought.

BATTLE ALIGNMENT

[16] Satan and his angels, all invisible to man, and all human agencies that willingly support his organization are on the enemy's side. All the world is on Satan's side now, and his forces Satan is gathering and forming into battle line. On the side of Jehovah God is his beloved Son as Captain in command, the resurrected saints, all the holy angels of heaven, and those from amongst men who have been taken out from the world and brought forth as the sons of God. In these latter days God has revealed to his people who are on the earth the hideousness of Satan's powerful organization. He has also shown them something about his own organization. Now he is revealing to them their position in the line of battle and showing them what their duties and privileges are. Jehovah is in supreme command. He needs no one to help him. To be on his side now is the most wonderful privilege. The question now is, Who is on the side of Jehovah God?

[17] Few among men have the faith in God and devotion to him to take their stand on his side. Many are afraid of the visible part of Satan's army because such have little love for or faith in Jehovah God. Only the remnant count not their lives dear unto them and wholly trust in Jehovah. They are blind to everything except the doing of the will of God. They know that within themselves they are helpless against the gigantic organization of Satan, but with full confidence in God they fervently pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."—Ps. 118:25.

THE CHRISTIAN AND WAR

[18] What is the proper place for a Christian in time of war between nations? Suppose that there is a war between the British nation and the nation of America and that in both of the nations reside some true followers of Christ. What shall they do with reference to taking sides and fighting in the war?

[19] Many nations call themselves "Christian", and their clergy attempt to find some reason to say that the nation in which the clergyman resides is fighting a just cause which is approved by God. Their position is entirely false. The wars between the nations are not fought according to the will of God. Since none of the nations of the world are God's nations, he has not directed and does not direct their wars. Jehovah indulges in war to enforce his judgment for the violation of his law. The nations of earth are not acting as God's instruments to carry on war among themselves. Their wars are selfish and are prompted by Satan, the god of this world. If the nations of the world wish to fight one another, that is their affair and not the affair of the Christian. The Christian has no right to say to another person, 'You shall not go to war.' If the person is a part of the world, he must determine for himself what he wishes to do.

[20] If one is wholly devoted to the Lord God, he must be governed by God's law. No real and true follower of Christ Jesus can have any room for doubt as to what he should do concerning his participation or non-participation in the wars of the world. To such Jesus said: "Ye are not of the world, but I have chosen you out of the world." (John 15:19) There is no partnership between Satan's organization and God's organization, and especially the child of God can not fight in the wars between the nations.—2 Cor. 6:15-18.

[21] But suppose the nation in which the Christian has his earthly domicile enacts a law compelling all persons within certain ages to perform military service, put on the uniform and go to war and use the instruments of destruction to kill. What shall he do? The Apostle Paul answers: "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?"—Rom. 6:16.

[22] The law of nations says, 'You shall go to war and kill.' The law of God, by which his sons must be governed, says, "Thou shalt not kill." (Matt. 5:21) "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."—Rom. 13:9, 10.

[23] The true Christian obeys the law of God. That is the Christian's creed. For this reason the Bible Students devoted to the Lord refuse to take military service, because they are true followers of Christ and must obey God's law. When the law of the land is right it will be in harmony with God's law and all true Christians will obey it of course. Laws are made to keep wrong-doers in check. The Christian is not a wrong-doer. Love is the rule by which he must be governed, and that means always to do right. But suppose the Christian is threatened with imprisonment or death if he declines to be obedient to the law of the land commanding him to go to war and kill his fellow man. The apostle answers that question in these words: "Whether it be right in the sight

of God to hearken unto you more than unto God, judge ye." (Acts 4:19) Therefore the creed which is the teaching of the Bible, and which is that which the Bible Students, as Christians, believe, forbids them from engaging in military service that might lead to the taking of human life. Far better would it be to suffer death at the hands of man for doing right than to do wrong in the sight of God and suffer destruction.

24 In the great war which Jehovah fights against Satan, do not the true followers of Christ form a part of God's great army? and therefore do they not go to war? They are members of God's army; but God's law does not require them to take human life. The weapons which they use are not carnal. (2 Cor. 10:4) The true follower of Christ is a member of God's holy nation, which God has taken out of the world for his name and to be witnesses and to show forth his praises. (1 Pet. 2:9, 10; Acts 15:14) In these days, when God is setting up his kingdom, he has made the truth so clear that there is no longer any excuse for any of his children to be in doubt of their proper course. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6:17.

25 Those who have devoted themselves to God and unreservedly taken their stand on his side have been assigned to a definite position in God's army, and that assignment has been made by Jehovah. His Word makes the Christian's duty clear. His position requires the Christian to sing forth the praises of Jehovah by telling out his purposes, and while he does so God will do his fighting in His own good way.

26 What Jehovah was to Israel, and what he did for Israel in time of danger and war, he is now to those who are of Zion, or the temple class, his own people. When the Israelites were about to enter Canaan, and there to meet their enemies, Moses, speaking for Jehovah, said: "The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes." (Deut. 1:30) After instructing Joshua in the audience of the people, Moses, as God's mouthpiece, said: "Ye shall not fear them: for the Lord your God he shall fight for you." (Deut. 3:22) Whenever God put the Israelites in battle array facing the enemy he instructed them in these words: "And it shall be, when ye are come nigh unto the battle, that the priest shall approach, and speak unto the people, and shall say unto them, Hear, O Israel; ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."—Deut. 20:2-4.

27 A great crisis had arisen in Israel when the city of Jerusalem was threatened by the combined armies of Ammon, Moab and Mount Seir. God sent a message to his people by his prophet and said: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Then Jehovah God gave specific instruction to his people concerning what they should do. He told them to put singers in the van of the army, and to have these march out in battle form singing the praises of Jehovah God. They obeyed him, and 'when they began to sing and to praise, the Lord set an ambush against the enemy and slew them'. (2 Chron. 20:15-22) The divine record of those events was made for the specific benefit of God's people now on earth.—Rom. 15:4.

28 The church is now entering into "the day of battle and war". (Job 38:23) By reason thereof the remnant is now in the most perilous position. (Rev. 12:17) The safety of the remnant now depends upon God, and complete protection he will furnish to all who fully trust him and obey his commandments.

29 Let no one be induced to believe that he can now remain passive, lukewarm or in an indifferent attitude and at the same time receive the protection of the Lord. Some foolish persons, thinking themselves Christians, say that the Society is a book-selling concern. That statement is false because it emanates from the enemy who uses his wily and fraudulent means to overcome the people of God. Let the remnant be not at all disturbed by this saying.

30 Jehovah needs no one to fight his battles, because he is all-powerful. He permits the remnant now to be in battle alignment as a favor to them. He sends them forth with his message in printed form to serve notice upon the rulers and nations. To the remnant he says: 'I have put my words in thy mouth, and . . . covered thee in the shadow of mine hand [power], while I set my government in order.' (Isa. 51:16) Why would he put his words in the mouth of the remnant? That they should be his witnesses to tell the people that Jehovah is God.—Isa. 43:10, 12.

31 We are now in "that day", and God commands his people to sing, even as he commanded the people of Israel. "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 [make] known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."–Isa. 12:4-6.

32 These are God's commandments, which the remnant must keep if they would have the protection promised in the hour of great battle. Those who are of the remnant will not thrust each other now, but, as foretold by the prophet, 'with the voice together shall they sing, and they shall see eye to eye.' (Isa. 52:8) Let the church bear in mind that God's people on earth, forming a part of his organization, con-

stitute the only part in the alignment of battle that is vulnerable. When the supreme assault is made by the enemy the remnant is the only visible part of the organization of the Lord on earth that will not be cut down. These will stand because of their absolute trust in God and obedience to his commandments.—Zech. 14:1, 2.

NOTICE

[33] In the armies of the world, secrecy of movement is maintained. In fact it is now claimed that in event of another war between nations it will begin without a declaration and that the first attack will be by surprise. Jehovah's course is exactly contrary to that. He serves Satan and the officials of his visible organization with due notice of what he will do. Nor does God take this course in order to bring about a peaceable settlement. He seeks no arbitration with the enemy. He has declared his decree, and the time has come to execute it, and therefore he serves the enemy with an ultimatum which under no conditions will be altered. Satan, knowing that the time is short in which to prepare for battle, hastens the preparation therefor. (Rev. 12:12; 16:14) While this is in progress God commands his remnant to go out and tell the rulers and the people what he is about to do. His remnant is commanded to sing Jehovah's praises because the time is at hand when God will make a name for himself in the great battle of Armageddon, which is the battle of the great day of God Almighty.—Rev. 16:14-16.

[34] Because of the approaching battle, Jehovah commands his witnesses to proclaim the day of the vengeance of our God. (Isa. 61:2) The time has come when Jehovah will vindicate his name before all creation. God will have all nations of the earth to hear this message, and therefore he commands that the message shall be given before the final trouble.—Matt. 24:14, 21, 22.

[35] How could any of God's sons be faithful and true to him if they either failed or refused to obey the commandments now to give the witness to God's name? Jehovah does not need the remnant or any one else on earth to fight, or even to serve notice, but he has given his remnant this place of honor as a favor to them. That is the position of such in his army, and these are commanded to sing the praises of Jehovah while he moves into action against the enemy to destroy him.

WEAKNESS AND STRENGTH

[36] The visible part of Satan's organization is great and powerful. The visible part of God's organization on earth, made up of his fully devoted sons, is very small and its members weak in themselves. If the little company of anointed ones should proclaim the truth for a million years and place in the hands of every living creature a book explaining the Bible, that would not overthrow Satan's organization. That is not the purpose of the witness work. The little company of Christians on the earth have nothing to do with destroying Satan's organization or any life. "The battle is Jehovah's." He has a good and worthy reason for the apparent great disparity in the two armies. One of such reasons is to afford the opportunity to fully test the faith and confidence of God's anointed ones. He wants the anointed to be strong in him and in the power of his might.–Eph. 6:10.

[37] Man trusts in visible power. The remnant of the Lord trusts in Jehovah's power. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." (Ps. 20:7) "The horse is prepared against the day of battle: but safety is of the Lord."—Prov. 21:31.

[38] A second reason for this apparent discrepancy in the alignment of battle is that when creation sees that the victory was not gained by human power they will know that the victory is the result of Almighty God's power exercised. They will then know that he is the Mighty God of battle and that "the battle is God's". The fact that a small company of people on earth is on the Lord's side singing his praises before and during the battle will further magnify before the people the power and strength and glory of God. Thus he will make a name for himself to the end that all who desire to live may with complete confidence and trust turn to him and learn to know the true God and his beloved Son Christ Jesus and live.—John 17:3.

[39] Some claiming full consecration to the Lord will drop out of the battle alignment before the great fight. They will not take a part in the singing of the praises of Jehovah. Some will make the excuse: 'I have not the time'; and others, 'I have not the ability.' Both excuses show a lack of faith in God and of a love for him. Such manifest a selfish love and fear. All that the Christian has, including his time, belongs to the Lord. His ability is measured by the spirit of the Lord which he possesses. God foreshadowed this class. When the Israelites were about to go into battle God commanded that every man who loved his house or his wife or his vineyard more than he loved to obey God, and every one who was fearful, should get out of the line of battle and return to his home. (Deut. 20:2-9) That was written for the benefit of the Christians now on earth. Even so now, as the battle alignment is being made up, God says to the indifferent and lukewarm and those who love the things material more than they love God: 'Stand aside, and let him march to war who loves God and counts not his life dear unto himself.' To those who love and trust God completely he says: 'The battle is not yours, but mine. Trust me and show your faithfulness and love for

me, and I will preserve you and give you the victory.' —Rev. 3:16; Prov. 3:5, 6; Isa. 26:3; Ps. 31:23; 27:4.

40 The security of the remnant is in the Lord. The members thereof know that they are in the secret place of the Most High and abiding under the shadow of his power. They know that their strength is in the Lord. Because they are on the side of the Lord God, they know that no weapon formed against them shall prosper. (Isa. 54:17) With full confidence in Jehovah they say: "Thou hast girded me with strength unto the battle."—Ps. 18:39.

41 While it is true that the remnant is fighting on the Lord's side, their own activities will not bring the victory. It is quite clear that the remnant is not fighting for the Lord. God does not need any one to fight for him. For their own good, God gives those of the remnant the opportunity to fight on his side. The enemy organization aims to destroy the remnant. (Rev. 12:17) Therefore such are the ones that are in danger. The Lord, therefore, will fight for those who are of Zion. Concerning this the prophet of God said: "So shall the Lord of hosts come down to fight for mount Zion, and for the hill [highest part] thereof. As birds flying, so will the Lord of hosts defend Jerusalem [that is to say, with the swiftness of birds will God fly in defence of his own organization]; defending also he will deliver it; and passing over [as the mother bird hovers over her young] he will preserve it."—Isa. 31:4, 5.

42 General Allenby led the allied armies against the Turks who were holding the city during the World War. He caused airplanes to fly over the city repeatedly before it surrendered. The general foolishly applied this prophecy to himself and induced himself to believe that God appointed him to capture Jerusalem. Of course the prophecy has no reference whatsoever to the literal city of Jerusalem. It applies only to God's organization, which was foreshadowed by Jerusalem.

43 "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms." (Jer. 51:20) This text is in exact harmony with the aforementioned prophecy of Isaiah. The words of Jeremiah are addressed to Jesus, the executive officer and High Priest of Jehovah, who fights the great battle in the name of Jehovah. (Ps. 110:4; 2:9; Dan. 2:44) The body members, and particularly those on the earth, have nothing whatsoever to do with the wielding of destructive weapons, but they are counted in and share with Christ Jesus in the victory as a bride shares with her bridegroom.

44 Those of the remnant have the honor of being the standard-bearers on earth of the Lord's army. The standard of the Lord committed to that happy class is the message of God's Word. With this they are "terrible as an army with banners", and among them the Lord Jesus is the Standard-Bearer among ten thousand. (Cant. 6:4; 5:10, margin) All of the anointed now have the honor of raising high the standard of the Lord. "In the name of our God we will set up our banners."—Ps. 20:5.

45 Every Christian who has been brought into the covenant with God by sacrifice must take his stand on the side of the Lord and be fully obedient to his commandments if he would receive God's protection and the victory in the great warfare. Preservation and blessings are only to the faithful overcomers.

QUESTIONS FOR BEREAN STUDY

To whom were the words of our text spoken? Show the time of its application. ¶ 1.

The Scriptures contain what picture of Jehovah as the "God of peace"? Show that, though at times he disconcerts his enemies, God is not the author of confusion. ¶ 2, 3.

Give examples of God's long-suffering and mercy, even with those at enmity with him. For what purpose does he demonstrate his power? ¶ 4-6.

In his dealings with Israel, as an illustration, show God's relationship to war. ¶ 7, 8.

Describe the first war. To what extent have others engaged in or been affected by that rebellion? ¶ 9-11.

Viewing the 'army of the Lord of hosts', what battle array do we there see? ¶ 12.

What is the prize sought in this war? Has the enemy been successful in his efforts? Why? ¶ 13-15.

What alignment of forces is seen on the enemy's side? To whom is this vision given? For what purpose? How do faith and obedience serve in receiving the vision and keeping it clear? ¶ 16, 17.

In time of war between the nations, what is the position to be taken by the Christian? Why? ¶ 18-20.

In this respect compare the laws of God with those of nations, and here account for the position taken by the true Christian with regard to war. ¶ 21-23.

The followers of Christ occupy what army position and perform what service? ¶ 24, 25.

What were Jehovah's instructions and assurance to the Israelites on their approach to Canaan? Relate how Israel was cared for when Jerusalem was threatened by the armies of Ammon, Moab, and Mount Seir. What did these picture, and why were they recorded? ¶ 26-28.

State God's purpose in providing the printed message at this time, (a) as to those to whom the message is presented; (b) with regard to the anointed as his witnesses. ¶ 29, 30.

Apply Isaiah 12:4-6. Show the present importance of trust in God and obedience to his commandments. ¶ 31, 32.

As to secrecy of movement, contrast Jehovah's course with that of Satan and his servants. Then what is the reason for God's revealing his purpose at this time? The anointed are therefore face to face with what privilege and responsibility? ¶ 33-35.

In point of number and power, contrast the visible part of Satan's organization with that of Jehovah's. Clearly, then, whose battle is it, and why have the remnant any

part therein? Give reasons justifying this apparent discrepancy in the battle alignment. ¶ 36-38.

Then what does it mean to neglect or refuse to take part in the witness to be given? Apply Deuteronomy 20:2-9 and directly related scriptures. ¶ 39.

How are they of the remnant 'girded with strength for the battle'? In what sense are their activities essential? Show whether Isaiah 31:4, 5 is to be applied literally. ¶ 40-42.

To whom does Jeremiah 51:20 apply? The remnant enjoy what part therein? ¶ 43, 44.

Who, then, have a responsibility in this regard? How only can they be assured of safety and blessing and the Lord's approval? ¶ 45.

THE EARTH TO BE MADE GLORIOUS

[Fifteen-minute radio lecture]

A FEW months ago a celebrated clergyman, in a radio talk, made this remark: "This earth is quite a juvenile planet. Let us robe it with God's glory in man's moral achievements, then Christ can come."

Judging man's moral achievements by his record for the past six thousand years, there could not be much reason for expecting any improvement along these lines, for the moral conditions of the earth were never at a lower ebb than at the present time. If the robing of the earth in God's glory is to be left to man, then it will never be accomplished. The proof of this statement lies in the fact that the past is cluttered with the wrecks of man's achievements. Many, many governments, the best that man can produce, have gone down to destruction. Hundreds of church systems have appeared on the horizon, made desperate efforts to stem the tide of human selfishness, only to acknowledge defeat; and all must eventually give up the fight.

The statute books are glutted with laws, similar to the much-vaunted American prohibition law, designed to accomplish some of man's wonderful moral achievements; but across every one of them has been and will continue to be written the word *failure*. It is impossible for *man* to stop wars, crime, lawlessness, sin, sickness, immorality or death. It is impossible for man to perfect the face of nature. The soil is daily becoming more and more impoverished and less and less fertile. Justice is dead in the streets, and every day her mangled body is being trampled upon by those who are appointed to be the guardians of justice.

However, the Bible repeatedly pictures a glorious earth, robed in God's glory; a perfect earth: where moral conditions will be perfect; where the face of mother Earth will be perfect; peopled with a race of human beings having perfect health and exercising perfect love toward one another and enjoying perfect life, liberty, peace and happiness. If this Bible picture is correct, it is self-evident that the condition can not be brought about by man's achievements. Only the almighty power of Jehovah God can achieve such blessings.

When Jehovah created this planet his purpose was to have a glorious earth, something that would be a credit to himself throughout all eternity, and something that would give everlasting and stupendous testimony to his attributes of wisdom, justice, love and power; indeed he knew the tendency of fallen man would be to appropriate the credit for the divine accomplishments to himself, and so Jehovah arranged to let man try his hand for six thousand years at bringing about some moral achievements, so that when Jehovah God himself should robe the earth in a most wondrous glory, no man could claim any credit therefor. God has decreed that no flesh shall boast in his presence.

It is wonderfully interesting to note the method used by Jehovah in making the earth glorious. Seven thousand years before his due time for having a glorious earth, Jehovah created Adam and Eve and placed them on the unfinished earth. At that time the earth was unfit to be man's abode, filled with thorns, thistles, briars, miasma; and so Jehovah God specially prepared a portion of the earth, perfecting it and making it fit to be the abode of perfect beings. He called that specially prepared place a garden, a paradise. It was a sample of what the entire earth was to be eventually.

In this garden nothing grew except that which was pleasant to the eye and good for food. (Gen. 2:6-8) Every convenience, every necessity, every comfort was there. A perfect environment adapted to perpetuate a perfect human life everlastingly and all necessary perfect foods were supplied by the Creator, the giver of all these good and perfect gifts.

God planned to let father Adam and his posterity make the earth glorious, and so commissioned Adam to do it and gave him 7,000 years to accomplish the work. During these 7,000 years his children would be born, and at maturity each one would cooperate with their father in the work, and, of course, as the family would increase, their garden home would be too small, and, of necessity, they would be required to enlarge that garden, until eventually all the earth would be like the original sample.

The commission given to Adam, as found in Genesis 1:28 (*Rotherham*) reads: "Be fruitful and multiply and fill the earth, and subdue it." God foresaw that it would take 7,000 years for enough of Adam's children to be born to fill the earth, and he wisely so planned it all that at the time the earth would be

brought to a state of perfection, his children would all be born, the work all finished, and the result would be an earth robed in God's glory.

The fact that God commanded Adam to do this, implied that he was given the power, the authority and the ability to do it. It implied also that he had the necessary information and knowledge to do it. Still another part of Adam's commission was this: 'Have dominion over the fish of the sea, and over the birds and the beasts.' This man was *authorized* to robe the earth in God's glory by his achievements.

But the commission given to Adam by his Creator was contingent on perfect obedience to the law of his Creator. Had he or his children never violated God's law, they would be engaged in filling and glorifying the earth even in our day, and on until its completion. God plainly told him that if he disobeyed he would forfeit his commission. The record is that he disobeyed, was driven out of the garden and left alone to die, in the unfinished earth. His commission had been forfeited, and his work was stopped.

God could no longer use either him or any one of his imperfect posterity in filling the earth with his glory. God has not commissioned any imperfect man or men to do this work, and never will. Jehovah, however, has never changed his purpose, and still designs that the whole earth shall be filled with his glory.

But who is to do this work? If imperfect fallen man is out of the consideration, whom will Jehovah use? In clear and positive language the Bible declares that Jehovah God has raised up a *second Adam* to do the work, and the second Adam is none other than the resurrected Jesus Christ, who has "all power in heaven and in earth".—1 Cor. 15:45-47.

More than eighteen hundred years ago our Lord Jesus Christ received his commission to do this work, but he has had to wait the Father's due time for him to begin it. That time is now here, and he has already begun the work and God has given him a thousand years to accomplish it. His first work must necessarily be the destruction of all the miserable achievements of men. Jehovah says that he will 'sweep the earth with the besom of destruction'. (Isa. 14:23) This work began in 1914, and will soon end, when the battle of the great day of God Almighty shall have ground to powder the man-made nations of earth. All the man-made, God-dishonoring creeds of the "dark ages" must likewise be for ever destroyed. He will make wars to cease unto the ends of the earth. Profiteering, grafting, vice, immorality and crime must end under the iron rule of the Son of God, as must also sickness, pain and death.

After the destruction of Satan's man-made organizations, and all others of *man's* achievements, Christ will then take the stricken, humiliated and chastened race, and for the rest of his thousand-year reign will uplift, educate and bless them. In this work of uplift, education and blessing, not only are the living to share, but, according to the Scriptures, all the dead will come forth and share in these glorious blessings. In order that this work may not be hindered, we are told, Satan is to be bound during the thousand years. —Rev. 20:1, 2.

Now let us note some texts that describe the glory of the Lord which will fill the earth at the end of the thousand years of Christ's reign, when he shall have turned the kingdom over to his Father, that God may be all in all.

Jesus said: "The hour is coming, in the which all that are in the graves shall hear his [the Son of man's] voice, and shall come forth; they that have done good . . . and they that have done evil." (John 5:28, 29) With this the words of the Prophet Ezekiel agree: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. 37:12) In Isaiah 35:1, 2 we read: "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly." In verses 5 and 6 of the same chapter we read with amazement, as follows: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Still another text which describes God's glory in the earth is found in Revelation 21:4, and reads as follows: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Also, Isaiah 2:4, "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In Isaiah 11:6-9 we read: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Still again, in Isaiah 65:21-23 we read: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labour in vain, nor bring forth for trouble." The same prophet says: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree:

and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off."—Isa. 55:13.

Again, in Ezekiel 36:35 we read: "This land that was desolate is become like the garden of Eden." And the Apostle Paul, writing to the church at Philippi, says that 'at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father'.—Phil. 2:10, 11.

Thus seen, God's glory, as it shall fill the whole earth, will consist of a redeemed and resurrected race, enjoying everlasting life on a perfect earth, every portion of which shall be like the garden of Eden. This race will recognize and worship Jehovah the one true God, without the limitations of creeds or sectarian bondage. They will love God supremely, and their neighbor as themselves. It will not be *man's* moral achievements that will bring about these happy results, but the thousand-year kingdom of Christ; and when the work is completed it will be the achievement of Jesus Christ, Jehovah's agent, duly authorized and empowered to do the work. God's glory will consist of a happy, contented race of human beings enjoying life, liberty, peace and happiness for ever, Jehovah's gift to his creatures.

JEHOVAH GOD, THE UNSELFISH ONE

[Thirty-five minute radio lecture]

SELFISHNESS means thinking of self first; considering our own interests or comforts without considering the interests, comforts or rights of others. A selfish person is a narrow-minded person who says and does things only because they will benefit and profit self in some way. Selfishness destroys all those tender qualities in the human make-up which make man like unto his Creator. It destroys the God-like qualities of sympathy, mercy, kindness, benevolence, pity, long-suffering, patience and love. The person who cultivates unselfishness will find himself cultivating a love for and an appreciation of the divine qualities. On the other hand, those who cultivate selfishness gradually become cruel and unmerciful.

Unselfishness means considering the interests, comforts and rights of others first. It means trying always to be a help and a blessing to others, even if it cost some sacrifice of personal comfort, convenience or money.

Jehovah God is unselfish in the absolute sense of the word. He has been planning and working for the blessing of the human race all through the ages. He has not been neglecting them, nor has he forgotten them. The Son of God, our Lord Jesus Christ, is also unselfish in the full and complete sense of the word. Like his Father, the great Jehovah God, Jesus has in mind always the blessing of the race. Without a doubt those angels who are still in harmony with Jehovah God, and called "holy angels", are likewise unselfish in a perfect or complete sense.

We need to get clearly into our minds, however, that there is no member of the fallen, sinful race who is unselfish in the absolute sense of the word. Some of the race are basely and beastly selfish. Others are unwittingly so; that is, they try to be unselfish and think they are succeeding, but because of lack of education, improper training, inherited weaknesses, poor judgments, poor reasoning faculties or a lack of ability to properly weigh the rights of others, they are not aware that they are selfish, and would resent and deny such an imputation. It often occurs that those who think they are unselfish, who think their every word and act is actuated by good and worthy motives, become puffed up with pride and are prone to consider themselves as being superior to their fellow men. This pride spoils them, for the reason that pride is selfishness in one of its worst forms. God hates the proud, and his Word says: "God resisteth the proud, but giveth grace [favor] to the humble."—1 Pet. 5:5.

Selfishness is one of the worst of all the forms of evil, and is also one of the most subtle, gradually and almost imperceptibly influencing every word and act and motive. Selfishness can never be fully overcome until the kingdom of Christ shall take charge of earth's affairs, bind the Devil, and properly educate the people in ways of righteousness and truth.

In order that the perfect unselfishness of Jehovah God may shine out the more clearly, let us contrast it with some of the subtle forms of human selfishness which are not generally regarded as being selfish. For instance: Many people desire to go to heaven when they die, but behind this desire there is a selfish motive. They want to go to heaven in order to escape eternal torment, or to escape suffering in the flesh, or to enjoy themselves in ease and comfort and escape the necessity for having to work. All these motives are selfish, and without a better motive no person will ever get to heaven. Such people are thinking of their own personal comfort and pleasure and are not taking God into consideration in their desires.

According to the Scriptures only the church class will ever go to heaven, while the remainder of the race are to live on the earth for ever. In offering the reward of heavenly glory and spirit bodies, the Lord had a particular purpose in view for them and a particular work for them to do. It is mentioned in Ephesians 3:21, which reads, "Unto him be glory

in the church . . . throughout all ages," that the true church is to show forth the glory of Jehovah. Peter expresses the same thought, saying to the church, "Ye are a chosen generation, a royal priesthood, . . . that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Pet. 2:9.

It would be entirely unselfish for anybody to desire to have the heavenly body and spirit nature and powers for the purpose for which God intended them, namely, to show forth his praises; but any other motive would be selfish.

What a privilege and honor it will be to show forth Jehovah's attributes of wisdom, justice, love and power throughout all eternity, to tell out his loving plans and purposes to all his creatures! This will mean *work*, activity, and does not mean that any one will loll about in idleness, enjoying peace, contentment, liberty and life, with nothing to do. This work, however, will be a pleasurable one. Nobody will ever get weary or tired of the work. On the contrary, the joy of doing it will always increase as the ages roll around.

But why does God desire that his name and work and plans should be made known to all his creatures? The answer is that he unselfishly desires to give all his creatures everlasting blessings; and these blessings can come to no one except he first learn what God's work and plan is and then come fully into accord with the same and strive to cooperate with God in the accomplishment of that work.

Those who thus desire to use their powers in the service of their Creator are unselfish, because they are considering the interests and work of Jehovah God first. They are not selfishly looking to their own comfort and convenience and pleasure. Selfishness is of Satan; and men must learn that there are only two masters, Jehovah God and Satan, and that the spirit which actuates Jehovah is love, a desire to bless, and that the spirit which actuates Satan is selfishness, self first, the very opposite of love. Satan loves to deceive the people into selfish motives and purposes, because he realizes that it will spoil them for Jehovah's purposes and unfit them for Jehovah's work.

Another way in which Satan has deceived the people into a course of extreme selfishness, and which very few realize to be selfish, is by leading them to believe that they can spend their lives in self-gratification, in folly, in pleasure or in sin, and neglect Bible study and prayer, and also neglect to confess their sins and ask for forgiveness daily, and then, on their death-bed and with their last breath, call upon God for pardon, and expect him to give them the highest reward he has to give to any of his creatures, even the same reward that he has promised to those who are faithful even unto death. Persons who do this are selfish in the highest degree. They consider only themselves in this life, and then, when they come to die, they continue to think only of themselves and expect God to give them that which they do not deserve and to which they are not entitled.

Satan is the author of this and all other forms of selfishness, and this appeal to self and self-gratification is the strongest appeal that he can set before any of God's creatures. It is the most subtle temptation of the adversary.

Let us notice some Bible illustrations of extreme selfishness.

God created a wise and beautiful creature called Lucifer, and placed him in Eden as a guardian and protector to father Adam and mother Eve. He was given great power and authority, and wisdom. Realizing his power and authority, and seeing the wonderful dominion of the heavenly Father, he became ambitious to have a similar dominion. In other words, he became selfish. To accomplish his purpose it was necessary to win the allegiance of Adam and Eve away from God and to get them to serve him. That was the first manifestation of selfishness, and the record of it is found in Isaiah 14:12-14 and Ezekiel 28:13-16. Lucifer succeeded in his wicked designs, and then and there his name was changed to Satan.

Satan tempted mother Eve along the same line of selfishness. God had forbidden Adam and Eve to eat a certain fruit, on pain of death. Satan persuaded Eve to think that God was selfish in forbidding her to eat this fruit; and the record, as found in Genesis 3:6, is as follows: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." Her selfishness consisted in self-gratification. She desired to be wise and to have something good to eat, and something that looked pleasant and desirable. She gave no thought to God or the fact that he was her Creator and benefactor. This is the second example of selfishness given to us in the Scriptures.

Another example of extreme selfishness is given, in connection with Adam. His selfishness consisted in loving his wife more than he loved his Creator and benefactor. God had forbidden him to eat the fruit, and the record is that "Adam was not deceived". (1 Tim. 2:14) He knew the consequences of his act; he knew that he was sinning; but he selfishly desired to please his wife, and neglected to honor and please Jehovah God.

These three acts of selfishness, Lucifer's, Eve's and Adam's, are responsible for all the sin and evil, disease and death, in the earth today.

Selfishness never pays; it never brings blessings, but always results in injury and evil. Selfishness, however, pretends to offer blessings; but, when indulged, it is invariably found that the seeming blessing is in reality a curse.

In sharp contrast with this satanic spirit of selfish-

ness, let us now examine the loving spirit of unselfishness manifested by Jehovah God. Properly, our first question is, Who is Jehovah God? According to the Scriptures he is a spirit being having the divine nature, without beginning, and therefore not a created being; he is described as being all-wise, just, loving, and all-powerful; he is declared to be the creator of all things in heaven and in earth, and we are told that all "his work is perfect"; he is the author of a code of laws which are laid down in the Bible and which are declared to be absolutely just; we are told that nothing but good and perfect gifts ever come from his hand; he created Adam and Eve and placed them in Eden on trial for life; they violated his just law, and he sentenced them to death and drove them out of Eden and left them alone to die.

God permitted Adam and Eve to eke out an existence for several centuries, during which their posterity was born; but finally, being unable to stave off the death penalty longer, they both died. God has permitted their descendants to live, some longer and some shorter periods of time, and to bring forth other descendants, who likewise eventually died. For more than six thousand years he has permitted sin and death, with its wars, crimes, pestilences and famines.

God claims to be the author of the book called the Bible. In it is a record of the creation of Adam and Eve, of their sin and their condemnation, and of the awful consequences of that condemnation. In this same Book, and written by the hand of the same prophets, is an oft-repeated promise of a full and complete recovery of Adam and his children from the effects of the condemnation which Adam brought upon himself; a promise of a time when the whole earth shall be like the garden of Eden, when the desert shall blossom as the rose, and when every man shall sit under his own vine and fig tree, with nothing to molest or make afraid; a promise that all who are in their graves shall come forth from the tomb and enjoy life, liberty and happiness on the earth for ever.

The question now arises, Has not God been selfish in permitting Satan to live and evil to exist for six thousand years? The majority of people, and even those who profess to love and serve Jehovah God, think that God was unjust in permitting these conditions to exist, or else they think that he lacked wisdom or misused his power. Such people are prone to criticize and condemn Jehovah for what they think is a great injustice. They voice their criticism and condemnation in these words, saying, 'If I were God, I would not permit evil, and I would kill the Devil at once.' People who thus criticize and condemn Jehovah are lacking in reverence and modesty, and have an oversupply of self-esteem.

It is selfishness that leads people to thus criticize the heavenly Father. They desire ease and comfort for themselves. They desire to be free from pain, from poverty and the necessity for work, and are too lazy, or else too conceited, to inquire into the reason why God permits evil and why he permits the Devil to exist.

Their selfishness leads them to jump to the conclusion that God is selfish, wicked and unjust. A peculiarity of a selfish man is that he is biased, prejudiced and unreasoning. He can see only one thing, namely, the gratification of his own selfish desires.

Now let us ask, Why did God permit evil?

According to the Scriptures, God created this earth that it might be peopled with a happy, contented and sinless race of human beings, men and women. He arranged that their every need should be supplied, and that they should enjoy life, liberty, peace and happiness for ever. Many texts prove this statement. In Ecclesiastes 1:4 we read: "The earth abideth for ever." In Isaiah 60:21 we read: 'The righteous shall inherit the land and dwell therein for ever.' In Psalm 115:16 we read: "The earth hath he given to the children of men"; and when God created Adam he told him to 'multiply and increase and fill the earth'.

According to God's plan, nobody could have the blessings of life, liberty and happiness, until he had first been tested, proven and found worthy of the same. This feature of his plan is in entire harmony with wisdom, justice, love and power. No unselfish person can object to it.

Hence, we find, according to the Scriptures, that God created Adam and Eve, gave them a beautiful paradise home, supplied every need, and placed them on trial for life, setting before them life on condition of obedience, and death on condition of disobedience. No unselfish person can object to this course. Let us bear in mind, though, that the penalty for disobedience was death; that is, they were to return to the dust, as they were before they were created. There was no promise made to Adam that he would go to heaven if he obeyed, or to eternal torment if he disobeyed.

Thus seen, we see also that God had made his plan in the alternative; that is, should Adam not sin, God would follow a certain course; but should he sin, God would pursue a different course. Adam did sin, and God sentenced him to death and drove him out of the beautiful Eden home and left him alone to die. Deserted by Jehovah God, Adam became a subject of Satan, and became filled with the spirit of Satan, which is selfishness. His posterity inherited this selfishness, and we can see it in even the best people of earth today.

After Adam had sinned and proven himself unworthy of life, and had been sentenced to death, what was then God's plan respecting him? The Bible answer is that God planned to bind the Devil for a thousand years and to deliver Adam and all his posterity from death by resurrecting them, and then

to give to every member of the race an accurate understanding of his glorious plans and purposes, and place them (and Adam again) on trial for life, just as Adam had been on trial for life. This trial or test of their faithfulness would be more advantageous than Adam's first trial, because each member of the race would have something that Adam did not have, namely, an experience with sin, sickness, selfishness and the Devil, which would be helpful in the matter of deciding whether they would choose life or death. God wanted an earth full of free moral agents, that is, a race of men and women who would voluntarily choose that which is right because they loved righteousness and hated iniquity. His plan was that those who, after having been given a fair trial, with an accurate knowledge of the truth and every help necessary, would yet love iniquity, should die the second death, that is, die the second time. This class will go into everlasting destruction, from which there is to be no resurrection.

Surely there is no selfishness in this feature of God's plan. In permitting evil he was considering the eternal welfare and happiness of the race. No just and honest man can object to this. An innately selfish man might object to going into second death, because he would want to live for ever to gratify his selfish propensities.

But, we ask, why has God taken so many centuries to work out his plan? Why did he permit evil during all these centuries?

There are at least two reasons for allowing so many centuries for the completion of his plan. First, it would require all these centuries for enough people to be born to fill the earth. Jesus himself tells us that when the resurrection begins, "they neither marry nor are given in marriage"; hence we can see that births must and will cease as soon as enough people have been born to fill the earth.

Another reason for this long period of time is that when Adam sinned his posterity became extremely selfish. It is written that 'God is not in all their thoughts'. Realizing this selfishness, Jehovah thought it wise to let them try out their own selfish plans and schemes, that they might learn some lessons thereby. The one great lesson which all men must learn is that there is no help in man-made schemes; that no blessing can come from them. The majority of the race have not yet learned this lesson, but are still urging different man-made schemes of government, different man-made forms of religion, and urging every form of blue-law and sumptuary law that men can devise, hoping thereby to lessen the evil that is in the world.

There is only one way to remove sin and evil, and that way is the Lord's way. The Lord is well aware of this fact, but the race has not yet learned it. They still think that they can legislate righteousness into people; and God is letting them try to do it, in order to convince them of their folly. It would seem that six thousand years of failure would convince them; but they are not yet convinced.

We must get the thought that God is not the author of evil. Evil results from the fact that men do things in their own way and not in God's way. The time is soon to come when God will again take a hand in the affairs of men. He will bind Satan for a thousand years, and write his own law upon men's hearts and rule with a rod of iron, which means that he will compel obedience to his laws. Under this compulsion men will get blessings until they shall learn that obedience leads to life, and that it was their disobedience which caused all the sin and suffering on the earth. Why do men disobey? The answer is, Because they are selfish and want their own way. Why does God permit evil? The answer is, Because he is unselfish. Sin is repugnant to Jehovah God, but he has unselfishly endured it for six thousand years because he could overrule it for man's good, because he could teach certain lessons by it. In Romans 9:22 we read Paul's words: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction."

In Psalm 76:10 we are told that God will make the wrath of men to praise him. How will he do this? The answer is that he will so overrule evil that it will be a blessing, by making it a means of teaching men valuable and helpful lessons. Their experiences along the line of having their own way and along the line of selfishness will finally convince them that God's way is best and right, always. Then, too, their remembrance of all these experiences throughout all eternity will help them to keep from sin in the ages to come.

Thus, God will demonstrate his wisdom, justice, love and power. He will prove that he was always right, that he has always been unselfish. He will show those people who have censured and criticized him in the past, that their wisdom was what the Bible calls "the wisdom of this world" which is "foolishness with God", and that they were wise in their own conceit.

God was unselfish when he sent his only begotten Son into the world to die for sinners. Think of a father's denying himself the fellowship and companionship of an only and beloved son for a period of thirty-three and a half years, and permitting men to hate and smite and finally kill that son by nailing him to a cross! Think also of the unselfishness that Jesus manifested toward the race in willingly becoming the Lamb of God who would take away the sin of the world by dying for the race!

When God has bound the Devil for a thousand years, and has brought forth from the tomb all that

are in the graves and has written his law on their hearts and engraved it on their minds until all shall know him from the least of them unto the greatest of them, *then* men will be ashamed that they criticized him and found fault with his plans and purposes. They will be ashamed also of all their past efforts to bring blessings to the race by using their own schemes and ignoring God's way. They will then learn that leagues of nations were man-made schemes formed for the selfish purpose of oppressing and exploiting weaker nations; that federations of churches were likewise man-made schemes for the selfish purpose of controlling the liberties of other people, and that all prohibition laws were also the products of selfishness whereby one class of people attempted to control others. No good ever resulted from selfishness; and this accounts for the failure of the League of Nations, Federation of Churches, and all prohibition laws.

Jehovah God never authorized a League of Nations, for the reason that he did not organize any of the nations. God made the entire human family of one blood and intended them to live as *one* family, *one* nation. Satan, using the selfish ambitions of men, split up the people into nations; and the Scriptures tell us that Satan's nations shall be dashed in pieces as a potter's vessel, and that eventually there will be one government under the whole heaven.

God never authorized the Federation of Churches, because he recognizes only *one* church; and he tells us that the list of membership is not kept on earth, but that their names are written in heaven. The multiplicity of churches, with their jargons of creeds, was foisted upon the world by Satan, who used ambitious and selfish men to accomplish this purpose.

God never authorized a prohibition or any other sumptuary law to control the consciences or actions of others. Leagues of nations, federations of churches, and prohibition laws are instruments of force, of compulsion.

Jehovah is all-powerful and yet *never uses force.* He will reign in the hearts of men. He wants only those to serve him who serve him in spirit and in truth. The time is coming when every knee will bow and every tongue confess to Jehovah God. When that time arrives there will be no League of Nations, no church federations nor prohibition laws. Men will delight to do God's will, and force will be unnecessary. In Matthew 5:39 we read that Jesus said, "I say unto you, That ye *resist not evil*"; but the politicians, financiers and clergymen think this statement by Jesus is foolish, and so continue to use various forms of force, and their every effort has been, is, and will continue to be crowned with failure, because their motives and efforts are along selfish lines.

On the contrary, Jehovah God, who, if he chose, could force the people to do his will, has not done so. He has permitted mankind to follow their selfish ways and schemes without interfering. He has had the best interests of mankind at heart, and knew that the only way that the race would ever learn the lesson that God's ways and plans are best would be by letting man try out all his own ways and plans. God knew their plans would fail because of their being selfish.

For six thousand years Jehovah has grieved and suffered as he witnessed the folly of his creatures; but he endured it all for their sakes, that they might learn the needed lessons. He was thinking of their best interests, their eternal future welfare; and so he has endured with much long-suffering, patience and forbearance, all the sin and evil, all the folly and calamity, wars, etc., which man by his own disobedience has brought upon himself. What an example of self-restraint, of absolute unselfishness, is thus manifested by Jehovah God!

RADIO SERVICE

(*Continued from Page 128*)

STATION	CITY AND PROGRAM PERIODS
WNAT	Philadelphia, Pa. Wed Sat pm 8-9.30
WNBF	Binghamton, N. Y. Sun am 11-1; pm 7-9; Thu pm 8-9
WNBH	New Bedford, Mass. Tue pm 8-9
WNBZ	Saranac Lake, N. Y. Sun am 10-10.30
WNOX	Knoxville, Tenn. Fri pm 7.30-8
WNRC	Greensboro, N. C. Fri pm 7-7.30
WOBU	Charleston, W. Va. Wed pm 8.30-9
WOC	Davenport, Iowa Sun pm 10.15-10.45
WOCL	Jamestown, N. Y. Sun am 11-12 (first and third, monthly),
WODA	Paterson, N. J. Sun am 10-11*
WOKO	Poughkeepsie, N. Y. Sun am 10-11*; Thu pm 9-10
WOL	Washington, D. C. Sun am 10-11*
WOOD	Grand Rapids, Mich. Sun pm 9-10
WORD	Chicago, Ill. Sun am 9-10*; pm 2-4, 6-7.40 Mon Tue Wed Thu Fri Sat am 10-11; pm 7-8
WOV	New York, N. Y. Sun am 9.30-11*
WOWO	Fort Wayne, Ind. Sun pm 4-4.30
WRAW	Reading, Pa. Sun pm 7.30-8.30
WRBJ	Hattiesburg, Miss. Mon pm 8.30-9
WREC	Memphis, Tenn. Sun pm 1.30-2
WRHM	Minneapolis, Minn. Sun am 9.30-10.45
WRK	Hamilton, Ohio Sun pm 1.15-1.45 (second and fourth, monthly)
WRR	Dallas, Tex. Sun pm 2.15-3; Fri pm 7-7.45
WSAZ	Huntington, W. Va. Sun pm 3-4
WSMK	Dayton, Ohio Sat pm 5.30-6
WSPD	Toledo, Ohio Sun pm 2.30-3
WTAR	Norfolk, Va. Sun am 10-11*; pm 7-7.30
WWRL	New York, N. Y. Sun pm 5-6
WWVA	Wheeling, W. Va. Sun pm 1-2

International Bible Students Association

RADIO SERVICE

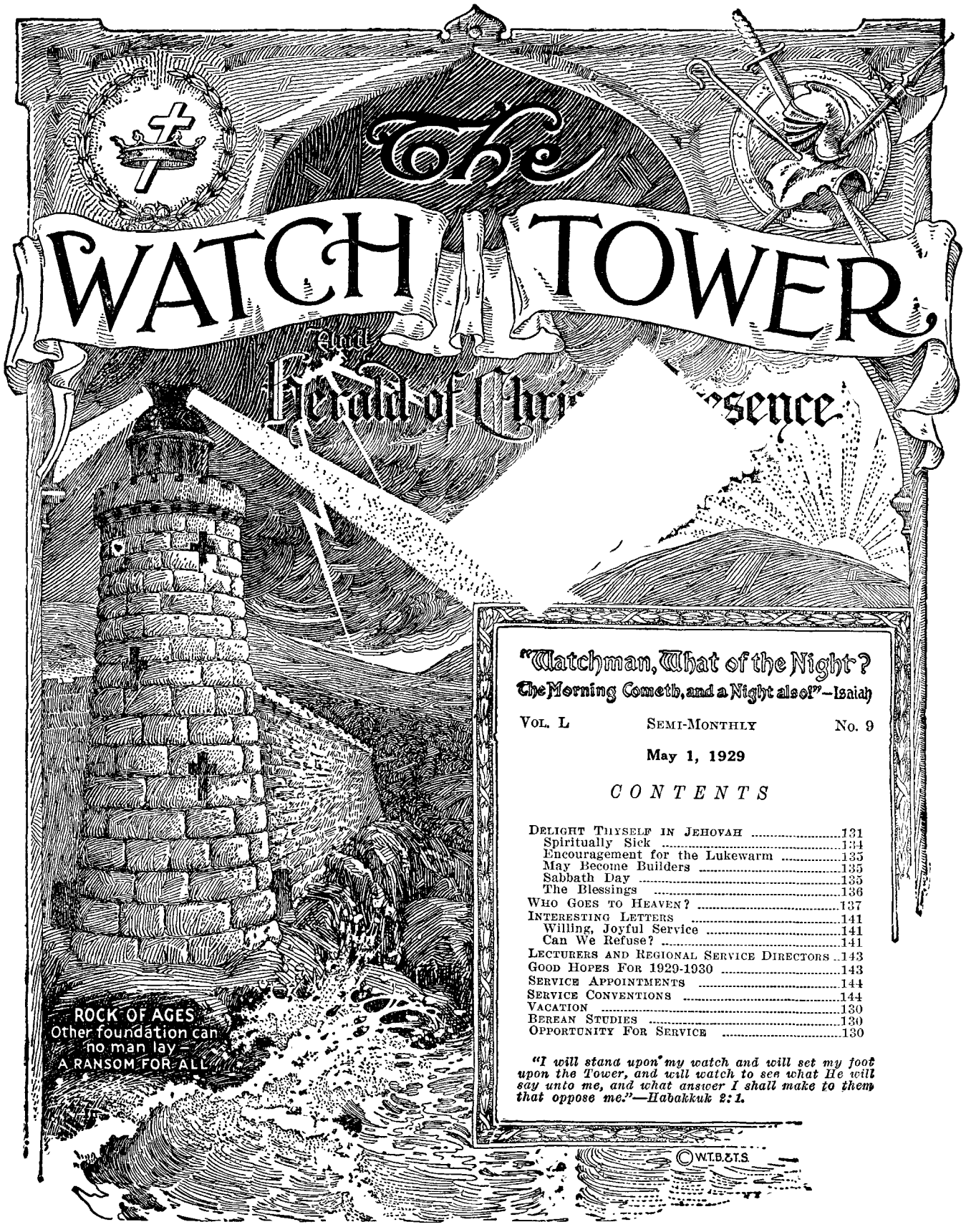
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STATION	CITY AND PROGRAM PERIODS
2HD	Newcastle, Australia Sun pm 7-8.30
2KY	Sydney, Australia Mon Tue pm 8.30
3DB	Melbourne, Australia Sun pm 6.30-8.30
5DN	Adelaide, Australia Sun pm 8.15-10
6WF	Perth, Australia Sun (occasionally)
CJCJ	Calgary, Alta. Mon pm 8-9
CJGC	London, Ont. Sun pm 2-3 (every other week)
CJHS	Saskatoon, Sask. Sun pm 1-2
CJRM	Moose Jaw, Sask. Sun am 10.15-
CKOC	Hamilton, Ont. Sun am 10-11*
CKY	Winnipeg, Man. Sun am 11-12.30 (monthly)
KFBL	Everett, Wash. Sun pm 7.30-8
KFEQ	St. Joseph, Mo. Sun am 10-10.45
KFH	Wichita, Kans. Sun am 9.30-10.15
KFJF	Oklahoma City, Okla. Sun am 9-9.30; Thu pm 8.30-9.15
KFJZ	Fort Worth, Tex. Sun pm 6.30-7.30
KFKB	Milford, Kans. Fri pm 6-6.30
KFUL	Galveston, Tex. Sun pm 3.30-4
KFUM	Colorado Springs, Colo. Sun pm 7-7.30
KFWM	Oakland, Calif. Sun am 9.45-11; pm 12-2.30, 6-7.45, 9.15-10.30; Mon Wed Fri am 8-9; pm 2.30-3.30, 4.30-6, 7-8.30 Tue Thu Sat am 8-9, 11-12; pm 1.30-6, 7-8.30, 9-11
KGBZ	York, Nebr. Sun am 9.45-10.45
KGCB	Enid, Okla. Sun am 10-10.30
KGGH	Shreveport, La. Thu pm 8-9
KGHF	Pueblo, Colo. Mon pm 8-8.30
KGHL	Billings, Mont. Sun am 9.30-10.30
KGRC	San Antonio, Tex. Sun pm 1-2
KHQ	Spokane, Wash. Sun am 10-11**; pm 4.45-5.15 Mon Tue Thu Fri Sat am 6.45-7
KLZ	Denver, Colo. Sun pm 6.30-7
KNX	Hollywood, Calif. Sun pm 1-2; Mon am 8-8.15 (fourth, monthly)
KOCW	Chickasha, Okla. Sun pm 6.30-7
KOIL	Council Bluffs, Iowa Sun am 10-11
KOMO	Seattle, Wash. Sun am 10-11**
KPRC	Houston, Tex. Sun pm 2.30-3
KQV	Pittsburgh, Pa. Sun am 10-11*; pm 1-2, 7-8 Fri pm 8.30-9.30
KSL	Salt Lake City, Utah Sun pm 1-2
KSOO	Sioux Falls, S. Dak. Sun am 9.30-11; pm 2-3 (German and Norwegian occasionally)
KTBR	Portland, Oreg. Sun am 10-11**; pm 9-10
KTM	Los Angeles, Calif. Sun am 9-10
KTNT	Muscatine, Iowa Sun pm 12-1
KVOS	Bellingham, Wash. Sun pm 6.30-7.15
KWCR	Cedar Rapids, Iowa Sun am 9.30-10; pm 4-5 Wed pm 9-10
KXRO	Aberdeen, Wash. Mon Wed Fri pm 7.30-8
WAIU	Columbus, Ohio Sun am 10-11*
WBAW	Nashville, Tenn. Sun pm 7-7.30
WBBR	New York, N. Y. Sun am 8.30-11*; pm 5-9 Mon am 10-12; pm 2-4 Tue pm 12-2, 6-8 Wed am 10-12; pm 9-12 Thu pm 1-3, 8-10 Fri pm 2-4, 6-8
WBCM	Bay City, Mich. Tue pm 7.45-8.15
WBOW	Terre Haute, Ind. Sun pm 1-1.40
WBRC	Birmingham, Ala. Sun pm 7.10-7.55; Tue pm 8-8.30
WBT	Charlotte, N. C. Sun am 10-11*
WCAH	Columbus, Ohio Sun pm 12-1, 9-10 Mon Tue Wed Thu Fri Sat 11.30-12 noon; Fri pm 9-10.30
WCBA	Allentown, Pa. Sun pm 6.30-7; Fri pm 7.30-9
WCBM	Baltimore, Md. Sun pm 6-8 (every other week) Thu Sat pm 9.30-10
WCLO	Kenosha, Wis. Sun pm 1-2
WDAE	Tampa, Fla. Sun pm 7.30-8
WDAY	Fargo, N. Dak. Sun pm 2-3
WEBC	Duluth, Minn. Sun pm 2-2.45
WEBR	Buffalo, N. Y. Sun pm 2-3
WEDH	Erie, Pa. Sun pm 9-9.30
WEPS	Gloucester, Mass. Sun am 11-12
WFBE	Cincinnati, Ohio Sun pm 5-6
WFBG	Altoona, Pa. Sun pm 7-7.30
WFBL	Syracuse, N. Y. Sun am 10-11*
WFDF	Flint, Mich. Fri pm 9.30-10
WFIW	Hopkinsville, Ky. Sun am 9-10*
WFJC	Akron, Ohio Sun pm 2-3 (every other week) Wed pm 7.30-8
WGBF	Evansville, Ind. Sun am 9-10*
WGBI	Scranton, Pa. Sun am 10-11*
WGHP	Detroit, Mich. Sun pm 5-5.30
WHB	Kansas City, Mo. Sun am 9-9.30
WHK	Cleveland, Ohio Sun am 10-12*; pm 2-3, 7-8.30 Thu pm 7.30-9.45
WIBA	Madison, Wis. Sun pm 12.15-12.45 (fourth, monthly)
WIBM	Jackson, Mich. Sun pm 2-2.30
WIL	St. Louis, Mo. Sun pm 6.30-7 (every other week) Mon pm 6.30-7 (every other week)
WINR	Bay Shore, N. Y. Sun pm 5-6
WIP	Philadelphia, Pa. Sun pm 2.30-3.30 (German, Greek, Italian, Polish) Wed pm 3.45-4 (English)
WISN	Milwaukee, Wis. Sun am 9-10 (Polish, every other week) Sun am 11-11.30 (last, monthly, German)
WJAD	Waco, Tex. Sun pm 6.45-7.30
WJAX	Jacksonville, Fla. Sun pm (May 5) 7.30-9
WJBL	Decatur, Ill. Thu pm 8-8.30
WKBF	Indianapolis, Ind. Sun am 9-10*
WKBS	Galesburg, Ill. Sun pm 1-3
WLBG	Petersburg, Va. Sun am 9-10; pm 3-4, 4.30-5.30
WLBV	Mansfield, Ohio Sun pm 9-10
WLBW	Oil City, Pa. Sun pm 5-5.30 (second and fourth, monthly)
WLBX	Long Island City, N. Y. Fri pm 7-8
WLBZ	Bangor, Me. Sun am 10-11*
WLSI	Providence, R. I. Sun am 10-11*
WMAL	Washington, D. C. Sun am 10-11*
WMBH	Joplin, Mo. Sun pm 6-7
WMBS	Harrisburg, Pa. Sun am 10-11*
WMES	Boston, Mass. Sun am 10.30-12; pm 2-3, 7.45-9

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* WATCHTOWER chain program.

** Northwest network program.



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

VOL. L SEMI-MONTHLY No. 9

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

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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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VACATION

The vacation date for the Bethel Family office and factory force at Brooklyn is fixed for the two weeks beginning August 18 and ending September 2, 1929. This gives two full weeks. During that period of time there will be no general convention, and therefore all who take advantage of this period for vacation may arrange for special field service wherever they spend their vacation.

As to all other countries, it will be desirable to have the vacation in the same period if convenient. If not convenient, the local managers will fix the vacations in the countries respectively which best suit the convenience of the majority of the brethren.

The classes will please have these dates in mind and send in any orders so that they can be filled prior to August 18, as no orders to the office will be filled during the time above mentioned, the period of vacation. During the period of vacation the Bethel Home will be closed.

OPPORTUNITY FOR SERVICE

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

TRUTH FOR THE BLIND

Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Mount Zion and the City"

Issue of April 1, 1929

Week beginning June 2 . . . . . ¶ 1-24

Week beginning June 9 . . . . . ¶ 25-48

"God of Battle"

Issue of April 15, 1929

Week beginning June 16 . . . . . ¶ 1-15

Week beginning June 23 . . . . . ¶ 16-30

Week beginning June 30 . . . . . ¶ 31-45

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L MAY 1, 1929 No. 9

DELIGHT THYSELF IN JEHOVAH

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—Isa. 58: 14.

JEHOVAH loves those with whom he has made a covenant, and has a peculiar interest in their welfare. They must conform themselves to the rules which God has made to govern his own; otherwise they can not dwell for ever in his house. Their love for the Most High must be supreme. When some of his sons are in danger he gives them warning for their own good. Jehovah caused his prophet to draw a sharp contrast between those who take delight in their own spiritual growth or creature development and those who delight themselves in doing God's will. He shows why the former are not pleasing to him and why they are in danger and points out how the latter meet the requirements of his law.

[2] For some time *The Watch Tower,* as its readers know, has stressed the importance of service in proclaiming the name of Jehovah. The effect of such continuous emphasis placed upon service has been received in a different manner by different ones of the Lord's people. Some have severely criticized *The Watch Tower* and the ones engaged in its editing. They say that too much has been written about service. Some have become harsh in their criticisms and have developed bitterness toward *The Watch Tower* and those who have to do with its publication. Some have even gone to the point of declaring that the Watch Tower Bible & Tract Society is merely a bookselling concern to make money. Such statement is not only false, but cruel. The charge has in no way caused *The Watch Tower* to lessen its campaign for service, being thoroughly convinced that it is the will of God that such must now be done.

[3] The opposition that has become bitter goes on from bad to worse. What is here said is not for the benefit of opponents, because there is little probability of recovering those who have developed bitterness and hatred. Some leaders in opposition, however, have induced others over whom they have influence to take the stand of indifference and become lukewarm. It is for the benefit of the latter that the Word of the Lord shows that a warning must be given, and *The Watch Tower* has attempted and will continue to attempt so to do. If *The Watch Tower* does not stress the importance of service, God will have other means to do so.

[4] Another company of the Lord's people have greatly rejoiced because of present truth which the Lord has given to his people through *The Watch Tower* and of the importance of participating actively in the service. These have grown strong in the Lord and delight to take part in the service of the Lord. They have great joy in the field service, realizing that God has called a people for his name and that such people must now be obedient to his commandments and sing forth the praises of his name.—Acts 15: 14; 1 Pet. 2: 9, 10; Isa. 43: 10, 12.

[5] *The Watch Tower* is not seeking to defend its position, nor even to justify the course taken in stressing service. That is not necessary. If the Lord's anointed, however, can have Scriptural proof that the course taken by *The Watch Tower* has been and is in full accord with the Lord's Word, then such should strengthen the faith of the anointed. The Scriptures abound with proof of the correctness of *The Watch Tower's* position in stressing service. The prophecy here under consideration is a part of the cumulative evidence upon that point.

[6] The prophecy opens with the words: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Verse 1) This is a commandment of God to the faithful remnant directing such to deliver a message to those who are of the house of the Lord. The fact that they are of the house of Jacob shows that they are of those who have made a covenant with God by sacrifice. The message is a warning delivered to those who have neglected or failed to keep God's commandments. It is delivered to those who are self-centered and self-satisfied and who are looking for the day when they will be so good and completely developed that God will just have to take them to heaven to help him manage it. This class is

exactly the same as that warned in the period of Laodicea because of their lukewarmness or indifference to the commandments of God. The remnant is told to give the warning in no uncertain terms, and not to spare self in so doing. The remnant is to use diligence in telling the message to others, to the end that the negligent might repent and hasten to get in accord with God and busy themselves in doing what God has commanded shall be done at this time.

7 Then says the prophet: "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." (Verse 2) Here Jehovah speaks of the condition of those who are not doing what they might to glorify God's name in accordance with his commandments. The class to whom the message is given measure their own spiritual growth by the Lord's way or standard. They are glad that they have the truth, they meet together and sing and pray as the Scriptures enjoin upon them, and they delight to approach God, seemingly. Like the Pharisees of old, they say to God: 'We serve you, and now will you bless us?' They content themselves by receiving the truth and meditating upon it, but are not diligent to obey God's commandments that apply especially at this time. This conclusion is further supported by the words of the prophet that follow:

8 "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours?" (Verse 3) The lukewarm are here represented as speaking an inquiry of God. They bear witness against themselves. They say: 'We have fasted and afflicted our souls and prayed and wept and testified of our love for one another, and why have you not heard us?' Then God begins his reply to their questions. Through his prophet he tells them that although they have fasted and met together and testified and prayed, they have no real joy in the Lord. The marginal reading of the text is, "wherewith ye grieve others." God tells them that they take pleasure in themselves and also are pleased to tell others what the others should do in the way of developing character and therefore in developing brotherly love. They assume the attitude of "more holy than thou". They say one thing and practise another. Continuing to address this same class and to point out their improper course, the prophet of the Lord says:

9 "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." (Verse 4) They love to exalt their own virtues and seek to get into an argument about how well they are doing. They spend much time in measuring and judging the brethren according to their own standard. They mark the contrast between themselves and others and draw attention to themselves that others might see what wonderful characters they have developed. They take great delight in themselves, but do not delight in magnifying the name of the Lord. Their fasting and prayer in their sanctimonious way opens the way for strife and debate and for smiting.

10 For some years many of the consecrated have sincerely believed that their chief work is to develop such a nice character that God will receive them. When appearing in the presence of others they use a solemn and affected voice. Their very attitude bears testimony that they have afflicted themselves. In testimony they tell how much they have suffered for righteousness' sake. They assume an attitude of sorrow and meekness and apparent complete submission to the Lord. In the place of meeting they hang their heads with an air of great modesty, and sigh and moan as one clothed with sackcloth and ashes and who is in dire distress. They make themselves believe that such a course of action is pleasing to the Lord and is necessary for them in order to get into the kingdom. They conclude that by fasting and afflicting themselves they are thereby crucifying the old man and developing beautifully the new.

11 If one of these has been a leader of some ecclesia for a number of years, he necessarily wields an influence over others in that ecclesia. By his speech and every act in the presence of the congregation he induces himself and some others to believe that he is one who is fully ripe and ready to go to heaven. Of course, as a leading elder of the class, it would be beneath his dignity and his position of great importance to have any part in the active field service. His influence leads others to become like him and to take a similar course. It will be noticed that when in the presence of the congregation such have an appearance of a bulrush fully matured, with head hanging down. By their action, which speaks louder than words, they say: 'Behold us; we are more holy than thou. Behold how wonderfully we have developed our character. Others should take us as an example and reach the blessed state which we have now reached by our solemn and silent meditations and the development of brotherly love.'

12 Jehovah makes it clear in his Word that he is not pleased with such a course of action. If it were nice and beautiful and glorious creatures that he wants in heaven to help him rule, he would have taken them from amongst the holy and beautiful angels. God does not need any one to help him rule. He has taken out from amongst men a people for his name and has granted such the privilege of showing forth his praises by telling others about his virtues. The parading of one's own virtues before others brings no glory to God, and it does not accomplish for man God's purposes. The work that God gives his anointed

to do is for their good, to show a full obedience and devotion to him in joyfully obeying his commandments.

13 Those who have become so thoroughly impressed with their own importance and their solemn attitude which they strike to impress others, are not pleasing to the Lord. Hanging down the head like a bulrush is not what he wants. To such he says: "Is such then the fast which I can choose? a day that a man afflicteth his soul? to bend his head as a bulrush, and to spread sackcloth and ashes for his couch? wilt thou call this a fast, and a day of acceptability unto the Lord?" (Verse 5, *Leeser*) This statement of Jehovah's shows that he is not pleased with the course of action taken by those who attempt to convince others by a sad and solemn countenance that they have developed into the likeness of Christ. There is no proof in the Bible that Christ Jesus ever did anything like that. On the contrary, he said to his disciples: "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18) The rule that Jesus is here emphasizing exactly corresponds with what the prophet said. When one serves the Lord he should show by his very countenance that he has joy in his heart.

14 One who thinks he must appear on the platform or pulpit in a certain kind of long black coat, and hang his head in silent prayer while others behold him, is manifesting selfishness, which is the very opposite of love. Desiring to have the approval of men is selfishness. To have an honest and burning desire to receive the approval of God because of faithfulness to him is proof of true love. If one really loves God he diligently seeks to know and to keep God's commandments; and while doing so he will have the appearance of joy, and be in fact joyful, because he delights himself in the Lord. (1 John 5:3; John 14:21) Then the Lord proceeds to state to his people the kind of fast that is acceptable and pleasing to him.

15 "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?" (Verse 6, *R. V.*) To fast means really to abstain from that which might be proper and pleasing to the flesh that greater joy may be had in spending the time and effort in magnifying the name of Jehovah. Abstaining from food illustrates this. There is no statement in the Scriptures that the Christian is warranted in fasting in order to draw the attention of others to himself.

16 When a prophecy is in course of fulfilment and God's people see it, that is the time to rejoice and do what God through his prophet points out must be done. At this time God is showing his anointed ones that there are many prisoners who need help. The wicked leaders have bound them as prisoners and held them in their systems or organizations and under their influence, and are still holding them there. The prisoners are crying unto God, and he hears their cries. God commands his anointed people to carry his message of deliverance to these prisoners and show them the great privilege they now have in taking their stand entirely on the Lord's side. He bids the anointed give the prisoners that which will enable them to break the bands and go free.

17 Furthermore, there are those in the ecclesias of the Bible Students who are bound and held by a yoke which is made by the improper course taken by some elders of such ecclesias. If the leader or elder of long standing in the class refuses to have anything to do with the active field service in preaching the gospel to others and tells the class that it is of greater importance to engage in silent and solemn meditation, that leader thereby binds some with his influence and induces them to become lukewarm. That condition of lukewarmness being to their own injury, God commands that his faithful remnant cry aloud in their hearing, as with a trumpet, and to spare not, that the lukewarm ones may be awakened. The Lord says to those who please him that they put forth their best endeavors to break their yoke and to aid the people to see his glory.

18 All the blessings of life proceed from Jehovah God, because he is the great Life-Giver. The people must know him and his beloved Son in order to get life. They must break away from everything that tends to the worship of creatures. The worship of men has long been a subtle scheme of Satan to turn the people away from God. Assuming a grave and sanctimonious attitude could be for no other purpose than to have and receive approval of men. The man who takes that course begins to worship his own virtues and soon forgets that he owes everything to God. He thus puts the yoke on himself and on others who are influenced by him, and hinders them from seeing the great privilege of magnifying the name of Jehovah and delighting themselves in him.

19 God has supplied the bread of sustenance or spiritual food for his own people and he makes it the duty of each one of his anointed ones to deal out that bread for the hungry. No one of God's anointed is commanded to feed himself and silently meditate upon what he has received. Jesus declared that it is more blessed to give than to receive. That is the fixed rule, and those who give out the truth to others are not only feeding themselves but feeding others; and for this all receive a blessing. Therefore God tells his

people what is pleasing to him, and through his prophet he further says:

[20] "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; that thou hide not thyself from thine own flesh?" (Verse 7) Here the Lord is telling his people not to hide themselves by hiding in their homes or in their little classrooms, but, on the contrary, to go and carry the bread of life to the hungry; to find those who are afflicted and in distress and to comfort them by feeding them upon the truth; and to find those who are not identified with the Lord in his service and to tell them of their blessed privilege of now taking their stand wholly on the side of the Lord and of serving him.

[21] Those who merely hear the Word of God and absorb it like a sponge and do not give it out to others are deluding themselves: "Be ye doers of the word, and not hearers only, deluding your own selves." (Jas. 1:22, *R. V.*) This is conclusive proof that those who merely hear the Word of God and do not use it as he has commanded are in a state of delusion. The Lord makes it clear and plain that formalism is not pleasing to him. There are many today who are without a proper shepherd because the false shepherds have led them in the wrong way.—Ezek. 34:1-9.

[22] The anointed of God who are faithful to him must practise the pure and true religion. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (Jas. 1:27, *R. V.*) There is a wide difference between "religion" and the pure religion of the Lord. The faithful must refuse to compromise with any part of the world, but must go and boldly and joyfully tell the people of God's gracious government that soon will deliver them and bring blessings to them.—1 John 4:17, 18.

SPIRITUALLY SICK

[23] Those who have opposed and still oppose activity in going from house to house and telling the people of the wonderful doings of Jehovah are spiritually sick. They find fault with those who are actively engaged in the field service. Such spiritual sickness can be healed only by the Lord, but those who would be healed must faithfully follow the Lord's direction. He commands his anointed to cry out aloud for the benefit of these spiritually sick, that they might see the right way to be healed.

[24] Many of those who are spiritually sick utter harsh criticism against *The Watch Tower* and the active ones who are engaged in the service. Such have not been active during the Elisha period of the work of the church, and such inactivity has caused spiritual sickness of these to increase. Constantly they say: 'We do not get enough spiritual food; we should have more about development of character and how to show forth more love. We should say nothing about the world and the oppressive organizations.' Such complaints are evidences of the spiritual sickness of those who utter them. God says to them in substance: 'If you would busy yourselves in obeying my commandments and go and carry the truth to others, thereby proclaiming my name and my purposes, your sickness would be healed.'

[25] Further upon this point his prophet says: "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." (Verse 8) It is a well-known fact that can not be successfully disputed that those who are indifferent, inactive or lukewarm have not seen nor appreciated the unfolding of prophecy since the Lord came to his temple. They are living in the past and deceive themselves in believing that the Lord has supplied his people no food during the past decade. The spiritual food with which God supplied his people during the period foreshadowed by Elijah was according to his will, and that which was then due to be understood. God did not stop there in revealing his truth, however. Those who have partnership with God and with Christ Jesus by doing with their might what their hands find to do are the ones who walk in the light. (1 John 1:7) Others who have been brought into his covenant and who find fault and criticize the activity of their brethren and remain inactive, lukewarm and negligent are going blind and can not see the beauties of the truth which God is now unfolding to his anointed.—2 Pet. 1:9; Rev. 3:17.

[26] If the lukewarm were awakened and would take the course which God points out to them, not only would their sickness be healed, but they are told by the Lord, "Righteousness shall go before thee." The anointed can see before him and know that he is going the right way, and therefore is righteous. No self-righteous persons can be approved by the Lord. Furthermore the prophet adds: "The glory of the Lord shall be thy rereward." That means that God has furnished the protection from the rear and wards off the assaults of the enemy, that the enemy can not successfully attack from the rear. The healed ones will then know that they are going in the right way and are absolutely safe.

[27] The remnant is now in the van of the little company of the Lord's witnesses, and the lukewarm ones might be healed and then follow on. Those who are marching on can not watch the enemy approaching from the rear, but Jehovah God provides the protection for his own, both from the front and from the rear "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. 52:12) This

gracious promise from the Lord brings full assurance and joy to the heart of every one of his anointed, who know that their destruction is being sought by the enemy.

ENCOURAGEMENT FOR THE LUKEWARM

[28] The Lord tells the lukewarm that the yoke which they have put on themselves has caused them to hang down their heads like a bulrush, look sad, and apparently long to get away from the earth. Of course if they should be suddenly stricken with pneumonia they would send for a doctor. Such have not entered into the joy of the Lord because they do not appreciate the fact that the time has come to vindicate the name of Jehovah God and to deliver the people from oppression. God first gives them a chance to be healed and enter into his joy, and then it is that if they will awaken and become obedient to him he will hear them.

[29] The Lord then says: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Then the Lord adds a condition to which such must comply in order for their cries to be heard, and that condition is stated by the prophet in these words: "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity."—Verse 9.

[30] The remnant joyfully respond to the call of the Lord to carry forth his message, saying, "Here am I, send me." (Isa. 6:8) God now tells the lukewarm to awaken and do likewise and to receive his blessings. Then, continuing to advise the lame ones, God through his prophet says: "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." (Verse 10) The *Revised Version* marginal reading of this text is: "Bestow upon the hungry what your soul desires for itself." Otherwise stated, the Lord says: 'Come out of your seclusion and busy yourselves in carrying the message of truth to others.' For the further encouragement of the same class, God promises that obedience on their part will mark the taking away from them the agonizing prayer and affliction from which they have been suffering and will bring peace and joy in what he is doing for them.

[31] "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." (Verse 11) To those who thus obey, the promise is given that their supply of truth and joy in the truth shall not fail.

MAY BECOME BUILDERS

[32] It is well known to all the anointed that since 1918 breaches have been made in the ranks of God's people by the wrongful course of some who once started to walk in the right way. Some have been influenced to draw back from the work by the wrongful course of others. The Lord has his remnant in the van of the earthly part of his organization, but now he gives promise that the lame ones might awaken, enter the joy of the Lord, and be permitted to take up the work and bring up the rear and to repair the breaches and become builders. This does not mean builders of self, but builders of the waste places, as the prophet further says: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Verse 12.

[33] Taking the right course of obedience to God's precious offer, such may become builders by proclaiming the message as witnesses to the nations as the Lord commanded. (Matt. 24:14) By becoming witnesses to the name of Jehovah and joyfully and boldly declaring his doings amongst the people; by gathering out the stones of falsehood that have caused many to err; and by lifting high the standard of the Lord that the people may rally to it, such will be working to their own good and to the glory of Jehovah. (Isa. 62:10) Zion is builded up, but the fact that God holds out this mercy and encouragement to the lukewarm ones shows that there is yet some opportunity for them to have some part in his organization. They may also have part in pointing out the right way to those who seek the Lord.

SABBATH DAY

[34] Many who have refrained from participating in the active field service now reason in this manner: 'The sabbath is a day of rest, and we have entered fully into the rest of the sabbath day; and that means to us absolute inactivity so far as going from house to house, preaching to others, is concerned. We are resting in the Lord and waiting to be taken to heaven.' Such have concluded that they must refrain from work and must afflict their souls, develop character, meditate with long and solemn faces, and prepare to help God when they get to heaven. In this they deceive themselves, as shown by the words of the Lord.

[35] God rested from his creative work on the seventh or sabbath day; but he has not been idle since then, most assuredly. When Jesus was on earth, four thousand years after the creation of man, and speaking of working on the sabbath day, he said: "My Father worketh hitherto, and I work." (John 5:17) What work, then, has the Lord been doing? His law provided that if the ox or ass fell into the pit it should be pulled out, even on Sunday. Jesus referred to such law when he was speaking to those who criticized him concerning healing the sick on Sunday.—Luke 13:11-16; 14:4, 5.

[36] The Word of the Lord therefore proves that the sabbath day is a day for doing restitution work.

Since the fall of man God has been working out his plan for the salvation and restitution of man. With him the seventh day or sabbath day has not been one of idleness. There is no excuse for his anointed to be idle in that period, especially at this time. Now his great work of establishing his righteous government for the deliverance and blessing of the people has reached a climax. All those who are coworkers with God, instead of entering into the condition of inactivity, must enter into the condition of work. What shall they do? They must be workers, doing what God has commanded them to do. They must be God's witnesses, giving testimony in the way he has provided it shall be given. They must tell the people what God is doing, that the people may have an opportunity to take their stand on the side of the Lord God. God has put his spirit upon his people and has provided each and every one of them with the means of going forth and telling of his mighty works. The radio, the printing presses, the book-manufacturing, and the going from house to house with this printed message of good news, all are means which God has provided to do his work at this time of the sabbath day. Upon this point God's prophet says:

[37] "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." (Verse 13) In this verse God tells those who have taken the wrong meaning out of the sabbath day to make it one of inactivity, that if they will turn away from their wrongful conception thereof and from the doing of their own selfish pleasure and on that day not follow their own selfish way but honor him by doing his work in his appointed way, then they will have Jehovah's approval and blessing. Then they will delight themselves in the Lord and not in their own "character development".

THE BLESSINGS

[38] If the lukewarm awaken, repent and quickly change their course of action in the way the Lord has directed, there are some wonderful blessings in store for them. Especially is that so to those who have been induced to take a position of inactivity by reason of the wrongful influence exercised over them by the stronger ones in the ecclesia. God tells such that if they will quickly obey him and 'delight themselves in the Lord', then they shall have his blessings. This is in exact accord with the promise uttered by Jesus to the lukewarm ones of Laodicea, and shows that both prophecies are now in course of fulfilment.—Rev. 3:17-19.

[39] Jacob had a great desire for the birthright that would come from his father. His desire therefore pleased God, and the birthright was given to Jacob. Thereafter he was persecuted by his brother Esau. The house of Jacob therefore stands for those who love God and who have a great desire to please him and have his blessings. The heritage that comes to the house of Jacob is that of everlasting blessings to those who are of God's organization and who remain faithful. To those who hear and obey the Lord and turn from their selfishness and delight themselves in Jehovah, he says: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—Verse 14.

[40] God has graciously called his people out of the parched and arid desert of the world. He has led and instructed them. Because he loves them, he warns those who are in danger. For their own good he commands his remnant to give this warning by crying out aloud with the voice of a trumpet. This command must be obeyed. Hence the necessity of repeatedly stressing the importance of serving God. His love for his people, and his protection and the blessings he will give to them who are obedient, were foreshadowed by what he said through his prophet long ago: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock."—Deut. 32:9-13.

[41] God was good to Lucifer, and his goodness hardened the heart of Lucifer because of pride. God was good to Pharaoh, and his very goodness hardened Pharaoh's heart. God shows his goodness and exceeding kindness in warning the lukewarm to repent and telling them of the blessings that await them if they become obedient. His very goodness and loving-kindness will harden the hearts of some of these because of pride. Some, puffed up by reason of their importance, will laugh with scorn at what is here said and will continue to oppose. Can their course in any way hinder the work of the Lord? Certainly not. What is the condition of those who refuse the grace of God when his Word discloses that it is stretched out to them? In a subsequent issue of *The Watch Tower* a discussion of this matter will be had.

[42] The importance of the year 1918 becomes more apparent to those who delight themselves in the Lord. Since the coming of the Lord to his temple God's light of truth shines in completeness upon the Head of Zion, that perfect Stone which is laid before the anointed of God. (Zech. 3:9, 10) From time to time

God's lightnings flash from the Stone, illuminating those of Zion. The light is to cheer and comfort and give strength to those who love the Lord. Let his people therefore delight themselves in Jehovah and be the recipients of his everlasting blessings.

QUESTIONS FOR BEREAN STUDY

How does Jehovah regard those in covenant relationship with him? On what condition will they retain his love and favor? His warnings, reproofs and chastisements are for what purpose? ¶ 1.

Contrast the attitude of some with that of others with respect to the continual encouragement and urge to engage in the kingdom service. Why has this emphasis upon service been necessary? ¶ 2-5.

What is here indicated in the expressions, "my people" and "the house of Jacob"? Also, "their transgressions" and "their sins"? Clearly, to what class is the command given to 'cry aloud, spare not, lift up thy voice', and what does this mean? ¶ 6.

Compare the scripture with the facts, to identify the class referred to in the second verse. ¶ 7.

The Lord's 'taking no knowledge', as they themselves testify, indicates what? According to the Lord's answer to their inquiry, what is the purpose in their afflicting themselves and fasting? How do the facts agree therewith? ¶ 8, 9.

Many have held what erroneous view as to what one must do to have the Lord's approval? In what is their error manifest? What does the Lord say of their course of action? ¶ 10-12.

Jesus gave what instruction as to fasting? Point out the proper quest for approval. ¶ 13, 14.

What is the real meaning and purpose of fasting? Fulfilment of a prophecy, and the Lord's revealing to his people the meaning thereof, implies what as to action on their part? Adding his command brings to them what privilege and duty? Describe the present situation, as calling for verse six. How can God's anointed people serve in the fulfilment of this scripture? ¶ 15-18.

Account for any one's distorting Jesus' words to read, 'Freely ye have received, keep it among yourselves.' In verse seven God points out what as the proper use of spiritual food which he provides? ¶ 19, 20.

What does James say of being 'a hearer of the word, and not a doer'? Give his definition of *pure* religion, and its application. ¶ 21, 22.

Give evidences of spiritual sickness among some of the Lord's people. What is their only source of healing, and the course required of them to maintain their spiritual health? ¶ 23, 24.

Show that some have failed to experience the blessings set forth in verse eight. What is the reason for such failure? What, then, is the privilege of the anointed in this connection? What promise of guidance and protection is given to those who joyfully enter into this privilege? ¶ 25-27.

The Lord then sets what opportunity before those in bondage? How may they avail themselves of his approval and blessings? What is the promise to those who will obey the Lord, meeting the conditions here set forth? ¶ 28-31.

Account for breaches in the ranks of the Lord's people. By realizing their position and pursuing a course of obedience to God, "they that shall be of thee" will enjoy what privileges? ¶ 32, 33.

How have some wrongly concluded in regard to the use of the sabbath day? What did Jesus teach and exemplify with respect to the sabbath? In the light of prophecy and evident present fulfilment thereof, how only can the anointed meet their privilege and responsibility as coworkers with God? ¶ 34-36.

What action on the part of the class addressed will meet the conditions mentioned in verse thirteen? ¶ 37.

The Lord sets what further rich blessings before those who accept in obedience the conditions here specified? What is meant by being 'fed with the heritage of Jacob'? ¶ 38-40.

Illustrate how one's heart may be hardened through misuse of God's goodness and loving-kindness or through lack of appreciation thereof. Point out in particular the present danger in this regard, and the importance of entering fully into the gracious privilege and blessings which Jehovah sets before his people. ¶ 41, 42.

WHO GOES TO HEAVEN?

[Thirty-minute radio lecture]

WOULD you like to go to heaven when you die, or would you prefer to live for ever right here on the earth?

This question is asked in all seriousness. Many people, both young and old and of both sexes, when asked the same question, have almost without exception answered, 'I would be perfectly satisfied and happy if I could live on the earth for ever.' Many clergymen have expressed the same thought.

Chancellor Day of Syracuse University, now deceased, was reported in the public press as saying: "Bible Students claim that people will live on the earth for ever. I hope they are right. That would be good enough for me."

It is a well-known fact that those Christian people who expect to go to heaven when they die will get the best doctors and employ every means at their command, to keep from dying when faced by that ordeal. It is also a well-known fact that most Christian people will resist death, and plead with God in agonized tones that their life may be spared.

Why this instinctive fear of death, and this tenacious clinging to life, even when continued life means continued pain, suffering and distress?

The answer is that man was made to live on the earth. All his members are adapted to earthly conditions. His feet were made to walk on *terra firma*, and would be utterly useless to him in heaven. His eyes were made to see the sights of earth; his ears, to hear the sounds of earth; his mouth, palate and digestive tract were made to eat, digest and enjoy the foods of earth. Instinctively he feels that he could not use a single one of his members in heaven. Somehow he feels that Jesus told the truth when he said, "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39); and that Paul was right when he said, "Flesh and blood can not inherit the kingdom of God."—1 Cor. 15:50.

Speaking of those who will be counted worthy of a place in heaven, John says: "It doth not yet appear what we shall be; but we know that . . . we shall be like him; for we shall see him as he is." (1 John 3:2) These texts, and others, teach that those

who go to heaven will have spirit bodies just like the one that Jesus now has.

A spirit body is an invisible body. Jehovah God has an invisible body; and so has Jesus since his resurrection from the dead. Angels have invisible or spirit bodies; and if human beings are ever to see angels, it is necessary for those angels to materialize. To materialize, an angel must create a body of flesh and appear in it. This is the only way a human being can see a spirit being. Jesus materialized on several occasions after his resurrection for the purpose of convincing his disciples that he was alive. After he had furnished to them sufficient proof that he was alive, he ascended into heaven in their presence and will never materialize again, for the reason that it is not necessary, because he furnished complete proof that he was alive on the occasion of his materializations.

The Bible not only shows that man was made to live on the earth, but in different ways and by great numbers of texts assures us that people will live on the earth for ever. In fact there are far more texts which indicate that man's everlasting home is this earth, than there are texts that say man will go to heaven. The fact is, however, that there are both heavenly and earthly promises in the Bible. The fact that men will live on the earth for ever has been entirely overlooked by Christian people; and the reason for this oversight is that such a view does not harmonize with the creeds.

During the dark ages men made creeds; and ever since that they have spent their time in defending these creeds instead of studying the Bible. As a result, people are well indoctrinated in the creeds and know very little about the Bible. Another hindrance to a correct understanding of the Bible is the fact that most people believe that the creeds are taught in the Bible, and so close their minds to argument along opposing lines. The fact is that not a single item of the creeds is correct from the Bible standpoint. Creeds were made by men who did not have the truth, and often by men who were among the most wicked and reprobate people of earth. To be honest a man must repudiate the creed when he finds that it conflicts with the statements of the Scriptures. But most people are so wedded to their creed that they will repudiate the Bible instead.

The creeds teach that all who are saved will go to heaven. It is claimed that all infants who die will go directly to heaven, and that all who live reprobate lives and before death express regret will also go to heaven. It is also believed that all those moderately good people who belong to some church, even if they never study the Bible or make a prayer, and even if they are not regular attendants at church, in some unexplainable way will get to glory. Again, it is believed that all the heathen who die in ignorance of the only name whereby they can be saved will in some unaccountable way be taken right to heaven.

What a motley crowd would thus be in heaven. Little children, reprobates and heathen. They would know nothing about God or the Bible. They would have no knowledge of what God would require of them. They would be totally unfitted for any work, and unable to properly appreciate their sudden change of environment. What could God do with such a crowd of people?

It is not true that little children, death-bed converts or the heathen will be in heaven. None of these classes fulfil the necessary divine requirements. Jesus said: "Be thou faithful unto death, and I will give thee a crown of life." None of the classes mentioned were faithful unto death. Jesus also said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." None of these classes ever overcame anything. The Apostle Paul says that 'without faith it is impossible to please God'; and everybody knows that an infant can not exercise faith, neither can the heathen who know nothing about God or the Bible.

Peter also gives us his view of the matter, saying, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." Then Peter adds: "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." It is self-evident that infants, heathen and death-bed converts have never added any one of these things to their faith. The trouble with these teachings is that they are teachings of the creeds and not of the Bible.

In most clear, positive and unmistakable language the Bible points out two different salvations: an earthly salvation for the larger part of the race, and a heavenly salvation for the church. The earthly promises are found chiefly in the Old Testament, and the heavenly promises are found in the New Testament. There was no church prior to the death of Jesus. Indeed, he is expressly declared to be "the head of the church". (Eph. 5:23) Furthermore, members of the church are declared to be followers of Jesus. It is self-evident that no one could be a follower of Jesus who lived and died before Jesus did. The heavenly promises were made to a faithful class of people who would deny self and take up their cross and follow in Jesus' footsteps; to a class who would be faithful unto death, and who would receive, as a reward for their faithfulness, 'glory, honor and immortality.'

The church began on the day of Pentecost, fifty days after the resurrection of Jesus; and from that time on others were added to this church, and the work will continue until the church is completed.

According to the Bible the church is composed of a limited and foreordained number. In Revelation 14:1 we are told that the church is composed of 144,000 members. Speaking to those who would be members of this church class, Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Again, in Matthew 7:14 we read that Jesus, speaking to the same class, said: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." In harmony with these suggestions is the oft-repeated statement that "many are called, but few are chosen".

The heavenly promises of the New Testament are made to this church class, a little flock, few in number, 144,000 in all. Speaking of these, Jesus said: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) It is this church class who are so often designated as the "elect of God", "those called to be saints," "the sanctified in Christ Jesus," "overcomers," "joint-heirs with Jesus Christ."

It is this church class who are to share in the "first resurrection". Here we have the key to an understanding of the two resurrections, mentioned in the Bible. The "first" resurrection is for the church; the "afterward" resurrection is for all the remainder of the human family, and will not take place until the church is in glory with her Lord.

Speaking of these two resurrections, the Apostle Paul says: "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) The *just* class is the church, those who have been faithful, and who come up in the first resurrection. The *unjust* class is the human family in general, including heathen, idiots, infants, and millions of professing Christian people who never study their Bibles, who never confess their sins and never ask God to forgive them. The great easy-going, nominal, professing masses of Christian people, who are content to know that they are members of some church, but who never honor Jehovah God, never show forth his praises nor encourage others so to do, these are unjust also, even if they have refrained from indulging in gross sins like many others.

Speaking of both resurrections again, Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good [the church class], unto the resurrection of life: and they that have done evil [the remainder of mankind], unto the resurrection by judgment."

It is generally supposed that Abraham, Isaac and all the prophets will also be in heaven, but the Bible does not support this view. Jesus said: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." (John 3:13) Jesus also said of John the Baptist: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Of course, if the least one in the kingdom of heaven is greater than John, the only conclusion is that John will not be there. Indeed no person who died before Jesus did will be in the kingdom of heaven. This is the harmonious and united testimony of all Scriptures. Jesus was the head of the church, and of course no one could precede him; all other members of this church class must be followers of the Lamb.

When once we grasp the thought that there is both a heavenly, invisible part of God's kingdom and also an earthly, visible one, it clarifies many texts that otherwise are not understandable. For instance, in Luke 13:28 we read that Jesus, addressing the scribes and Pharisees, whom he had just called hypocrites, said: "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." It is entirely unreasonable to suppose that those hypocritical Pharisees will be in heaven. They connived at the death of Jesus. They were guilty of hiring false witnesses to condemn Jesus. Most surely they will not be in heaven; but, as this text indicates, they will be brought back on the earth again, and will see Abraham, Isaac and Jacob in the earthly part of the kingdom.

But Jesus said to these Pharisees that while they would see Abraham, Isaac, Jacob and all the prophets in the kingdom, they themselves would be thrust out. We ask, How will they be thrust out? The answer is, that they were so wilful and rebellious in their opposition to and persecution of Jesus that they will die the second death therefor. Their punishment will be everlasting destruction. They will have no share in either part of the kingdom. They will be accounted as the offscourings of all things. This is the portion of every one who, in any age, wilfully resists the truth and those whom the Lord is using to put forth the truth. There is no forgiveness for wilful sins, neither in this world nor in the world to come.

Now let me cite some of the many texts that tell us that people will live on the earth for ever. In Psalm 37:29 we read: "The righteous shall inherit the land, and dwell therein for ever." It is generally supposed that all righteous people will go to heaven, and yet here is a positive statement that righteous people will live on the earth for ever.

Again, in Proverbs 2:21, we have the same thought in these words: "The upright shall dwell in the land, and the perfect shall remain in it."

The Prophet Isaiah, pointing forward to the end of the thousand-year reign of Christ, when all wilfully wicked shall have been destroyed in the second death,

leaving no one alive but righteous people, says: "Thy people also shall be all righteous: they shall inherit the land for ever."—Isa. 60:21.

Then there are the other numerous texts which tell us that the whole 'earth shall be like the garden of Eden'; that "instead of the thorn shall come up the fir tree, and instead of the briar . . . the myrtle tree"; and that "the desert shall . . . blossom as the rose"; and that 'the lion and the lamb shall lie down together, and a little child shall lead them'. Other texts tell us that men "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them", and that the 'knowledge of the Lord shall cover the earth as the waters cover the deep'.

Jesus had reference to the earthly part of the kingdom when he taught his disciples to pray, "Thy kingdom come. Thy will be done, as in heaven, so in earth." Paul referred to the same thing when he said: "At the name of Jesus every knee should bow, of things in heaven, and things in earth."

Of course, if we hold to the creeds, we can not believe in an earthly salvation, for the reason that the creeds teach that the earth is to be destroyed. But in no single instance does the Bible so teach. In Ecclesiastes 1:4 we read that "the earth abideth for ever"; and in Isaiah 45:18 we are told that 'God formed the earth not in vain; he formed it to be inhabited'. In harmony with all these texts, we find that God made no promise to Adam that he would die and go to heaven, but told him to 'multiply and increase and fill the earth and subdue it, and have dominion over the beasts, birds and fish'.

The record shows that after Adam had received his commission to fill and subdue the earth, he committed sin, and forfeited his commission. Jehovah God is not disposed to let man's failures spoil his plans; so he made an arrangement whereby he would ransom the race from the consequences of Adam's sin, bring them forth from the tomb again and give back to them all that Adam had lost for them, namely, an earthly home and everlasting life on the earth. Jesus became man's ransomer, his redeemer. And the death of Jesus guarantees to every man an awakening from the sleep of death, and an opportunity to win life on the earth again. This is why Jesus could say: "The Son of man is come to seek and to save that which was lost." (Luke 19:10) That which was lost was life on the earth, and not life in heaven.

God also set apart a period of one thousand years for the purpose of doing this great work. That period is what men call the Millennium. The Bible calls it the "day of Christ", also "the kingdom of Christ". It is called "the kingdom of Christ" because Jesus will be Jehovah's agent in blessing all the people with knowledge, liberty, peace, happiness and everlasting life. The first thing necessary will be to awaken the people from death, and then to educate them until 'all shall know the truth from the least of them unto the greatest of them'. This is exactly what Christ will do during the thousand years of his reign. That will be the time when all the infants will come to a knowledge of the truth; when all the heathen will learn about the death of Jesus and the necessity for the same; that will be the time when the idiotic and insane will be restored to sound mind and come to hear about the only name given among men whereby any one can be saved. During that time those lazy, indifferent, easy-going people who have sailed under the name Christian, because they have had their name on some church roll, will be compelled to learn the truth about God and the Bible and to unlearn their creeds. Christ will rule with a rod of iron, which means that people will be compelled to learn the truth and obey it or else go into the second death.

We are told that when the thousand-year kingdom of Christ begins, the church will be with him, be like him, and shall reign with him during the thousand years. This being true it fully explains why the church is saved first, and also explains the necessity for two salvations.

The church is called the "bride of the Lamb". The church will share with Jesus, as his joint-heir, in the great work of educating the world during this thousand-year kingdom of Christ. Man's effort to convert the world prior to the establishment of that kingdom is not only without authority but very foolish, and will result in complete and abject failure. The kingdom of Christ will not fail, however. King Jesus has all power in heaven and in earth. He will bind man's great adversary, the Devil, for a thousand years, so that the kingdom work may go on without being hindered. Associated with Jesus in this work of blessing the world will be the true church, whom God has been selecting during the past nineteen centuries. They too will be clothed with a proper power and authority to do the work. None others have ever had either this power or the authority.

The creeds teach that man is to convert the world before the second coming of Christ, while the Bible teaches that Christ comes for the purpose of converting the world. It is these creeds that are responsible for all the confusion in connection with an understanding of the Bible.

The answer to our question, Who goes to heaven? we have found to be, Only those who are to share with Jesus in the work of converting the world of mankind. These must prove their loyalty and obedience now. They must be fitted for their work. They must be faithful. They must be overcomers. They must suffer with him if they would reign with him. Their reward is a grand one. Not only will they have the divine nature, with all its powers, and spirit bodies, with all their glory, but they will share with Jesus in blessing both the living and the dead.

INTERESTING LETTERS

WILLING, JOYFUL SERVICE

DEAR BROTHER RUTHERFORD:

The brethren of the Preston class send greetings and love, and desire to express their appreciation for all the blessings received during the past year, the joy of service, the extraordinary goodness of our heavenly Father in the wonderful clarification of his truth. They further rejoice in being allowed to be colaborers with you in spreading kingdom truths among the groaning creation.

It is realized that you need comfort and encouragement, and we take this opportunity of telling you that your message of love and greeting contained in the letter addressed to the "Anointed" is held in high esteem; and as a company we hope to increase our effort to bring honor to the name of Jehovah, our Father, also, by willing response and joyful service, add to your joy for the counsel of our King given through you.

It has often been expressed here that your wonderful discourse at the Albert Hall, in 1926, and the results of that speech prove that God is with you; and whilst you hit the Devil hard, the old man can not touch you. So 'fear not, brother, joyful stand, on the borders of your land'. Our prayer is that you may be sustained and always lean on the Arm of the Lord.

On behalf of the class. I am

Your brother by grace,

ANTHONY BUCK, *Secretary, England.*

'MAKE HIS PRAISE GLORIOUS'

DEAR BROTHER RUTHERFORD:

The Gloucester ecclesia greet you in the name of our reigning King. I have been instructed, as secretary, to write and convey to you their love and to say how they appreciate your zeal and devotion to the Lord and to his people who remain on the earth at this time.

They would like you to know how whole-heartedly they agree with *The Watch Tower* and its bold and fearless way of presenting and discussing the ever-increasing light which the Lord is shedding upon his Word.

The new *Year Book* which has just come to hand proves beyond a doubt how the Lord is blessing the service work, as the results for last year far exceed all expectations.

Our ecclesia fully appreciate the wonderful work you and your colaborers at the Bethel Home must be doing to enable the volumes and booklets to be produced in such large quantities and at so low a price. During the ensuing year we shall pray daily for the Lord's blessing to continue upon you all, while we, on our part, intend to 'sing forth the honor of his name: make his praise glorious', ever keeping this year's text for our motto.

With warm Christian love, we remain

GLOUCESTER (*England*) ECCLESIA.

G. A. HOFFMAN, *Secretary.*

NOT FOLLOWING FABLES

DEAR BROTHER RUTHERFORD:

I know you are very busy and may never see this letter, but I am writing you a few lines which may be of some interest to you. Revelation 11:19 "lightnings" are striking error and knocking it out. I saw this truth a long time ago and wrote you about it and am glad to see it coming to pass.

Have read your articles on the "Pyramid of Gizeh", and at first I could not see "eye to eye" with you on this; but after a close examination I am now convinced that you are right. The truth is conclusive when we bear in mind that "dates" in this pyramid did not develop anything, and that the things which were figured out to happen according to these measurements did not mature; which is all the proof we need that we were deceived into accepting this pile of stone as being connected with the Word.

I used to be "strong" on the pyramid dates and studied the Edgar books a great deal; but now I see that time was wasted, as it proved nothing. I am glad to note that you are not afraid of your shadow, and that when you discover a past error you take the hide off it. Go to it! When all blind eyes are opened it won't be necessary to have a pyramid or anything like a sign to guide us; for the knowledge of the Lord will fill the earth, and then "all shall know from the least to the greatest". We are not following cunningly devised fables, but plain truth, nothing else. Go to it and pour 'the seventh vial into the air' over the radio. The Lord is with you.

Lovingly,

JAS. W. HEATHERLY, *N. C.*

CAN WE REFUSE?

DEAR BROTHER RUTHERFORD:

It gives me very sincere pleasure to express my great appreciation of present truth, and in particular of the most pro found privilege we have in presenting the most vital message of the day to the peoples of earth.

In my profession I come across many people versed in the occult. It will interest you to know that the Great Pyramid is considered by them to be the greatest silent witness to the higher occult truths (?) in the earth. One of the best known occult scientists in London has published a book dealing with the subject, showing that all the wisdom of ancient Egypt is contained in this building of stone. This should be of special interest to those who still prefer to cling to our former ideas respecting the Pyramid.

Your courage and the energy you employ in the interest of the kingdom have been a source of definite inspiration to me. When, through the many trials and difficulties which you have to face, you

> " . . . hear the truth you've spoken
> Twisted by knaves to make a trap for fools"

and yet keep your face resolutely set to do the Father's will, I rejoice and pray that you may be kept until the end in the faithful service which has so obviously met with divine approval down through the years. We say we love our Father in heaven; he asks for a simple demonstration of our professed love in that we serve him in the greatest work man was ever asked to perform. Can we who say we *know* him refuse? Please, God, never! I remain,

Yours in kingdom joys,

E. F. W. POWELL, *England.*

DAILY ENCOURAGED

DEAR BROTHER RUTHERFORD:

We are writing a few words of deepest appreciation to you for your service in the stress of this day, the best of times and the worst of times. We are personally thankful to the Lord that he has upheld and strengthened you. The *Watch Towers* have been truly "meat in due season" throughout the year 1928. We have never read anything to surpass "The Altar in Egypt", "God's Lightnings," "Witness and Leader to the People," "Prepared for the Remnant."

We are in a section of country new to us, but there is the same material distress, the same longing for relief, the same famine for the Word of God. Book sales are beginning to pick up, and we are daily encouraged by the daily renewal of the right spirit.

We pray that you may continue to give out meat in due season as his lightnings reveal; and that your heart may always be truly humble and thankful, that you may be a fit instrument in our Lord's hands. Do not even think of, or consider, the opposition that proves our work, but rejoice in the privilege of bearing the reproaches of Christ, unto which we are called.

We greatly appreciated the Detroit Convention, another landmark passed. It emphasized the service which has come to the front to stay. It is certainly fitting that the "Laodicean Period" should immediately follow. It truly marks the year as "Birth of The Nation" marked the year 1925. We consider it the last call and reminder.

Asking our Lord's richest blessing on you and your share of the work, we are

Your brethren in Christ,

MR. AND MRS. W. H. HOLKE, *Pioneer Colporteurs.*

COUNTERFEIT EXPOSED

DEAR BROTHER RUTHERFORD:

Greating in the name of Jehovah and his Anointed King, our Lord Jesus Christ.

We are glad, and are grateful to both for the honor and grace bestowed on you, dear brother, in that they are using you as a chief among the anointed servant class in this period of service of the kingdom.

Our experience is that the increasing light brings peace, comfort, joy, and fearlessness; truly "the path of the just is as the shining light, that shineth more and more unto the perfect day".—Prov. 4:18.

Even during the twenty-seven years we were in Babylon the Lord led us on and brought us into the light of the *truth;* and for twenty-four years that light has been shining more and more, so that today's light has caused even the great pyramid of Gizeh to swallow its own shadow, and another of the Devil's counterfeits is exposed for what it is.

The article in *The Watch Tower* for November 15, "The Altar in Egypt," dissipated the many shadows which were cast by the pyramid; and the Lord's dear ones will no longer be fooled with its mathematical hieroglyphics, trigonometry, or trick-o-nometry, but will be fully satisfied with God's Word.

I am thankful to the Lord for the spirit and understanding of the truth now due, and for the disposition to reverence his Holy Word. And although because of physical disability we can do little, we take this opportunity of staying your hands and those of the brethren associated with you in the service of the King, as did Aaron and Hur. —Ex. 17:12.

Be assured of a continued interest in our prayers and those of the dear ones with whom we associate.

Your brother in the Lord,
W. C. GRAY.—*England.*

'TRINITY ELIMINATED'

MY DEAR BROTHER RUTHERFORD:

I know I am very late in thanking you for the book *Reconciliation.* But I thank you so much for it; I have read it and think it is fine. If everybody would read it, I am sure there would be far fewer believers in the trinity. I have never seen anything so thoroughly discussed and so completely done away with as you have the "trinity" in *Reconciliation.*

Then the picture on the cover expresses so much. It shows us our complete nothingness in the sight of Jehovah.

I am not able right now to be in the service of our dear Jehovah. But there is no work in the world which makes a person so happy.

Yours in his service,
ANNIE C. STIEGEL.—*D. C.*

DELIVERANCE

DEAR BROTHER:

Being such a poor scholar, I hesitate to take up your valuable time; but I feel that I owe you an apology.

I have been in the truth less than two years, but have been putting forth every effort to keep in harmony with the Society, and am glad to say that very few times have I had any trouble in grasping the truth as set forth in *The Watch Tower.*

Now for twenty years I have been a hearer of the truth, but not a doer; and for some reason I was fully convinced that the pyramid of Gizeh was God's stone witness. So when you made a statement at the Detroit Convention that it was the work of the Devil, I was stunned. To think that you would contradict what we had been taught so long, and by the one who taught it, was a hard one to grasp. I at once laid my idea before the Mahaffey ecclesia, and took a strong stand in favor of the Devil's stone witness.

When the November 15 *Watch Tower* appeared, they wanted to know how I stood. I answered that I was stopped. Now I have just finished reading the December 1 issue; and I wish to state that I can not find words to thank *our God* for using you to open my eyes to this awful deception. It shows the cunning deception of Satan, how he can break through as strong a place as our dear Brother Russell and feed us on the husks of sin.

Now, dear brother, I will never again contradict *The Watch Tower* unless I can do so by the Word of God. Please pray for me, that I may be more careful in the future, as I do wish to please our heavenly Father. But I find that while the spirit is willing, the flesh is very weak.

Continually praying God's richest blessings on you and your associates, I remain

Your brother in our Master's service,
A. A. HEPBURN, *Pa.*

THANKFUL

DEAR BROTHER RUTHERFORD:

Many thanks for the light received from the last *Watch Tower* in regard to the pyramid. It makes me provoked at myself when I see what a dunce I was to think anything about it. If one would only think a little more, one could see that it was not of divine origin.

I thank the dear Lord for the light we are getting in these days, and thank you also for your faithfulness in helping us to see it.

Yours by the Lord's grace,
C. W. BUCLIEU, *Washington.*

A NEW SONG

DEAR BROTHER RUTHERFORD:

Just a few lines to express my heart's gratitude for the new *Song Book,* and the *Government* book, as well as for all the good things Jehovah has prepared for the remnant class at this particular time.

Having sung those dear old songs for twenty years, the new ones affect us like a fresh drink of water. And the *Government* book is a masterpiece of literature. I could hardly sit still till I read it through, for wanting to get it in the hands of others. It certainly will go a long way toward 'laying the foundations' of the "new earth".—Isa. 51:16.

Regardless of the obstacles and difficulties that Satan may throw in our road, our pathway becomes brighter and brighter. With our "ministry of reconciliation", "kingdom interests," and a conviction that we belong to Zion, ever before us, surely we ought to be busy, and happy, now; *and we are.*

Reassuring you of my loyal support to the end of the way, and of my consecration to the Lord's will and way for ever, I am

Yours in the joy of the kingdom,
J. G. TOPE, *Ohio.*

"NOT QUITE ENOUGH FIRE FOR HIM"

MY DEAR SIR:

I have for some time thought that I would write you and tell you of the great benefit your books have been to me (a Methodist). I have all except your last two books, *Reconciliation* and *Government,* and am sending check for these.

Our pastor is highly pleased with *Deliverance* and *Creation;* but your *Hell* book does not have quite enough fire for him, and he does not like it so well.

I am sure that the Lord is guiding you in the great work you are doing. Wishing you the blessings of Jehovah, I am

Your brother in Christ,
LEE H. WOOD, *South Carolina.*

SERVICE LECTURERS AND REGIONAL SERVICE DIRECTORS

ABOUT May 1 of each year the classes of the International Bible Students in the United States have been asked to renew their requests for service lecturers (formerly called pilgrims) for the ensuing year.

The Society is no longer sending out the service lecturers, except in a very limited way and at irregular intervals. Regional service directors, however, serve all the classes in the United States that are organized for service, at least once a year.

All being members of one body, anointed to serve the Lord, it is the desire of the Society to keep in touch with all classes, even the ones and twos, those that are not organized for service as well as those that are. To this end we are requesting 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 Radio and Lecture Department.

Number each answer to correspond with the number of the question. Write plainly, and give the street address where possible, as telegrams can not be delivered to a post office box.

(a) State the number of Bible Students 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 lecturer 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 a country appointment, state distance from station and if the brother will be met.
(k) Is your vicinity covered by the WATCHTOWER radio service?
(l) How many of the public were you able to get out at your last public lecture?

GOOD HOPES FOR 1929-1930

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watch Tower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

> By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me.
>
> (Signature) .....

Kindly address this card to the

WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Greenfield, Mass.	May	2	South Bend, Ind.	May	17, 19
Syracuse, N. Y.	"	3	Marcellus, Mich.	"	20
Detroit, Mich.	"	5	Niles, Mich.	"	21, 22
Adrian, Mich.	"	6, 7	Benton Harbor, Mich.	"	23, 24
Hillsdale, Mich.	"	8	South Haven, Mich.	"	26
Coldwater, Mich.	"	9	Lacota, Mich.	"	27
Sturgis, Mich.	"	10, 12	Kalamazoo, Mich.	"	28, 29
Three Rivers, Mich.	"	13, 14	Otsego, Mich.	"	30
Elkhart, Ind.	"	15, 16	Battle Creek, Mich.	"	31

C. W. CUTFORTH

Gilbert Plains, Man.	May	2	Roland, Man.	May	16
Portage la Pr., Man.	"	3	Treherne, Man.	"	18, 19
Winnipeg, Man.	"	4, 5	Souris, Man.	"	20, 21
Emerson, Man.	"	6	Dumas, Sask.	"	22
Morris, Man.	"	7, 10	Ewart, Man.	"	23
Altona, Man.	"	9	Wawota, Sask.	"	24
Winkler, Man.	"	11, 12	Brandon, Man.	"	26
Morden, Man.	"	13	Melora, Man.	"	27
Plum Coulee, Man.	"	14	Oxbow, Man.	"	28, 30

G. H. DRAPER

Washington, Ind.	May	5-7	Madison, Ind.	May	19-21
Montgomery, Ind.	"	9-11	Jeffersonville, Ind.	"	23-25
Bedford, Ind.	"	12-14	New Albany, Ind.	"	26-28
Ewing, Ind.	"	16-18	Magnet, Ind.	May	29-June 1

M. L. HERR

Lawrence, Kans.	May	5-7	Cedar Rapids, Iowa	May	18, 19
Topeka, Kans.	"	9-11	Chariton, Iowa	"	20, 21
St. Joseph, Mo.	"	12-14	Indianola, Iowa	"	23-25
Linneus, Mo.	"	15, 16	Des Moines, Iowa	"	26-28

W. M. HERSEE

Minnedosa, Man.	May	3	Millwood, Man.	May	16
Rapid City, Man.	"	4, 5	Yorkton, Sask.	"	17-19
Crandall, Man.	"	6	Wroxton, Sask.	"	20
Hamiota, Man.	"	7	Foam Lake, Sask.	"	22, 24
Franklin, Man.	"	8	Malby, Sask.	"	23
Kelwood, Man.	"	9, 10	Saskatoon, Sask.	"	25, 26
Neepawa, Man.	"	11, 12	Viscount, Sask.	"	27
Shoal Lake, Man.	"	13, 14	Humboldt, Sask.	"	29. 30

DWIGHT KENYON

Medford, Oreg.	May	2-4	McMinnville, Oreg.	May	16, 17
Grants Pass, Oreg.	"	5, 6	Portland, Oreg.	"	18, 19
Wolf Creek, Oreg.	"	7, 8	Vancouver, Wash.	"	20-22
Roseburg, Oreg.	"	10-12	Aberdeen, Wash.	"	23-25
Dallas, Oreg.	"	13, 14	Olympia, Wash.	"	26-28

A. H. MACMILLAN

Des Moines, Iowa	May	1	Wausau, Wis.	May	21, 22
Omaha, Nebr.	"	3-5	Rhinelander, Wis.	"	23
Nebraska City, Nebr.	"	6, 7	St. Paul, Minn.	"	25, 26
Lincoln, Nebr.	"	8	Glenwood, Minn.	"	27
Sioux City, Iowa	"	11, 12	Detroit, Minn.	"	28
Cedar Rapids, Iowa	"	14	Fargo, N. Dak.	"	29, 30
Clinton, Iowa	"	15	Duluth, Minn.	May	31-June 2
Milwaukee, Wis.	"	18, 19	Fort William, Ont.	June	5

H. S. MURRAY

Dayton, Ohio	Apr.	29-May 7	Toledo, Ohio	May	20-25
Columbus, Ohio	May	9-19	Cleveland, Ohio	May	26-June 9

E. D. ORRELL

Reno, Nev.	May	2	Pueblo, Colo.	May	11-13
Salt Lake City, Utah	"	4, 5	Colorado Spr'gs, Colo.	"	15-18
Grand Junction, Colo.	"	7-9	Denver, Colo.	May	19-June 1

J. C. RAINBOW

Marshfield, Oreg.	May	2-4	Salem, Oreg.	May	12-14
Eugene, Oreg.	"	5-7	Portland, Oreg.	"	17-28
Albany, Oreg.	"	9-11	Centralia, Wash.	May	30-June 1

E. B. SHEFFIELD

Centuria, Wis.	May	5-7	Duluth, Minn.	May	19-21
Grantsburg, Wis.	"	9-11	Superior, Wis.	"	23-25
Princeton, Minn.	"	12-14	Two Harbors, Minn.	"	26-28
Proctor, Minn.	"	16, 17	Duluth, Minn.	May	30-June 3

W. J. THORN

Waterloo, Iowa	May	5-7	Cedar Rapids, Iowa	May	18, 19
Oelwein, Iowa	"	9-11	Freeport, Ill.	"	20, 21
Dubuque, Iowa	"	12-14	Rockford, Ill.	"	23-25
Muscatine, Iowa	"	16, 17	Belvidere, Ill.	"	26-28

S. H. TOUTJIAN

Waukegan, Ill.	May	2-4	Milwaukee, Wis.	May	12-21
Zion, Ill.	"	5-7	South Bend, Ind.	"	23-25
Racine, Wis.	"	9-11	Elkhart, Ind.	"	26-28

J. C. WATT

Lancaster, Pa.	May	2-7	Allentown, Pa.	May	19-25
Reading, Pa.	"	9-18	Easton, Pa.	"	26-28

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Cedar Rapids, Iowa ..... May 18, 19
Harry W. Trenery, 211 N. 27th St.

Columbus, Ohio ..... May 18, 19
Miss Doris E. White, 1603 Hunter Ave.

Milwaukee, Wis. ..... May 18, 19
Alfred L. Smith, 459 29th St.

Portland, Oreg. ..... May 18, 19
E. O. Miller, 1555 E. 15th St.

Duluth, Minn. ..... June 1-3
Adam A. Gray, 612 N. 57th Ave. W.

Cleveland, Ohio ..... June 8, 9
H. W. Mathews, 3038 Ashwood Ave. S.E.

New Haven, Conn. ..... June 14-16
Miss Clara Klebe, 8 Usher St., West Haven, Conn.

Louisville, Ky. ..... June 21-23
E. Hammerschmidt, 117 State St.

Dubuque, Iowa ..... June 29, 30
L. O. Hillyard, 1504 Henion St.

Indianapolis, Ind. ..... June 29, 30
Edgar A. Flynn, 1238 Thompson St.

Mansfield, Ohio. ..... July 4-7
F. B. Lorenz, 57 S. Walnut St.

Newark, N. J. ..... July 4-7
Howard A. Graffis, 488 Summer Ave.

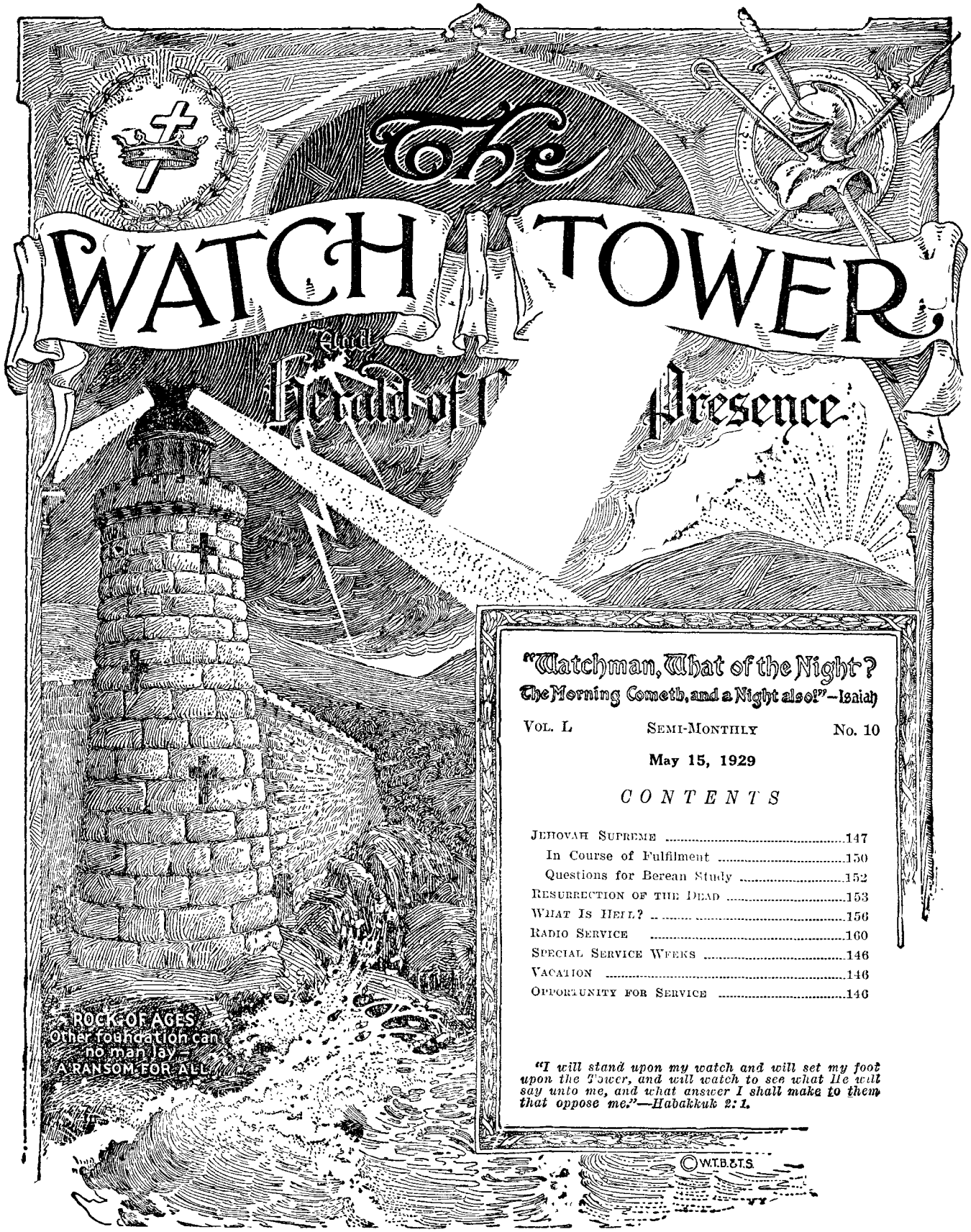
Pittsburgh, Pa. ..... July 4-7
H. W. Dorst, 603 Highland Place, Bellevue, Pa.

Seattle, Wash. ..... July 4-7
C. C. Somerville, 2203 W. Trenton St.

Charleston, W. Va. ..... July 13, 14
A. J. Wilkinson, 741 Charleston St.

Spokane, Wash. ..... July 20, 21
W. J. Baxter, W. 2414 Mallon Ave.

Wausau, Wis. ..... July 20, 21
Walter W. Beilke, 1338 Prospect Ave.



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

VOL. L SEMI-MONTHLY No. 10

May 15, 1929

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

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

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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

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

Notice to Subscribers: Acknowledgment of a renewal or a new 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

SPECIAL SERVICE WEEKS

Designating certain weeks during the year for special service to the Lord in advertising his kingdom has had the Lord's blessing. This is the best evidence that we should continue this practice. Where a definite time is set and notice given ahead, the anointed remnant can prepare and arrange their affairs so as to devote the time to special field service.

For the year 1929 two separate weeks have been selected. The first will be the week beginning May 19 and ending May 26. This will include two Sundays. Notice is now given that the anointed in every part of the earth may have ample time to prepare. The British Empire is now the great world power. Within its domains there are a number of the Lord's anointed. It will be their privilege to give the witness in these countries, to the glory of the Lord's kingdom. Likewise in the United States, the anointed will have the same opportunity.

The second drive or field service week will begin August 25 and will include two Sundays and one holiday, to wit, September 2, Labor Day in the United States.

Regional service directors and local service directors everywhere will please take notice and prepare the organization for united action during these two service weeks.

VACATION

The vacation date for the Bethel Family office and factory force at Brooklyn is fixed for the two weeks beginning August 18 and ending September 2, 1929. This gives two full weeks. During that period of time there will be no general convention, and therefore all who take advantage of this period for vacation may arrange for special field service wherever they spend their vacation.

As to all other countries, it will be desirable to have the vacation in the same period if convenient. If not convenient, the local managers will fix the vacations in the countries respectively which best suit the convenience of the majority of the brethren.

The classes will please have these dates in mind and send in any orders so that they can be filled prior to August 18, as no orders to the office will be filled during the time above mentioned, the period of vacation. During the period of vacation the Bethel Home will be closed.

OPPORTUNITY FOR SERVICE

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

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L MAY 15, 1929 No. 10

JEHOVAH SUPREME

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." —*Isa. 59: 1.*

JEHOVAH is long-suffering and merciful. His mercy is great unto the heavens, and his loving-kindness is for ever extended to them that know and obey him. He takes no pleasure in the death of the wicked; but when his creatures continue in the way of wickedness and with no attempt at reformation, their destruction becomes a necessity for their own good. Every act of Jehovah is therefore unselfish. God is love.

[2] Pride and vainglory cause some to disregard the mercy and loving-kindness of Jehovah God. Seeing those in danger who have made a covenant with him, God sends them a warning. Those who are still in possession of some meekness will hear the warning and change their course of action. Those who are proud and impressed with their own importance will not heed, but will harden their hearts toward God and his work. When the attempt is made to aid such to see the way of the Lord, the effort is repulsed and the proud assume that, because of the effort being made, they are needed by the Lord. Believing that they have developed such an approved character that the salvation of man and the operation of the universe requires them, they go on in their own selfish way.

[3] The Prophet Isaiah (fifty-eighth chapter) is caused to sound a warning to those who have made a covenant with God and who have transgressed in violation of that covenant. The prophecy indicates that there are many who have taken their own selfish way in utter disregard of their covenant and God's Word, although they have been offered the opportunity to serve God. The same prophet (fifty-ninth chapter) utters the sequel to the preceding prophecy. In both chapters the prophet who speaks is the anointed and approved prophet of Jehovah God, and therefore represents the class on earth today who are faithful and true to the Lord as witnesses. To such the Lord has committed his kingdom interests represented by his goods. As the instrument of Jehovah, the servant class takes its stand before those who refuse to heed the prophet's warning and says to them: "Behold, the Lord's hand is not shortened, that it cannot save." The inference must be drawn that the disobedient have assumed an attitude that God can not get on without them. The prophet then tells them in substance that Jehovah is supreme and needs no one to help him. Regardless of what the creature may do, Jehovah's prepared plan of salvation for man will be worked out exactly according to his will and exactly in due time. Everything that Jehovah does for man is for man's own good.

[4] The purpose of the warning is a manifestation of mercy and loving-kindness on the part of Jehovah extended to those who have become lukewarm and indifferent to their covenant privileges. The words of the prophet are addressed to those who have spurned the warning. Those who continue in that attitude separate themselves from God. Even though a man has made a solemn covenant with the Lord, if he gets into a bad way, God does not save him from that condition until the creature admits his error and calls upon God for help. To such the Lord had already said that if they would turn away from their wrongful course and cry unto him he would hear and help. "Thou shalt cry, and he shall say, Here I am." (Isa. 58: 9) But the prophet shows that some do not repent and cry unto the Lord. On the contrary, they continue in their way of iniquity. Then says the prophet of the Lord to them: 'God's ear is not heavy, that he can not hear.' The cries of those who are repentant and desirous of service to God, he will hear, and he will lead them and help them.

[5] Then the prophet addresses those who continue to oppose God, and says: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Verse 2) The marginal reading is, "sins have made him hide his face from you." That means that God's favor is withdrawn from them. If the lawless ones have separated themselves from God, what good could result from calling attention thereto? Manifestly the purpose is to awaken some of the weaker ones who are in danger and to rescue them from the influence of the stronger, self-willed ones who continue in the

wrong way. It is a part of the warning which God commanded his servant to give, as set forth in the fifty-eighth chapter. To be sure, God would not have the warning sounded forth for his own good. It is an act of loving-kindness on his part toward those who have consecrated themselves to do God's will. It is a warning for them to break away from the sinister influence of men and delight themselves in the Lord.

6 That the danger might be realized for their own good, the prophet of God then proceeds to set forth the terrible condition of those men who deliberately oppose the way of the Lord God. It would be a waste of time and effort to appeal to such as have, by reason of their iniquities, persisted in a course that has caused God to hide his face from them. If, however, there are those who are being held under the influence of the workers of iniquity and who can be made to see their danger and their opportunities to escape therefrom, then the warning and the recounting of the deeds of the iniquitous persons might result in good to those who will hear and obey.

7 God through his prophet makes it plain that it is not a lack on God's part that causes such consideration, but is the lawless course taken by proud and unrepentant ones that has separated themselves from the Lord. It is their sins which have 'made him to hide his face from them'. Then the dreadful situation of such is made known by the words of the prophet, to wit:

8 "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." (Verse 3) Doubtless the course of iniquity by such workers was begun by evil surmisings and evil words spoken against their brethren. The tongue is a great enemy. Concerning it it is written: "And the tongue is a fire, the world of wickedness; thus is that tongue rendered among our members, which defiles the whole body, and sets on fire the wheel of nature, and is set on fire by gehenna. . . . but the tongue of men no one is able to subdue, an irrestrainable evil, full of death-producing poison."—Jas. 3:6, 8, *Diaglott*.

9 An effort is made to hinder the work of the Lord by evil speakers using their power against it. Their desire is to kill the Lord's work, and thereby they defile their hands with blood, which is a symbol of death. Their fingers, representing even their smallest efforts, are defiled with lawlessness. By their unlawful course these have corrupted themselves. It seems quite certain that the evil class here mentioned includes those clergymen or leaders in the denominational church systems who claim to represent God and yet who deliberately persecute those who they know are striving to serve God. Furthermore, the iniquitous ones embrace those who have been favored with the truth of God's plan and who by reason of their perverseness have joined with the clergy in opposition to the work of the Lord. All such opposers are of the antichrist.

10 If the clergy were just, they would surely say: 'Let the Bible Students tell what they know about God's Word, and let the people judge as to whether or not they are right.' On the contrary, they say to the people: 'Don't hear anything the Bible Students tell you. Burn their books and read nothing they bring you.' Those who have been in the truth and then turn against the work of the Lord have entered into a combination with the clergy to accomplish an evil purpose against the Lord's people. Whether they know it or not, they are working to the same end. They know that the clergy are doing injustice to those who are striving to be witnesses for God, and yet they join with the clergy in seeing that the Bible Students should say nothing against the Devil's organization. Once in the truth and then turning from it, and thus separating themselves from God, no more do they plead for justice and truth, but they speak against justice and truth. They trust in their own vanity and speak lies. Therefore the prophet of God, continuing to speak of and concerning them, says:

11 "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper." (Verses 4, 5) These opposers are in combination against the work God has commanded his anointed to do. They are working to the same end, to wit, the destruction of the work of God's anointed. They weave webs like the spider to ensnare the gullible. As food for such they provide that which is likened by the Lord unto cockatrice' eggs, which results in death to those who feed upon that food. They resort to lies to accomplish their unlawful purposes, and when these are crushed or exposed to others they break forth like vipers to destroy everything in their way. Continuing the prophet says:

12 "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands." (Verse 6) The proud and vain workers of iniquity deceive themselves and try to cover up their evil course by an outward appearance; but the Lord declares that these webs they weave shall not be a garment to cover them. They do not deceive the Lord's elect by their works, and of course they do not deceive the Lord. They do deceive some who follow their advice, but the Lord through his prophet says that their works of iniquity shall be uncovered; and without a doubt this is done for the benefit of the ones who have been put under the yoke of the workers of iniquity. God offers the opportunity for the breaking of that yoke, that the less guilty may escape. Continuing to describe the evil done by

those who are opposing the message of God's kingdom, the prophet says:

13 "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." (Verses 7, 8) The Apostle Paul, addressing the Jews, emphasizes the fact that man can not by his own efforts make himself righteous; that this can be done only by faith in the blood of Jesus Christ, and then by following in the footsteps of Christ Jesus in doing God's will. He shows that the praise of men or the approval of men could result in no benefit, but that God alone must approve. (Rom. 2:29) He then quotes the above words from the Prophet Isaiah to show the condition of those alienated from God. But the context, both of the words of the apostle and of those of the Prophet Isaiah, shows that they are applicable to the people who have known the way of God and who by their perverse heart and course of action have separated themselves from God. (Rom. 3:1-22) Therefore the words of the prophet would mean that those thus described as having taken the evil course have been brought down to the lowest level of iniquitous humanity. These words show that the clergy and those who have held positions of confidence and trust among the people of God, such as elders and leaders, and who have turned away from God, are the most reprehensible of all creatures aside from Satan himself. Such are the same as those described by the psalmist. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."—Ps. 50:20.

14 These concoct schemes of evil against those who were once their brethren because brought forth by the same covenant. The student of God's Word is reminded of a terrible condition that existed at a former time amongst men. (Jer. 6:5) The prophet of God, in the eighth verse above quoted, says that these workers of iniquity have made crooked paths for their feet. They have made common cause with Satan's organization by turning from the Lord and persecuting his people, and therefore the way of peace is not known to them. Jude describes those who "speak evil of those things which they know not". Then he describes them as those who like Cain would murder their brother. He that hates his brother is a murderer. Again Jude describes them as those who, like Balaam, preached for reward or approval of men; and again, as those who, like Core, refused to hold the head and therefore refused to follow Christ as head of God's organization. The fact that record is made of such shows that this class is amongst the people of God. Then Jude says to them: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude 12, 13) Whosoever therefore follows where such men lead will find themselves hopelessly involved in the way of evil; and continuing therein, their end will be destruction. The warning of the prophet is, doubtless, to recover the ones that are being influenced by the evil class described by Jude.

15 Those who have proudly walked in the way of evil have deceived themselves and others. (2 Tim. 3:13) They have become bold and brazen. They have once known the Lord and turned away from him and have then come to realize that they have no light but that they walk on in the darkness. Then God, by and through his prophet, makes such speak against themselves. Be it noted that in their speech there is not the slightest expression of regret for their terrible condition. The prophet records them as speaking of themselves thus:

16 "Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood."—Verses 9-13.

17 The words of the prophet here seem to say that such workers of iniquity come to know how dreadful their course has been and is. They know that they have taken a lying course against Jehovah and have spoken in revolt of his Word and in repression of his service. These workers of iniquity are not satisfied to be steeped in evil themselves, but if they see one trying to depart from evil and take the right course in serving the Lord, they make that person a prey. Then God speaks by and through his prophet concerning the result of the evil course of the workers of iniquity and says:

18 "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." (Verses 14, 15) With those

who have taken the course of evil against the Lord and his work, truth is fallen in the street or by the wayside, and equity and righteousness can no more be with them. So far as they are concerned, the truth has failed. Once knowing the truth, there was no excuse for them to fail to see that God would have his anointed ones testify to his name and his works while he proceeds to set up his government for the benefit of man. They had no reason to refrain from calling attention to the enemy's organization, its blinding influence and effect, and great oppression of mankind. There was no excuse to refuse to tell the people that God with his strong arm would dash to pieces the enemy organization and deliver mankind. They revolted against the truth and joined with the oppressors. The Lord saw it, and it displeased him that there was no proper conclusion reached by them that work against the cause.

IN COURSE OF FULFILMENT

19 The facts show that the prophecy here under consideration is in course of fulfilment, and that must mean that God intends for his anointed now to have some understanding thereof. It was in the year 1918 that the Lord came to his temple, and there judgment came upon those who claimed to be followers of Christ Jesus. (1 Pet. 4:17) It was about that time that the nominal church systems, under the leadership of their clergy, rejected in toto the Lord's plan and adopted the Devil's plan of salvation. It was about that time that great distress came upon the anointed of the Lord, and many who had professed to be walking according to present truth turned back and began the persecution of their brethren. Such thereby joined the enemy. Since that time both the nominal church clergymen and those who departed from the truth have been working to the same end, whether by actual agreement or not. Their object has been the overthrow and destruction of the Lord's work on the earth. Both classes of these opponents should have been active in honoring the name of Jehovah by declaring his name and plan of salvation for the people instead of following their own selfish devices. Proud and arrogant, they have exalted themselves and followed their own selfish course. They induce themselves to believe that they have the work of salvation in their own hands, and they would do it in their own way. Displeased with the course of action God's anointed take in obedience to his commandments, the opposers have persecuted the remnant of the Lord. God announced his displeasure with these workers of iniquity, and through his prophet says: 'The hand of the Lord is not shortened, that he can not save.'

20 The Lord has no need of any other. Surely he needs not those who work iniquity. Then says the prophet: 'Neither is his ear heavy, that he can not hear.' God hears those who cry unto him in sincerity and in truth and grants his favor unto them. This terrible condition having obtained, and seeing that the workers of iniquity were dragging others with them, God directs his servant class to 'cry out aloud, and lift up the voice like a trumpet, that his people may see their transgressions'. This he does that they might turn away from the transgression and no longer be deceived by the proud, self-centered and lawless ones. That message is given forth by the true lovers of God and of his righteous cause. The workers of iniquity who profess to be of the Lord, whether in the truth or out of it, God now declares to be against him and therefore proves they are false. The goodness of God hardens the heart of such, even though they still call themselves by his name. Among these workers of iniquity there is no one who will make a move toward repentance or make an intercession with God. Therefore says God through his prophet:

21 "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." (Verse 16) The due time arrives for God to act. He sends forth the faithful servant class to represent him. These are under the direct supervision of Christ Jesus, the great right Arm of Jehovah God. These faithful servants are in partnership with God and with Christ, because they walk in the light and rejoice to do the will of God. (1 John 1:7) Armed in the holy cause of God, in righteousness the servant class comes forth. God himself is in supreme command thereof; and his beloved Son, as the Head of Zion, and all who are of Zion, go forth in complete harmony to represent the Lord. The prophet of God, then speaking concerning the faithful servant class of Jehovah, Christ and his body members, says:

22 "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke." (Verse 17) The battle is Jehovah's and the time has come for him to get himself the victory. The prophet here speaks also concerning the servant class which is now, in obedience to God's commands, clothed in the armor of the Lord. These "put on righteousness as a breastplate", because their heart devotion to God is whole and complete. They put on the "helmet of salvation" as the servant class of the Lord, because they are all of one mind and that is the mind of Christ, the Head of Zion. They intelligently and obediently follow the Lord. The servant class furthermore 'put on the garments of vengeance for clothing' because they are identified as the ones commissioned by Jehovah to declare the "day of vengeance of our God" and they do it. (Isa. 61:2) The servant class is "clad with zeal as a cloke", because these have the approval of God and possess the burning zeal peculiar to his house. Such is the armor of Almighty God, and is so described by the Apostle Paul. (Eph. 6:10-18) All

who are in harmony with Jehovah must be thus clothed. Clad in the accoutrements of warfare and in the capacity of an avenger, God and his entire organization move on to the scattering and punishment of the enemy and to the complete vindication of Jehovah's name. God remembers the degree of iniquity of the evil class, and he deals with them accordingly. Concerning such, through his prophet he says:

23 "According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence." (Verse 18) God will show his fury against those who have deliberately opposed his work of righteousness and will recompense those who have stood on the side of the enemy. There are those amongst God's people who have faith in God but who are looking to the time when they may enter into his glorious realm. Concerning his commandments to sing forth his praises they are negligent and indifferent. They are content to meditate upon the Word of God and do nothing. But they do not rely upon the restless world. They do not put their trust in the power of restless humanity. Such are of God's organization, and are described as Jerusalem which shall be taken in the battle. (Zech. 14:2) They are otherwise called the great multitude. (Rev. 7:9) They come in for a just recompense in the great tribulation that will mark the complete overthrow of the enemy's organization. In another part of the prophecy of Isaiah the prophet mentions the faithful servant class as speaking to the same class, thus: "Listen, O isles, unto me; and hearken, ye people, from far." (Isa. 49:1) In the prophecy here under consideration (Isa. 59:18) the prophet of the Lord says: "To the islands he will repay recompence." The prophecy therefore must mean that when God's fury is expressed against the adversary those of the great company class will receive a just recompense due them.

24 The prophet represents the faithful servant class as a part of God's organization participating in the battle against the enemy. It is the battle of Almighty God, however, and Jehovah does the real fighting by and through Christ Jesus, his beloved Son and chief executive officer. The remnant class is counted in as participating in the battle, because these sing forth the praises of Jehovah and at the same time give notice of his purpose of avenging and vindicating his name. As the forces of righteousness move on in battle those who hear and heed the warning are represented as looking up from the west toward the rising sun which marks the beginning of the manifestations of God's almighty power. As these take note they will begin to fear the name of the Lord God and to observe his glory and manifestation of his power. Concerning such, the prophet further says:

25 "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." (Verse 19) In this verse the *Authorized Version* represents the enemy as coming in like a flood. The *Revised Version* renders that part of the text thus: "For he shall come as a rushing stream which the breath of the Lord driveth." Whichever rendering is accepted as correct, we know from this and other scriptures that Satan will assault the people of God like a rushing flood and that God will drive the enemy and his forces asunder and completely wreck his organization. For the encouragement and comfort of those who have a hearing ear, the prophet then says:

26 "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Verse 20) God thus declares his purpose to fully protect and save Zion by the hand of his beloved Son, the Head of Zion. The words of the prophet here also show the reason for God's causing this prophecy to be recorded concerning those who become desperately wicked. That purpose is shown to be as a warning to all of the house of Jacob who still possess some love for God. The great Deliverer comes also "unto them that turn from transgression in Jacob". Again God shows his mercy and loving-kindness to those who do not harden their hearts but who turn to him and joyfully obey him. In corroboration of this prophecy, by another prophet God shows that some will harden their hearts.—Ps. 95:8-11.

27 In harmony with this prophecy of Isaiah, Jesus declared that he would send forth his angels and would 'gather out of his kingdom all things that offend, and all that do lawlessly', and that then the righteous should shine forth as the sun. (Matt. 13:41-43) That day of shaking and separating of the false from the true is at hand. Let all who are of God's organization take warning. *Let no one of the household of God be influenced or guided by any human being on earth.* God declares that 'no flesh shall glory in his presence'. (1 Cor. 1:29) It could not therefore be pleasing to God for any one to glory in the learning, ability or acquisition of a fleshly being. Let all the followers of Christ take full warning of this. There may be in an ecclesia some elder who has long been held in high esteem and confidence by the members of that ecclesia, and to whom many have looked for advice. If that elder opposes the Lord's work, particularly the giving of testimony now to the name of Jehovah and the declaring of God's vengeance against the enemy's organization and of God's purpose to set up his kingdom of righteousness, do not heed the advice or follow the course of that elder. Look to the Lord and his Word for guidance. The things which he has heretofore caused to be written were written for the encouragement and comfort of those now on the earth. (Rom. 15:4) No man's advice, regardless of who he is or what position he holds,

should be taken when that advice or course of action is contrary to God's Word.

28 God commissions his anointed to declare the day of his vengeance against his enemy and to tell of his great works and the establishment of his kingdom of righteousness. (Isa. 61:1-3; 43:10-12; 12:1-6) Any man or woman who advises against any or all of the anointed's participating in giving this witness is giving such advice contrary to the Word of God. The advice of no such opposer should be taken by any one who is consecrated to the Lord.

29 Each consecrated one has a responsibility before God to know his Word and to obey it. God has made it so plain in his Word that he has called out a people for his name to give testimony concerning his name and plan that there is no excuse for any of his children now to err as to the will of God. If one who loves God supremely, who seeks his counsel and is guided thereby, follows that righteous course, he will be fully protected from the blinding influence of the enemy. Those who take a contrary course shall suffer that which God, through his Prophet Isaiah, in the prophecy here under consideration, points out.

30 The Lord draws a contrast between those who trust him fully and those who turn aside unto their crooked ways: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel."—Ps. 125:1-5.

31 Without a doubt the warning is given for the benefit of those who have an honest desire to be pleasing to the Lord and who are in some measure wrongfully influenced in taking a course that they are now taking. If such as are the Lord's people heed his warning and 'turn from their transgressions', they have the promise of God's blessing. Concerning such the prophet says: "As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." —Isa. 59:21.

32 Jehovah delights in blessing those who delight themselves in him. He will have his family be a joyful and glorious one. To the wicked and erring ones he extends his mercy and loving-kindness that they may return to him and receive the blessings which he has in store for those that truly love him. Let the remnant be not at all discouraged by the harsh criticism leveled against them by the opposers of the truth. Let the lukewarm ones of the Lord's people arouse themselves and put on the zeal peculiar to the Lord's house. Let all take courage and press on in the keeping of God's commandments. Let all who are God's anointed ones henceforth and for evermore sing the praises of our God.

QUESTIONS FOR BEREAN STUDY

In what are Jehovah's long-suffering and mercy manifest? To whom are his warnings given? Describe the circumstances necessitating the Lord's bringing his words of warning to the attention of his people. Point out the purpose of such counsel, and how differently two classes receive it. ¶ 1-4.

Seeing that the lawless ones have separated themselves from God, justify calling attention thereto. ¶ 5-7.

In the light of the apostle's statement (Jas. 3:6, 8), how, doubtless, have the iniquitous and sinful come into their condition of defilement? What are the facts supporting this conclusion? ¶ 8, 9.

Show how those who have separated themselves from present truth are really in combination with the clergy against the Lord's people and his message of truth. Quote the Lord's judgment against these, as recorded in verses 4 and 5, and show the application thereof. ¶ 10, 11.

Show that the iniquitous attempt to conceal their works, and whether they will succeed therein. Give the words of the Prophet Isaiah, describing the condition of those alienated from God. The application is to what class, as shown by context? What does the apostle say as to the means by which a person is justified? How do the psalmist, the Prophet Jeremiah, and the Apostle Jude refer to these? What in the words of each indicates that these workers of iniquity are amongst the people of God? Then how timely is the Lord's warning to his people now? ¶ 12-14.

In the prophet's words respecting those who have once known the Lord and have turned away from him, what admission do these themselves make concerning their present condition and their attitude toward those who would face about and take the right course? Then how should even neglect and indifference, as a beginning of iniquity, be regarded by God's people? ¶ 15-18.

Explain why since 1918 many have turned away from present truth and have joined the enemy. Describe the position now taken by that class. ¶ 19.

For what purpose, then, does God direct his servant class to 'cry aloud, and lift up the voice like a trumpet'? Under what arrangement and supervision will the servant class go forth to carry out their commission? Describe their armor and their peculiar zeal. ¶ 20-22.

Identify the "adversaries", the "enemies", and the "islands", referred to in verse 18. How will God deal with each of these classes? ¶ 23.

What is the part of the remnant class in the battle of Almighty God? ¶ 24.

What activity on the part of the enemy is suggested in verse 19, and what results? ¶ 25.

Apply, "The Redeemer shall come (a) to Zion, and (b) unto them that turn from transgression in Jacob." ¶ 26.

Locate the day referred to in Matthew 13:41-43. By what standard only must all counsel, whether of elders or of others, be weighed? What should be the attitude of every one of the Lord's people toward any indifference or opposition to engaging heartily in the witness work now to be done? Point out the personal responsibility of each of the anointed in this respect. ¶ 27-29.

The psalmist draws what contrast between the faithful and those who turn aside? State the promise given to those who heed the warning and "turn from their transgressions". Clearly, then, what is the proper procedure for the faithful remnant at this time? ¶ 30-32.

RESURRECTION OF THE DEAD: WHY NECESSARY?

[Thirty-minute radio lecture]

THE great majority of people are taught that when a person dies he is more alive than ever. This belief is common among Christian people and is shared by heathen people as well. It is quite common, on funeral occasions, to hear expressions like this: 'There is no death; what seems so is merely a transition from one scene of activity and life to another. Your loved one is not dead: he is present with us today and fully aware of what is taking place on this occasion.'

The foundation for such belief is found in the age-old doctrine that every man possesses an immortal soul that can not die. This doctrine is held alike by both heathen and Christian. It is supposed that every person has somewhere in his body something that is called a soul, and that at the moment of death this soul escapes from its prison and lives on in either a more happy or a less happy environment, depending on whether or not the individual has repented of his sins and received forgiveness. If a proper repentance has occurred and a proper forgiveness received, the individual is supposed to live on in glory, as a spirit being, happy beyond the power of words to describe. If, however, such a forgiveness has not been given, it is supposed that the individual will continue to live on either in an intermediate state called "purgatory", or in a horrible place called "hell" to be tormented by the Devil and a horde of imps throughout all eternity.

Those who believe that dead people are more alive than ever find themselves in great difficulty when considering the Bible doctrine of a resurrection of the dead. Their belief makes confusion in their minds on this subject of the resurrection; for if a man who dies is more alive than ever, then how can he be resurrected? And if he is alive and happy, and has shaken off this old mortal coil, as the body of flesh is often called; if he has escaped from the prison of the flesh, and is free from its limitations, why should a resurrection be necessary or even be desired?

In an effort to avoid this confusion, they are driven to the necessity of claiming that it is the *body* that is resurrected, at some most distant date, and will be united with the soul again. As a result they have a man-made "Apostles' Creed" that none of the apostles ever saw, which has a sentence in it as follows: "I believe in the resurrection of the body." The claim that it is the body that dies and will be resurrected adds more confusion to that already existing in their minds, for the Scriptures tell us in most emphatic language that it is the *soul* that dies, and that the body will not be resurrected.

Let me quote some of the proofs. In Ezekiel 18: 4, 20 we read: "The soul that sinneth, it shall die." Also, in 1 Corinthians 15:37, 38, we read: "Thou sowest not that body that shall be, . . . but God giveth it a body as it hath pleased him." Thus do the Scriptures deny the teaching of the creeds. Moreover, every one knows that our present bodies are not desirable. They are full of wounds and bruises and putrefying sores; pains and aches, disease and death. If it is true, as claimed by the creeds, that when a man dies he has escaped out of the prison-house of his old body, why want to come back into the prison? If one has thus escaped into a larger life and is beyond the limitations of the flesh, and enjoying bliss unspeakable, then, to resurrect the body and reunite it with the soul would mean to fetter the soul with all the handicaps that it formerly had. Thus we see that the theory, that it is the body that dies and is resurrected, only intensifies the confusion on this subject and places it in violent conflict with the teachings of the Scriptures.

The resurrection of the dead is one of the most important doctrines found in the Bible. Every Christian should have a proper understanding of it, and should not be content until he has such an understanding. To reach this understanding, it is of the utmost importance that he discard the teachings of the creeds and go directly to the Bible for his instruction. To the reverent and honest student the Bible furnishes a most complete and satisfactory explanation of two important questions, namely, What is meant by the word "resurrection"? and, Why is a resurrection necessary?

The word "resurrection" means to restore to life again. It means that a being has formerly had life, and for some reason has lost the same, and will receive back again the life that had been lost. This, which is the Bible explanation, is very simple. Even a child can understand it. But if one is handicapped by the creeds, he has been taught that a person who dies has not lost anything, but, on the contrary, has gained something, because he now lives on a higher plane, in a better environment, and enjoys a larger liberty than he did before he passed through what the creeds call the gate of death. In the creeds, death is pictured as a door or gate into higher life; but the Bible never pictures it thus. In the Bible, death always means to pass out of existence; it means the very opposite of life.

Over and over the Bible confirms this thought. In Ecclesiastes 9:5 we are plainly told that "the dead know not any thing". Again, in Psalm 146:4 we are told that a dead man "returneth to his earth; in that very day his thoughts perish". If, as the Bible teaches, a man who is dead knows nothing, if even his thoughts are perished, then it becomes an easy matter to discern what a resurrection means and why a resurrection is necessary.

A question that must be considered in the discussion of this subject is, How did man become subject

to death? Why is death necessary, and why does God permit it? The Bible clearly answers all these questions; but the creeds are silent on them for the reason that the creeds assume that there is no death.

According to the Bible, God created this earth with the benevolent intention of making it the home of a happy and sinless race of human beings. With this purpose in view, he started the race in Eden and commissioned Adam and Eve to multiply and increase and fill the earth with their posterity. But God also purposed that no one could have everlasting life on earth unless he should first prove himself loyal to God and obedient to his law.

Hence God placed the first man under certain tests, in order that he might prove his worthiness to live for ever on the earth. Under this test, the divine arrangement was that if the man proved disloyal and disobedient, he was to die. This meant that he would forfeit and lose his life and his right to live. God did not tell Adam that he would go to eternal torment; he did not tell him that death would be simply a doorway into a higher and better life; but he did tell him that death would be the punishment for disobedience. Paul says that "the wages of sin is death". (Rom. 6:23) God told Adam that he would return to the dust as he was. Let us get this thought in all its significance; namely, Death is a penalty for disobedience, and is not a reward for obedience.

After Adam had sinned he was driven out of his beautiful Edenic home and left alone to die. He had forfeited his right to his home and his right to live. God deserted him; or more properly speaking, he had deserted God. After 930 years of struggle against the death penalty which had been pronounced against him; after trying in every way to keep himself alive, by eating the fruits of his own labor, he finally succumbed to the inevitable and passed into death.

This means that he passed out of existence, and that if he ever has life again it must be a gift from God in the nature of a resurrection and a restoration to his former condition. His posterity were born under this same condemnation and, like Adam, have gone down into death, have returned to the dust as they were, which means that they have ceased to exist. They are dead, sleeping in the dust of the earth, and awaiting a resurrection which God has promised all through his Word.

God has promised just such a resurrection and restoration, by all the prophets and apostles who have written the Bible. He has purposed that Jesus, the second Adam (1 Cor. 15:45, 47), shall first ransom the first Adam and all his posterity from the power of the grave, as recorded in Psalm 49:15 and Hosea 13:14, and that then the second Adam shall recover for the first Adam and his posterity just what the latter lost for himself and them, namely, the right to go on trial, to pass other tests intended to prove their loyalty and obedience, and give them, if obedient, just what was promised Adam if he had obeyed in the first trial in Eden, namely, eternal life.

This is why Jesus could say: "I am the resurrection, and the life." (John 11:25) Again, Jesus said: "The Son of man is come to seek and to save that which was lost." (Luke 19:10) Now an excellent question is, What was lost? And the Bible tells us in most unequivocal terms that Adam lost the right to live on earth. This is what he will receive again, and his posterity will receive, at the hands of the second Adam.

What a glorious prospect lies just ahead of the present time for the human family! How grand it will be when the graves begin to open and the dead begin to come forth again, not to sickness, pain, disease and death, but to be restored to the perfection of being that Adam lost in Eden!

This great work is to be accomplished by Jesus, who, as the second Adam, the great agent of Jehovah God, will reign a thousand years. During the thousand years he will bind the Devil and restrain every evil work and every person that would do iniquity, and will write the law of God on every human heart. Then for the first time those children of Adam who are called "heathen" will learn why they had to die: that it was for the disobedience of the one man. They will also learn for the first time about the loving plan of God for their ransom from the curse of death, and their deliverance into the glorious liberty of the sons of God. They will learn that Christ died for their sins and made a resurrection possible for them. They will have their first opportunity to prove their loyalty and obedience to God.

During the thousand years all those who have died in infancy will come forth from the tomb, and for the first time will learn of the love of God and of Jesus and will have an opportunity to prove their loyalty and obedience and their right to live eternally on the earth. During this same thousand years all those people who have been blinded by the creeds, who profess to be Christian and yet do not know the truth, will come forth from the tomb and have an opportunity to honor their heavenly Father by believing the truth; and this will be the first time they will ever have fully understood and appreciated the same. They will then unlearn the creeds which have so blinded them in the past.

Who is to blame for these creeds, which have hidden the truth for centuries? The answer is that, primarily, Satan is to blame. He is the great adversary of God. He delights to misrepresent God and the Bible. It serves his purpose so to do. He is a wily creature, and realizes full well that if he can make creeds that misrepresent God and the Bible and get the people to believe the creeds, they will, of course, believe that the Bible supports the creeds. Satan has

also taught the people that the creeds summarize the teachings of the Bible, and, therefore, that if they know the creed it is not necessary to study the Bible; hence we find that most people think that Bible study is unnecessary. In fact, many people believe that it is dangerous to study the Bible, and say: 'If you pry into God's secrets too much you will go crazy.' Such remarks are of Satan and are designed to keep people from investigating the Bible; for he is well aware that if people study the Bible they will shortly repudiate the creeds.

Bible study is delightful as well as instructive. It reveals God's plans and purposes to his amazed creatures. It clarifies the truth. On the contrary, the creeds confuse, perplex, frighten and discourage the people. Many people who believe the creeds inwardly hope they are not true, and some with more liberty than others openly express this hope. The Devil has the people so in bondage to the creeds that if any one doubts or denies them he is immediately branded as an infidel or a heretic; and the Devil has made people believe that it is a great disgrace to be called an infidel or a heretic. This feeling, that they will be disgraced, only increases the bondage.

But how could Satan succeed in this work of blinding and deceiving the people? The answer is that he has worked through human dupes. He finds among the human family some men and women who are ambitious; who like to shine among men; who like to be leaders of thought, leaders in some important movement. They like to have a following and to have their names emblazoned on the front page of the newspapers, or to have their names go down in history. These people like to draw attention to themselves. Having selfishness enthroned in their hearts, they are unfit for the service of the Lord; and so the Devil, who is the very embodiment of selfishness, uses them to further his selfish purposes. Selfish people are not particular whom they slander or misrepresent if they can accomplish their ends. So Satan uses such people to start some creed. Then he uses other selfish people to popularize it. He can find plenty of people who will, for a money consideration, print and circulate the same, and write up news items extolling the virtues of the said creed. Soon it has a following. Innocent and guileless people are duped into believing that it is supported by the Scriptures.

Again, Satan uses another class of superstitious people, a class who love the occult, the mysterious; who love to delve in mesmerism, hypnotism, black art or healing of disease. He panders to their ambitions, and uses them to foist on the race false ideas of divine healing, of communication with those who have died, and makes them believe they are heaven's favorites by giving them what seem to be miraculous powers by which they can do secret and occult things. This appeals to certain ones and soon crystallizes into a creed. Thus many more are deceived.

These creeds, of which there are hundreds in the earth, are contradictory one of another, as well as contradictory of the Bible. Nevertheless, great colleges and theological schools are built to educate others in the creeds and send them out to poison other minds and blind them to the beauties of Jehovah's plans and purposes. In this way Satan has perpetuated the creeds and fastened them with vise-like grip on the minds and consciences of millions of people. It is an undisputed fact that it is the clergy of our day who are teaching these creeds to the people and urging them to worship and venerate these more than the Bible. Thus the clergy become the tools of Satan, some of them ignorantly so, and others wilfully and maliciously so.

The doctrine of the resurrection is a most beautiful doctrine. Nothing could be more comforting, and surely nothing could be a greater honor to Jehovah God, nor prove his love and power more. Why should any one refuse to believe the plain and beautiful teachings of God's Word? There are several answers to this question. Some men esteem themselves too highly and therefore put their own views ahead of the teachings of God's Word. Others esteem some other man or men too highly and put the sayings or teachings of these men ahead of the Word of God. Others are so extremely selfish and dishonest that they allow their love of money, position or power to swerve them from honoring Jehovah God. Still others have not taken the time to investigate and are conscientiously believing and teaching the error. Being conscientious in their beliefs, they oppose those who advocate the truth.

The Bible calls attention to two resurrections, a *first* resurrection and an *afterward* resurrection. Why the two resurrections? we ask; and the answer is just as beautiful and harmonious as one could wish. When Jesus was on earth, at his first advent, he was continually pointing forward to a coming kingdom. He taught his followers to pray for that kingdom. Other Scriptures show that that kingdom is a thousand years long; that it is right here on the earth; and that during that kingdom Satan is to be bound in order that he may deceive the nations no more.

Now comes a most wonderful fact, namely, that Jesus invited 144,000 men and women to deny themselves, take up their cross, and follow in his footsteps. He told these to "search the Scriptures"; to "preach the word"; and that if they were faithful they would have all manner of evil said about them falsely; that they would be persecuted, reviled, and that some of them would be killed. This would be a test of their loyalty and obedience; and if they faithfully stood the test these would come up in the *first* resurrection and reign with him during that thousand years. Their reward would be glory, honor and immortality, and they would get this reward in the first resurrection.

Speaking of the first resurrection, of this 144,000, Jesus said: "Blessed and holy is he that hath part in the first resurrection; . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Jesus also said of them: "I appoint unto you a kingdom, as my Father hath appointed unto me."

This explains why there is a *first* and an *afterward* resurrection. The first resurrection is for this elect, special class, who will faithfully follow in Jesus' footsteps now and prove their loyalty and obedience to Jehovah God now. They are to share in the kingdom work with Jesus. These will assist Jesus in the work of awakening all the rest of the dead and bringing them to a knowledge of the truth. Their reward will be a heavenly one, for it is written that they 'shall be like the Lord and see him as he is'.

The rest of the race will be awakened to life on the earth again and have an opportunity to prove faithful and loyal during the thousand years, under the special help and ministration of Christ and the faithful elect church.

Other scriptures show that some will carry their selfishness and ambition to the length of refusing to come into harmony with God and that such ones will be destroyed in the second death. The Bible repeatedly refers to the second death; but the creeds are silent about it because, if the creeds were true, that a man, when he dies, is more alive than ever, how would a second death be possible?

The Bible teaching of a second death for the wilfully wicked is a point-blank denial of the creeds.

Answering the question, then, Why is a resurrection necessary? The Scriptures clearly indicate that it is necessary in order that people may have life. Without a resurrection death would end all. People would remain for ever dead. There would be no hope for the race, as Paul most emphatically states. He says: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. 15:13, 14) Ah, yes! If there be no resurrection, there can be no hope for any member of the race; and it would be useless to try to preach the gospel, for the reason that there would be no gospel to preach: no hope to set before the race and no basis for a proper faith.

The resurrection of the dead is the logical result of the death and resurrection of Jesus; and for any one to teach that the dead are more alive than ever completely nullifies the beautiful, harmonious and consistent doctrine of the resurrection of the dead as taught in the Bible.

WHAT IS HELL?

[Thirty-minute radio lecture]

THE word "hell" is a Bible word. Among professing Christian people it is generally supposed to be a place where sinners are everlastingly tormented in a literal lake of fire and brimstone, at the hands of a wicked creature, called the Devil, who is aided in this work by a host of lesser devils. It is claimed to be, and taught to be, a place of indescribable cruelty and suffering. Parents, who love their children, have been guilty of threatening them with this everlasting torture for some slight offense against parental authority or for some mischievous act; and children who have been taught this cruel doctrine have suffered untold agony and spent many sleepless hours, fearing that the Devil or some of his imps would come to carry them to this place of torment.

Mothers and fathers have likewise suffered in anguish of heart, believing that a loved son or daughter who died without having joined some church was suffering in this place of fiery torment, never to be released. Many Christian people honestly believe that infants dying without being baptized must always suffer this same torment because their parents neglected to have the rite performed.

It is also generally believed that all those liars, thieves, murderers, adulterers, bribers, grafters, profiteers and those who indulge in other forms of sin, who die without being converted must spend eternity in this torment. It is further claimed that those fortunate ones who succeed in getting into heaven can look over the battlements of heaven and see their loved ones writhing in torment and still be serene and happy themselves because they are convinced that their loved ones deserve this cruel fate. It is further believed that the unfortunate ones who are suffering in this torment will be able to see their loved ones in heaven, and will beg for a drop of water to alleviate their anguish, only to find that those in heaven are so happy and contented with their lot that they will turn a deaf ear to their cry.

It is claimed that God is the author of this doctrine, and that in some indescribable way it will redound to his glory. Men and women who believe and teach this doctrine try to convince themselves that God can still be a God of wisdom, justice and love, and condemn sinners to this awful punishment.

The heart of every good man and woman on earth rebels at the thought of eternal torment, and in their inmost heart they hope that it is not true. No honest person would thus torment a dog; and if a brute

beast were thus tormented, the laws of men would send the tormentor to prison. Love recoils at the thought, reason rejects it, and justice forbids it. It would be impossible to conceive of anything more wicked, cruel and unjust than the doctrine that God has created a lake of fire and brimstone for the purpose of tormenting any of his creatures and has also created a being called the Devil to do the tormenting. This doctrine is not true. It is not taught in the Bible, and its author is the Devil himself.

Satan's object in leading the people to believe in eternal torment is to cast a reproach upon the name of Jehovah God and his Word, so that otherwise good and loving people would reject the Bible because they think it teaches these horrible doctrines. Millions of people have rejected the Bible because they have thought it teaches this theory; and those people who have taught it, however unwittingly they may have done it, are guilty before God of having misrepresented him and his Word and also of having injured their fellow men. These must give an account of the same before the judgment bar of Jehovah God.

The Bible teaches very clearly that there is a "hell"; but the description just given is not the description of the Bible hell; it is a description of the theological hell, the hell of the creeds, which originated in the dark ages.

First, let it be clearly understood that we are not denying that there is a hell. It would be foolish for any one to attempt to deny it, because the Bible mentions it many, many times, and undoubtedly it is a name applied to a place or condition to which people go at death. Thus far, but no further, the Bible agrees with the theological idea of hell.

In most clear and positive language, the Bible sets forth the following propositions, which we shall prove, namely, that hell means destruction; that both good and bad people go to hell; that Jesus was there for three days; that the Devil has never been there; that there is no torment there, nor any other suffering; that there is no fire there and no consciousness there; that it is described as a silent and dark place; that cities as well as men go to hell; and finally, that every person who is in hell is to be delivered from it and hell itself is to be destroyed. If these propositions can be proven, it will most effectively and forever shatter the bogy of eternal torment and will deliver the people from bondage to one of the worst teachings of the creeds. It will likewise clear the name of Jehovah God of one of the worst slanders ever uttered against him. It will help the people to see that God is love, and will confirm and strengthen their faith in his Word.

The Old Testament was written in Hebrew, and the New Testament was written in Greek. The Old and New Testaments were first translated into the English language in the latter part of the fourteenth century. The Hebrew word for hell is *sheol,* and the Greek word is *hades.* Both these words were translated by the English word "hell"; and this is a correct translation. At the time the Bible was translated into the English language the word "hell" meant nothing but a dark, hidden, secret or covered place. In other words, it meant the grave. There is not the remotest idea of fire, brimstone, consciousness or torment in the word. In Ecclesiastes 9:10 we read: "There is no work, nor device, nor knowledge, nor wisdom, in the grave [Hebrew, *hell*], whither thou goest." This text alone is indisputable proof that there is no knowledge or consciousness in hell. Many other texts confirm this thought.

Of course, if hell simply means the grave, even a child can see that eternal torment is not true. Still further, a child can see that the grave is a dark, secret, hidden and covered place, just what all standard dictionaries say the word means. More than this, if hell means the grave, it is quite easy to see that if people who are in the grave are ever to have life again they must have a resurrection, and that a resurrection would mean to bring them out of hell, out of the grave. That is exactly what the Bible teaches, as we shall show.

In Ezekiel 32:27 we are told of some soldiers who were buried in hell with their weapons of war under their heads. Surely this can not mean eternal torment, but must mean the grave. Again, in Amos 9:2 we read that Jehovah purposes to take people out of hell, for it says: "Though they dig into hell, thence shall mine hand take them." All must admit that the only hell that men can dig into is the grave. Most positively do both of these texts deny the doctrine of eternal torment.

Again, Jonah called to the Lord out of the belly of the great fish; and he said: "Out of the belly of hell cried I." Surely Jonah was not in eternal torment. That fish's stomach was his grave, his tomb, just as we say of men who are buried in a cave-in during a mining disaster. We say they are buried; they are entombed; they are in a grave; and frenzied efforts are made to dig them out of their tomb before they die. Jonah escaped from his living tomb before death overtook him. Thus seen, Jonah was in hell before he died, proving again that hell does not mean eternal torment.

David was declared to be a man after God's own heart, and in Hebrews 11:32 he is mentioned by name as one of those who obtained a good report through faith. After he had passed through a specially severe and trying experience David said: "The pains of hell gat hold upon me." (Ps. 116:3) David tells us that he suffered the pains of hell before he died, while he was still in the flesh. Any one can see that David was not in eternal torment; and thus the teaching of eternal torment is punctured again. What David really meant was that he was suffering such severe anguish that unless the Lord had delivered him it

would have meant his death. In other words, these pains would have brought him down to the grave, the tomb.

The Scriptures tell us that God will punish the wilfully wicked with second death, which is declared to be everlasting destruction. Of these wicked ones who are God's enemies David says: "Let them be silent in the grave" (Ps. 31:17); and the Hebrew word means hell. In other words, those who are in hell are silent, dead. In full harmony with this thought are the words of the prophet recorded in Psalm 146:4, "He [man] returneth to his earth; in that very day his thoughts perish."

According to the Scriptures both good and bad people go to the same place, namely, return to the dust as they were. For the proof of this read Ecclesiastes 3:19, 20, which says: "That which befalleth the sons of men befalleth beasts; . . . as the one dieth, so dieth the other; . . . all go unto one place: all are of the dust, and all turn to dust again."

Again, in Ecclesiastes 9:2 we read: "All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean." Yes, both the righteous and the wicked, the clean and the unclean all go to the same place, namely, the Bible hell, which means the grave, there to remain until the Lord shall call them all forth from the sleep of death in the resurrection of the just and of the unjust.

Another most positive proof that hell does not mean eternal torment is the fact that Jesus was three days in hell, from the time of his death on the cross until he was raised from the dead. Very few people are aware of the fact that Jesus did not go to heaven when he died, and for three days was not even resurrected. In 1 Corinthians 15:4 we read of Christ: "He was buried, and . . . rose again the third day." Where was Jesus during those three days? The answer is that he was in hell. David uttered a prophecy concerning Jesus, which reads: "Thou wilt not leave my soul in hell." (Ps. 16:10) Centuries later Peter quoted this prophecy and added this explanation: "David, . . . being a prophet, . . . spake of the resurrection of Christ, that his soul was not left in hell." (Acts 2:27, 30, 31) Here is a positive statement that Jesus was in hell during those three days, and is another most emphatic proof that hell means the grave and does not mean eternal torment, as the creeds of the dark ages claim.

Another interesting side-light on this question is that there is not a single text in the Scriptures that says that the Devil is or ever was in hell. He is declared to be going up and down in the earth. He is also declared to be busy deceiving the whole world, and working in the hearts of the children of disobedience. He is busy putting forth false doctrines, called, in the Bible, the doctrines of devils.

In the face of all the texts that tell us that the Devil is working among the living, lying to, deceiving and injuring them (not working among the dead), it is quite interesting to inquire as to where clergymen got the idea that Satan is in hell stoking fires and tormenting people. The answer is that they got the thought from the creeds and the theological schools which teach the creeds.

Still another proof that the word "hell" does not mean eternal torment is found in Matthew 11:23. Jesus addressed these words to the city of Capernaum. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Any one should be able to see that a city can not be tormented. This prophetic statement, however, was fulfilled in every detail on the wicked city of Capernaum. It was so completely destroyed that the very site is not known. For many centuries that city has been in hell, destroyed, out of existence; and this is exactly what hell means.

The Bible tells us that when Jesus died on Calvary's tree he died to ransom the souls of men from hell. If this statement is true, then all the souls in hell are to be delivered from it. Let us examine this phase of the question. In Psalm 49:10-15 we read that "wise men die, likewise the fool and the brutish person perish; . . . like sheep they are laid in the grave; death shall feed on them; . . . but God will redeem my soul from the power of the grave". This word "grave" is the Hebrew word *sheol,* and in the margin of the Bible we are told that the word means hell.

Again, in Hosea 13:14 we read: "I will ransom them from the power of the grave; I will redeem them from death." The prophet says: "I will redeem them from *death.*" He does not say, 'I will redeem them from torment,' for the reason that he knew that hell means death and does not mean torment.

After Jesus had given his human life as a ransom for all that were in the grave, both good and bad, God raised him from the dead, on the third day. But God did not bring him back to life as a man again, for the reason that Jesus had given his flesh for the life of the world and therefore could never have his flesh back again. Had he taken his flesh back again, it would have nullified the ransom work and left the race dead without any hope of a resurrection. God raised Jesus from the dead as a spirit being, and gave him the divine nature and all power in heaven and in earth. Peter gives us the proof of this statement, saying, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] spirit." (1 Pet. 3:18) Paul agrees with Peter, for he says: "Now the Lord is that Spirit."—2 Cor. 3:17.

When Jesus was raised as a spirit being he exercised the powers of a spirit being and materialized in the presence of his disciples on several occasions. Many people are prone to regard the fact that Jesus appeared on several occasions after his death in a body of flesh as a proof that he is now a man and has a body of flesh; but this is wrong reasoning. The scriptures just read show that Jesus is now a spirit being, and not a fleshly one. More than that, it is impossible for a human being to dematerialize as Jesus did. On the contrary, spirit beings can both materialize and dematerialize, and have done so on many occasions. An angel appeared to Daniel in the den of lions; angels appeared to Lot, to Abraham, to Manoah and to Peter. These spirit beings materialized and then dematerialized. Jesus had this power after his resurrection, and not before.

The fact that Jesus appeared several times, on different occasions, and with different bodies, is an undeniable proof that he was a spirit being. On one occasion Jesus said to his disciples, when he appeared to them and they were terrified: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." The disciples could not see a spirit being, and so Jesus assumed a human body in order that they could see him; and thus he could prove to them that he was alive. A few moments later Jesus dematerialized and was a spirit being, without flesh and bones. When Jesus materialized, it was to convince his disciples that he was alive. When he dematerialized in their presence, it was to convince them that he was a spirit; and in no other way could he convince them of this fact.

When God raised Jesus from the dead and gave him the divine nature and power, a power which he did not possess before, he gave him the power to resurrect the dead. Consequently, Jesus could say after his resurrection, "All power is given unto me in heaven and in earth." (Matt. 28:18) Again, Jesus said: "I am the resurrection, and the life."—John 11:25.

When and how did Jesus get "all power" and the right to resurrect the dead? The answer is that he received this power and right when God raised him from the dead. The apostle tells us that at his resurrection God gave Jesus the keys of death and hell. We quote: "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death. Here is the plain statement that God gave to Jesus the keys of hell at the time he was raised from the dead. Now the question before us is, What is Jesus to do with those keys? We understand the word "keys" simply means "power" and "authority", and that Jesus now has both the power and the authority to *unlock* hell, the grave, and deliver all who are therein. This is why God gave him "all power in heaven and in earth". This is why Jesus could say, "I am the resurrection, and the life."

Jesus obtained these "keys", this power, because he had given his life to ransom the race. It was a reward for his faithfulness, and it is the only hope of life which the race possesses. Without a resurrection there is no hope for the race; and that which entitles the race to a resurrection is the fact that Jesus ransomed their souls from the power of the grave. Now the question that confronts us is this: Will all the race be delivered from the tomb, the Bible hell?

The Apostle Paul says: "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) Notice that it is the dead that are to be raised, and that both the just and the unjust are to be brought forth. If the unjust are to have a resurrection from the grave, the Bible hell, then it is worse than folly to claim that hell means eternal torment. It is a wicked way of imposing upon the credulity of the people.

As further proof that there is no such thing as eternal torment we cite the words of Jesus, recorded in John 5:28, 29, which read: "All that are in the graves shall hear his voice, and shall come forth," and, says Jesus, in this same text, this includes 'those that have done good and those that have done evil'.

Our last proof text is so emphatic that it is an end to all controversy unless one is an unbeliever in the Bible. It is found in Revelation 20:13, and reads: "Death and hell delivered up the dead which were in them." This text tells us, again, that those in hell are dead and that they are to be delivered out of hell.

This leaves just one portion of Scripture for our consideration, namely, the parable of the rich man and Lazarus, found in Luke 16:19-31. This parable is generally supposed to teach eternal torment; but a proper understanding of it is in entire harmony with all the texts just quoted. It is a parable, for the reason that we are told in Matthew 13:34 as follows: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Jesus used the parable of the rich man and Lazarus to illustrate a beautiful truth. The parable is too long to be discussed on this occasion, but a copy of the booklet entitled *Hell* will be sent to any address on receipt of ten cents to pay the cost of printing and mailing.

How the people have been fooled on this subject of hell! Stupendous sums of money have been taken from them by their leaders who have taught the lie, thus defaming Jehovah God, misrepresenting the Bible and deceiving the people. How thankful we are that the matter is being cleared up in our day and that the people are being set free from the shackles of ignorance and superstition.

International Bible Students Association

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

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* WATCHTOWER chain program.
** Northwest network program.



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

VOL. L SEMI-MONTHLY No. 11

June 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

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Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

HAS YOUR SUBSCRIPTION EXPIRED?

From time to time the subscription department receives an expression of surprise from a subscriber who discovers that his name has been "dropped" from the *Watch Tower* list. 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.

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Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Delight Thyself in Jehovah"

Issue of May 1, 1929

Week beginning July 7 . . . . . ¶ 1-22

Week beginning July 14 . . . . . ¶ 23-42

"Jehovah Supreme"

Issue of May 15, 1929

Week beginning July 21 . . . . . ¶ 1-18

Week beginning July 28 . . . . . ¶ 19-32

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L JUNE 1, 1929 No. 11

THE HIGHER POWERS

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."—Rom. 13: 1.

PART 1

JEHOVAH God gave his Word to his people for their reproof, correction, instruction, aid and comfort, to the end that such may be thoroughly furnished with knowledge that will enable them to do right and to accomplish good. (Rom. 15: 4; 2 Tim. 3: 16, 17) That inflexible rule must always be kept in mind and followed in giving consideration to any Scriptural text. That means that the anointed must always be obedient to God's law. A rule or law that commands a child of God to take any other course is wrong. The anointed of the Lord must do right; and God's Word alone, and without a single exception, points out the right way.—Ps. 19: 7, 8.

[2] The instruction of the thirteenth chapter of Romans has long been misapplied. The improper application has really been the basis for the false doctrine of the "divine right of kings" or rulers to rule and oppress the people. The instruction given therein by the apostle was not intended for mankind in general, but for the benefit of the church. If intended for any one outside of the church, then it must follow that God has been judging the people throughout the period of the Gentile times, whereas other scriptures show that God has appointed a special time for the judgment of mankind in general.—Acts 17: 31.

[3] The apostle is, in substance, telling the members of the church that they should always be obedient to God, and that the motive for such obedience must be love for God and a delight in doing his will. Paul's argument is also to the effect that if the laws of the land are in harmony with God's law they should be obeyed, of course; not because such laws were enacted by the law-making body of the nation, but because they are in harmony with God's law and for that reason are right; that if the law of a nation is not contrary to God's law, then the law of the nation should be obeyed in order that the child of God might not needlessly cause offense; and, further, for the sake of his own conscience. The controlling point in his argument really is citizenship, or to what power the creature is to be in subjection.

POWER

[4] The power of Jehovah is supreme. From him proceeds all rightful authority. He is the Creator of heaven and earth. (Isa. 42: 5; Jer. 10: 12) There is no limitation to his power, and there is no qualification to the statement that God is supreme. (Gen. 17: 1-3; 35: 11) He is the Most High, and none can be above him. (Ps. 91: 1; Eph. 4: 10) In his argument the apostle says: "There is no power but of God: the powers that be are ordained of [arranged under] God." Otherwise stated, all power that is rightfully exercised is that which is delegated by Jehovah to the creature exercising that power. It follows, then, that there is no creature or creatures that could rightfully make and execute laws or rules of action that are contrary to God's law. When the apostle says, "Let every soul be subject unto the higher powers," these words include the church now, and will later include all who come into harmony with God.

[5] Many comments have been written of and concerning the thirteenth chapter of Romans to the effect that the Gentile powers or governments of this world are the "powers that be" and that such governments derive their powers from Jehovah God. At once it is seen that the foundation is laid for the doctrine of the "divine right of kings", for the reason that the argument is that whatever power a nation has and exercises, that power is ordained of God, and that therefore the child of God must be obedient to that power. For many centuries the rulers and the nations called Christian nations have insisted that God has delegated to them the power to rule, and have used this to cause the people to pay them great respect and homage. Let this argument be followed to its logical conclusion, and where do we find ourselves?

[6] In the United States it is unlawful for a citizen to be found in possession of or transporting intoxicating liquor. In Canada, England, Germany and other countries, which also claim to be Christian, it is not unlawful to be found in possession of or (and) transporting intoxicating liquors. Has God delegated a

different power or authority to these different nations? In the United States, in time of peace no citizen can, by law, be drafted and required to render military service. In Italy and other countries called Christian, even in time of peace all citizens are subject to military service, and refusing to render such service are subject to severe punishment. Which one of the nations is making and enforcing the military law in harmony with God's law, seeing that their laws are different?

[7] In the United States, in time of war a law is made compelling persons within a certain age limit to engage in military service. Is the law of God different at different times and in different countries? The scripture answers: 'God changes not.' (Mal. 3:6) Of necessity God must be, and is, at all times consistent.

[8] God says to his anointed sons: "Thou shalt not kill." (Matt. 5:21, 22) He that kills is a murderer. Furthermore, it is written: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15) All the Gentile governments of the world in time of war compel their respective subjects or citizens to participate in war and to kill. Has God delegated the power to these governments to order men to kill each other, and are the anointed sons of God bound to obey the laws of the land which require killing, when at the same time God's own law commands that he shall not kill? If the child of God engages in war and deliberately kills, he precludes himself from entering the kingdom, according to God's law.

[9] If a worldly government can enact a law forbidding the use of certain drinks, that nation or government can also enact a law, and enforce it, forbidding the use of certain foods, even including bread. Jesus directed his followers to pray to God: "Give us this day our daily bread." Would God delegate to a nation or government a power that would permit that nation to make and enforce a law forbidding the use of the very thing for which the children of God were directed to pray? If it is lawful to drink beer while eating cheese in Germany, and unlawful to drink beer while eating cheese in the United States, which one of these nations is exercising the power delegated by the Lord? If the answer be, Both, then the question is properly asked: Is God declaring that the doing of a certain act is right in one part of the earth and wrong in another part of the earth?

[10] Russia and the United States are both powers of this world, otherwise called nations or governments; and both claim to be Christian nations, even though they are not. The fundamental law of the United States declares that a man may exercise his religion in any manner he may choose. Contrary to this fundamental law, some of the states enact a law that the gospel can not be preached in certain places or under certain conditions, and arrest and punish those who attempt thus to preach it. In Russia the law is that one can not preach the gospel at all without a permit from the government. God's commandment to his sons, which commandment is given through Jesus Christ, is that his gospel shall be preached in all the nations as a witness. (Matt. 24:14) Shall the child of God be obedient to the law of the United States or of Russia, or to the law of God? Is it possible that God has delegated to these various nations the right and authority to make and enforce laws that are inconsistent with and in derogation of his own expressed will?

[11] Is it not therefore clear that there has been a decidedly improper application of the words of the Apostle Paul when applied to the governments of this world? When he says, "The powers that be are ordained of God," does he have any reference whatsoever to the Gentile nations of the earth? Is it not more reasonable that he directs his words exclusively to the powers possessed and exercised in God's organization, and not to those that are exercised in Satan's organization?

GOD'S ORGANIZATION

[12] Aside from Jehovah himself his organization consists of Jesus Christ, his holy angels, cherubim, the resurrected members of the body of Christ, and those who have been brought into the church and anointed of the spirit and who are diligently putting forth their best endeavors to be obedient to God. At the Jordan, at the time of his consecration, Jesus was anointed to the high office of "priest for ever after the order of Melchizedek". He was then and there clothed with certain powers as the man Christ Jesus on earth. Speaking to his disciples Jesus said that "the Son of man hath power on earth to forgive sins". (Mark 2:10) After Jesus had been raised from the dead he said to his disciples: "All power is given unto me in heaven and in earth." (Matt. 28:18) That power he received from Jehovah. Manifestly God permitted Jesus to grant some power to his servants or disciples, because Jesus said: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."—Mark 13:34.

[13] The word "power" is translated from the Greek *exousia;* and Paul's argument set forth in the text and context shows that the power there mentioned has reference to the authority that is possessed and exercised in God's organization. It is the institution which Jehovah himself employs to carry out his purposes. The foregoing scriptures are in point, as well as those that follow: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Col. 1:16) "Thou

hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2) "The Father judgeth no man, but hath committed all judgment unto the Son: and hath given him authority to execute judgment also, because he is the Son of man." (John 5:22, 27) These scriptures prove that Christ Jesus is *the* "higher power" and that Jehovah is the highest or supreme power. "The higher powers" may therefore be applied to both Jehovah and Jesus, because Christ Jesus always carries out the order of his Father.

[14] Concerning the Lord Jesus Christ the apostle wrote: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:22) Manifestly this text does not include the Gentile nations, powers and authorities of the earth, for the reason that at that time it was not God's due time to make the enemy organization the footstool of the Lord. (Ps. 110:1) The words of the apostle must therefore mean that every creature in God's organization must be subject to Christ Jesus, the Prince, or Ruler, or Head over God's organization. In support of this conclusion Jesus stated that the power of judgment had been committed unto him, with the authority to execute the judgment. That judgment has particular reference to the organization of Jehovah, as it is written: "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) "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) These scriptures show that Jesus Christ is the higher power, which power is always exercised in harmony with Jehovah, the Supreme One.

THE CHURCH

[15] The church, made up of the members of the body of Christ, is of God's organization, with Christ Jesus as the Head thereof. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18) Furthermore, the apostle, relative to Christ Jesus, says, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." —Eph. 1:19-23.

[16] Christ Jesus, acting under the authority granted to him, organized the church. (Matt. 16:18) Since all things are from the Father, and all things are by the Son, we must understand that Jesus Christ is the executive officer of Jehovah in all things. Then says the apostle: "God hath set the members every one in the body as it hath pleased him." The proof is therefore conclusive that the church is of God's organization. (1 Cor. 1:2; 11:22; 2 Cor. 1:1) The church is composed of many members, assigned to different positions in the church. It is through Christ, the Head of the church, that the members thereof have access to the Father. The organization is one building of God, with the apostles of Jesus Christ holding important positions therein under Christ Jesus the Head thereof.—Eph. 2:19-22.

POWER CONFERRED

[17] That Christ Jesus conferred power upon his apostles, there can not be the slightest doubt. Unto Peter he said: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19) After his resurrection Jesus said to his disciples: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John 20:21-23.

[18] Furthermore, the Scriptures show that the apostle exercised power conferred upon him by the Lord and in so doing he had the Lord's approval when he pronounced judgment upon Ananias and Sapphira. (Acts 5:11, 12) Others committed offenses in the church, and Paul, although absent, exercised his power and authority in judging the offenders. (1 Cor. 5:1-5) That the ecclesia shall properly take action in judging certain offenders is proven by the words of Jesus.—Matt. 18:15-18.

CITIZENSHIP

[19] A man is subject to the laws of the nation of which he is a citizen. He is therefore the subject of that nation. A citizen of the United States is subject to the laws of the United States. If that citizen of the United States is in Italy he is still subject to the laws of the United States, the land of his citizenship. Since the scripture under consideration is addressed to the anointed sons of God, the inquiry is pertinent: Where is the citizenship of the son of God? The Apostle Paul answers that question and plainly declares that the members of the body of Christ on earth have their citizenship in heaven. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ."—Phil. 3:20, *R. V.*

[20] It appearing that Paul (Rom. 13) is addressing

his words to the new creation, and the citizenship of such being in heaven, then, by all known processes of proper reasoning, his words must mean that these members of the new creation are subjects of God and must be obedient to the laws of God. Whether or not the thirteenth chapter of Romans has any reference to the laws of the nations of earth, without any question of doubt the apostle's words there do apply to God's organization, because addressed to members of that organization. In this and a subsequent issue of *The Watch Tower* consideration is given to the scripture in question as applying to God's organization and the higher powers thereof and what relation (if any) it has to the powers exercised by the Gentile nations or governments of the world.

ORDER IN GOD'S ORGANIZATION

[21] The organization of Jehovah is of far greater importance than any other organization. It is to his organization that the words of the apostle are addressed. Everything in God's organization must be orderly; because he is the God of order, and not of confusion. The same rule applies to his church: "For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 14:33.

[22] By his prophet God gave a word-picture of his organization. Four living creatures appeared in a vision given to his prophet, and it is written that "every one had four faces, and every one had four wings. . . . they turned not when they went; they went every one straight forward". The vision then discloses a wheel beside each one of the living creatures. The description in the vision proceeds as follows: "The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings."—Ezek. 1:16, 17, 19, 21, 23, 24.

[23] The vision thus gives a description of God's organization under the firmament. Then it proceeds with the further description, to wit: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about."—Ezek. 1:26, 27.

[24] This is a marvelous picture of God's organization: made up of Jesus Christ in glory, the risen members of his body in glory, the legions of holy angels, and on earth the faithful remnant; and above all is the Almighty God. The prophetic picture discloses that everything in God's organization must move exactly in order, and therefore in harmony with the supreme power, which is Jehovah, and in harmony with the higher power, which is Christ. That which governs the entire organization is God's perfect law.—Ezek. 1:5-28.

[25] The Lord having come to his temple, and Zion being assembled and given a specific work to do, there must be exact harmony and unity of his organization. The members of Zion on the other side of the vail are perfect. The small number of those who are on this side are imperfect in their organism, but must be perfect in their devotion to Jehovah and his organization; which means that each one must be perfect in heart. That part of Zion on earth is a unit of the organization of Jehovah. Every soul that is a member of Zion must be in harmony with the Head, and therefore subject to the Head and to Jehovah, "the higher powers." What then constitutes Zion on earth? The right appreciation of the correct answer to this question will enable the anointed to keep in harmony with the Lord's way. The correct answer is this: All of God's anointed on earth.

[26] There is on the earth a company claiming to be the "servant of the Most High" and often spoken of as "the Society". What is the "Society", as generally understood by *Watch Tower* readers? The answer is, All of God's anointed children on earth who are working harmoniously together to the glory of God and of Christ Jesus. If one is anointed by the spirit of Jehovah he is now a member of Zion, and if he would maintain his standing in Zion he must be in exact harmony with the course of action Zion is taking.

[27] Christ Jesus is the great Head of Zion and is directing the work on earth, and he makes no mistakes. But how about those who hold positions of responsibility in the "Society", and through whom direction concerning the work on earth is given? Do any of these make mistakes? Yes, to be sure they do, because they are all imperfect. How then may others of the Society know whether or not the direction for the work of God's organization on earth is being given

according to God's law? They could not know except by faith and by the fruits of those who are actually engaged in the work of the Lord. Jesus said: "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:20, 21.

[28] If, therefore, we find one who is devoted to the Lord and is bending his efforts to do what the Lord has assigned him to do, and is faithful and true to the Lord and not compromising with the enemy, and who has the Lord's manifest blessings upon his efforts, then his fruits are being manifested and such is proof that he is pleasing to the Lord and going in the right way. (John 15:8) If one is being used of the Lord in harmony with his Word, that is the evidence that his course of action is pleasing to the Lord. Being imperfect, such will make mistakes, but each one who has faith in the Lord will leave it to the Lord to do the chastening and the correction and to rectify the mistakes. (Heb. 12:6; Rom. 8:33) This same rule, because it is the Lord's rule, must apply to all who are in the "Society". If the "Society" is pursuing the wrong course or policy, then all of God's people must depend upon the Lord to correct that policy and change it into the right one. It is not the prerogative of any individual to set himself up as the judge to take action and oppose the work of the Lord. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Rom. 14:4.

[29] If Romans the thirteenth chapter applies to the church, does that mean that the elders and deacons have authority to do judging and to determine the course or policy of the church? No, certainly not. The elders are the advisers or counselors in the ecclesia and have no jurisdiction to act except within the scope of the authority conferred upon them by the Scriptures. The deacons are servants in the church and possess no authority other than that conferred by the Scriptures. The Scriptures do not confer authority upon elders or deacons to judge or determine the course of action of the ecclesia. If there is disorder in the church the ecclesia, composed of those who are God's children, may take certain action. The Lord himself laid down the code of procedure.—Matt. 18:15-18.

[30] The church as a body has jurisdiction to hear and determine matters relating to those who are members of the body; but no individual has been clothed with such power or authority, aside from the twelve apostles, who were clothed with special authority from the Lord. If Romans thirteen has any application to the powers in the world, with much stronger reasoning must it apply to the church, because it is addressed to those who are in God's family. Consider now the apostle's instructions verse by verse.

THE TEXT

[31] "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Verse 1) At once the question arises, To what shall God's people be subject? It is written: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:28) This scripture really answers the question. This proves that the higher powers are Christ Jesus and Jehovah and that the supreme power is Jehovah God. The apostle uses the husband and wife to picture Christ and the church, and by his argument he shows that the church is subject to Christ: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5:23, 24) The inspired testimony of James supports this conclusion: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (Jas. 4:7, 8) These scriptures show beyond a doubt that the anointed can be pleasing to God only by an undivided and complete devotion to him. The apostle could not mean that the "higher powers" are the Gentile powers. It is not possible that these are higher than and have control over God's arrangement of his own people.

[32] The apostle says: "The powers that be are ordained of [arranged under, *Diaglott*] God." Can this be properly applied to the Gentile powers on earth and not applied to the church? The words of the apostle are in answer to that question: "But now hath God set the members every one of them in the body, as it hath pleased him. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:18, 28) Those who have insisted that the apostle referred exclusively to the Gentile powers when he said, "The powers that be are ordained of God," cite in support thereof the words of Peter, to wit: "Submit yourselves to every ordinance of man [human creation, Greek] for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." A careful examination of this text shows that it does not apply to the powers exercised by the Gentile governments.

[33] The phrase "ordinance of man" in the above text means "human creation". How then could it be said that any ordinance of the church is of human creation? When the man Christ Jesus appointed the apostles and sent them forth as leaders and governors

in the church, were they not all of human creation, within the meaning of this text? It was the man Jesus that did it, and it was men that were sent forth; and this is none the less true even though it was done in obedience to God's command.

34 When the church by a vote makes a rule governing the ecclesia, or by vote elects leaders, is not such of human creation? When the apostles announced a rule or rules relating to the church, were not these of human creation? In support of this conclusion, note the words written: "Remember them which have the rule over you [your leaders, *Diaglott*] . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. 13:7, 17.

35 Peter's words addressed to the church seem clearly to mean this: Where the church acts under the authority of the Scriptures and creates an arrangement for its government or course of action, each member of the ecclesia should submit to such arrangement and not try to overthrow it. If that which is of human creation, such as regulations, rules or leaders, become useless or the leaders become unfaithful, the church may take action to judge or rule or put out the unfaithful ones. No individual, however, has authority to take such action. The chief lesson is that it is the Lord's arrangement or organization and he has designated the manner in which it shall be governed and judged.

36 What, then, did Peter mean when he said, "whether it be to the king, as supreme"? Undoubtedly he referred to Jesus, because Jesus is the King or Lord to the church, and is supreme over the church because he always acts in exact harmony with Jehovah, the Supreme One. But how could it be said that Jesus the King is of human creation, as those words appear in the text? The apostle did not say that Jesus is an ordinance of man. When Jesus was on earth he laid down certain rules which must be followed by the church; and these rules, being promulgated by the man Christ Jesus, were of human creation. But even that is not what is here meant by Peter's argument. Paraphrased, his words are these: 'For the Lord's sake submit yourselves to every ordinance of man [in the church], for that ordinance relates to the King, the Christ, the Head of the church. To be sure you will submit to that, because he is the Head of the church; or whether it relates to the governors of the church, who are sent by the Lord Jesus Christ.' The apostles were appointed as governors in the church. (1 Cor. 12:28) They laid down rules relating to the church. Whether those rules were directly inspired and directed from Jehovah or the Lord Jesus, or were made by the apostles, the members of the church may not have known; but they were admonished to be submissive thereto for the Lord's sake and to let the Lord determine whether or not the rules were right. Not always did the apostles speak by commandment. Paul said on one occasion: "I speak this by permission, and not of commandment."—1 Cor. 7:6.

37 The argument of Peter (1 Pet. 2:13, 14) was for unity and harmony in the church. In support of this, note his further words: "Be respectful to all; love the brotherhood; fear God; honor the King." (1 Pet. 2:17, *Diaglott*) It is manifest here, when he commands the church to be respectful to all, to love their brethren and to fear God, and then speaks of the King, that he does not mean the kings of earth over which Satan is the god. To determine to whom he speaks, it is but necessary to notice the opening words of the epistle, which he addresses to the new creation.

38 As further proof that Peter's words have reference to the government in the church, and that when he speaks with reference to the King he has reference to Christ, he says: "Or to governors, as sent by him for the punishment of evil-doers, and the praise of well-doers." (*Diaglott*) Can it be said that God has sent the governors of the various nations to punish evil-doers in the church and to praise well-doers therein? Whoever heard of the governor or ruler of any Gentile nation giving praise to those because of their full and absolute obedience and faithfulness unto the Lord God and to the Lord Jesus Christ? The Lord Jesus Christ did send the apostles as governors in the church; and the apostles, as governors in the church, did punish evil-doers. (Acts 5:1-10; 1 Cor. 5:1-5) They also gave praise to those who did well in the church. (Phil. 1:3; 2 Cor. 9:1, 2; Col. 4:9, 12, 14) There is therefore no support to the argument that the Apostle Peter (1 Pet. 2:13-17) had any reference whatsoever to the laws or governments of the Gentile powers.

39 Jehovah conferred all power upon Christ Jesus, and in turn Jesus Christ delegated to his disciples certain powers in the church. (John 17:2) After he had been raised from the dead Jesus said to his faithful disciples: "Receive ye the holy spirit [power]: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:22, 23) That the apostles had and exercised such power, note the words of Paul: "For though I should boast somewhat more of our authority [power], which the Lord hath given us for edification, and not for your destruction, I should not be ashamed." (2 Cor. 10:8) "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."—2 Cor. 13:10.

40 Addressing the Ephesians, Paul wrote: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. And to make all men see what is the fellowship of the mystery, which from the beginning

of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Eph. 3: 7, 9, 10.

41 These words of the apostle could hardly be construed to mean that "by the church" on earth the wisdom of God is being made known to the princely, angelic powers in the literal heavens. The context shows that this is the meaning of the apostle's words, to wit: That by the divine arrangement God was using Paul as his minister to make known these truths to the principalities and powers throughout the church, the members of which are 'seated with Christ in heavenly places'. (Eph. 2: 6) It was Paul who was given the privilege to disclose to others, the apostles and leaders, the mystery of God. The Scriptures therefore show that the apostles, and particularly Paul, occupied important positions as governors in the church; and this must be taken into consideration in determining the meaning of their words.

42 There are no successors to the apostles. There has long been in the world an organization called the "Christian church", or "Christianity". Because men in that organization have assumed to be successors to the apostles and individually to direct the affairs of the church and of the world, there has been much confusion of mind of those who have studied the Word of God. The apostle's words have been wofully misconstrued. It should always be kept in mind that Christ is the Head of the church, and that the apostles held special positions therein and that no men since the apostles' day have filled their places. They exercised certain governing powers in the church. The Lord Jesus, and the apostles, under his direction, laid down certain rules for the governing of the church; and the ecclesia, as a body, is clothed with certain power and authority to act, and every individual member of the church should be subject to that arrangement.—Eph. 2: 18-21.

43 Seeing, then, that the Society is made up or composed of God's anointed yet on earth, and that this body or company of Christians is diligently endeavoring to carry out the Lord's commandments, and knowing that the Lord Jesus is the Head thereof, even every member should diligently seek to be in harmony with the policy, course of action and work of such Society. If any are of the opinion that the Society is not pursuing the proper course, then commit the matter to the Lord and wait upon him to do the judging and to determine what is the proper course to be taken. Every member of Zion on earth is in the covenant with the Lord, and every one must be in harmony with the Lord; and, that being true, every one must be subject to the higher powers.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. State Jehovah's purpose in giving his Word to his people. Where only, then, will the child of God find true guidance?

¶ 2. Where did we get the doctrine of the "divine right of kings"? For whom was Romans 13 intended? Give scripture proving that it was not intended for any one else.

¶ 3. Give the substance of the apostle's statement, as recorded in our text. How should the laws of the land be regarded?

¶ 4. Show that all true power and authority come from Jehovah. How may we know whether a given law is right?

¶ 5-7. Prove, by illustration, that the governments of this world are not the "powers that be".

¶ 8. Quote scripture and show whether a child of God may engage in war.

¶ 9. What conclusion is logically reached as to the propriety of laws that vary in different countries and in different localities?

¶ 10, 11. Show by illustration whether the various man-made laws and ordinances imposing restraint or compulsion are proper. To what power, therefore, does the apostle here refer?

¶ 12-14. Of whom does God's organization consist? What do the Scriptures say as to delegation of power to the members thereof? To what does the power here mentioned refer? Prove the identity of "the higher power" and of "the higher powers".

¶ 15, 16. What does the Apostle Paul say concerning Christ and his relationship to the church?

¶ 17, 18. What evidence have we that Christ Jesus conferred power upon his apostles, and that they exercised such power?

¶ 19, 20. How does the rule of citizenship come into consideration here? What is the citizenship of the body of Christ, and where, therefore, do the members thereof owe their allegiance?

¶ 21-24. Describe what is pictured in Ezekiel's prophetic vision of God's organization. Point out the lesson contained therein and in 1 Corinthians 14: 33.

¶ 25. Explain how the anointed on earth, being imperfect, can be a part of God's holy organization Zion.

¶ 26. What arrangement has the Lord been using to represent him in the earth in this time of his second presence? Of whom does this company consist? How is this "servant" class related to Zion?

¶ 27. Explain whether infallibility is to be expected of those in positions of responsibility in the "Society" and through whom direction concerning the work is given. Then how may others of the "Society" know whether the work is properly directed?

¶ 28. How may it be known whether the course of action of any individual in the organization is pleasing to the Lord? How does the Lord deal with any mistakes made by individuals in his organization?

¶ 29, 30. What is the status of elders and of deacons in the ecclesia? What provision has the Lord made for correcting disorder in the church?

¶ 31. Clearly, then, what did the Apostle Paul mean when he said, "Let every soul be subject unto the higher powers"?

¶ 32. Quote 1 Corinthians 12: 18, 28, and identify the "powers that be".

¶ 33, 34. What is meant by "ordinance of man", referred to in 1 Peter 2: 13? How do the words of Paul (Heb. 7: 17) and of Peter (1 Pet. 2: 13, 14) show that the "human creation" referred to is the ordinance of the church?

¶ 35, 36. Explain Peter's words referred to in verse 13, above cited.

¶ 37, 38. What was Peter's argument, as indicated in 1 Peter 2: 17? Quote scripture to prove to whom he was speaking. Prove, with scriptures, the correct application of Peter's words in verse 14, here under consideration.

¶ 39, 40. Prove that the apostles were vested with authority in the church, and that they exercised that authority.

¶ 41. What was the purpose of Paul's reference to himself, as recorded in Ephesians 3: 1-9, and what is the application of verse 10?

¶ 42. Describe the position of the apostles in the church, in relation to Jesus, the Head of the church, and to the ecclesia, as a body.

¶ 43. Seeing who compose the Society, and its relationship to the Lord and his work in the earth, what is clearly the privilege and duty of every member thereof? Should any one differ with the Society as to the course it is pursuing, what is the proper procedure for such one? Being a member of Zion, where does each one owe his full allegiance?

THE LORD'S TABLE AND THE TABLE OF DEVILS

[Fifteen-minute radio lecture]

ADDRESSING his letter to the "sanctified in Christ Jesus", the Apostle Paul wrote: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10: 21, 22) Since these words are addressed to Christians, it behooves every true Christian to know just what they mean. To have no desire to investigate would classify one as not being a Christian and as having no interest in the Lord's table.

The apostle draws attention to two tables, one called "the Lord's table" and the other 'the devils' table', and tells us that a Christian can not eat of both at the same time. This statement is entirely in harmony with the words of Jesus, who said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. 6: 24) These words assure us that every one who claims to be a Christian is serving either the Lord or the Devil. There are only two masters.

To serve the Lord, of course, would mean to be interested in his Word to the extent of studying it in order to know just what the Lord would have us do. Without such an interest and study and effort to please the Lord no one could even claim to be serving the Lord.

To serve the Devil one will be doing the Devil's will and work, or at least be indifferent to the Lord's will and work. There are many millions of people who think they are on the Lord's side, but who take no interest in either his Word or his work. They are indifferent to what the Lord would have them do. Such people are serving Satan, even though they are doing it unwittingly.

But what is meant by "the Lord's table" and 'the devils' table'? In ancient times it was customary for kings to invite those whom they desired to specially honor to a great feast, prepared especially for them. The table was laden with all the bounties at the king's command; hospitality was unlimited, and every need supplied. This was the king's method of showing favor to his guest, of honoring him and bestowing his approval upon him. To decline such an invitation would mark one as an enemy of the king, and to accept instead an invitation extended by another would be a positive insult.

The apostle was using this illustration. He was showing that Jehovah God is the greatest king in the universe; that he has invited certain ones to be his guests, so to speak; that he has specially prepared a table for them. On this table are all the bounties which God has to give to his creatures. These bounties consist of all the promises made to them; all the joys; all the privileges of service; all the hopes; all the doctrines and truths found in his Word; and all the blessings of his favor, approval and love. It is an honor to be invited to a feast by the great Jehovah. To refuse to accept such an invitation would mark such a person as God's enemy, and to sit down at the table of the Devil instead would be a gross insult to the God of the universe.

These things being true and self-evident, it becomes an important matter to every one who claims to be a Christian to take time to investigate and see whether he is sitting at the Lord's table or at the table of devils. If we are sitting at the latter table we are enemies of God, despising his grace and favor, and treating him with contempt. The prophet, speaking of those who despise the Lord's table, says: "Ye say, The table of the Lord is contemptible. . . . My name shall be great among the heathen, . . . saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible."—Mal. 1: 7, 11, 12.

But what is meant by the table of devils?

The table of devils refers to all those lies against Jehovah God and his Word of truth, of which Satan is the father; it includes also all those false doctrines which are not found in the Bible but which Satan has persuaded the people to believe are taught therein. Speaking of these false doctrines, Paul says: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4: 1.

The table of devils is filled with slanders against God and against his truth; it is spread with messages that have no comfort in them, that contain no hope of blessings to come and that are not a source of joy or peace or pleasure. Chief among the slanders against God is the doctrine of eternal torment of the wicked; that God has created a lake of fire and brimstone and also a wicked creature called the Devil, and appointed him to the task of tormenting some of the race for

ever. Those who feast at the Lord's table are well aware that no such dish as eternal torment is served up to them by their gracious, loving heavenly Father. This food is found only on the Devil's table, and those who are feasting on it and dealing it out to others are sitting at the table of devils. Another article of food which is not found on the Lord's table is the doctrine of "trinity". It belittles Jehovah God by teaching that instead of his being the one and only true God, he must share this honor with two other persons.

The teaching that the wicked, corrupt governments of earth, filled with oppression, graft and corruption, and that the divided condition of the religious denominations of our day, with varied and contradictory creeds and innumerable money-begging schemes, and their modern tendency to deny that the Bible is inspired and to declare that man was not created by an intelligent God but is the creature of a blind force called evolution, all these teachings are found on the table of devils and not on the table of the Lord.

Jehovah God chose the one nation of Israel. He prepared a special table for them. He made a special covenant with them, which covenant he did not make with the other nations of earth. He gave them special promises, set a special hope before them, and promised them a special reward if they would keep their covenant faithfully. They were his own peculiar people. The word of God, given to Moses, is: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Ex. 19:5, 6.

All the hopes, promises and blessings mentioned in that covenant were the food on their table. No other nation on earth had any right to eat thereof. But this special favor of Jehovah God puffed them up, and they felt and claimed to be superior to other people; and in their pride and self-conceit they broke their covenant. As the prophet stated it, they "went a whoring after other gods", and established an "altar to Baal under every green tree". They deserted Jehovah God and sat down at the table of devils. They worshiped Baal, and were served at their table by Baal-zebub the prince of devils, that is, by the Devil himself. Speaking of their pride and their fall from favor, David says: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." Paul quotes this text and applies it to Israel. See Romans 11:9.

The rich man, who was clothed in purple and fine linen and fared sumptuously every day (mentioned in the parable in Luke 16:19-31), is the nation of Israel seated at the table specially provided by the Lord. The beggar, who was full of sores and lay at the rich man's gate, represents those believing Gentiles, like Naaman the Syrian, the widow of Zarepta, and the Syro-phenician woman, all of whom begged for crumbs of favor (food, blessings) which were on the rich man's table. When the woman of Canaan begged Jesus for the healing of her daughter, Jesus said to her: "I am not sent but to the lost sheep of the house of Israel." This plainly shows that this blessing of healing belonged especially to Israelites. It was promised to them in their covenant, but their pride and unbelief kept them from enjoying the blessing. To this woman Jesus said: "It is not meet to take the children's bread, and to cast it to dogs." (Matt. 15:26) Now note her answer. She said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Here was a Gentile "dog" begging for a crumb which fell from the table of Israel. This explanation entirely explodes the idea of eternal torment which has been built up on this parable.

At the first advent of the Lord he found the great religious leaders claiming to be worshipers of Jehovah God but really sitting at the table of devils. In blistering language and with a biting sarcasm Jesus reproved those hypocrites, saying, "Ye are of your father the devil, and the lusts of your father ye will do."—John 8:44.

In a most beautiful parable beginning in Matthew 22:2 Jehovah God is pictured as "a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready". What does this parable mean? It means that during this Christian era, since the death of Jesus, Jehovah God has invited 144,000 persons to be the bride of the Lamb. He has made a covenant with them; given them special promises; set before them a special hope; promised them his special care and supervision of their every interest, so that all things shall work together for their good. He has promised them a special reward of 'glory, honor and immortality' if they are faithful even unto death. He has promised them a share in the first resurrection; that they shall be like the Lord and see him as he is, and that they shall live and reign with him a thousand years. These promises and hopes and blessings are called their "table". The food on this table is for them and for nobody else. These promises are for an elect little flock; they are for the overcomers; they are only for those who are faithful unto death.

Speaking of this elect class, David says: "Thou preparest a table before me in the presence of mine enemies." (Ps. 23:5) To this special class of faithful ones Jesus made a special promise. He said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my

table in my kingdom and sit on thrones judging the twelve tribes of Israel." What a stupendous promise! Thus we can see that faithfulness in partaking of the Lord's table now will entitle us to feast with him in the kingdom, which means that we shall share in all the blessings and work of the kingdom. All other tables are described by the Prophet Isaiah (chapter 28, verse 8), as follows: "All tables are full of vomit and filthiness, so that there is no place clean."

The vomit and filthiness on the Devil's table consists of false and slanderous doctrines, blasphemies against Jehovah God and denials of the inspiration and accuracy of his Word.

WORMS THAT DIE NOT AND FIRE THAT IS NOT QUENCHED

[Thirty-minute radio lecture]

IN MARK 9:47 we read: "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire; where their worm dieth not, and the fire is not quenched."

Jesus spoke these words to his disciples, and not to the multitude. They are a warning to those who have entered into a covenant with the Lord, that there is a danger of their missing the kingdom of God.

To understand these words it is quite necessary that we grasp the thought that the Bible was not written to or for sinners, but was written for the consecrated child of God, the true church. The Apostle Paul calls attention to this fact, saying, "All scripture is given by inspiration of God, and is profitable . . . that the man of God may be perfect." (2 Tim. 3:16, 17) When Jesus spoke in the presence of the multitude he always spoke in parables, and it is written that "without a parable spake he not unto them". (Matt. 13:34) The disciples asked Jesus why he spoke unto the multitudes in parables. His answer was, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. 13:10, 11.

Because there is danger of missing the kingdom of heaven and of being cast into a hell-fire which will never be quenched, and where worms will never die, those who love the Lord and are trying to do his will should be anxious to know the meaning of this text.

Those people who believe in eternal torment have misunderstood this text to apply to a literal lake of fire and brimstone where wicked people are tormented for ever. Indeed it is often used as one of the texts to prove eternal torment to be true. It is strange how a false doctrine will become so rooted in the mind that one will cling to it tenaciously no matter how unreasonable it is. For instance, it never seems to occur to believers in eternal torment that if this were a real lake of fire and brimstone, worms could not live for a single moment in it. Likewise, it never seems to occur to them that if these were literal worms which could never die, then these worms would be immortal, for immortality means that which can not die, that which is deathproof.

It is impossible for any one to have a sensible understanding of this text as long as he believes in eternal torment. Another thing that helps to hide the real meaning of the text is the mistranslation of one word, namely, the Greek word translated "hell fire". The word does not mean hell-fire, and should never have been so translated. In the Greek the word is *gehenna,* which, correctly translated, means "the valley of the son of Hinnom". The Hebrew word *sheol,* in the Old Testament, and the Greek word *hades,* in the New Testament, are properly translated "hell", because the word "hell" means "the grave". But this word *gehenna* is not found in the Old Testament at all, and is found only eleven times in the New Testament. It is wrongly translated "hell" and "hell fire".

The translators believed in eternal torment, and were desirous of finding something to support their unscriptural theory, and so made this mistranslation, probably hoping that people would never find out the fact that they had been duped. There is no excuse for the mistranslation, for every commentator on earth who understands the Greek knows full well that *gehenna* means "the valley of the son of Hinnom".

This means that a man by the name of Mr. Hinnom lived in or near Jerusalem and owned a valley just outside of the walls of the city. Mr. Hinnom had a son whose name is not known. Mr. Hinnom died and left an estate to this son, and the estate included this valley. Thereafter the valley was called "the valley of the son of Hinnom". It is impossible for any one, by any hook or crook, to make *gehenna* mean eternal torment, or lake of fire and brimstone, or suffering or anguish, or anything akin to these.

Now let us read the verse in its correct translation. "It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into the valley of the son of Hinnom; where their worm dieth not, and the fire is not quenched." To grasp the thought which Jesus had in mind when he uttered these words, it is necessary to know what this valley was used for.

History records that it was used for the purpose of burning up or destroying all the offal and rubbish of

the city of Jerusalem. It was a deep valley with a high and precipitous cliff on the Jerusalem side. Not only was all waste and rubbish burned here, but also the carcasses of dead animals, such as cats, dogs, horses, etc., were thrown into this valley, to be destroyed. The city ordinance was that nothing that had life should be cast into the valley. Thus we can see that it could not possibly represent eternal torment, because nothing that had life was ever cast into it. History also tells us that the dead bodies of the worst criminals were denied a proper burial and were likewise thrown into this valley and there completely destroyed.

To destroy this rubbish and these carcasses, a fire was always kept burning there. Many cities in the United States have just such places for the destruction of the rubbish of the city at the present time. The speaker has seen several of them, and each one has always been a valley or some depression. The dead carcasses and other waste matter thrown into these valleys would breed pestilence, and so it was customary to sprinkle brimstone over these, which not only served as a disinfectant but also hastened the complete destruction of the carcasses, since brimstone will burn more destructively than any other known substance.

This fire was not permitted to be quenched. To quench a fire means *to forcibly put it out.* When a fire burns up everything and goes out for the reason that there is nothing more to burn, that fire is not a quenched fire. Let it be noted, then, that when Jesus spoke of 'the fire that is never quenched', he did not mean that the fire would never go out, but he did mean that nobody would be permitted to put it out, to quench it. Thus, we can see that this fire pictures the complete destruction of that which was put into the fire, and thus becomes the best possible picture of the "everlasting destruction" of all those wilful sinners who are to be destroyed in the second death.

This fire that is never quenched is identically the same thing as the lake of fire and brimstone mentioned several times in Revelation. And in most positive language the lake of fire and brimstone is declared to be "the second death".—Rev. 20:14; 21:8.

Now note the fact that *sheol,* of the Old Testament, and *hades,* of the New Testament, both correctly translated "hell" and "grave", refer to the Adamic death, while *gehenna,* of the New Testament, is a picture or illustration of the second death, which means everlasting destruction or annihilation.

What is the particular difference between Adamic and second death? The answer is that Adamic death is temporary destruction, likened to sleep, because a sleeping person generally awakens. Many texts speak of the Adamic death as sleep. The second death is never called sleep, for the reason that there is no awakening from the second death, and not even a promise or any hope of a resurrection for those who go into it. They are completely and for ever destroyed, and the apostle speaks of this as *everlasting destruction.* On the other hand, all who die the Adamic death, and go into *sheol* or *hades,* will be awakened.

I want to prove this last statement. In Psalm 49:15 we read that "God will ransom my soul from the power of the grave". The word translated "grave" is *sheol,* and the margin translates it "hell". Here, then, is a plain statement that people in hell are to be ransomed from hell. When Jesus died he was for three days in hell, and Peter tells us that God left not his soul in hell, but raised him from the dead. (Acts 2:31, 32) Again, in Revelation 20:13 we read: "Death and hell delivered up the dead which were in them." In all these cases the word "hell" is *sheol* or *hades,* and not *gehenna.*

Now let us see what is meant by the words of our text. "If thine eye offend thee, pluck it out: for it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire."

In 1 John 2:16 we read: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." As here used, the word "world" means the Devil's organization; and hence the lust of the flesh and the lust of the eyes and the pride of life originate with the Devil and are not pleasing to the Father. The lust of the eyes refers to those things that we see with our eyes and lust for, or desire, which, if obtained, would not be pleasing to God and would hinder us from obtaining the kingdom.

Let us examine some of the uses of this word "lust" as given to us in God's Word. The children of Israel fell a lusting for flesh while wandering in the wilderness, and God gave them quails to eat. (Num. 11:4) Jesus warned his followers against looking on a woman to lust after her. (Matt. 5:28) Again, in James 4:5 we read: "The spirit that dwelleth in us lusteth to envy." Thus we see that envy is lust. Also in 1 Timothy 6:9 are these words: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, . . . for the love of money is the root of all [forms of] evil." And still again, in 2 Timothy 4:3 we read: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Now what does this mean? It means that the time will come when men will stubbornly resist the truth, will not listen to it, and will lust after or desire teachers who will preach just what they want to hear, teachers whose ears are itching to know just what their audiences want them to preach, and who will not preach otherwise for fear of losing their salaries.

Now we have an excellent idea of what the word

"lust" means. It means to desire something in a selfish way, and "the lust of the eyes" means a desire for those things which we see that seem to be desirable and yet are forbidden.

Now we are prepared to understand what is meant by the statement, "If thine eye offend thee, pluck it out." It means that if we see something that we desire and crave and yet it is forbidden, or that we can not possess except by selfish or wicked means, then we are to deny ourselves this particular thing. Why should we deny ourselves thus? The answer is, Because to obtain it, or to obtain it in illegal or unjust ways, is selfishness and will surely lose us the kingdom. Hence, in symbolic language we speak of the eye as offending us. It becomes an offense to us because it looks upon something with a selfish desire to possess it.

It is far better for us to cut off these selfish desires and to deny ourselves their gratification than to lose the kingdom, and so the Lord said: 'It is better for thee to thus deny thyself than to be cast into eternal destruction, where their worm dieth not and their fire is not quenched.'

Just as the literal fire in this valley of the son of Hinnom completely destroyed everything that was cast into it, so every person who selfishly lives for his own personal gratification will eventually be completely destroyed in the second death. No person in heaven or in earth will be allowed to quench this fire or stop it in any way: it must accomplish its purpose.

But how about the other part of the text, namely, "where their worm dieth not"? Any one ought to be able to see that if eternal torment is true, and a literal lake of fire, worms could not live a single moment in it. It is entirely unreasonable to connect these worms with eternal torment or with fire. But what does it mean? There must be some proper and reasonable explanation.

Since we have found the "fire" to be a picture or illustration, it is but reasonable to think that the "worm" is also an illustration. If so, what does it illustrate? Referring to the refuse cast into the valley, history records that no live thing was ever cast into it, thus contradicting the eternal torment theory. History further records that the carcasses of animals, and also the bodies of the worst of criminals, after execution, were denied a burial and were cast into this valley and destroyed as so much rubbish. Some of these carcasses would catch on the rocks or on the trees and never reach the fire, and the worms would completely devour them, thus picturing the same thing as the fire, namely, destruction. The worms destroyed what the fire did not.

But what about the worms' not dying? The thought is exactly the same as that of the fire's not being quenched. Just as long as there was any of the carcass left to feed upon, the worms would not die. We have all seen instances of worms, literally thousands of them, consuming a carcass in a very short time; and then the worms would all disappear, and nobody knows where they went.

Now let us read our text again. 'It is better to deny yourself all of these things which we crave, which seem desirable and yet are forbidden, and win the kingdom of God, than to gratify yourself with these things for a few brief years and go into eternal destruction, pictured by a fire, which destroys everything cast into it, and by a worm devouring a carcass.'

The thing responsible for the wrong interpretation is the false teaching that wicked people go into a place of torment at the moment of death, and that they are alive and conscious. Believing this lie, because taught it by parents and in the theological schools and seminaries, Bible expositors have seized upon these highly symbolic statements and pictures and distorted them into meaning something that they do not mean and that directly contradicts other plain and non symbolic statements. Let me quote some of the many plain statements of the Scriptures, which in point-blank language deny the theory of eternal torment.

Ecclesiastes 9:5 says: "The dead know not any thing."

Psalm 145:20 says: "All the wicked will he [God] destroy." Job 36:6 says: "He preserveth not the life of the wicked." In 2 Thessalonians 1:9 we read that the wicked "shall be punished with everlasting destruction"; and in entire harmony with all these statements is the Bible teaching of a "second death". The very fact that there is a second death is an indisputable denial of eternal torment. The fact that there is to be a resurrection of the dead, both of the just and of the unjust, is another most emphatic denial of eternal torment.

Now let us note other texts containing the word "fire". Many people think every text containing this word is a positive proof of eternal torment.

In Matthew 25:41 we read that our Lord says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This text tells us that it is the Devil and his angels, followers or allies, that are to be cast into the fire. This means that all, angels and men, who eventually choose to follow the Devil instead of the Lord, will be destroyed. In harmony with this, Revelation 20:10 says: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." Now note what this text says. It plainly states that the Devil will be cast into the lake of fire. The majority of Christian people believe that the Devil is to roast and torment those who are so unfortunate as to get into "the hot place".

But what does this mean? It means simply that the Devil is to be destroyed. In full harmony with

this statement are the words of the apostle, recorded in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy him that had the power of death, that is, the devil." Here is a plain statement that the Devil is to be destroyed. How easy it is to understand the matter when we see that fire means destruction, and that nowhere in the Bible does it mean consciousness or torment.

Another text that has been misunderstood, and that has caused innumerable heartaches, is found in Malachi 4:1. It reads: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." In this text the proud and all the wicked are likened to stubble in a fire, and everybody knows that stubble could not be tormented in a fire, but would be quickly consumed. The text goes on to say that nothing would be left of the wicked, neither root nor branch. Surely it would take a very strong imagination to make such language mean eternal torment. Now let us notice the third verse of this chapter. It reads, "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

This text is another favorite proof text for the advocates of the eternal torment theory. But it says plainly that the wicked are to become ashes under the soles of the feet of the righteous. God told Adam that he was dust, and when he sinned God told him that he would return to the dust again. Just so, when the wicked are destroyed in the second death, they will have returned to the dust from which they were taken, and will become *as* ashes under the feet of the righteous. Only a theologian could read eternal torment into this text.

Now let us note still other texts which use the words "fire" and "worms", and show clearly that the thought behind them is *destruction.*

Speaking of the time when the Lord's kingdom is established and all flesh shall come and worship before him, the Prophet Isaiah said: "They shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched." (Isa. 66:24) Note carefully that the text says that they will look upon the *carcasses* of men. The fact that carcasses are mentioned is proof positive that they are not alive, and nothing that had life was ever cast into the valley of the son of Hinnom.

Job tells us that he expected to die, and that his body would be destroyed with worms, and that he expected to come back on the earth again and behold the glory of the Lord in a perfected earth. I quote: "And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:26.

Again, in Job 21:23-26 we read: "One dieth in his full strength, being wholly at ease and quiet. . . . And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them." Again, in Job 24:19, 20 we read: "Drought and heat consume the snow waters: so doth the grave those which have sinned. . . . The worm shall feed sweetly on him; he shall be no more remembered."

Thus we can see clearly that the fire that is not quenched and the worm that dieth not are simply illustrations used by the inspired writers to picture to the mind the punishment of the wicked, which God has repeatedly told us is everlasting destruction, and not eternal torment.

When picturing the death or destruction from which there will be a resurrection, the Old Testament writers use the Hebrew word *sheol,* and the New Testament writers use the Greek word *hades,* both of which are correctly translated by the words "hell" and "grave". But when picturing the "second death", which is called "everlasting destruction", the Old and the New Testament writers invariably use the symbolic words "fire", "worms," and "gehenna", and the symbolic phrases "lake of fire" and "lake of fire and brimstone". Thus the Bible pictures to our minds, in symbolic phrase, the complete and everlasting destruction of wicked men, wicked angels, and every wicked and corrupt system of evil now existing on the earth.

After the destruction of every evil person and thing, there will be a clean universe, and no more death, no more destruction, and hence no more need for "fire", "worms," or "brimstone". In Revelation 20:10 we are told that eventually the Devil himself is to be cast into the lake of fire and brimstone, which means his eternal destruction also.

A LETTER

THANK GOD FOR THE TRUTH

Heartiest greetings to Sir Rutherford.

I have read the booklet *Oppression, When Will It End?* I bought the booklet from a Bible Student, of Wheeling.

I want to tell you that I never heard or read such truths as that booklet contains. It went deep into my heart and I am expressing my best appreciation to you for it. It reminds me of a story about an old man who had been searching for the truth all his life, with a lighted candle, but in vain. Therefore I thank God for the truth which I have found while I am still young.

Yours truly,
MELVIN GLAKY, *W. Va.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Battle Creek, Mich.	June	1, 2	Ypsilanti, Mich.	June	17, 18
Charlotte, Mich.	"	3, 4	Plymouth, Mich.	"	19, 20
Lansing, Mich.	"	5, 6	Birch Run, Mich.	"	21
Leslie, Mich.	"	7, 9	Flint, Mich.	"	23, 24
Jackson, Mich.	"	10, 11	Fenton, Mich.	"	25, 26
Chelsea, Mich.	"	12, 13	Durand, Mich.	"	27
Ann Arbor, Mich.	"	14, 16	Owosso, Mich.	"	28, 30

C. W. CUTFORTH

Estevan, Sask.	May	31	Assiniboia, Sask.	June	15, 16
Roche Percé, Sask.	June	1, 2	Luella, Sask.	"	17
Weyburn, Sask.	"	4	Fife Lake, Sask.	"	18
Oungre, Sask.	"	6	Lacordaire, Sask.	"	19
Ratcliffe, Sask.	"	7	Harptree, Sask.	"	20
Maxim, Sask.	"	9	Aneroid, Sask.	"	23
Estevan, Sask.	"	10	Beaver Valley, Sask.	"	24, 25
Viceroy, Sask.	"	11, 13	Shaunavon, Sask.	"	26, 27
Crane Valley, Sask.	"	14	Estevan, Sask.	"	29, 30

G. H. DRAPER

Boonville, Ind.	June	2-4	Louisville, Ky.	June	16-23
Evansville, Ind.	"	6-8	Lexington, Ky.	"	24, 25
Owensboro, Ky.	"	9-11	Portsmouth, Ohio	"	27-29
Jeffersonville, Ky.	"	13-15	Ashland, Ky.	June	30-July 2

M. L. HERR

Oskaloosa, Iowa	May	30-June 1	Rock Island, Ill.	June	16-18
Keosauqua, Iowa	June	2-4	Clinton, Iowa	"	20-22
Keokuk, Iowa	"	6-8	S. Wayne, Wis.	"	23-25
Burlington, Iowa	"	9-11	Dubuque, Iowa	"	27-30
Davenport, Iowa	"	13-15	Moline, Ill.	July	1-3

W. M. HERSEE

Humboldt, Sask.	May	29, 30	Dauphin, Man.	June	17
Quill Lake, Sask.	June	1, 2	St. Rose, Man.	"	17
Kermaria, Sask.	"	3, 4	Portage la Pr., Man.	"	19
Clair, Sask.	"	5, 6	Brandon, Man.	"	20, 21
Wadena, Sask.	"	7, 8	Sintaluta, Sask.	"	22
Invermay, Sask.	"	9	Regina, Sask.	"	23, 24
Kamsack, Sask.	"	11, 12	Moose Jaw, Sask.	"	25, 27
Grandview, Man.	"	13, 14	Earl Grey, Sask.	"	28
Gilbert Plains, Man.	"	15, 16	Saskatoon, Sask.	"	30

DWIGHT KENYON

Bremerton, Wash.	May	30-June 4	Bellingham, Wash.	June	20-22
Port T'nsend, Wash.	June	6-8	Everson, Wash.	"	24, 25
Port Angeles, Wash.	"	9-11	Marysville, Wash.	"	27-29
Mt. Vernon, Wash.	"	13-15	Everett, Wash.	June	30-July 2
Burlington, Wash.	"	16-18	Seattle, Wash.	July	4-7

A. H. MACMILLAN

Duluth, Minn.	June	1, 2	Mazenod, Sask.	June	18
Fort William, Ont.	"	5	Regina, Sask.	"	19, 20
Winnipeg, Man.	"	7-9	Saskatoon, Sask.	"	21 23
Portage la Pr., Man.	"	10	Yorkton, Sask.	"	24
Brandon, Man.	"	11, 12	Minneapolis, Minn.	"	27
Moose Jaw, Sask.	"	14-16	Dubuque, Iowa	"	29, 30

H. S. MURRAY

Omaha, Nebr.	May	26-June 1	Norfolk, Nebr.	June	16-18
Nebraska City, Nebr.	June	2-4	Winside, Nebr.	"	20-22
Wymore, Nebr.	"	6-8	Clearwater, Nebr.	"	23-25
Lincoln, Nebr.	"	9-11	Grand Island, Nebr.	"	27-29
Stanton, Nebr.	"	13-15	Hastings, Nebr.	June	30-July 2

J. C. RAINBOW

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Puyallup, Wash.	"	9-11	Seattle, Wash.	June	16-July 14

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Boy River, Minn.	June	4,5	Hibbing, Minn.	June	16-18
Erskine, Minn.	"	6-8	Withee, Wis.	"	20-22
Argyle, Minn.	"	9-11	Milan, Wis.	"	23-25
Grand Rapids, Minn.	"	13-15	Unity, Wis.	"	27-29

H. L. STEWART

Montreal, Que.	June	1, 2	Petersboro, Ont.	June	14-16
Kingston, Ont.	"	3-5	Haliburton, Ont.	"	17-19
Toronto, Ont.	"	6-13	Lindsay, Ont.	"	21-23

W. J. THORN

Marengo, Ill.	May	30-June 1	Kokomo, Ind.	June	16-18
Logansport, Ind.	June	2-4	La Fayette, Ind.	"	20-22
Peru, Ind.	"	6-8	Elwood, Ind.	"	23-25
Wabash, Ind.	"	9-11	Muncie, Ind.	"	27-29
Marion, Ind.	"	13-15	Anderson, Ind.	June	30-July 2

S. H. TOUTJIAN

Milw'kee, Wis. (P)	May	30-June 2	Alvordton, Ohio	June	16-18
Goshen, Ind.	June	3-5	Port Clinton, Ohio	"	20-22
Auburn, Ind.	"	6-8	Fremont, Ohio	"	23-25
Garrett, Ind.	"	9-11	Bellevue, Ohio	"	27-29
Edgerton, Ohio	"	13-15	Sandusky, Ohio	June	30-July 2

J. C. WATT

Wilkes-B're, Pa. (P)	May	30-June 2	Bloomfield, N. J.	June	20-22
Clinton, N. J.	June	3, 4	Elizabeth, N. J.	"	23-25
Dover, N. J.	"	6-8	Plainfield, N. J.	"	27-29
Paterson, N. J.	"	9-15	New Brunsw'k, N. J.	June	30-July 1
Passaic, N. J.	"	16-18	Newark, N. J.	July	3-13

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Evansville, Ind.	"	24, 25	Wheeling, W. Va.	"	8, 9

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Aurora, Ill.	"	6-8	South Haven, Mich.	"	20-22
Gary, Ind.	"	9-11	Kalamazoo, Mich.	"	23-25
Michigan City, Ind.	"	13-15	Marcellus, Mich.	"	27-29

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenienco of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Duluth, Minn. ..... June 1-3
Adam A. Gray, 612 N. 57th Ave. W.

Cleveland, Ohio ..... June 8, 9
H. W. Mathews, 3038 Ashwood Ave. S.E.

New Haven, Conn. ..... June 14-16
Miss Clara Klebe, 8 Usher St., West Haven, Conn.

Louisville, Ky. ..... June 21 23
E. Hammerschmidt, 117 State St.

Dubuque, Iowa ..... June 29, 30
L. O. Hillyard, 1504 Henion St.

Indianapolis, Ind. ..... June 29, 30
Edgar A. Flynn, 1238 Thompson St.

Mansfield, Ohio. ..... July 4-7
F. B. Lorenz, 57 S. Walnut St.

Newark, N. J. ..... July 4-7
Howard A. Graffis, 488 Summer Ave.

Pittsburgh, Pa. ..... July 4-7
H. W. Dorst, 603 Highland Place, Bellevue, Pa.

Seattle, Wash. ..... July 4-7
C. C. Somerville, 2203 W. Trenton St.

Charleston, W. Va. ..... July 13, 14
A. J. Wilkinson, 741 Charleston St.

Washington, D. C. (Colored) ..... July 19-21
F. N. Richardson, 1503 "R" St. N. W.

Spokane, Wash ..... July 20, 21
W. J. Baxter, W. 2414 Mallon Ave.

Wausau, Wis. ..... July 20, 21
Walter W. Beilke, 1338 Prospect Ave.

Denver, Colorado ..... August 10, 11
K. C. Reddish, 4785 Quitman St.

Butte, Mont. ..... August 10, 11
W. W. Cornelie, 1001 S. Wyoming St.

Detroit, Mich. ..... August 24, 25
P. J. Medma, 5053 Bishop St.

Buffalo, N. Y. ..... August 24, 25
Miss Alice E. Davis, 218 Bristol St.



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

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June 15, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

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CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that 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 truth by reading what is being printed.

Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

HAS YOUR SUBSCRIPTION EXPIRED?

From time to time the subscription department receives an expression of surprise from a subscriber who discovers that his name has been "dropped" from the *Watch Tower* list. 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.

TRUTH FOR THE BLIND

Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Delight Thyself in Jehovah"

Issue of May 1, 1929

Week beginning July 7 . . . . . ¶ 1-22

Week beginning July 14 . . . . . ¶ 23-42

"Jehovah Supreme"

Issue of May 15, 1929

Week beginning July 21 . . . . . ¶ 1-18

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L JUNE 15, 1929 No. 12

THE HIGHER POWERS

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."—Rom. 13:2.

PART 2

JEHOVAH is the supreme power, Christ Jesus and Jehovah the higher powers, and the arrangement concerning the church proceeds from Jehovah and by Christ. All in the church who are pleasing to Jehovah and to Christ Jesus must be willingly submissive or obedient to that divine arrangement. There is no exception to this rule; and therefore it should at all times be held in mind by the anointed of the Lord, and strictly followed. There is no conflict, of course, between the higher power and the supreme power, because Christ and God are always exactly in harmony. One translator renders the text: "Let every person be submissive to the superior authorities." (*Diaglott*) The apostles may be embraced in the superior authorities, because they are superior to all others in the church, aside from Christ and Jehovah. This scripture has been long applied by Christians to the Gentile governments and the powers thereof. It is manifest, however, that no such thought was in Paul's mind when he wrote the words.

[2] The word "damnation" (Verse 2) in the above text is from the Greek word *krima* and means judgment, and is so rendered in the *Revised Version*. In the *Diaglott* it is rendered "punishment". Surely all Christians can now see that the arrangement or ordinance of God mentioned in the text does not have reference to the Gentile ordinance or arrangement. It is true that God has not interfered with the nations of earth in their making laws and enforcing them, but the responsibility for their so doing is not upon Jehovah. He has permitted it in that he has not prohibited it. The text says that it is God's ordinance; therefore we must understand that Jehovah assumes a responsibility for the same.

[3] It could not be said that God was judging the world in Paul's day, because Paul himself wrote that 'God hath appointed a day [future] in which he will judge the world in righteousness' (when unrighteous governments will not exist), and that such judgment would be by Christ Jesus. (Acts 17:31; Rev. 20:4) The judgment referred to by Paul, in Romans 13:2, must apply to the church, and that judgment must be by the power which God has ordained shall judge the church. In support thereof note the following: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) Note Paul's words to the Galatians (5:10), "I have confidence in you through the Lord, that ye will be none otherwise minded [concerning circumcision]: but he that troubleth you shall bear his judgment [*krima*], whosoever he be."

[4] If the "judgment" mentioned in Romans 13:2 is to be rendered and enforced by the powers of the Gentile governments, then such judgment must be rendered and enforced by some man as the judge; and that is contrary to the Word of God, regardless of who the man is. No man in the church or outside of the church is authorized to judge one who is in the church: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2:1, 3) Therefore we must conclude that the "judgment" referred to in Romans 13:2 is the judgment for which the Lord has arranged in his own organization and by the Head of that organization or by those whom the Lord has appointed so to do.

[5] The substance of Paul's statement (Rom. 13:2) is this: That whosoever in the church resists the arrangement which God has made for the governing of his church is resisting God, and therefore shall receive punishment from God through Christ Jesus for so doing. Whether or not the Gentile powers inflict punishment upon evil-doers often depends upon how much influence the one charged with the crime has with the one who does the judging. There is no partiality in God's judgment. The text says: "Whosoever therefore resisteth," and therefore applies to every one,

without any exception. This alone would confine the judgment to God's organization by the authorities in God's organization constituted to do judging.

6 "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." (Verse 3) Who are the rulers here mentioned? The word "ruler" is derived from the Greek *archoon*, and is also translated prince or princes. Satan is the chief ruler or prince of this world. If the word "rulers" used by Paul in Romans 13:3 does not apply to the arrangement in the church, then the word must apply to Satan and his organization. Is Satan, the prince of evil, or any part of his organization a terror to evil workers in the church? Most assuredly not. If a man in the church does that which is evil and therefore against God's organization, that is the very thing that Satan the prince of this world would have him do. Did not the rulers of the Gentile powers induce members of the early church to do evil by joining alliance with the Devil's organization? Instead of the Devil's organization or Gentile powers' punishing men for so doing, they were commended and exalted for so doing.

7 Furthermore, can it be said that the rulers of the present governments of earth "are not a terror to good works"? Fully consecrated and anointed ones of God go about the country doing good by preaching the good news concerning God and his kingdom, and the rulers of the Gentile powers arrest, fine and imprison them for so doing good. Do faithful colporteurs and class workers, who go from door to door and thus do good by carrying the message of the kingdom to the people of the earth, 'receive praise' from the princes or rulers of this world? No one ever heard of their receiving praise for so doing. When Paul says, "Wilt thou then not be afraid of the power?" can it be said that he meant that the anointed of God are to fear the princes of this world and the rulers in his organization? If that be true, then every one would refrain from being a witness to the glory of God. That is exactly what the Devil would want them to do.

8 As an illustration: Recently the Society's representative, and one of God's children, in the far away country of Liberia, Africa, began to preach the gospel by word of mouth and by placing in the hands of the people of that land the printed books containing the gospel. The government informed him that he must desist, that he must circulate no books or pamphlets or literature, or give any public addresses, until such time as the ruling powers should grant a permit therefor. He went on anyway and placed in the hands of the people a great number of books. Had he obeyed the Gentile powers, he would not have preached the gospel. He obeyed the Lord and was protected. He did good, but he received no praise from the Gentile governors.

9 It is therefore apparent that Paul's words mean this: You who are anointed of God should fear the power (Christ the Judge); that the rulers (Christ, and those who act under his direction) are not terrors to good works but to evil, and if you do that which is good you will receive praise of that power (Christ, and those of his organization clothed with authority to praise). One may ask, Are we to expect praise of the powers in the church for doing good? In answer to such question, and in proof that the apostles had authority to praise the doers of good, and did praise them, and that the doers of good shall have praise, note the following texts: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4:5) "And we have sent with him the brother, whose praise is in the gospel throughout all the churches." (2 Cor. 8:18) "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."—1 Cor. 11:2.

10 When the members of the church come together for any purpose other than to do good, they do not receive praise, as the apostle stated: "Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse." (1 Cor. 11:17) It is therefore manifest from the scriptures above cited that the evil-doers receive judgment by God's arrangement, and that those who do good receive praise by the same arrangement.

11 "For he [the power] is the minister of God [God's servant: see *Diaglott* and *Rotherham* translations] to thee for good. But if thou do that which is evil, be afraid: for he [the power] beareth not the sword in vain: for he is the minister of God [God's servant], a revenger to execute wrath upon him that doeth evil." (Rom. 13:4) This text could have no reference to the power that the Gentiles execute. Surely God has not committed to Satan or any one in Satan's organization the power to act as God's servant or minister for good in the church. Nor has he appointed any of that same wicked organization to act as avenger to execute wrath upon him that doeth evil in the church. What, then, do the words of Paul in this text mean?

12 The answer is, that the authority and order in the church is arranged by the Lord for good to those who are of the church and for the judgment of those who do evil. (2 Cor. 10:8; 13:10) What is evil in the church is illustrated by the following scriptures: "Alexander the coppersmith did me much evil; the Lord reward him according to his works." (2 Tim. 4:14) "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." (1 Pet. 3:10, 11) "But and if that evil servant shall say in his heart,

My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant . . . shall cut him asunder."—Matt. 24:48-51.

13 The Gentile powers use the sword to kill. If the text is applied to the Gentile powers, then it means that such are clothed with power and authority over the Lord's people to literally kill those who are in the church, and that such are avengers of God. Jesus was charged with the evil of sedition, was unjustly judged and killed. In so doing surely the Devil was not acting as God's avenger there. The words of the apostle mean that the sword represents the power which God uses to punish those in the church who do evil and who therefore do contrary to his law by which the church is governed. The creature (or creatures) whom God uses to exercise such power is the avenger to execute wrath upon the evil-doers.

14 This does not mean that every individual in the church may punish at will one or many who he thinks may be doing evil. The Scriptures expressly prohibit a member of the church from so doing. "That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified." (1 Thess. 4:6) The Lord did commit unto others the power to judge and to execute judgment in certain cases. This power he committed to his apostles because they were his special representatives. Paul says that it was reported to him that there was evil in the congregation, and then adds: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan [cut him off as with a sword from the ecclesia of God and turn him over to Satan] for the destruction of the flesh, that the spirit [of the church, which is holiness and complete devotion to God] may be saved in the day of the Lord Jesus [at the second coming of the Lord and the gathering of his people]." (1 Cor. 5:1-5; see also Acts 5:1-11; 8:20-22) Christ and the apostles are the rulers in the church, and were already set at the time Paul wrote these words, and to the ecclesia is committed some authority. None of these are a terror to good works; but that power which the Lord uses is a terror to evil works and bears not God's punishing instrument in vain.

15 "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." (Rom. 13:5) God has not called his people to set them aside to be victims of his wrath. He called them to be his faithful witnesses and to receive salvation through Christ Jesus. (1 Thess. 5:9) But God's wrath is visited upon those who are disobedient and who do evil. (Eph. 5:5, 6) Let no one for a moment believe that God has appointed so-called "spiritual policemen" to avenge evil-doers in the church. Any punishment that results from anger or personal resentment is entirely wrong. —Col. 3:8; Matt. 5:22.

16 Paul's statement is that if one in the church does evil he shall suffer, and he should refrain from evil for that reason; but he should also for conscience' sake refrain from evil or wrong-doing in the church. If he refrains from evil merely in order that he may escape punishment, his motive is not proper and unselfish. If he refrains from evil because he knows that it is right so to do, and pleasing to God for him to refrain from evil, then he does so because he loves God, and his motive is right and pure and he has a clear conscience. "Now the end of the commandment is love, from a pure heart, and a good conscience, and an undissembled faith."—1 Tim. 1:5, *Diaglott*.

TAXES

17 "For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." (Verse 6) The fact that the apostle speaks of paying taxes has been considered a strong argument and has been used to prove that the entire chapter has reference to the Gentile powers. That argument is unsound, and the conclusion is not warranted. The rendering of this text as given by different translators is here set out for the purpose of comparison.

18 "For because of this are ye paying tribute also." (*Rotherham*) "For the same reason as you pay taxes." (*Moffatt*) "Why, this is really the reason you pay taxes also." (*Weymouth*) "For on this account also you pay taxes."—*Diaglott*.

19 The apostle does not command the payment of taxes or customs to anybody in the church. The epistle was addressed to those Christians who had once been Jews (Rom. 7:1) and who were familiar with the law of the Jews requiring the payment of a poll tax and other taxes imposed for the support of Israel's government. (Ex. 30:11, 13) They would understand and did understand that the payment of taxes was a proper thing to do. When Paul wrote to them those Christians were residing in Rome and were paying taxes to the Roman government because not wishing to incur the wrath of Rome, and also for the sake of their own conscience, knowing that they were doing right. 'For this cause,' says the apostle, 'you pay taxes; and moved by the same good reason you should render your dues to Jehovah.' The words of the text, 'for this cause you pay taxes also,' appear to be a parenthetical statement and put in merely to strengthen the force of the apostle's argument. For what cause do you pay taxes? For conscience' sake, for the reason that it is right to pay for what service you receive.

20 Then reverting to the rulers he says: "For they are God's ministers [servants, not Satan's servants,

which they would be if the officials of earthly governments were meant].'' The word ''ministers'', as used in this text, is from the Greek *leitourgos*, and is the same word used to derive the English word ''liturgy''. Who, then, are God's *leitourgos* (ministers)? The word *ministers* is used to translate the word *leitourgos* in the following texts also, which texts prove beyond all doubt that they are God's anointed ministers ministering in and for the church. (Heb. 1:7; 8:1, 2, 6; 9:21; 10:11; Acts 13:2; Rom. 15:16; Phil. 2:17, 25) Then adds the apostle: 'These ministers of God are attending upon this very thing.' Thereby he clearly means that the office of such ministers is to maintain order and authority in the church. His argument is, then, that there might be order and peace, and for conscience' sake the laws of the land should be obeyed where they do not conflict with God's law.

21 ''Render therefore to all [whether inside the church or outside thereof] . . . tribute to whom tribute is due; custom to whom custom.'' The words ''tribute'' and ''custom'' both refer to a commercial or financial obligation which the government may lay upon those who reside thereunder to meet the governmental expenses. Jesus and his disciples paid such tax. In reply to the question as to whether or not it was proper to pay taxes to the Roman government Jesus said: ''Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.''—Matt. 22:18-21.

22 But what does the apostle mean when he says in the same verse: ''Fear to whom fear [is due]''? Does he mean that it is the will of God that the Christian is to stand in awe of or in fear of the appointed servants of the church? The clergy, elders and others of congregations have used this scripture as an authority for demanding that reverence and fear be given to them by the congregation. Such application of the text is wrong. Whom, then, do the members of the church properly fear? The following scriptures give answer.

23 ''Submitting yourselves one to another in the fear of God.'' (Eph. 5:21) ''Be respectful to all; love the brotherhood; fear God; honor the King. Let household servants be subject with all fear to their masters; not only to the good and gentle, but also to the perverse.'' (1 Pet. 2:17, 18, *Diaglott*) ''But even if you suffer on account of righteousness, you are blessed. And fear not with their fear, nor be alarmed; but sanctify the anointed Lord in your hearts, and be always prepared with a defence for every one demanding an account of the hope that is in you; but with meekness and fear.'' (1 Pet. 3:14, 15, *Diaglott*) ''Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.''—Isa. 8:13.

24 The Christian is not to fear man. ''The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.'' (Prov. 29:25) Those who have an abiding confidence in God do not fear what man may do unto them. ''By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the [Gentile] king's commandment. By faith he forsook Egypt, not fearing the wrath of the [Gentile] king; for he endured, as seeing him who is invisible.''—Heb. 11:23, 27.

25 It is entirely Scriptural, and therefore right, for Christians to show respect for one another in the church, because the Lord has set the members there. The apostle speaks of those in the church who follow a selfish course and ''despise government'', and whom the Lord will punish. Of such it is written: ''Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.'' (2 Pet. 2:10) ''Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.''—Jude 8.

26 Says the apostle: ''Honour to whom honour [is due].'' What does he mean by those words? The Scriptures make it clear as to whom the Christian should honor. ''For the Father judgeth no man, but hath committed all judgment unto the Son: that all men shall honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.'' (John 5:22, 23) ''Be respectful to all; love the brotherhood; fear God; honor the King [Christ].'' (1 Pet. 2:17, *Diaglott*) If an elder in the church labors according to the Word of truth for the interests of the kingdom, then he is entitled to double honor or respect. If he opposes the work of the Lord and the instruction concerning the Lord's work, then he is not entitled to any honor. (1 Tim. 5:17) ''Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honour me I will honour; and they that despise me shall be lightly esteemed.''—1 Sam. 2:30.

27 ''Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.'' (Verse 8) Here is laid down the rule that Christians owe a duty to one another to love one another, that is to say, to unselfishly safeguard the interests of one another in the church. They should diligently seek to do good one unto another. Herein is found the real reason why Christians should be obedient unto all laws that are right.

REASON FOR OBEYING

28 ''For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.'' (Verse 9) When the apostle here

says "For this", For what cause? may be properly asked. The answer is, Because of love, thou shalt not commit adultery, kill, steal, bear false witness or covet. The things here mentioned which the Christian is not to do are crimes against the law of God. It is true that in most of the Gentile nations these same things are denounced by the law as wrong. If, however, a Christian would refrain from committing the crimes here mentioned merely because the law of the land would punish and does punish those who commit such crimes, then the Christian's motive is wrong.

29 What would induce any person to commit the crime of adultery, murder, theft or purjury? Selfishness, of course; and selfishness is the very opposite of love. If the person loves God and his fellow man he will not commit these wrongs. If he loves his neighbor he will do no injury to his neighbor. It is to satisfy some selfish or wrongful desire that leads men to do these wrongful acts. If a man loves his neighbor as himself he will be unselfish toward his neighbor and therefore will not wilfully do any wrong against his neighbor. For this reason the Christian obeys every law of the land that is in harmony with God's law. He does not obey merely because it is the law of the land, but because to obey is right.

30 "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Verse 10) In this verse the apostle could not have been referring to the laws of the Gentiles or so-called Christian nations, for the reason that not all the laws of all the nations could be fulfilled by one who is prompted wholly by love. If a nation commands that a Christian shall go to war and kill, love could not be a fulfilment of that law. If a nation commands that a man shall not hand to his neighbor, who is sick and suffering, a glass of wine which would relieve him, love could not fulfil that law.

31 But every law of God is fulfilled by love or complete unselfishness because all the laws of God are right. Every law of every nation of earth that is in harmony with God's law should be gladly obeyed by the Christian whether he be a citizen of that nation or not. But where the law of the nation or government is contrary to God's law, then there is no compromise by the Christian: he must obey the law of God. If he does obey the law of God he will do no wrong or injury.

WAR

32 What, then, is the proper attitude of the anointed sons of God toward and with reference to participating in war where the purpose of so doing is to kill human beings? The thirteenth chapter of Romans and the words of Peter (1 Pet. 2:13, 17) have been repeatedly used to prove that Christians are compelled to engage in the deadly combat of war because the law of the land says so. Such application is entirely wrong. Neither of these scriptures has any reference to the laws of the nations, as the foregoing proof clearly establishes. Both of these scriptures have reference to the government, order and discipline in the organization of the Lord. Applying these words to earthly governments has been misleading and wrongful so far as Christians are concerned. The Word of God is explicit concerning his people when he says to them: "Thou shalt not kill." The Christian who kills in war breaks not only the expressed command of God, as above set forth, but breaks also God's everlasting covenant and therefore receives the disapproval of God and is barred from having a part in his kingdom.—Gen. 9:5, 7; Ex. 20:13; Matt. 5:21; Isa. 24:5; 1 John 3:15.

33 Those who compose "the Society", within the meaning of that term as defined herein, and who are therefore of God's anointed on earth, and which company of Christians is otherwise spoken of as International Bible Students, while still in the flesh must be governed by the law of God. His laws as expressed in his Word are therefore the rules of the Bible Students, and these rules absolutely forbid such anointed ones to engage in warfare with carnal weapons. For this reason the Bible Students are misunderstood by the ruling powers of this world. They have no desire to interfere with worldly governments or the action thereof, nor can they willingly break God's law. It is not the prerogative of the Bible Students as Christians to say that the nations and peoples of earth shall not engage in war. That is none of their affair. It would be wrong for them to attempt to interfere with the nations' engaging in war or drafting men to engage in war. So far as the action of a nation is concerned in selecting and drilling an army, no Christian has a right to interfere. That is a matter that the nation itself must determine.

34 No truly consecrated Christian, however, can engage in literal warfare and at the same time maintain his integrity toward God. His duty is to hold aloof from the affairs of the nations that are carrying on war amongst themselves and to devote himself to the Lord and be obedient to his commandments. If commanded by the ruling powers of the nation to go to war and kill, in order to be faithful to the commandment of God he must refuse to go to war. That refusal will in all probability bring down upon the Christian the wrath of the government commanding him to go to war. The wrath of an earthly government is to be preferred by the Christian rather than to be subjected to the wrath of God for disobeying his law.

35 The consecrated and anointed Christian knows that he must die in order to be made a member of the glorious body of Christ. If he dies because of his faithfulness unto God and his covenant it will be well with him. If he disobeys God and willingly obeys rather an earthly ruling power, goes to war and dies therein, his opportunity for a place in the kingdom of God is for ever gone. He must therefore choose to obey man

or to obey God, well knowing the results. The Lord has caused a record to be made of a company of men who proved their faithfulness by martyrdom before the beginning of the selection of the church. Because they refused to obey the commands of Satan's organization, and because of their faithfulness to God, they "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered *in* deserts, and *in* mountains, and in dens and caves of the earth".—Heb. 11:36-38.

36 The apostle then adds that because of their faithfulness they obtained a good report and approval of God. The Scriptures show that the Lord will reward these faithful men by making them the visible rulers under the kingdom of Christ. It was their faithfulness unto God that the Lord will reward. Surely God will not require less of those to whom he will grant the unspeakable privilege of being with Christ in his throne and having a part with him in blessing all the families of the earth.—Rev. 2:10; 3:21.

37 The attitude of the true Christian toward war is not because of his animosity to men who have to do with earthly governments, but is because of his love for God and his obedience and faithfulness unto the Lord. God has called his anointed for his purposes and has made them his witnesses to honor his name. They must stand out separate and apart from the world. (Acts 15:14; 1 Pet. 2:9, 10; Isa. 43:10, 12) These anointed ones have a warfare in which they must engage, but it is not a warfare with carnal weapons. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)." (2 Cor. 10:3, 4) The duty of the anointed of God is to do evil to no man but to render good unto all as opportunity is offered and to faithfully represent Jehovah.—Luke 3:14; Gal. 6:10.

TIME TO AWAKE

38 For a long time Christians have been in a condition of sleep concerning their duty of service in the Lord's organization. They have tried to please the rulers of this world, and to do so they have taken a course of action that is a compromise between faithfulness to the Lord and faithfulness to the world. They have said in effect: 'We must let the world see that we are so sweet and inoffensive that the rulers will observe that we have been with Jesus and learned of him.' The Scriptures have been wrested to justify that position. There is no scripture in support thereof. The apostles were bold and fearless, and when told that they must be obedient to the laws of the land rather than to obey the laws of God, they replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:13-20) Even so now God is pleased only with those who are bold and fearless in representing his cause and declaring his name.—1 John 4:17, 18.

39 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Verse 11) The anointed now know the time. They well know that the Lord is in his holy temple and that every one who is of the temple must now show forth the glory of God. (Ps. 29:9) The completion of the church, and therefore the salvation of the church, is nearer than ever before. It is now no time to be sleeping and dreaming and indifferent concerning the Lord's cause. It is now the time to be wide awake, that we may see and appreciate the prophecies of God which he is unfolding, and his lightnings that illuminate them. Those of Zion now awake must serve joyfully, singing the praises of Jehovah's name. They must now obey the commandment of God and continue to remind their indifferent brethren of the importance of anointing their eyes that they may see and appreciate present truth and be obedient to its demands. (Rev. 3:14-21) Those who are of the remnant are now commanded, "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression." (Isa. 58:1) Those who are asleep and indifferent are committing the transgressions here mentioned.

40 The anointed now discern God's organization as they never saw it before. They now discern Satan's organization as they never saw that before. They see that the "seed" of the serpent and the "seed" of promise are brought forth and are directly opposed to each other, and that the deadly conflict is on. There is no concord of Christ with Satan's organization. There is no part that the believer has with the infidel. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:15, 16.

41 Surely God expects his anointed to obey his commandments rather than to yield to the rules of Satan's organization that are opposed to God's commands. There is no excuse or justification to longer misapply the Scriptures in an effort to cause the anointed of God to bow to the dictates of Satan's agencies and, particularly, to the ordinances thereof that would prevent the proclamation of the truth concerning God's name and his kingdom. Now is the time when God says to his own people: 'Ye are my witnesses to declare that I am Jehovah.' (Isa. 43:10, 12) "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. 51:16.

42 We know that Christ Jesus is the Head of God's organization and that he is present directing the work of the anointed on earth. He has not two organizations on earth. There is but one. That organization of the Lord, or the body of Christians who are devoted to him, is known under the generic term of "the Society". God, through Christ, is now giving orders to his people which they must obey. These orders he makes clear by the flashes of lightning upon his Word, and discloses to his people the facts in fulfilment of prophecy which show that the time of fulfilment is at hand and the time for the setting up of the kingdom. Let every one who claims to be of the anointed of God keep abreast with the *present* truth and keep in step with Christ, the Head of God's organization. Therefore says the apostle to the anointed of God: "Let every soul [every one of God's organization] be subject to the higher powers," because this is God's organization and Christ Jesus now present is in command thereof. Then the apostle adds:

43 "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." (Verse 12) The day is at hand because Satan has been cast out of heaven and the forces are rapidly forming into battle array for the final conflict which will destroy darkness, completely sweep away the refuge of lies, and reveal the perfect light of day. (Isa. 28:17) The works of darkness are the works of the prince of evil, Satan the Devil. There can be no compromise with any of his works or his agencies. The anointed must be for the Lord, wholly and completely. Holiness means an absolute devotion to the Lord. Any claiming to be the anointed of the Lord who now stand by and see the clergy, who are enemies of God because they are a part of the world, steal or rob God of the devotion of the people, and refuse to cry out in warning thereby become a party to the crime and prove their unfaithfulness unto God. Those who claim to be anointed of the Lord and who now refuse or fail to tell the truth because of fear of offending some of Satan's organization show thereby that they hate the instruction of the Lord and have his disapproval.—Ps. 50:17, 18.

44 As further proof that the Lord is displeased with any compromise being made by his anointed with Satan's organization, his inspired witness says: "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. 6:17, 18) God's anointed must put on and henceforth keep on the armor of light and let that light so shine that no one can doubt as to where he stands.

45 "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Verses 13, 14) These words of the apostle make clear the proper course of the anointed ones. None such can walk in honesty who tries to compromise with the enemy. There must be peace and complete harmony in the ranks of the Lord's army, and all who look well to the goods or kingdom interests which the Lord has committed unto his servant class will work together in harmony. Those who oppose the action of the Lord's people in carrying on his witness work are not walking honestly, but are walking in rioting and drunkenness and wantonness, strife and envying, within the meaning of the apostle's words.

46 God's anointed are within the walls of his organization. Therefore let every one who is of that organization say: "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) Let all controversies cease amongst the Lord's people, and let those who do not desire to have any part in the work of the Lord withdraw and remain quiet and not attempt to hinder the Lord's work.

47 The Lord Jesus is at the head of Jehovah's army. He is leading on to complete victory. Of the remnant on earth the singers are in the van, and in obedience to God's commands are proclaiming Jehovah's name and singing forth his praises. (Isa. 12:5, 6) God is safeguarding those in the van of the army. He warns the sleeping ones to arouse themselves out of their sleep and join the rear-guard. For the encouragement of those who so do he says: "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 [rear-ward]."—Isa. 58:8.

48 Those who thus awake and join the army of the Lord and march on shall be safeguarded in the rear, as the Lord has promised, even as those in the front part of the army are safeguarded. Let the anointed now appreciate their privilege of being faithful and true witnesses in singing forth the praises of Jehovah.

QUESTIONS FOR BEREAN STUDY

¶ 1. State the arrangement which we find to constitute "the powers that be", to which all in the church who would have the Lord's approval must be willingly submissive and obedient.

¶ 2. Show whether the existence and operation of the governments of the world would prove them to be ordained of God.

¶ 3. What does Acts 17:31 indicate as to God's having been judging the world during the Christian era? How does 1 Peter 4:17 support this conclusion?

¶ 4, 5. How does Romans 2:1, 3 preclude application of Romans 13:2 to powers of the Gentile governments? How does the expression "*Whosoever* resisteth" confine the judgment to God's organization?

¶ 6. Show whether the word "rulers" used here by Paul refers to the church or to Satan and his organization.

¶ 7. Prove, by illustration of their attitude toward good works and toward evil works, that the "rulers" referred to are not those of the governments of the world.

¶ 8-10. Relate circumstances which prove that applying the term "power" (here used) to the princes of this world, and acting accordingly, would be inconsistent with the very purpose for which God has been taking out a people for his name. To what power, therefore, must it refer? Describe the outworking of verse 3, in its correct application.

¶ 11-13. Is it reasonable that God would commit to Satan or any of Satan's agencies the power to act as God's minister for good or as his servant to execute wrath upon any in the church? Quote scriptures to illustrate the operation of Romans 13:4 in the church.

¶ 14. Explain whether individuals are empowered to judge and to execute judgment in the church.

¶ 15, 16. What is the nature of the "wrath" mentioned in verse 5, and the meaning of being subject "for conscience' sake"?

¶ 17. Explain verse 6, and quote various translations to confirm such application of the apostle's statement.

¶ 18-20. An examination of the various texts cited clearly indicates what as the meaning of the apostle's statement that "they are God's ministers"?

¶ 21-24. What are the tribute and custom here mentioned, and to whom are these to be rendered? What does the apostle mean when he says, 'Render fear to whom fear is due'?

¶ 25-27. Apply the words "honor to whom honor". How may it be known to whom to give honor in the church? How does love for one another meet the requirement of the law?

¶ 28, 29. To what does the apostle refer (in verse 9) when he says "For this", then mentioning several commandments? How does love operate in the keeping of God's law toward our fellow man?

¶ 30, 31. Why could not love always be the motive for keeping the law of nations? To what law, then, does the apostle refer, by which the Christian must always be governed?

¶ 32, 33. Clearly, then, how is the Christian to meet the question of participating in war? Identify those, as a group, to whom this rule of conduct applies. What shall these say as to others' engaging in war, whether those be nations or individuals?

¶ 34-36. State the position the Christian must take in regard to the affairs of the nations. What is to be expected from the earthly ruling powers by one who is faithful to God? Describe the experiences of some of pre-Christian times who under similar conditions proved their unswerving devotion to God. What is to be their reward? Point out the lesson in their example.

¶ 37. On what principle, and because of what relationship, does the true Christian decline to participate in the affairs of the world?

¶ 38. Describe the circumstances calling forth the expression recorded in Acts 4:19, and the lesson therein for the people of God at this time.

¶ 39-41. Apply Romans 13:11. Point out the importance of the present time and circumstance as urging the Christian to be appreciative of present truth and to accept the responsibility and privilege of service. What facts of present truth should enable one to discern clearly the proper course of action for the anointed of God?

¶ 42. Is it reasonable to think that God has more than one organization on earth? How should all who claim to be of the anointed of God be able to discern readily in what organization lies their privilege of having a part in the work the Lord is doing in the earth at this time?

¶ 43, 44. To what "night" does the apostle refer in verse 12? To what "day"? How does one "cast off the works of darkness"? How "put on the armor of light"?

¶ 45, 46. How may it be known whether one is walking honestly? What only reasonable procedure is there for those who do not desire to have part in the Lord's work?

¶ 47, 48. The remnant on earth enjoy what privilege in Jehovah's army? State the purpose of the warning given to those not now awake to their opportunity to engage in the service as witnesses. What blessings await those who respond?

JEHOVAH, THE GREAT SCHOOLMASTER

[Thirty-minute radio lecture]

A SCHOOLMASTER is one who gives instruction to pupils. A wise schoolmaster exercises patience and forbearance toward the pupil, and makes allowance for his ignorance and the many failures resulting from this ignorance. A wise schoolmaster not only teaches the pupil the rules and laws that explain why certain results follow certain courses and action, but he gives the pupil some practical illustrations, realizing that experience is the best teacher. He demonstrates to his pupil that the rules or laws are just and accurate, and will continue this demonstration until the pupil is fully convinced and has learned the lesson well.

According to the Bible, Jehovah God is the greatest schoolmaster in the universe. His school has already been in operation for over six thousand years and will continue to operate for another thousand years. His pupils are the whole human family. The Bible is the book of rules and laws, all of which must be learned and obeyed. For the past six thousand years Jehovah has been giving illustration after illustration of the operation of these laws, demonstrating to his creatures that they are just and right, and convincing his pupils that violation of the rules or laws always brings punishment and that obedience to them always brings blessings. The most wonderful demonstrations that his laws are right lie just ahead of us and in the near future.

Like a wise schoolmaster, Jehovah God is in no hurry. He does not get excited and nervous, nor does he scold the pupils. He has manifested a most wonderful and commendable patience and forbearance toward them.

Through all these centuries of patience and forbearance he has suffered and grieved over the course and conduct of his pupils, and yet has borne with them, has considered their ignorance, and has taken no note of their failures unless these failures were due to wilfulness and perversity. Errors of ignorance and stupidity have his kindliest sympathy, and the doers thereof will be objects of his most tender mercy and love. Wilfulness, obstinacy and rebellion, however, merit and will receive the severest condemnation and punishment that Jehovah God can give, namely, everlasting destruction, called in the Scriptures second death. In order to impress this lesson that ever-

lasting destruction is his penalty for wilfulness, Jehovah God has given many illustrations, which are recorded in his Word. The Bible does not say that God will eternally torment anybody, and that is why there are no illustrations of eternal torment found in the Bible. Such illustrations are found in man-made creeds and in books like Dante's *Inferno*.

What are the lessons which God wishes to teach the race of mankind? There are many of them; too many, in fact, to list them all in one lecture. But here is a partial list.

God desires all men to know that he is the only God; that he is the creator of everything; that nothing but good and perfect gifts ever come from his hand; that he is entirely unselfish and has nothing but the best interests of his creatures at heart; that he is wise, just, loving and powerful, and that he never uses any of these attributes to the injury of his creatures; that obedience to his laws and arrangements brings peace, happiness, liberty and everlasting life, while disobedience to the same brings sorrow, regret, suffering and, eventually, everlasting death or destruction.

He is also teaching the race that when either men or angels follow their own wisdom, their own devices, their own ways and their own schemes, no matter how wise and proper these may seem, they always get into difficulty. He is showing up the wisdom of this world and revealing that it is foolishness with God. He is teaching the race that there is no other way to get blessings, no other way to get everlasting life, liberty, peace and happiness, except by obedience to *his* laws and fullest submission to *his* plans and arrangements.

All these lessons are clearly stated in his Word, but Jehovah knows, as *every* wise schoolmaster knows, that it is not sufficient simply to commit to memory certain rules and laws, but that practical experiences are necessary to so impress the lessons that they will never be forgotten. Hence he has set apart seven thousand years for the purpose of giving these experiences.

Chief among these practical experiences for man is that God has considered it wise to let mankind *try their own ways*, plans, and schemes, knowing full well that every one of them would be a failure. For over six thousand years God has let man try out his wisest schemes, financial, political and religious. Those six thousand years are strewn with the wrecks of man's schemes, man's hopes and plans. Every financial, political and religious scheme that earth's wisest men could conceive has been a failure, and yet mankind has not learned the lesson so clearly and pointedly stated in God's word, namely, that "the wisdom of this world is foolishness with God".

The reason that men's schemes fail is because they are selfish, while God's plans are founded on love; for Jehovah himself has decreed that 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself'. Any scheme or plan for the blessing of the race, if founded on any other basis than love, is doomed to failure, with its accompanying sorrow, disappointment, and regret. Six thousand years of man's wisdom, with all its failures, disappointments and heartaches, have not yet taught man the lesson that God's law and plan is best.

Why is mankind so slow to learn these lessons? The answer is that since man is fallen as a result of sin he has become proud, arrogant, boastful, obtuse, perverse, stiff-necked and hard-hearted, wilful and rebellious. This condition hinders him from profiting by his experiences. All this can be summed up in the one word, *selfishness*. Selfishness is of Satan, and is the opposite of love, which is of God. Fallen men, even the best of them, are controlled by selfishness.

God planned to have a race of sinless and happy beings live for ever on the earth. He started this race in Adam and told him to multiply and increase and fill the earth. He told him in plain and emphatic language that if he obeyed he would live, and that if he disobeyed he would die. Adam was not ignorant of what God required of him. Paul says: "Adam was not deceived." (1 Tim. 2:14) He had God's *spoken* word, but did not have any practical experiences to confirm it; and so when a crisis came, he lacked a proper confidence, reverence and devotion to his Creator, and deliberately chose to follow his own course. Doubtless he thought he was choosing wisely, and God let him do as he chose. The result was that sin and death, wars, crimes and every evil thing came into existence.

God executed the penalty against Adam by driving him out of the garden and leaving him alone to follow out his own plans and devices. After 930 years of futile effort he died. But what a terrible legacy he left his posterity! It is recorded in Romans 1:21-31. I quote in part:

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God. . . . Wherefore God also gave them up to uncleanness, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . . For this cause God gave them up unto vile affections; . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to par-

ents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

What a terrible picture of the entire human family! And yet every one must acknowledge that it is a true one. Now the point to be noted is this: God is not to blame for these conditions. Mankind have no one to blame but themselves. The first blame is chargeable to Adam. He headed the race on its downward course, and each one of his posterity has only increased the downward momentum. Men are trying to stop this downward tendency in the race, but they are doing it in the wrong way. They are trying to do it in their *own way* and ignoring God's way. Man uses his wisdom and power selfishly. He strives to bring about righteousness by the use of *force*. He uses the strong arm of class legislation, military authority, and the power of propaganda to mold public opinion along false and selfish lines, and persuades himself that these will bring about a condition of righteousness in the earth.

The attempt to *force* righteousness on people has always resulted in failure, and always will.

In the face of six thousand years of failure, man is still confident of the success of his own schemes, is boastful of his own power and skill, optimistically predicts the success of his plans, and continues to make sumptuary laws and establish governments by dictatorship and bureaus and other methods of force. Seemingly he is not profiting by the lessons which Jehovah has given him along the lines of experience in the past.

But the Scriptures assure us that, just a little farther along, Jehovah God is going to interfere for the benefit of the race, and that he will destroy with a complete and everlasting destruction all the sumptuary laws, dictatorships, bureaucracies, and every other means of force, cruelty and oppression from the earth. This destruction is called the "battle of the great day of God Almighty". It will be a victory of righteousness over unrighteousness, of love over selfishness, of justice over oppression, and of truth over falsehood.

That battle will convince the majority of mankind that their way is the wrong way, their plans are the wrong plans, and that their wisdom is foolish. It will also convince them that there is a God, and that he is wise, just and powerful, and has been permitting man to follow his own devices only to teach him the futility of the same.

Now let me summarize some of the lessons which Jehovah God, as a great schoolmaster has been giving the race throughout the six thousand years of human history.

The *first* great lesson is the one already mentioned, namely, that in Eden God withdrew his power over and control of the race and let them follow their own devices in order to teach them the lesson that his Word is true, that violation of God's law is sin and will bring its own retribution, in the way of poverty, more sin, distress, crime, war, suffering, doubt, fear, oppression, profiteering, murder, hatred, selfishness, etc. God desires all the race to learn this lesson, and so will continue the lesson until all of Adam's children are born, that they may profit thereby.

Mankind followed his own way for the first 1,656 years of earth's history, until the flood, and the result of man's wisdom is stated in Genesis 6:5, 7, in these words: "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 the Lord said, I will destroy man, whom I have created." Accordingly God sent a flood and destroyed everybody except righteous Noah and his family. Many people blame God for this flood, and charge him with cruelty and wickedness in connection with it. On the contrary, to destroy such wicked and corrupt people is a merciful act. Civilized nations mercifully end the lives of murderers for their own good and the good of others.

But the great lesson behind this exhibition of power is overlooked by almost everybody. God, as a great schoolmaster, was teaching the people the lesson that he could destroy sin and evil and all sinners in a moment if he so wished. He was also teaching another lesson, which is taught all through his Word, namely, that he will never permit sinners to enjoy everlasting life, but will destroy them in second death. God was simply illustrating in the flood just what his Word teaches, that he is all-powerful and will destroy sinners. In permitting these conditions to exist for 1,656 years God was also illustrating the fact that he is longsuffering, patient, merciful and forgiving. In saving Noah and his family he was illustrating the fact that only the righteous are to have life and the blessings of Jehovah God.

The time came in the divine plan when Jehovah would give an illustration of the kind of faith which would please him and entitle one to his favor and blessing. He used Abraham to make this illustration. He asked him to leave his own people and his father's house and go into a strange land, and told him that after he arrived there he would make a covenant with him. Abraham went 1500 miles to this land, and there God covenanted, or agreed, to make him the father of many nations, and to give him the land of Palestine, a promise which will be fulfilled to Abraham when he is raised from the dead. He also used Abraham's faith as a sample of the faith which his people must have to please God. Thus Abraham is called "the father of the faithful".

It is written that 'Abraham believed God and his faith was counted for righteousness'. There are few people on earth today who have a faith like Abraham's.

When God delivered the children of Israel from the power of Pharaoh, he was simply teaching another lesson. Pharaoh pictures the Devil. Pharaoh oppressed God's chosen people. The Devil has oppressed all the peoples of earth. God purposes to deliver all people from the power of the Devil and utterly destroy the Devil. His Word tells us these facts, but God illustrated his purpose when he delivered his people from the proud, haughty and defiant Pharaoh and drowned the hosts of Pharaoh in the Red Sea. This means that Jehovah will deliver everybody from Satan and his power and destroy Satan.

God repeatedly fought the battles of his chosen people, the Israelites, and repeatedly destroyed great numbers of their enemies in sudden and violent deaths. Skeptics, professors and others, guided by their own human wisdom, see only cruelty and injustice in this and charge God with evil intents and purposes. But the great Schoolmaster was only teaching a lesson, which these men are hindered from learning by their own human wisdom, their own self-conceit.

The enemies of Israel were also God's enemies. His Word declares that he will destroy all his enemies in the second death. Jehovah desired to give illustrations of the fact that he had the *power* to destroy his enemies and that he would eventually do it; hence these great destructions of life by hailstones, pestilence, and in other ways.

In the destruction of Sodom and Gomorrha and the deliverance of just Lot, God gave another illustration of his power and his purpose to destroy all evil and all evil-doers and to deliver the righteous.

In saving the life of Daniel in the lion's den, and the three Hebrews in the fiery furnace, God was illustrating his power and determination to care for and protect his faithful followers at all times, and thus to verify his Word.

In the past Jehovah has been more particularly illustrating his power and justice, but the time is soon coming when he will give illustrations of his love. Before that time, however, he will give one more illustration of his justice. He has justly decreed that no sinner shall live, but that all wilful and perverse under the seven thousand years' schooling shall be utterly destroyed in the second death. He has decreed that all evil institutions shall be destroyed. In harmony with these decrees, he has arranged for "the battle of the great day of God Almighty", which lies just ahead of us now. This battle is called "the great day of God's wrath", and is also called "the day of vengeance". In this battle Jehovah will again demonstrate to the people his justice and power, by destroying every man-made scheme of sin, injustice and oppression, political, financial and religious. False doctrines will for ever disappear; sumptuary laws will for ever be tabooed; the nations will be dashed in pieces as a potter's vessel, never to be restored; the whole earth will be placed under one government, a divine government, with Jesus as King.

This government will then proceed to demonstrate God's love by opening the graves and bringing forth the dead, and teaching them, together with the millions of living ones who have not yet gone down into the tomb, the truth about God's plans and purposes; teaching them true instead of false doctrines; making an entirely new code of laws that will not benefit the rich and oppress the poor; rewarding the obedient with health, strength, liberty, peace and everlasting life, right here on the earth.

In giving his only begotten Son to death to be man's Redeemer, God was making a practical illustration or demonstration of his love. He was verifying the fact oft repeated in his Word, that God is love. Hence we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". Based on the fact of the death of Jesus, a resurrection of all the dead will be possible. This resurrection of the dead will be a most wonderful illustration of the great love of God, as well as of his boundless mercy. For a thousand years God will continue to demonstrate his love and mercy by bringing forth from the tomb all that are therein, and blessing them with a perfect knowledge of truth, righteousness and love.

It would seem that these lessons, when completed, would bring every person that ever lived into harmony with God; but the Bible teaches that some will remain obdurate, selfish and wicked at heart, and that these, at the end of the seven thousand years, will be destroyed in second death. This will be another act of mercy and love on God's part. To let wilful sinners live, when they would be a perpetual curse to themselves and others, is not a part of the divine program. God's plan for the rebellious is stated in Jeremiah 51:39, 57, which reads: "They shall sleep a perpetual sleep, and not wake." This penalty of an instantaneous destruction, without any suffering in connection therewith, illustrates God's power, wisdom, justice and love.

Those who will be let live will be the willing and the obedient, the ones who have learned the lessons properly, and who are entitled, therefore, to the gift of God, which is everlasting life.

These will clearly know about God's plans and purposes; they will know that he is the only true God; they will have absolute confidence in him and will have no confidence in man's wisdom. They will obey his law for ever and do his will for ever.

Thus we see that the great Schoolmaster will take seven thousand years to teach the people the great truth uttered by Jesus: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

OPPOSITION TO CHRIST'S KINGDOM

[Fifteen-minute radio lecture]

WHEN Jesus was on earth, nearly nineteen hundred years ago, he never failed to call the attention of his hearers to his future kingdom. In all his parables he spoke of that kingdom. In one parable he pictured himself as "a certain nobleman who went into a far country to receive for himself a kingdom, and to return". Jesus was that young nobleman. He went into a far country nearly nineteen hundred years ago. At his return, that is, at his second advent, he will set up his kingdom. This is the kingdom for which Jesus taught his followers to pray, saying, "When ye pray, say, . . . Thy kingdom come."

As stated in Revelation 20:6, this kingdom will be one thousand years long; and that is why men call it the Millennium. The word "millennium" means a thousand years. In unmistakable language the Scriptures teach that this kingdom, when established, will be right here on the earth. They teach that during this kingdom Satan will be bound and Christ will proceed to bless all the families of the earth, both the living and the dead.

The Scriptures further teach that this blessing will consist of an awakening from the sleep of death for all who are in the graves, and that these, together with all the living ones, will be delivered from the power of Satan; delivered from sin and death; from sickness, pain and suffering of all kinds; from poverty, from oppression, from wars, and from all fear of the same; from all false doctrines and creeds, until everybody shall know the truth, as stated by Isaiah, who wrote: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

We read that when this kingdom work is finished 'every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father'. (Phil. 2:10, 11) We read also that every man shall sit under his own vine and fig tree, with nothing to molest or make afraid. (Mic. 4:4) Picture in your mind a perfect earth, filled with a contented, perfect and sinless race, having everlasting life, with peace, liberty and happiness, without a pain or ache or tear or death.

These happy results will be accomplished by the coming kingdom of Christ. No wonder that Jesus always held up the picture of the kingdom before his audiences. This kingdom is the only hope of the world. While Jesus often referred to this kingdom as *"my kingdom"*, yet in most instances he called it the "kingdom of God". It is God's kingdom in the sense that God arranged for it before the world began, and it is Christ's kingdom in the sense that God has appointed Jesus, as his Son and heir, to do the work of the kingdom and has given him the power and authority to do it.

But, some one might suggest, surely no one would resist and oppose the establishment of a kingdom which is to be a blessing to all, both living and dead. The Scriptures, however, show that there will be opposition to this kingdom. Speaking of its establishment, the psalmist says, "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed." (Ps. 2:2) Jehovah's "anointed" is his Son; hence, in verses 10 and 12 we read: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Notice the fact that this text says that it is the "kings of the earth", "the rulers," and "the judges" that are mentioned as opposing Jehovah's anointed; and the other fact, that unless they "kiss the Son" they will perish because of the wrath of Jehovah against their stubbornness and rebellion.

Opposition to things righteous is usually supposed to come from the lower strata of society. Hence, when we read of strikes, lockouts, riots, and bolshevism, people are ever prone to charge the so-called "masses", "the labor element," etc., with being the trouble-breeders. But according to the text just quoted, opposition to the establishment of Christ's kingdom, the only government that will give all the people universal blessings, will come from the so-called "upper strata" of life, from *kings*, *rulers* and *judges*.

To the majority of people this will seem altogether incredible, yet history shows that it has always been the financial, political and religious elements of the world that have opposed everything relating to Christ's kingdom. Nineteen hundred years ago it was the "kings" and the "rulers", meaning the politicians and the "judges", referring to the unjust ones who sat on the bench of that day, who condemned Jesus, an innocent man, to death without any proof of guilt; also the religious leaders, scribes, Pharisees, chief priests and elders, who claimed to believe in Jehovah God and who were the appointed teachers of religious things, who were looking for and expecting a coming Messiah; it was all these classes who connived at the murder of the Son of Jehovah God, who had come into the world in order that the world through him might be saved. These financiers, politicians and religious leaders devised the most wicked plot that was ever concocted to railroad an innocent man to death, and succeeded in their wicked designs.

About fifty years ago the International Bible Students began to announce the fact that the kingdom of Christ would be set up in great power and glory on this earth. They set forth the proofs from the Bible, which no human being has been able to gainsay. They are continuing this work now with redoubled energy and zeal. Nearly fifty million books and booklets in thirty odd languages have gone out all over the earth,

and every one of these announces the fact that Christ's kingdom will soon be established in the earth. More than a hundred radio stations are now announcing the same fact every week. Millions of the common people hear the message gladly, and every day other thousands are "listening in" and having their heart made glad.

But during these fifty years the message put forth by the Bible Students, the gladdest message that this earth has ever heard, has been violently opposed, and by the same classes that opposed Jesus, and which were foretold by the psalmist, namely, the "kings", "rulers," "great men," and the "judges". The message which we are putting out has been misrepresented, distorted and perverted in order to prejudice the people against it. Politicians have secured the enactment of city ordinances in order to stop the distribution of the literature announcing the coming blessings of the kingdom. Many of the religious leaders have urged their flocks to burn the books, and have joined in other methods of opposition.

Now we come to our final question, Why do the people in power oppose the establishment of Christ's kingdom? The answer is that the people in power are selfish, just like other members of the race. They enjoy special privileges which the masses do not have. The financiers use their extreme wealth to control prices; to purchase immunity when threatened with prosecution; to suborn judges and juries and control newspapers, and to purchase charters for public utilities which should belong to the people.

The politicians hold places of power and influence; they are sought out by others who have an axe to grind, and who desire special legislation to grind their axe; they hold much political patronage under their control and enjoy a certain immunity as a result of their position. The religious leaders have an easy job with much influence and prestige. They control the acts of great numbers of people; they have an ever-increasing political influence and are the chief advisers of great numbers of individuals.

But when Christ's kingdom is established, all special privileges, special immunities and special advantages will end for ever. Everything that savors of selfishness will be destroyed from the earth. There will be but one government under the whole heaven, and that government will be a kingdom, and Jesus will be the King. This will mean that all other kings will lose their thrones and power. In Psalm 2, verse 6, we read: "Yet have I set my king upon *my* holy hill of Zion." Jehovah God is the speaker, and *his* king is King Jesus. Again in Psalm 72:1, 2 we read: "Give the king *thy* judgments, O God, . . . he shall judge thy people with *righteousness*, and thy poor with judgment." Ah, yes! When this kingdom is established it will operate in behalf of the *poor*, the *oppressed*, those who have been deprived of their just rights by those who hold special privileges now. This kingdom will establish righteousness, liberty and peace on earth. It will therefore be opposed by all those who love unrighteousness, by those who deprive others of their liberty, and by all militarists, who favor war instead of peace.

The laws of that kingdom will be absolutely just, because God will be the author of the same. This will, of course, end the jobs of earth's present legislators. Naturally, being selfish, they will oppose this new kingdom. Under the kingdom, sickness, disease and death will end. This will end the jobs of doctors, surgeons, undertakers; and there will be no use for hospitals or cemeteries. Sin and crime will cease; and hence there will be no use for judges, jurors, lawyers, policemen, courts or a department of justice. All those people who enjoy special privileges under the present arrangement will lose the same, and, because of selfishness in their own hearts, will oppose the establishment of a kingdom which, instinctively, they feel will deprive them of their present advantages. This explains why there will be opposition to the kingdom and why it will come from those in power, the "upper" classes. Those who persist in their opposition will die the second death, as the enemies of God, the enemies of their fellow men, and the enemies of truth and righteousness.

AN INTERESTING LETTER

GOD IS AT THE HELM

DEAR BRETHREN:

"For I am not ashamed of the glad tidings; because they are the power of God for salvation to every one believing."—Rom. 1:16, *Diaglott*.

Greetings in the Beloved.

Our ecclesia has voted to send you a written expression of our confidence in your attitude toward Satan's minions, and also in the new and very comforting application of the gospel truths to the present-day conditions.

Never in the history of the church or of nations has humanity been in greater need of a careful yet stern and relentless rulership. Never have they been more intolerant of God's expressed plans and purposes. And as we see ruthless disorder and rebellion upon all sides, we can only wonder at the spirit of amity and justice manifested by our dear Brother Rutherford and his faithful associates at headquarters.

While no doubt many former brethren are caviling because their long-cherished views are disturbed, the *Towers* and the *Government* book are to our little body of consecrated in this place "strong meat" in due season.

We wish in short to express our utmost confidence both in the spiritual teachings and Scriptural interpretations and in the far-sighted business management and conduct of the Society's activities in this and other lands.

The reports in the *Year Book* are a source of extreme satisfaction and an assurance that God is at the helm and the final triumph can not be far away.

May your hands be strengthened and your hearts upborne by divine grace to continue the witness by every means now used till the victory is won.—1 John 3:1, 2.

Your brethren by his grace,
QUINCY (Mass.) ECCLESIA.
L. C. PLUMMER, *Cor. Sec'y.*

International Bible Students Association

RADIO SERVICE

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

AUSTRALIA

Adelaide 5DN
Sun pm 8.15-10
Melbourne 3DB
Sun pm 6 30-8.30
Newcastle 2HD
Sun pm 7-8.30
Perth 6WF
Sun (occasionally)
Sydney 2KY
Mon Tue pm 8.30

CANADA

Calgary, Alta .....CJCJ
Sun pm 1.30-2 30
Winnipeg, Man ..... CKY
Sun am 11-12 30
(semi-monthly)
Hamilton, Ont. ..... CKOC
Sun am 10-11*
London, Ont. ..... CJGC
Sun pm 2-3 (every other week)
Preston, Ont. .....CKPC
Sun pm 3-4 30
Moose Jaw, Sask. ..... CJRM
Sun am 10.15- (monthly)
Saskatoon, Sask. .....CJHS
Sun pm 1-2

NEWFOUNDLAND

St. John's .....VOSA
Sun pm 8 20-9.30

ALABAMA

Birmingham .....WBRC
Sun pm 7.10-7.55

ARIZONA

Phoenix ..... KOY
Sun pm 8-9

CALIFORNIA

Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KGWM
Sun am 9.45-11; pm 12 2 30,
6-7 45, 9.15-10 30
Mon Wed Fri am 8-9; pm
2 30 3.30, 4 30-6, 7-8.30
Tue Thu Sat am 8-9, 11-12;
pm 1.30-6, 7-8.30, 9-11

COLORADO

Colorado Springs ..... KFUM
Sun pm 7-7 30
Denver ..... KLZ
Sun pm 6-6.30
Pueblo .....KGHF
Mon pm 8-8 30

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville ..... WJAX
Sun (July 28) pm 7.30 9
Miami .....WIOD
Sun am 11-11.30
Tampa .....WDAE
Mon pm 7.30-8

ILLINOIS

Chicago .....WORD
Sun am 9-12*; pm 1-7 30
Mon Tue Wed Thu Fri Sat
am 10-11; pm 7-8
Decatur .....WJBL
Thu pm 8-8.30
Galesburg .....WKBS
Sun pm 1-3

INDIANA

Evansville .....WGBF
Sun am 9-10*
Fort Wayne .....WOWO
Sun pm 4-4.30
Indianapolis .....WKBF
Sun am 9-10*; pm 1 30-2 30
Terre Haute .....WBOW
Sun pm 1-1.40

IOWA

Cedar Rapids .....KWCR
Sun am 9.30-10; pm 4-5
Wed pm 9-10
Council Bluffs .....KOIL
Sun am 10-11
Davenport ..... WOC
Sun pm 10.15-10.45
Muscatine ..... KTNT
Sun pm 12-1
(every other week)

KANSAS

Milford .....KFKB
Fri pm 6-6.30
Wichita ..... KFH
Sun am 9.30-10 15

KENTUCKY

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

LOUISIANA

Shreveport .....KTSL
Thu pm 8-9

MAINE

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

MARYLAND

Baltimore ..... WCBM
Sun pm 6-8
(every other week)
Thu Sat pm 9.30-10

MASSACHUSETTS

Boston .....WMES
Sun am 10 30-1 pm;
pm 7 45-9
Gloucester .....WEPS
Sun am 11-12
New Bedford .....WNBH
Tue pm 8-9

MICHIGAN

Bay City .....WBCM
Tue pm 7.45-8 15
Detroit .....WGHP
Sun pm 5-5 30
Flint .....WFDF
Fri pm 9.30 10
Grand Rapids .....WOOD
Sun pm 9-10
Jackson .....WIBM
Sun pm 2-2.45

MINNESOTA

Duluth .....WEBC
Sun pm 2-2.15
Minneapolis .....WRHM
Sun am 9.30-10 45

MISSISSIPPI

Hattiesburg .....WRBJ
Mon pm 8.30-9

MISSOURI

St. Joseph .....KFEQ
Sun am 10-10.45
St. Louis ..... WIL
Sun pm 6.30-7

MONTANA

Billings .....KGHL
Sun am 9.30-10.30

NEBRASKA

York .....KGBZ
Sun am 9.45-10.45

NEW JERSEY

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

NEW YORK

Binghamton .....WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo .....WEBR
Sun pm 2-3
Jamestown ..... WOCL
Sun am 11-12 (first and
third, monthly)
Long Island City .....WLBX
Fri pm 7-8
New York .....WBBR
Sun am 8.30-11*; pm 5 9
Mon am 10-12; pm 2-4
Tue pm 12-2; 6-8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WOV
Sun am 9.30-11*
New York .....WWRL
Sun pm 5-6
Poughkeepsie .....WOKO
Sun am 10-11
Thu pm 9-9.30
Saranac Lake .....WNBZ
Sun am 10-10.30
Syracuse .....WFBL
Sun am 10-11

NORTH CAROLINA

Charlotte ..... WBT
Sun am 10-11*
Greensboro .....WNRC
Fri pm 7-7 30

NORTH DAKOTA

Fargo .....WDAY
Sun pm 2-3

OHIO

Akron .....WFJC
Wed pm 7.30-8
Cincinnati .....WFBE
Sun pm 5-6
Cleveland ..... WHK
Sun am 9.30-11, pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat
am 8-8 30; Thu pm 7.45 9
Columbus ..... WAIU
Sun am 10-11
Columbus .....WCAH
Sun pm 12 1, 9-10
Mon Tue Wed Thu Fri Sat
am 11.30 12 noon
Thu pm 7.30-9
Dayton .....WSMK
Sat pm 5.30 6
Mansfield .....WLBV
Sun pm 9-10
Toledo .....WSPD
Sun pm 2 30-3

OKLAHOMA

Chickasha .....KOCW
Sun pm 6.30-7
Enid .....KCRC
Sun am 10-10.30
Oklahoma City .....KFJF
Sun am 9-9 30
Thu pm 8.30-9.15

OREGON

Portland ..... KTBR
Sun am 10-11**
pm 8.30-9 (Greek or Ger.)
pm 9-10 (English)

PENNSYLVANIA

Altoona .....WFBG
Sun pm 7-7.30
Erie .....WEDH
Sun pm 9-9.30
Harrisburg ..... WHP
Sun am 10-11*
Oil City .....WLBW
Sun pm 5-5.30 (second and
fourth, monthly)
Philadelphia ..... WIP
Sun pm 2 30-3.30 (German,
Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Philadelphia .....WNAT
Wed pm 8.15-8.45
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2; 7-8
Fri pm 8.30-9.30
Reading .....WRAW
Sun pm 7-8
Scranton .....WGBI
Sun am 10-11*

RHODE ISLAND

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

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9.30-11; pm 2-3
(German and Norwegian
occasionally)

TENNESSEE

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

TEXAS

Dallas ..... WRR
Sun pm 2.15-3; Fri pm 7 7.30
Fort Worth ..... KFJZ
Sun pm 6 30-7.30
Houston ..... KPRC
Sun pm 2 30-3
San Antonio .....KGRC
Sun pm 1-2
Waco .....WJAD
Sun pm 6.45-7 30

UTAH

Salt Lake City ..... KSL
Sun pm 1-1.30

VIRGINIA

Norfolk .....WTAR
Sun am 10-11*, pm 7-7.30
Petersburg ..... WLPG
Sun am 9-10, pm 3 4, 4.30-5 30

WASHINGTON

Aberdeen ..... KXRO
Mon Wed Fri pm 7.30 8
Bellingham .....KVOS
Sun am 10-11*
Everett .....KFBL
Sun am 10-11**
Seattle .....KOMO
Sun am 10-11**
Spokane ..... KHQ
Sun am 10-11**; pm 4.45-5.15
Mon Tue Thu Fri Sat
am 6.45-7

WEST VIRGINIA

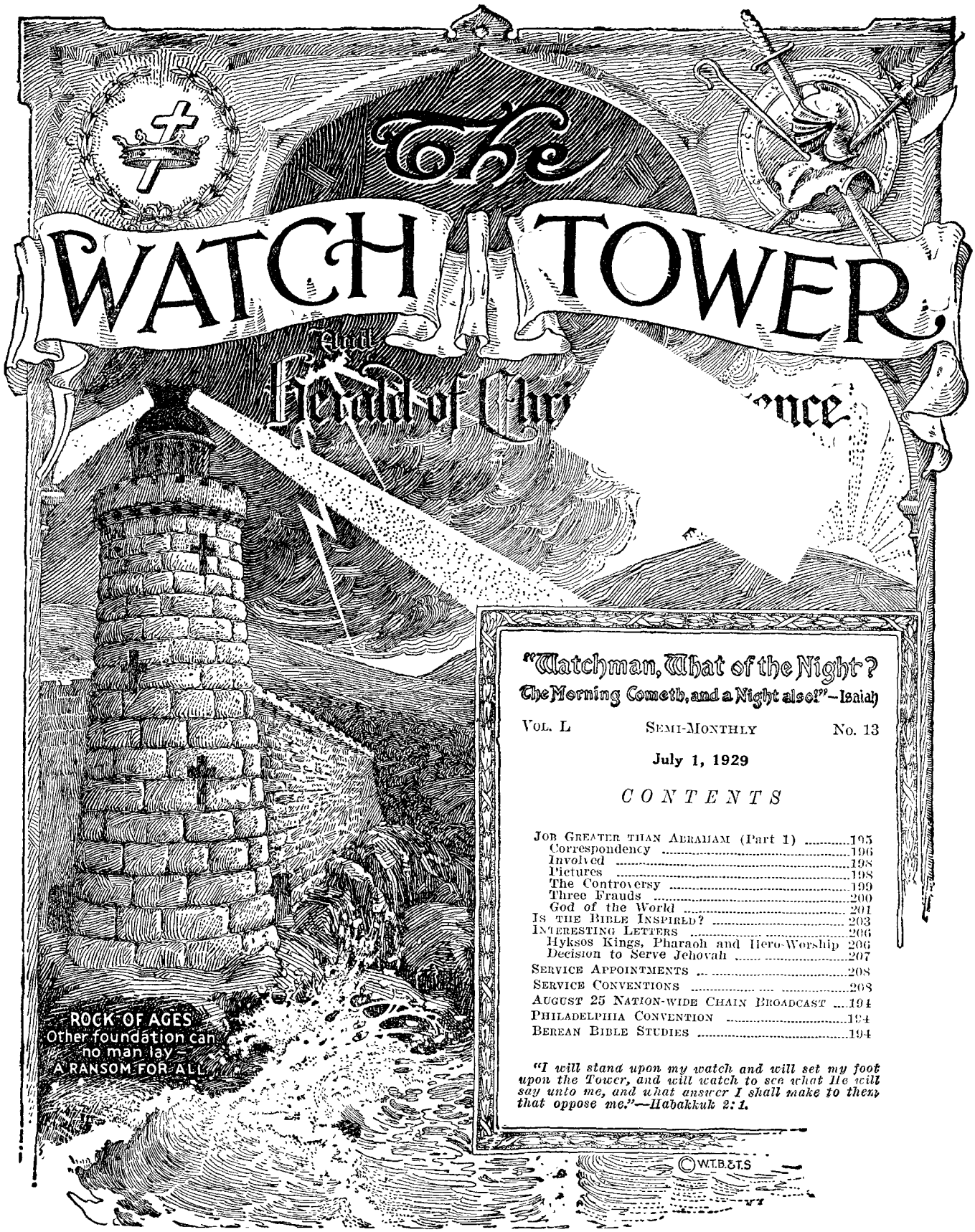
Charleston .....WOBU
Wed pm 8 30-9
Wheeling .....WWVA
Sun pm 1-2

WISCONSIN

Madison .....WIBA
Sun pm 12.15-12.45
(fourth monthly)
Milwaukee .....WISN
Sun am 10-11
Sun am 9-10 (Polish, every
other week)
Sun am 11-11 30 (last, month-
ly, German)

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* WATCHTOWER chain program.
** Northwest network program.



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

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

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AUGUST 25 NATION-WIDE CHAIN BROADCAST

Sunday, August 25, has been designated for a coast-to-coast network broadcast of the message of the kingdom of Jehovah.

The president of the Society will speak on "Health and Life for the People". Select musical numbers will be included in the sixty-minute program to be presented in New York City, beginning at 10 a.m., Eastern Daylight Time.

This program will be broadcast simultaneously by radio stations regularly associated in the WATCHTOWER network and also many other stations, and will serve as an introduction of the summer service week, August 25 to September 2. It is expected that, under the Lord's blessing, this joint proclamation by means of radio and the subsequent field service will result in the most effective witness yet given. One reason for selection of the morning hour is that opportunity may be afforded for Brother Rutherford to speak also to the field workers before they begin the week's work.

Advertising the broadcast: Classes and individuals throughout the United States and Canada are earnestly requested to prepare at once to join in the task of advertising this program during the two weeks before the broadcast. A complete list of the stations will appear on an attractive handbill to be supplied by the Society for house-to-house distribution. This handbill, or entirely new design and printed in colors, can be obtained in quantities at the following rates (carriage prepaid):

Less than 5,000	50c	per thousand
5,000 to 9,000	45c	" "
10,000 to 24,000	40c	" "
25,000 and up	35c	" "

It is suggested that information contained on the handbill be advertised in local newspapers during the two or three days preceding the broadcast; and that frequent announcement be made also at the microphone of local radio stations during the week before August 25.

PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoun, 6019 North Tenth St., Philadelphia, Pa.

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by means of

The WATCH TOWER

"The Higher Powers"

Issue of June 1, 1929

Week beginning August 4 . . . . . ¶ 1-20

Week beginning August 11 . . . . . ¶ 21-43

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L JULY 1, 1929 No. 13

JOB GREATER THAN ABRAHAM

"In all this Job sinned not, nor charged God foolishly."—Job 1:22.

PART 1

JEHOVAH called Abraham out of the east country, moved him into a chosen spot of the earth, and there used him to make pictures of his purpose concerning man. To be sure, Abraham was not great within himself; but because of his faithfulness and obedience unto Jehovah he was comparatively great. Job also was a man of the east country, and the Word of God expressly states that he "was the greatest of all the men of the east". It follows that he must have been comparatively greater than Abraham and that God used him for an important purpose. The reason therefor appears in God's Word. On one occasion, at least, Abraham showed lack of faith in God. (Gen. 12:13) Job's faith in God was never shaken.

[2] Jehovah is the greatest moving-picture producer. He permits men to make some pictures, and as a result of their efforts they think they are great. They are not. Beginning in the early days of man Jehovah used men to move according to his perfect plan, and by their movements he pictured the coming days of salvation and restoration to life. Of course those men, although anxious to know the meaning of their course of action, did not understand the meaning thereof, because it was not the will of God nor his due time for them to understand. Many of those men thus used had faith in God, and their faith he will in due time reward. Even the angels of heaven desired to understand, but God reserved the understanding thereof to those who should live on earth at his appointed time and who are devoted to him.

[3] Among the great pictures made and set down in the Bible is that of the case of Job. In fact it stands out separate and distinct, teaching lessons of greatest importance to creation. The book that bears Job's name has been little understood, as indeed it could not be understood until God's due time. Viewed now in the light of fulfilled prophecy and of the revealed plan of God, the book of Job begins to unfold to the diligent searcher after truth. The very language employed in the book gives a clear picture of God's power to give life to mankind by means of restitution, and also of his purpose and intention so to do. The restitution picture applies not only to Jews but to all peoples of the earth. So far as the Scriptures disclose, Job was not a Jew. He lived outside of the land of Israel. He dwelt in Uz, which is east of Palestine. Concerning Job it is written: "This man was the greatest of all the men of the east." (Job 1:3) This places Job in a class all by himself and indicates that the picture God used him to make must be a distinctive one.

[4] That which is written concerning Job takes on greater interest when we begin to see that God used him to make many pictures, among which is a marvelous picture of restitution as a means of bringing life to the human race. Uz was a descendant of Shem through Aram. It therefore follows that Job was a descendant of Shem, the son of Noah and upon which son God pronounced special blessings. (Gen. 9:26; 10:23) "Uz" means "counsel" or "consultation", which seems to indicate that Uz and his descendants were those who sought counsel or knowledge of Jehovah God. That seems to show that Job had relationship with God and that God used him for a specific purpose.

[5] A picture is an image of the real substance. The image may be one that is seen by the natural eye, or it may be a mental representation of that which is tangible. Whether Job existed as a real person or whether the statement concerning him is an allegory matters not. The account is written in the Word of God and is intended for the instruction of mankind. Since the Bible abounds with proof that God used men to make living pictures concerning the development of his plan of salvation, the proof is overwhelming that Job was a real man and was used to make a living picture, and that he had communication or relationship with God. Furthermore the proof is quite conclusive that Job lived some time after the days of Abraham. That he did really exist, and that the story is not an allegory, is supported by the testimony of other prophets.—Ezek. 14:14, 20; Jas. 5:11.

CORRESPONDENCY

[6] There is a striking correspondency of Job with Adam that can not be ignored. The difference was that Adam did not maintain his integrity, while Job did maintain his integrity. Adam, the perfect man, was a prince and dwelt in the garden of God which was planted eastward in Eden, and Adam had communication or counsel with God. Job was "the greatest of all the men of the east", which constituted him a prince among men. He is spoken of in the Scriptures as a prince. (Job 21:28; 31:37) He lived in the land of Uz, the meaning of which is that he had communication or counsel with God.

[7] God made the man Adam perfect, and it was the will of the Creator that his perfect creature should worship God. It was the work of the Devil to turn the man Adam away from God. The Devil took that course of action for selfish reasons. Jehovah did not hedge Adam about so as to make him invulnerable to the wiles of Lucifer. God permitted Adam to be subjected to temptation to prove him.

[8] Concerning Job it is written: "That man was perfect and upright, and one that feared God, and eschewed evil." Even though he was imperfect in his organism and had no right to life, his heart was pure toward God, and therefore God counted him perfect. Since God looks upon the heart or motive that induces man to act, he judged him from that viewpoint. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7) Job's heart was soft toward God and he feared God with a proper or godly fear. (Job 23:15-17) Job therefore stood before God as though he were a perfect man, being upright and pure in heart. Adam was actually perfect in Eden, and Job was counted perfect, and therefore there was a correspondency in this regard.

[9] Prince Adam was a wealthy man. He had a wife whom God had given him, and he had the prospect of filling the earth with a happy and perfect race of sons and daughters. He was the father of the human family. He was given dominion over every living creature, of the beasts and fowls of earth.—Gen. 1:26; 2:19.

[10] In his time Job was chief among men. (Job 29:25) His wealth and position among men was one of the reasons why he was the greatest of all men of the east. God uses symbols in connection with the pictures he has made. The number ten is a symbolic number representing completeness, that is to say, including all. Any multiple of ten would therefore symbolize the same thing. In this connection it is interesting and important to note the wealth that Job possessed, and it shows a correspondency to that of Prince Adam. Job had seven sons and three daughters, making a total of ten children. This total number of his children would well represent all the offspring of Adam, or, otherwise stated, all the human family. Job possessed 7,000 sheep and 3,000 camels, making a total of 10,000 animals. He also possessed 500 yoke of oxen and 500 she asses, and a very great household. (Job 1:3) It is thus seen that his position among men and his great wealth constituted him the greatest man of his time. In his restitution Job was given all that he had lost and much more; and this is further proof that God used Job to make a living picture representing the course of man and how man would be granted life by means of redemption and restitution.

[11] Adam should have been wholly devoted to God because that was his duty as a perfect creature. Job was wholly devoted to God as a matter of choice. His sons made a feast, and all of these sons together with their sisters partook of that feast. The devotion of Job to Jehovah is proven by what immediately followed that feast: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." (Job 1:5) The fact that Job did so 'all his days', or "continually", is further proof of his devotion to Jehovah.

[12] Lucifer was the overlord of Adam during his sojourn in Eden. Jehovah God appointed him to that position. Because of Lucifer's disloyalty and rebellion God changed his name to that of Dragon, Serpent, Satan and Devil. The lordship over man was not taken away from the Devil, however, and as the Devil he has continued to exercise power over man. The proof of this is given in the book of Job, as well as in other portions of the Scriptures. That which caused the fall of Lucifer and turned him into a devil was his coveting the devotion of Adam to God. Lucifer wanted that worship of man for himself. To accomplish his wicked purpose he worked through Eve, the woman whom God had given to Adam; and he succeeded in his wicked purpose.

[13] The Devil begrudged the worship and devotion that Job was giving to the Lord. The Devil accused Job of serving God for a selfish reason. The day came when the sons of God presented themselves before the Lord Jehovah. Satan the Devil also appeared with that heavenly company. This is proof that Satan was in heaven and had access to the presence of Jehovah God. Satan desired to turn Job away from God; and God, knowing this, offered him the opportunity.

[14] "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man,

one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."—Job 1:7-12.

15 Satan accused Jehovah of hedging Job about, and also all his beasts, so that Job could not be induced to worship the Devil. Jehovah told Satan that he might try his hand to induce Job to repudiate the Lord, and then Satan went forth to make preparations for the attack with the wicked purpose of destroying Job's devotion to the Lord.

16 The day came when all Job's children were in the house of his eldest son, eating and drinking together. Satan stirred up his instruments the Sabeans, and they stole the oxen and the asses of Job and took them away, and killed his servants. Other servants were herding the sheep, when both sheep and servants were destroyed by fire. About the same time the Chaldeans, also servants of the Devil, stole the camels of Job and slew his servants having them in charge. While the children of Job were together eating and drinking, Satan stirred up a great wind-storm that destroyed the house in which they were, and all Job's children were killed. (Job 1:13-19) The Devil thought that now Job would curse God. On the contrary, Job abased himself before the Lord God and said: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." (Job 1:21, 22) Unlike Adam, Job showed his complete submission and willing obedience to Jehovah. Job therefore maintained his integrity and his devotion to God.

17 It is quite probable that Adam wept and cried because of his loss, after he was expelled from Eden. Also that he became embittered and suffered. Both Adam and his offspring have been hated and have suffered at the hands of the Devil. The name Job means "he that weeps, that cries, is hated and who is persecuted". In this he well represents the members of the human family that have suffered because of their efforts to do right. The history of the human race is recorded in tears of bitterness. After the loss by Job of his children and his property there came another day when the sons of God presented themselves before the Lord, and again Satan was there also to present himself before the Lord. (Job 2:1) Satan the Devil still had conversation with God:

18 "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life."—Job 2:3-6.

19 Satan was determined to break the confidence of Job in the Lord and to turn him away from the Lord God. "So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2:7) Again Job humbled himself before the Lord, which is shown representatively by his sitting down among the ashes. "And he took him a potsherd to scrape himself withal; and he sat down among the ashes."—Job 2:8.

20 Then Satan bethought himself of his method of reaching Adam. In his effort to break Job's integrity he now used the woman whom God had given Job for a wife. "Then said his wife unto him, Dost thou still retain thine integrity? curse [renounce] God, and die." (Job 2:9) Again the Devil failed in his wicked attempt to destroy Job's faith. Job responded to his wife in words of rebuke: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 2:10.

21 Adam fell when the test was upon him. He sinned willingly with his eyes open. (1 Tim. 2:14) Adam did not love God. He was controlled by his selfish desire. Satan concluded that, because Adam yielded to his selfish desire at Eve's suggestion and fell, Job would likewise yield to his wife's suggestion and fall. Job did not fall under the test. He did not rebel against God or deny him. After Job had lost his children and all his property he still had the confidence of God and full faith in God, and therefore maintained his integrity. It was at that time that God said to Satan: "And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

22 Integrity means fidelity to what one believes is right, regardless of what extraneous influence may be brought to bear upon him. It means that one insists upon his own innocence of any wilful wrong-doing and still maintains his faith in and devotion to his Creator. One may be charged with a crime and suffer great punishment under and by reason of such charge and yet be innocent, and amidst all his suffering honestly insist upon his innocence from wilful wrong-doing. In this he would hold the confidence

of those who knew him. The record, made in the book bearing his name, shows that Job at all times and under the greatest suffering stedfastly maintained his integrity by holding fast his faith in God and having the confidence of God.

[23] It has been suggested that Adam in Eden was perfect in everything except experience. Such conclusion is wrong and contrary to the Scriptures. Jehovah God created Adam perfect. It is expressly written that all the works of Jehovah are perfect. (Deut. 32:4) There is no such thing as a qualified perfection, when speaking of the handiwork of Jehovah. Adam preferred to yield to the influence of the Devil rather than to obey God, and he therefore fell and lost everything which God had given him. In describing his condition the Prophet Isaiah uses these words: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:6.

[24] Job was imperfect in his organism, but he had a perfect heart devotion to the Lord. He preferred to serve God rather than the Devil, and in this he maintained his integrity and had God's confidence therein. Thus it is demonstrated that there was no excuse for Adam's wrongful course. This also proves that there is no excuse for an intelligent creature to willingly choose to serve the Devil rather than to serve God. One who loves God will seek to know his way and to do it so far as it is possible; and such a course is pleasing to God.

INVOLVED

[25] The book of Job has long been a mystery. By many it is claimed to be merely a choice piece of literature. Others say it is the greatest poem of the world. It is much more than either of such claims. It was Jehovah God who caused the book to be written. For the benefit of all those who are wholly devoted to Jehovah it is further written in the Bible: "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) Furthermore, God made promise that during the "time of the end" some would have the correct understanding of his Word, which must include the book of Job. (Dan. 12:4, 10) It seems quite clear, then, that a time must come, before God's anointed class have passed from the earth, for some of them to understand the book of Job.

[26] Involved in the record are these: Jehovah God; the sons of God; Satan the enemy; Job, the man of Uz; the wife of Job; the ten children of Job; Eliphaz, Bildad, and Zophar, the three professed friends of Job; Elihu, the young man; and numerous spectators. The places involved included both heaven and earth. It seems quite certain that there is contained in the book a lesson of paramount importance to all creation, and particularly to man. It is therefore the privilege of the anointed to search out by God's grace the meaning thereof in God's due time

PICTURES

[27] The Scriptural proof is positive that God used the people of Israel to make pictures of the outworking of his plan of salvation. The law which God gave to the Israelites foreshadowed better things to come to humanity. What came to pass with the Jews was recorded for examples or ensamples for the benefit of those who will learn of the outworking of God's plan. Although Job was not a Jew, that would in no wise mean that God did not use him as an example or picture. Job being the greatest man of the east, and seeing that many creatures of heaven and earth were involved, even the great Creator himself, we are warranted in the conclusion that the picture of Job must have even a greater scope than the one in which Israel was involved. If so, then the picture would have to do with all mankind, both Jews and Gentiles. It is deemed advantageous to the student in the examination of the book of Job to state here in general terms what are some of the pictures that plainly appear, and then to show from the Scriptural proof the correctness of that conclusion.

[28] Job in the day of his prosperity pictured Adam the perfect and prosperous prince in Eden.

[29] Job in adversity pictured the entire human race suffering loss, sickness and death by reason of sin, which sin the enemy Satan put in operation through Adam.

[30] Job suffering the loss of all his children pictures Adam losing all his offspring by reason of sin which was put in operation by Satan the enemy through Adam's wrongful act.

[31] Job maintaining his integrity under test pictures a class of creatures who under test do prove their fidelity and devotion to God.

[32] Job as the servant of God maintaining his fidelity pictured all the servants of God who through adversity stedfastly and immovably hold their faith in God.

[33] The three men, Eliphaz, Bildad and Zophar, who posed as friends of Job, were in fact not his friends. They can better be classed as three frauds. They therefore picture the Devil's agencies, or his organization, attempting to direct man as to what is the course for him to take.

[34] Elihu, the young man, well pictures or represents God's anointed messengers who magnify the name of Jehovah and, as God's messengers, speak his message of truth to those who will hear.

[35] The wife of Job also pictures an instrument that Satan the Devil employs to induce men to curse God,

and therefore well represents Satan's organization passing under the name or symbol of a woman.

[36] Job fully restored to health and happiness and to all and even more than he had in former days pictures the great truth that God in his due time will restore the human race to health, happiness and life.

[37] The great lesson taught by the book of Job is that of life from the dead by means of resurrection and restitution; also that life, which is the greatest desire of man, may be had only through the office of a redeemer and mediator whom God provides.

THE CONTROVERSY

[38] The presumption is here indulged that all students will carefully study the Scriptural record designated in the Bible as the book of Job. Herein reference to the text is made, but a proper consideration can not be given thereto by any one without a careful studying of *all* the texts of the book.

[39] From the very beginning of the experience of man the controversy was between the great Creator and his son Lucifer concerning man. The record shows that Lucifer was one of the "morning stars" who, being informed of God's purpose to create the earth and the creature man for the earth, joined in a song of praise to Jehovah. Man was created and placed in Eden and was put there under the supervision of Lucifer by Jehovah's appointment. Lucifer knew that it was the duty and privilege of man to worship his Creator. Lucifer selfishly desired and coveted the worship of man for himself. He rebelled against God and led man to his downfall. Then his name was changed to Satan, which means adversary of God. Ever thereafter Satan has striven to turn man against God that he (Satan) might have the worship of man and hold man in subjection to himself. This great fact should always be kept in mind in examining the Scriptures, and particularly the book of Job.

[40] At the time of the assembly of the sons of God to present themselves to the great Creator, as mentioned in the record under consideration, almost all men on earth had turned to evil by yielding to the wicked influence of Satan. God had not removed from Satan the lordship of earth, but permitted him to continue to exercise his power over man, and thereby afforded a full opportunity for the testing of all his creatures. It must have been with much arrogance that Satan appeared in the presence of God, boasting and proud of the fact that he had turned almost all men away from God the great Creator.

[41] Jehovah called upon Satan to report his own movements, and the response of the adversary was that he had been about the earth. While the record is silent upon the point, it is reasonable to conclude that by his very arrogance in the presence of God, Satan declared, in substance, that no man would willingly continue to serve God, and in fact would not serve him at all, unless there were some selfish reason therefor. What, then, was the issue in the controversy at that time? Doubtless it was this: Will man maintain his integrity before Jehovah? Can God place a man on earth who will be faithful and true to him? Satan would insist that no man would do so, but that all, under certain conditions, would turn against God.

[42] Manifestly it was the purpose of God to demonstrate that man, by the grace of God, and acting under his counsel, can maintain his integrity and, by meeting the divine requirements and being obedient to God's provided way, obtain life everlasting. To determine the issue God would therefore permit Satan to go the full limit in his attempt to turn all men against the Lord, and then in his own due time and good way God would demonstrate his own absolute supremacy. Thereby he would teach all creation the all-important lesson that Jehovah is the only true God and there is none besides him. At this point in the controversy Job pictured a class of men who do maintain a perfect condition of heart and hold the confidence of Jehovah. Therefore at the proper occasion Jehovah offered Satan the opportunity to do his worst. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"—Job 1:8.

[43] Satan denied that Job really loved God. He accused God of so hedging Job about that Satan did not have an opportunity to put him to the test. "Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—Job 1:9-11.

[44] That was a challenge to Jehovah: and the Lord did not permit the challenge to pass, but told Satan that he might take what Job had. Satan went out from the presence of the Lord and devised ways and means for the destruction of Job's property and family and carried out his wicked purpose. When he had thus brought great disaster upon Job's household, he failed because Job still trusted in God and worshiped him.

[45] At a subsequent meeting of the sons of God to present themselves to Jehovah, Satan being there also, God reminded Satan that Job still "holdeth fast his integrity, although thou movedst me against him, to destroy him without cause". With arrogance and cruel sarcasm Satan replied to the Lord: 'A man will give his skin for his skin, but all that man hath will he give for his life.' "But put forth thine hand now, and touch his bone and his flesh, and he will curse

thee to thy face." (Job 2:4, 5) Again the test was on: "And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." —Job 2:6, 7.

46 Notwithstanding this terrible calamity Job humbled himself before God, as shown by the fact of his sitting down among the ashes. Again Satan had failed to turn Job against the Creator. Satan must have been somewhat disturbed at this turn of affairs. Then he bethought himself of how he had reached Adam through his wife. He injected the thought into the mind of Job's wife and induced her to make an effort to influence Job to forsake God; and she, acting as Satan's instrument, called upon Job to forsake God, renounce him, and suffer the consequences. But Job did not yield to the evil devices of his wife. Turning upon her, he rebuked her and said: "Shall we receive good at the hand of God, and shall we not receive evil?" Again Satan had failed in his attempt to turn Job against the Lord. In this experience Job must have pictured that small number of men who throughout the ages have withstood all manner of persecution and have still maintained their faith and devotion to the Lord God.

THREE FRAUDS

47 After his repeated efforts Satan must have felt very much chagrined at his failure to turn Job away from the Lord God. Bent on his evil course, Satan would not give up the battle, but would concoct other schemes or methods to use against Job. He would never give over the fight until his complete defeat; and thus is pictured the persistency of Satan the Devil in opposing God until he is destroyed. Satan is the very embodiment of wickedness.

48 Three men residing in different places came together by appointment to visit Job. "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him."—Job 2:11.

49 Why did those three men go on an agreed mission to Job? Whom did they represent, and why should they take part in the controversy? Did they go with an honest purpose to render aid and comfort to Job? Did God send them to comfort Job? It is not reasonable that God would do so. The real issue was, Would Job maintain his integrity and devotion to God under the great test? Up to this point he had done so and Satan had failed. Victory was on the side of the Lord. It would therefore be inconsistent for God now to send three men to comfort Job, because that would interfere with the full and complete test being put upon him.

50 The word "friends", as used in the text, must be used ironically. The same word, identically, was used by Jesus when he spoke to his enemies. (Matt. 20:13; 22:12; 26:50) The last scripture citation refers specifically to Judas, who the Scriptures plainly declare was the instrument of Satan. The words in Job 2:11, "to mourn with him and to comfort him," are also ironically used. The argument used by the three men before Job shows that they were agreed as to how they would humble Job and convince him of his lack of fidelity and integrity. If the three men called the friends of Job did not go as the representatives of God, whom did they represent?

51 All the evidence proves that the three supposed friends of Job were the agents or representatives of Satan the Devil. In the picture, therefore, these three men represented the Devil's organization. His organization is made up of three distinct elements. Those three men claimed to be acting by divine right, and were therefore hypocrites. Satan's organization appears before mankind as the representative of God on earth and, in fact, is hypocritical. The names and origin of the three men who visited Job throw some light on the matter under consideration.

52 Eliphaz means "the endeavor of God"; therefore means that he endeavored to represent God. He was a Temanite and a descendant of Esau. (Gen. 36:4, 10, 11, 16) He belonged to the Edomites, who were greatly in the disfavor of God.

53 Bildad the Shuhite evidently was a descendant of Abraham by Keturah. Shuah was one of the sons of Keturah. (Gen. 25:1, 2) The name Bildad means "son of contention". He was the kind that Satan would use to speak for him in a controversy.

54 Zophar was an inhabitant of Naamah, since he was called the Naamathite. His name signifies "hairy, rough, or a goat, or forward". That signified he was disposed to butt into matters which did not belong to him.

55 They were men of advanced years. They were well to do and high of standing amongst the people who knew them. They were considered great men. They held high-sounding and flattering titles given to them by men, and reveled in them. This is indicated by the words spoken by them, as shown by the record. "Great men are not always wise; neither do the aged understand judgment."—Job 32:9.

56 Satan's organization is made up of the well-to-do, self-righteous, the élite, the titled savants, doctors of divinity, philosophers, and great men who hold titles and revel in them. The three elements of the Devil's organization are the religious, the commercial, and the political. The religious leaders pose with great gravity and sanctity before the people, and the principal ones in their flocks are usually the heartless profiteers and the conscienceless politicians. They claim to be men of great character, having de-

veloped it by their course of action. They hold themselves forth as examples by which the people should be guided. These bear themselves in the presence of others with heavy dignity and speak in a pious and sanctimonious tone. They have always assumed the attitude of "more holy than thou".

57 The political element of this wicked organization claim to rule by divine right, and they and the preachers harangue the people concerning the "divine right" of rulers. The commercial element claim that they hold all the wealth because of their favor from God, and the clergy element claim to be the representatives of God on earth and the sole interpreters of his Word. These have always assumed that no one aside from themselves should dare attempt to teach or even to think concerning the meaning of the Word of God. Such is the element that Satan has used to misrepresent God and to turn honest people away from the Lord. The Scriptures and the facts therefore fully agree that the three supposed friends of Job were actually three frauds and pictured the Devil's organization.

58 The record is clear that Satan was doing all within his power to cause Job to renounce God, and that the three supposed friends were his instruments to accomplish that purpose. The record plainly shows that these three men were "forgers of lies", and, furthermore, that God's wrath was kindled against them because they had not spoken the truth. (Job 13:4; 42:7) Mark those three pious frauds on their way to "comfort" Job. With long hair, long flowing beards, long garments and long and solemn countenances, they approached with great pomp and dignity in keeping with their self-esteem and self-righteousness. They traveled in single file, with hands folded before them. The motley and ragged company of poor and unclean followed at a respectful distance, and with awe watched the performance of these three great and sanctimonious frauds. When those three pious and important men reached a vantage point from which they could view Job in his misery and where Job could see them, "they lifted up their voice and wept" with great crocodile tears, and every one rent his mantle and pawed the dust and sprinkled it upon his head toward heaven. Then they advanced with solemn tread near to Job and sat down on the ground, and there they remained quiet for seven days and nights.—Job 2:11-13.

59 They had not come to speak words of comfort and consolation to Job, but to condemn him as a wilful sinner. Job had been the richest man among them all, and now these representatives of Satan would magnify their own righteousness and teach Job that he was a wilful sinner and for that reason had lost all his property and was suffering at the hand of God. It was a subtle trick of Satan to turn Job away from his course of fidelity and cause him to curse God. Satan had failed in all other attempts. Would he fail in this one?

GOD OF THE WORLD

60 For many long centuries Satan has been the god of this world. His chief purpose has been to blind men to the truth of God's Word, lest any such should see God's plan and learn the true way to life. (2 Cor. 4:3-6) To accomplish this purpose he has used his entire organization; but chief among the members thereof have been and are the religious leaders. These have been supported at all times by the principal of their flock, made up of the élite, the ultrarich and the professional politicians. Such men have posed and still pose as the representatives of God while wilfully practising fraud and deceit upon the people. The clergy or preachers have assumed great piety and self-righteousness. They have made the big property owners and the professional politicians the chief ones in their congregation. These proud and haughty ones have received special favor. They have been held before the common herd as examples of God's favor. The preachers have set them forth as examples to be followed, and by this means many of the poor and ignorant and superstitious ones have been brought into the religious organizations and induced to lay their small earnings at the feet of the hypocrites. When the rich and the selfish politicians have seen fit to make war on others, the preachers have harangued the common people and told them it is their duty to give their life and everything they have to support and maintain and fight for a selfish organization.

61 These religious frauds have not spoken to the poor people about God's gracious plan of redemption and how he would bring life to the obedient ones by resurrection and restitution blessings. On the contrary, they extolled the virtues of men, called them men of character, and advised the poor in the church systems to develop a character and grow like the great men and thereby work out their own salvation, and by this means to assure themselves a place in heaven or the unseen condition.

62 These false leaders and would-be comforters have urged upon the people the patriotic support of unrighteous rulers. They have told them that patriotism means the unqualified support of the men who are really their oppressors. By this means they have induced the poor to spill their own blood in defense of the Devil's organization. The common people have been told by these three elements that unless they join themselves with the religious systems and support them earnestly the great God, for whom these claim to speak, will consign all who fail so to do to hell or torment eternal in duration.

63 To be sure, the great Jehovah God foreknew the cruel and wicked system that Satan would create and

organize and carry on to deceive men and to turn them away from the true God. He foreknew that the most wicked instrument in that system would be the religious element that would assume to speak in the name of God. He foreknew that these would be and are hypocrites, and would practise subtlety and hypocrisy. He knew that they would be aided and upheld and supported by the rich and professional politicians operating the governments, and that thereby the masses of people would be held under the supervision, power and control of Satan the evil one. God permitted the three men, who claimed to be Job's comforters, to be used to foreshadow that wicked organization. God also foreknew that amidst all these vile and subtle influences of Satan's organization there would be a few men who would maintain their confidence in him and would be faithful to him, regardless of all persecution and suffering that might be heaped upon them. This class he would picture by Job.

God used Abraham and his descendants to make a picture concerning his plan of redemption, and particularly the "seed" of promise through which the blessings would come to mankind. Now he would use Job to make a picture showing the battle of mankind against the evil power and influence of Satan, and showing how in due time God would bring forth a class of men who could resist the Devil, trust absolutely in God, joyfully avail themselves of the good offices of the great Redeemer and the Almighty, and receive life everlasting. The picture made by Abraham and his descendants had to do more particularly with those who have faith like unto that of Abraham. The picture of Job is wider in scope, because it pertains to the entire human race and proves that God's ultimate blessing to suffering humanity is life everlasting on earth, through the great Redeemer and minister of restitution favors. With this view of the picture in mind, consider now some parts of the argument indulged in by Job and the three frauds who claimed to speak in the name of God but who really spoke for the enemy.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Who were Abraham and Job? Compare the two as to their previous condition of life and as to their faith in God.

¶ 2. In what manner and for what purpose did Jehovah use certain faithful persons prior to the Christian era? Quote scriptures to show whether God's dealings with those persons were understood by them or by others of his creatures.

¶ 3-5. What is the importance of the book of Job as a part of divine prophecy? In view of what facts do we reasonably conclude that the book of Job is a living picture, and not an allegory? How do Job's nativity and lineage indicate his relationship with God?

¶ 6-8. Adam and Job were different in what important respect? Compare them as to perfection.

¶ 9-11. Compare Adam and Job as to their wealth and position among men. As to devotion to God.

¶ 12-14. How does Lucifer come into consideration in connection with both Adam and Job?

¶ 15, 16. Through what accusation did Satan find opportunity to bring Job into adversity? Describe Satan's procedure against Job. How did Job meet this test?

¶ 17-19. The meaning of the name Job suggests what? Not having succeeded in his first attempt to destroy Job's devotion to God, what did Satan then do? What of Job this time?

¶ 20-21. Satan then took what further step, and why? With what result?

¶ 22. What is meant by 'holding fast one's integrity'?

¶ 23, 24. Show clearly whether Adam's "lack of experience" modified his responsibility.

¶ 25, 26. What characters and places are involved in the book of Job? Quote scriptures to show that God's anointed would at some time understand this record.

¶ 27. Prove that the experiences of Israel were pictorial. Also whether Job's not being a Jew would preclude the book of Job from becoming one of Jehovah's picture-lessons for his people.

¶ 28-32. What is pictured by Job in the day of his prosperity? In his adversity? In his suffering the loss of his children? In his maintaining his integrity? In his being God's servant maintaining his fidelity?

¶ 33-35. In this picture, who are Eliphaz, Bildad, and Zophar? Who is Elihu? Who or what is pictured by the wife of Job?

¶ 36, 37. Job's full restoration pictures what? The record as a whole contains what great lesson?

¶ 38-41. Why is it important at this time that the entire book of Job be carefully studied? How does the record account for the deflection of angels and man, and for the prevalence of evil in the world?

¶ 42-44. What is the great issue in this controversy? Who are the principals therein? God proceeds how to determine the issue? Job has what part in the procedure? How does Satan then proceed? How does Jehovah meet the challenge? What is then Satan's course of action, and the outcome thereof?

¶ 45, 46. Satan, failing, seeks what opportunity to continue the test? Why would he try to induce Job's wife to serve as an instrument for further aggrieving Job? What was the result of this part of the test?

¶ 47-49. Satan's persisting in his evil course pictures what? How may we know on which side of the controversy Job's three "friends" were to be employed?

¶ 50-54. Why were these men called "friends" of Job? How are their names significant?

¶ 55-57. The circumstances and standing of these men indicate their having pictured what classes of the present time?

¶ 58, 59. What does Job 13:4 indicate as to the purpose of these men in visiting Job, and as to what master they were serving?

¶ 60-62. Describe how the three elements making up the visible part of Satan's organization have worked together in the accomplishment of his purposes in the earth.

¶ 63, 64. Point out God's foreknowledge of the operation of these systems, and that he foreknew also the blessed outcome of his plan for the restitution of mankind.

All truth is calm,
Refuge and rock and tower;
The more of truth, the more of calm;
Its calmness is its power.
Truth is not strife,
Nor to strife allied.

It is the error that is bred
Of storm by rage and pride.
Calmness is from truth,
And truth is calmness still.
Truth lifts its forehead to the storm
Like some eternal hill.

IS THE BIBLE INSPIRED?

[Thirty-minute radio lecture]

THE Bible is the oldest book in existence. It was written by about forty men during a period of approximately 1700 years. Moses began to write it 3,542 years ago, and John finished it about 1,831 years ago. The book claims to have been written by divine inspiration, which means that God directed the minds and pens of the writers so that what they spoke and wrote was true and authoritative; that God approved the same, and that they correctly recorded his plans, purposes and law.

Of necessity, God chose faithful, honest and truthful men to write the Bible, and when writing or speaking on other subjects, these men were not inspired. No other book was ever written under divine inspiration; and, hence, no other book has divine approval or authority.

The Bible is chiefly a record of history, prophecy and doctrines. God saw to it that honest, truthful and holy men accurately recorded historical facts and faithfully stated his prophecies and doctrines.

In its historical aspect it recounts, in particular, the history of one nation, Israel, and relates impartially both the good and the bad things said and done by them.

In its prophetic aspect the Bible foretells blessings for all the families of earth; it foretells a time when peace, happiness and everlasting life shall be the portion of every human being; of a time when there will be no more sin, unrighteousness, sickness or death; of a time when Satan shall be bound for a thousand years, all the dead resurrected, and wilful rebels destroyed in second death.

In its doctrinal aspect the book sets forth the most beautiful doctrines imaginable; doctrines which harmonize with Jehovah's attributes of wisdom, justice, love and power; doctrines so grand that it is impossible to justly criticize them when once their beauty and harmony are discerned. However, there are millions of people who do criticize the book and deny its inspiration, because they do not understand it. The reason that they do not understand it is because the religious leaders have misrepresented it and charged that it teaches certain doctrines which it does not teach. The Bible does not teach the doctrine of the "trinity", human "immortality", or "eternal torment", and no intelligent man should condemn one for denying the inspiration of such doctrines.

This book claims God as its author, and claims to be a revelation of his will to man. It stresses the love of God for the race; it tells of his mercy, his kindness and his goodness toward the children of men. This being true, and even its enemies must admit that such is the claim of the book itself, a logical question would be, Why should such a book have enemies? The answer is found in the Bible and can not be found elsewhere. It is a reasonable answer and, when once understood, it is easy to see why the Bible has been persistently misrepresented all these centuries.

The Bible tells us that God created a wise and beautiful creature called Lucifer and placed him in Eden to protect mankind, as man's guardian. It tells us the simple story that this creature was given wonderful power and authority by his Creator; that he abused that power; that he became selfish and ambitious and desired to win the race away from loyalty and service to God and to get them to serve him; that he tempted our first parents to disloyalty and disobedience and that God punished them by driving them out of the garden and separating them from all the blessings which God had given them in the garden.

Lucifer's ambition was to get control of the entire race: to have a kingdom of his own. To do this it was necessary to lie about God; to misrepresent his plans, purposes and love; to charge him with selfishness and to deceive the people in every way. It was Lucifer who led Adam and Eve into sin, and at that time his name was changed to Satan and Devil. From that time on Satan has been known as the great liar and the father of all lies. He has been the enemy of both God and man and has continually misrepresented God's plans, purposes and love to man.

Just as God has used human instrumentalities, holy men, to do his work in the earth, so Satan has used human instrumentalities, unholy, ambitious men, to do his work in the earth, which is a work of misrepresentation, slander and lying about God. God's servants are called "holy men of old", "holy prophets"; and Satan's servants are called "false prophets".

This explains why the Bible has enemies, who the enemies are and what their work is. Their one purpose is to deny the inspiration and authenticity of the Bible and make it look unreasonable, cruel and unjust, so that men will lose all confidence in it and thus the more easily become the dupes of Satan.

The Apostle Peter vouches for the inspiration of the Old Testament, and Jesus vouches for the inspiration of the New Testament and incidentally vouches for the inspiration of Peter's words as well. In 2 Peter 1:21 we read: "Prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the holy spirit." Speaking to his disciples, Jesus said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. 18:18) This means that the epistles of Peter and the other apostles had divine approval and authority: that they were inspired.

No other book ever had so many enemies. One of the best proofs that it is God's Word is the fact that God has protected it from the attacks of its enemies. Its enemies at first tried to hinder its translation into the various languages of earth. Failing in this, they

tried to hinder its publication by making laws against the same and imposing the severest kind of penalties. When this procedure failed, they diligently sought to confiscate and destroy all the different issues, and thousands of bonfires have consumed hundreds of thousands of volumes in different languages. Then they adopted a different course. They tried to persuade the people that one must be ordained in order to read or expound it.

Still later, when the people began to assert their God-given right to read and study for themselves, and the enemies of the Bible found that their efforts to keep the book and a knowledge of what it contains from the people were failing, they adopted a still different way of hindering the people from reading and accepting its truths. They began to belittle it, to ridicule it. They began to charge that it teaches wicked and abominable doctrines, unreasonable doctrines, mysterious doctrines, such as eternal torment, immortal soul, trinity, etc. They charged that it is full of contradictions. Their efforts have been to bring reproach upon the book; to make it appear so unreasonable and wicked that good people, intelligent people, would have no confidence in it.

To a large extent these enemies of the Bible have succeeded in their efforts. Yet there have always been some faithful men and women in the earth who have defied its enemies, their anathemas and their penalties, and have held up the Bible as the Word of God, as being the truth and as being worthy of the love and respect of all people. In spite of all its enemies, it is published in more languages, is read by more people and has a larger circulation than any other book on earth. Its message is essentially a message of comfort, and millions of people confess having been comforted and cheered by that message.

In the face of all this opposition and misrepresentation, the Bible stands out preeminently as the greatest book of all the ages. It is read and discussed more than any other book on earth, and its influence is greater than any other book. It carries a blessing everywhere it goes. Even its enemies must admit that those nations and peoples who accept and believe its teachings even imperfectly are far superior to other men and nations, while those nations who do not accept it are in the depths of ignorance, superstition and poverty.

Now let us examine some of the internal evidences of its inspiration. First among these evidences is the fact that its writers all agree. When rightly understood and correctly translated, there are no contradictions found in its one thousand pages or more. Many persons claim that there are contradictions in it, but these seeming contradictions are due to the fact that the critic does not understand it.

A second evidence is found in the fact that all its writers set forth a most wonderful and beautiful plan of salvation. They tell of one sin committed in Eden by Adam; that this one sin brought condemnation on Adam and on his posterity. They all agree that this condemnation was death, destruction. They further agree that there was no way of escape from death except by divine intervention. They agree that man was helpless to deliver himself. They agree that Jehovah God saw that there was no help, and that in his love and pity he provided the necessary help.

These writers unitedly declare that God so loved the world that he sent his Son to die to ransom the entire race of Adam from the power of the grave. They agree that Jesus successfully accomplished this provision of the ransom price, and they agree that as a result of this ransom given by Jesus there will be a resurrection of all the dead, both good and evil. They agree that the object of this resurrection is that all the dead may hear of the love of God and the love of Jesus and may have opportunity to receive what Adam lost for them in Eden, namely, a right to win life on the earth by proving their loyalty and gratitude to God for such a Savior. These writers all agree that all who will prove themselves ungrateful and disloyal will be destroyed in the second death. They agree that this resurrection, restitution and blessing will be accomplished by our Lord at his second advent, during the time of his thousand-year reign on the earth. They agree that during this thousand years Satan will be bound so as not to be allowed to interfere with this work, and finally they all picture a perfect earth, like the garden of Eden, with no sin in it, with peace and righteousness prevailing and joy and gladness everywhere. It is a beautiful and heart-cheering picture.

With united voice the writers of the Bible agree that the time for the accomplishment of all these things is near at hand. This beautiful harmony is an indisputable proof that the Bible is an inspired book.

The Bible relates both the good and the bad deeds of its heroes. It tells how Moses smote the rock twice, contrary to Jehovah's command, and was punished for it. It tells how Aaron made a golden calf and led the people into idolatry. It tells how David took Uriah's wife and then caused the death of Uriah. It tells of Peter's denial of the Lord, and of a misunderstanding which Paul and Peter had at one time. It relates these facts with no attempt to excuse, and commends these men for their faith, and not for their good works or moral conduct. Knaves and hypocrites would not record the faults of their heroes. The Bible is a model of candor and honesty.

Prophecy and its fulfilment prove the inspiration of the Bible. Hundreds of years before Jesus was born the prophets had foretold his birth, crucifixion and resurrection, and many of the events associated with these. Let us review some of these prophecies.

In Isaiah 7:14 we read: "Behold, a virgin shall

conceive, and bear a son, and shall call his name Immanuel." Again, in Isaiah 9:6, 7 we read: "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 . . . The Prince of Peace. Of the increase of his government and peace there shall be no end."

Hundreds of years later the Bible records the virgin birth of Jesus, in fulfilment of this prophecy. In Psalm 41:9 is a prophecy of the betrayal of Jesus by his friend, whom he had loved and trusted. I quote: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

It was customary to break the legs of those who were crucified, but the prophet had foretold that not a bone of Jesus should be broken. In Psalm 34:20 is the record: "He keepeth all my bones: not one of them is broken." The breaking of the legs was to hasten death. Read the fulfilment of this prophecy in John 19:32, 33, 36: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. These things were done, that the scripture should be fulfilled, A bone of him shall not be broken."

The entire fifty-third chapter of Isaiah is a prophecy of Jesus, and is wonderfully interesting. I quote only a part (verse 3): "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." If any one doubts that this prophet was inspired, let him turn to the New Testament and read the treatment of Jesus by the religious element of his day. They said, "Is not this the carpenter's son? Can any good thing come out of Nazareth?" They charged him with being the friend of publicans and harlots. They spit in his face. They threw a blanket over his head and cuffed his ears. They crushed a crown of thorns down on his forehead. They reviled and sneered and hooted and jeered. Jesus could have smitten them all to instant death, but he did not do so; rather he fulfilled another prophecy which reads: "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."—Isa. 53:7.

In Isaiah 53:9 is another prophecy, which reads: "He made his grave with the wicked, and with the rich in his death." This was literally fulfilled when they buried him in the tomb of the wealthy Joseph of Arimathea.

Still another prophecy is recorded in Zechariah 9:9, which was so literally fulfilled that it can not be successfully denied that the author spoke under inspiration. It reads: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The fulfilment is recorded in Matthew 21:6, 7. "The disciples . . . brought the ass, and the colt, and put on them their clothes, and they set him thereon."

The Prophet David had recorded another prophecy, of two parts, namely, that Jesus would be resurrected from hell (the grave) and that his body would not corrupt or decay. I quote: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10) Peter points us to the fulfilment of this prophecy. He says: "David, . . . being a prophet, . . . spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:29-31.

It was also prophesied (Mic. 5:2) that Jesus should be born in Bethlehem of Judea; and everybody is familiar with the Bible story, how Joseph and Mary were obliged to go up to Bethlehem to be taxed, and while there Jesus was born in the manger. Surely all these prophets were moved by the holy spirit of God. They were divinely inspired. They could not foresee these things themselves.

The prophets of the Old Testament foretold the very year, and even the very day when Jesus would be crucified. Nobody could possibly kill him before that time, because God had inspired his prophets to foretell the time. Jesus had studied these prophecies and had come to an understanding of them just before he was crucified. Jesus said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."—John 17:1.

There are many prophecies foretelling the second advent of our Lord and events connected with that advent. One of these prophecies has already had fulfilment in our day. The majority of my hearers have witnessed this fulfilment and are not aware of it. The fulfilment took place in the year 1914. For many years prior to 1914 announcement was made all over the earth that it would be fulfilled in that year, but Christian people had had their confidence in the Bible so undermined by false teaching that they did not believe in its inspiration, and hence did not believe the announcement which was made. Let me call your attention to this prophecy.

God made a covenant with the nation of Israel. He led them out of Egyptian bondage into the land of Palestine. He told them that if they would obey that covenant he would shower them with blessings. (See Leviticus 26.) He also told them that if they would break the covenant he would punish them "seven times". He told them plainly what the punishment would be, namely, that they would be driven out of their land and be captives among the other nations of the earth; that they would be scattered among the

Gentiles for this "seven times". The Bible shows that, in Jewish reckoning, a "time" is a year of 360 days, and therefore seven times would be 2520 days. But both Ezekiel and Moses tell us that in prophecy a day always stands for a year. Hence this punishment would be a scattering among the Gentile nations for a period of 2520 years. Has the nation of Israel had such a long period of punishment, and, if so, where did it begin and when did it end?

It began in 606 B. C., in the reign of Nebuchadnezzar, who carried Israel into captivity in Babylon; and since that time they have had no national existence until in the year 1914 God began to reestablish them in their own land. But what occurred in 1914? Every one listening to this talk knows that the greatest and most destructive time of trouble that ever cursed this earth began in 1914, namely, the great World War. But how few people on the earth realize that that war marked the time when Christ would begin to set up his kingdom and to deliver Israel from their captivity to other nations! Yet this had been prophesied by three of the greatest prophets that ever lived, Daniel, Jesus and John.

Daniel said: "At that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation, . . . and at that time thy people [Daniel's people] shall be delivered." (Dan. 12:1) It would be difficult to make a more accurate prophecy than this. It fits 1914 exactly.

The disciples asked Jesus this question, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) Jesus answered: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." Again the date 1914 is marked accurately.

In Revelation 11:17, 18 we read the record of John: "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come."

Thus we have three different prophecies marking the same event; and all these prophecies are now fulfilled, and we have witnessed the fulfilment.

Jehovah God has two other proofs, which he will use in the near future, and these will be so convincing that nobody can deny the facts. But what are these proofs? The first one is the battle of Armageddon. In this battle all the corrupt and wicked and oppressive institutions of earth are to be destroyed. It will end the rule of Satan. It will end profiteering and oppression, false teachings and doctrines, war and militarism, injustices, crimes and sin; and it will mean the binding of the Devil for a thousand years. All the traducers of both Jehovah God and his Word will be exposed and ashamed.

The final and most convincing proof will be the resurrection of the dead. When people see their dead friends and relatives come back to life again, as the Bible repeatedly declares they will, this will convince the most skeptical that God is true, that the Bible is his own inspired Word, and that he is worthy of honor and praise for evermore. These proofs of the divine inspiration of the Bible lie just ahead of us, and in the very near future.

INTERESTING LETTERS

HYKSOS KINGS, PHARAOH AND HERO-WORSHIP

DEAR BROTHER RUTHERFORD:

Though I realize that your time is so fully occupied, yet the connection of the following with what *The Watch Tower* brought forth late last year re the great pyramid of Ghizeh prompts me to submit the following:

As you well know, the identity of the builder or builders of the "great pyramid of Ghizeh" is yet unknown. But a sort of sacred touch has been imparted to that structure by the suggestion that the builders thereof were probably sacred characters of the Bible; for example, the following quotation from *Studies in the Scriptures,* Volume III, page 322, paragraphs 2 and 3:

It is conjectured [hence merely guess-work] that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. . . . These *Hyksos* or Peaceful Kings are supposed [hence not established by God's Word] to include Melchizedek, and are assumed [hence not proven] to have been the builders of the Great Pyramid—God's altar and "Witness" in the land of Egypt.

Manetho, an Egyptian priest and scribe, is quoted by Josephus and others as saying: "We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that the deity was displeased with us; and there came up from the East, in a strange manner, men of ignoble race [not warriors], *Hyksos,* who had the confidence to invade our country and easily subdue it by their power without a battle. And when they had our rulers in their hands, they demolished the temples of the gods."

Now in regard to Melchizedek the *Government* book (page 42, paragraph 1) remarks:

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 [such as the Egyptian rulers] over which the Devil ruled? The answer is that it was not God's due time or purpose to then destroy Satan's power.

This last quotation would hardly allow of the theory that Melchizedek was one of the Hyksos whom the pagan priest Manetho mentions as having invaded Egypt and subdued it and controlled its rulers.

All this raises the question: Who are these Hyksos, and is there any secular warrant even for including any sacred Bible character (Melchizedek or some other servant of Jehovah) amongst these Hyksos? On this point the following extracts from secular authorities are interesting:

Hyksos, hik' sos, according to the Egyptian annals, a conquering nomadic race from the East, who, under Salatis, their first king, took Memphis and rendered the whole of Egypt tributary. Their name probably means "foreign kings", the explanation "shepherd kings" being of later origin. The date of their invasion and conquest was about 1700 B. C. [or 270 years after Shem's death, and 245 years after Abraham's death], of their expulsion about 1600 B. C. [or about the time of the Exodus] . . . . They followed

Egyptian customs, and their six monarchs took Egyptian names. . . . The only detailed account of them in any ancient writer is an unreliable passage of a lost work of Manetho, cited by Josephus in his rejoinder to Apion.—*The Americana*, Vol. 14.

PHARAOH, fa'ro, the Hebraic name given in the Bible to the kings of Egypt, corresponding to the PER-'O (Great House), P-RA or PH-RA of the Egyptian hieroglyphics, which signifies the sun.

The Pharaohs mentioned (Gen. xii; 10) in the time of Abraham (believed to be Osirtesen I) and Joseph (the latter, according to tradition, minister of Apophis II Aa-Kenen-Ra), were probably the shepherd kings or Hyksos.—*The Americana*, Vol. 21.

According to these quotations from *The Americana*, then, the Hyksos could not include either Shem or Melchizedek; and, if the Hyksos actually did build the Great Pyramid, as has been assumed, then it is certain by secular evidence alone that neither Shem nor Melchizedek built it.

Because Christ Jesus referred to himself as "the good shepherd", the term "shepherd-king" might seem to imply a good king, a servant of the great Shepherd, Jehovah; and, a shepherd-king being assumed to be the constructor of the Great Pyramid, that structure would thus have a sanctity about it that Bible Students should respect. But just recently the following came to my attention regarding the derivation of the title Pharaoh. The usual meaning given to this title is "the Great House" and also "Sun"; for instance, under the word "Pharaoh" the Funk & Wagnalls *Standard Dictionary* gives the following:

The Egyptian word *Per-aa* signifies "the Great House," i. e., the royal palace, *per*, house or abode, *aa*, great. This was the ceremonial expression for the person of the king. The Hebrew word *Phar'oh* is a Semitized transcription of the original Egyptian, and undoubtedly dates from the period of the Sojourn and the Captivity. In the Coptic, the first two letters are detached to form the article.

How I was startled, though, to find the following explanation given by that deep student of Hebrew and ancient Babylonian, Alexander Hislop:

The well-known name Pharaoh, the title of the Pontiff-kings of Egypt, is just the Egyptian form of the Hebrew He-Roè. Pharaoh in Genesis, without the points, is "Phe-Roé." *Phe* is the Egyptian definite article. It was not shepherd-*kings* that the Egyptians abhorred, but Roi-Tzan, "shepherds of cattle." (Gen. xlvi. 34) [See also Young's *Concordance* under "shepherd".] Without the article, Roé, a "shepherd", is manifestly the original of the French Roi, a king, whence the adjective royal; and from Ro, which signifies to "act the shepherd," which is frequently pronounced Reg—(with *Sh*, which signifies "He who is," or "who does," affixed)—comes Regsh, "He who acts the shepherd," whence the Latin Rex, and Regal. . . . The Chaldean soothsayers and priests, in the performance of their magic rites, were generally equipped with a crook or crozier. This magic crook can be traced up directly to the first king of Babylon, that is, Nimrod, who, as stated by Berosus [ancient Chaldee historian], was the first that bore the title of a Shepherd-king. In Hebrew, or the Chaldee of the days of Abraham, "Nimrod the Shepherd" is just Nimrod "He-Roè" [Pharaoh]; and from this title of the "mighty hunter before the Lord" have no doubt been derived both the name of Hero itself, and all that Hero-worship which has since overspread the world.—*The Two Babylons*, page 218, footnote, and page 217.

According to this last above quotation, the Hyksos were nothing less than successors of Nimrod, the first pagan king and the founder of Babylon, and, as such, they would be worthy ones indeed to build that idolatrous structure, the great pyramid of Ghizeh, which very much reminds one of the hanging gardens of Babylon. It would appear that those who are devotees of the great pyramid come within the class called "hero-worshipers".

I thank the Lord for the timely *Watch Tower* articles re the Ghizeh pyramid. They settled it for ever with me that that "pile of rock" was never built by a servant of Jehovah and has no divine inspiration or significance about it, and that the Word of God is sufficient for the man of God.

Appreciating your contending for the faith once delivered to the saints,

Your brother in his service,

FRED W. FRANZ, *N. Y.*

DECISION TO SERVE JEHOVAH

DEAR BROTHER RUTHERFORD:

Greetings in the name of our present King!

All the members of the ecclesia having assembled together, we expressed our joy and gratitude to the Lord for the privilege we have to be members of God's organization and to fight shoulder to shoulder with our brethren against the organization of Satan.

Also, we thank God through Jesus Christ, who is using you and your colaborers to bring into the light all the latest and great truths and the new methods in the field service, which encourage us day by day to fight the good fight of faith.

The articles, "Sure Mercies of David," "Prepared for the Remnant," "God's Lightnings," and the two articles on the 'altar' in Egypt are excellent. We realized once more that the truth belongs to Jehovah and he gave it through his beloved Son to the faithful remnant.

Having all those things and blessings in mind, we decided, by the raising of hands, to obey and to cooperate with you in serving Jehovah and in exalting his glorious name.

Accept our earnest love in Christ.

Your colaborers,

GREEK ECCLESIA, *Connellsburg, Pa.*

ZEAL OF REMNANT INCREASES

DEAR BROTHER RUTHERFORD:

The brethren assembled in convention at Memel this week-end unanimously resolved to send you their heartiest greetings. It is with great joy that I express on their behalf their warm love and confidence and their determination to loyally cooperate with you in the work of the Kingdom. All rejoice in the flashes of light from the temple; and while growing less in number, the zeal and enthusiasm of those remaining increases day by day. Sixty-eight workers participated in placing 110 bound books and 543 booklets in the hands of the people, the highest attendance at any session being 110.

Brother Dey, who was present, is always a source of great inspiration and contributed in no small measure to the success of the convention.

Your coming visit will be a great encouragement to the brethren in Europe, and our only regret is that we here in Northern Europe will not be able to see you.

With continued love in the Lord, and always praying his richest blessing on your efforts to magnify his name, I remain,

Your brother by his grace,

HERBERT F. GABLER, *Lithuania.*

COOPERATION AND FAITHFULNESS

DEAR BROTHER RUTHERFORD:

Greetings in the service of Jehovah God. At a general assembly of undersigned ecclesia a motion was made, and passed unanimously, that we send our Christian love and our appreciation of your strenuous efforts in our heavenly Father's service, which have been very inspiring and encouraging to the brethren of this ecclesia, and we desire to pledge our loyal cooperation and continuous faithfulness to Jehovah and his channel.

We also want to assure you that you have our confidence, esteem and love; and may the Lord watch and care for you, and his divine blessing rest upon you, that you may be a source of inspiration and blessing to those with whom you meet on your European trip. Truly war has been declared against the Devil, and we see him use every means possible to destroy the Lord's anointed.

We are studying the *Watch Tower* for March 15. It is indeed most wonderful. It seems that we are almost in the zenith of light. Surely Jehovah flashes his lightnings, illuminating our pathway, preparing his people for the greatest campaign yet since the opening of his temple. The exposition of Psalm 50 is wonderful; the evidence set forth was logical and convincing.

In conclusion we wish to convey our appreciation of your fearlessness, and daily thank our heavenly Father for such a leader; and may his divine blessings continue to rest upon you and all your colaborers at the Bethel Home and elsewhere.

With much Christian love, we remain

Your brethren in Christ.

EDMONTON (Alta.) ECCLESIA.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Alma, Mich.	July	1	Traverse City, Mich.	July	16, 17
Merrill, Mich.	"	2	Kingsley, Mich.	"	18
Stanton, Mich.	"	3, 4	Cadillac, Mich.	"	19, 21
Grand Rapids, Mich.	"	5, 7	Midland, Mich.	"	22, 23
Sparta, Mich.	"	8	Saginaw, Mich.	"	24, 25
Muskegon, Mich.	"	10, 11	Bay City, Mich.	"	26, 28
Manistee, Mich.	"	12, 14	Ossineke, Mich.	"	29, 30
Lake Ann, Mich.	"	15	Saginaw, Mich.	"	31

C. W. CUTFORTH

Estevan, Sask.	July	1	Chaplin, Sask.	July	15, 16
Lewvan, Sask.	"	2	Herbert, Sask.	"	17, 18
Viewfield, Sask.	"	4, 5	Swift Current, Sask.	"	19-21
Regina, Sask.	"	6, 7	Vanguard, Sask.	"	23, 24
Mazenod, Sask.	"	8, 9	Maple Creek, Sask.	"	26, 27
Mossbank, Sask.	"	11, 12	Medicine Hat, Alta.	"	28, 29
Moose Jaw, Sask.	"	13, 14	Taber, Alta.	"	30

G. H. DRAPER

Catlettsburg, Ky.	July	4-6	Clarksburg, W. Va.	July	18-20
Huntington, W. Va.	"	7-9	Fairmont, W. Va.		21-23
Charleston, W. Va.	"	11-14	Morgantown, W. Va.	"	25-27
Mt. Lookout, W. Va.	"	15, 16	New Martinsville, W. Va.	"	28-30

M. L. HERR

Warsaw, Ind.	July	5, 6	Marion, Ohio	July	18-20
Fort Wayne, Ind.	"	7-9	Wadsworth, Ohio	"	21-23
Lima, Ohio	"	11-13	Akron, Ohio	"	25-27
Wapakoneta, Ohio	"	14-16	Kent, Ohio	"	28-30

W. M. HERSEE

Biggar, Sask.	July	2, 3	Calmer, Alta.	July	16, 19
Wilkie, Sask.	"	5, 6	Buford, Alta.	"	18
Edmonton, Alta.	"	7, 8	Wetaskiwin, Alta.	"	20, 21
Camrose, Alta.	"	9, 10	Tawatinaw, Alta.	"	22
Lamont, Alta.	"	12, 13	Clyde, Alta.	"	23
Edmonton, Alta.	"	14	Prince George, B. C.	"	25-28
Leduc, Alta.	"	15	Prince Rupert, B. C.	"	31

DWIGHT KENYON

Yakima, Wash.	July	8-10	Spokane, Wash.	July	20, 21
Walla Walla, Wash.	"	11-13	Hermiston, Oreg.	"	23
Dayton, Wash.	"	14-16	LaGrande, Oreg.	"	25-27
Pendleton, Oreg.	"	18	Weiser, Idaho	"	28-30

A. H. MACMILLAN

Fort Wayne, Ind.	July	2, 3	Louisville, Ky.	July	22, 23
Pittsburgh, Pa.	"	4-7	St. Louis, Mo.		27, 28
Wheeling, W. Va.	"	17, 18	Springfield, Mo.	"	29, 30
Cincinnati, Ohio	"	20, 21	Joplin, Mo.	"	31

E. D. ORRELL

Duquesne, Pa.	July	15, 16	Elizabeth, Pa.	July	21-23
McKeesport, Pa.	"	18-20	Buena Vista, Pa.	"	25, 26

J. C. RAINBOW

Wenatchee, Wash.	July	15, 16	Missoula, Mont.	July	25-27
Spokane, Wash.	"	18-21	Hamilton, Mont.	"	28-30
Coeur D'Alene, Idaho	"	22, 23	Deer Lodge, Mont.	Aug.	1-3

E. B. SHEFFIELD

Loyal, Wis.	June	30-July 2	Wausau, Wis.	July	18-21
Marshfield, Wis.	July	4-6	Clintonville, Wis.	"	22-24
Black River Falls, Wis.	"	7-9	Bonduel, Wis.	"	25-27
Stevens Point, Wis.	"	11-13	Green Bay, Wis.	"	28-30
Auburndale, Wis.	"	14-16	Waukesha, Wis.	Aug.	1-3

H. L. STEWART

Guelph, Ont.	June	26, 27	Toronto, Ont.	July	7-12
Beamsville, Ont.	"	29, 30	North Bay, Ont.	"	13, 14
Galt, Ont.	July	2, 3	Chiswick, Ont.	"	15, 16
Preston, Ont.	"	4	New Liskeard, Ont.	"	17-19
Kitchener, Ont.	"	5, 6	Timmins, Ont.	"	20-22

W. J. THORN

Atlanta, Ind.	July	4-6	New Goshen, Ind.	July	18-20
Acton, Ind.	"	7-9	Jasonville, Ind.	"	21-23
Brazil, Ind.	"	11-13	Sullivan, Ind.	"	25-27
Terre Haute, Ind.	"	14-16	Dugger, Ind.	"	28-30

S. H. TOUTJIAN

Wellington, Ohio	July	4-6	Cambridge Spr., Pa.	July	21-23
Lorain, Ohio	"	7-9	Meadville, Pa.	"	25-27
Ashtabula, Ohio	"	11-13	Titusville, Pa.	"	28-30
Erie, Pa.	"	14-20	Oil City, Pa.	Aug.	1-3

J. C. WATT

Park Ridge, N. J.	July	18-20	Yonkers, N. Y.	July	25-27
Tarrytown, N. Y.	"	21-23	Port Chester, N. Y.	"	28-30

C. A. WISE

Muncie, Ind.	July	1, 2	Charleston, W. Va.	July	13, 14
Mansfield, Ohio	"	4-7	Clarksburg, W. Va.	"	15, 16
Wheeling, W. Va.	"	8, 9	Oakland, Md.	"	17, 18
Huntington, W. Va.	"	10, 11	Cumberland, Md.	"	20, 21

GEORGE YOUNG

Hillsdale, Mich.	June	30-July 2	Grand Rapids, Mich.	July	18-20
Jackson, Mich.	July	4-6	Sparta, Mich.	"	21-23
Leslie, Mich.	"	7-9	Muskegon, Mich.	"	25-27
Lansing, Mich.	"	11-13	Owosso, Mich.	"	28-30
Charlotte, Mich.	"	14-16	Durant, Mich.	Aug.	1-3

SERVICE CONVENTICNS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Mansfield, Ohio ..... July 4-7
F. B. Lorenz, 57 S. Walnut St.

Newark, N. J. ..... July 4-7
Howard A. Graffis, 488 Summer Ave.

Pittsburgh, Pa. ..... July 4-7
H. W. Dorst, 603 Highland Place, Bellevue, Pa.

Seattle, Wash. ..... July 4-7
C. C. Somerville, 2203 W. Trenton St.

Charleston, W. Va. ..... July 13, 14
A. J. Wilkinson, 741 Charleston St.

Washington, D. C. (Colored) ..... July 19-21
F. N. Richardson, 1503 "R" St. N. W.

Spokane, Wash. ..... July 20, 21
W. J. Baxter, W. 2414 Mallon Ave.

Wausau, Wis. ..... July 20, 21
Walter W. Beilke, 1338 Prospect Ave.

Denver, Colorado ..... August 10, 11
K. C. Reddish, 4785 Quitman St.

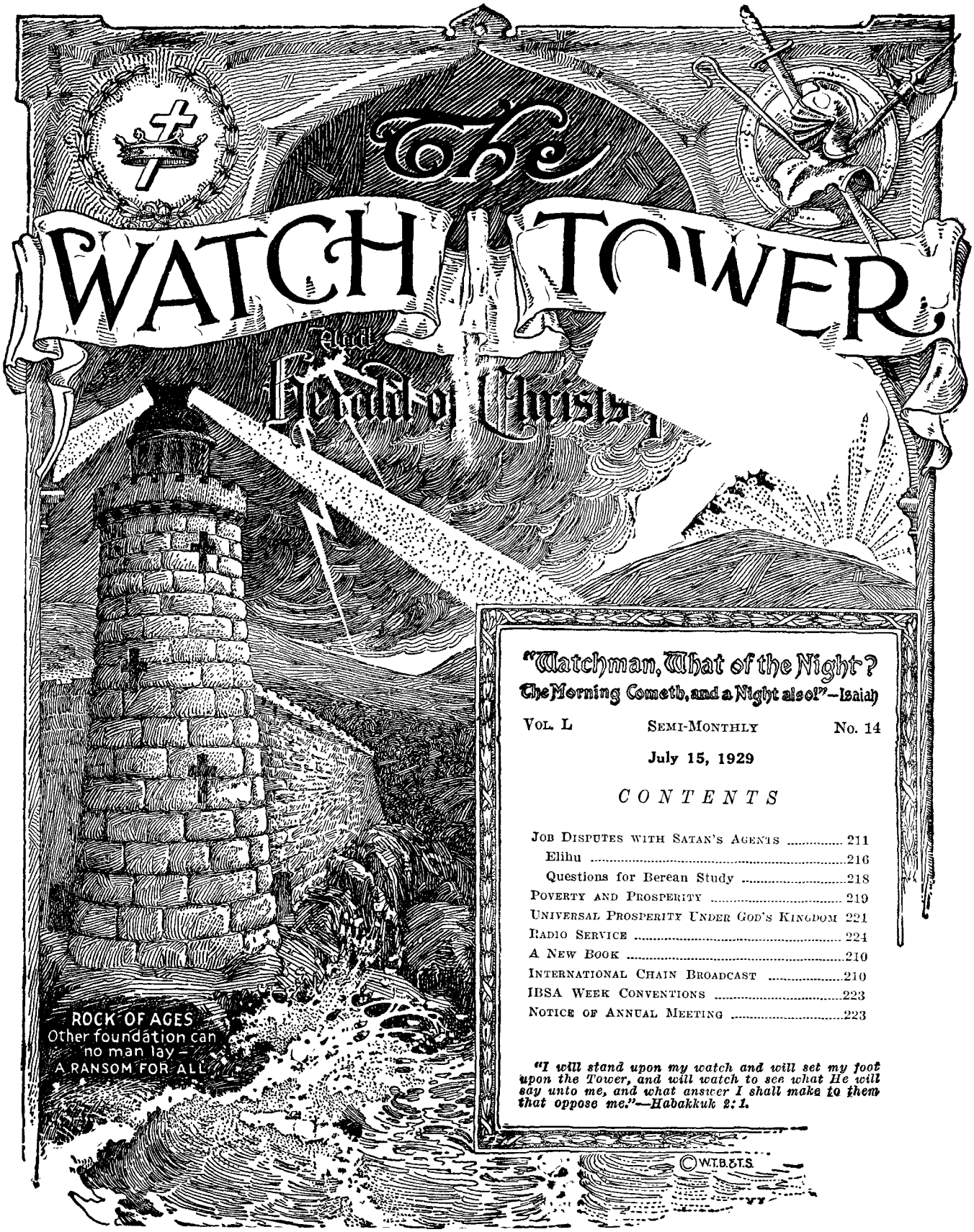
Butte, Mont. ..... August 10, 11
W. W. Cornelie, 1001 S. Wyoming St.

Detroit, Mich. ..... August 24, 25
P. J. Medma, 5053 Bishop St.

Buffalo, N. Y. ..... August 24, 25
Miss Alice E. Davis, 218 Bristol St.

Charlotte, N. C. (N. Carolina Annual State Convention) ..Sept. 6-8
D. J. Richards, 609 Kingston Ave.

Philadelphia, Pa. ..... Oct. 31-Nov. 3
G. G. Calhoon, 6019 N. 10th St.



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

VOL. L SEMI-MONTHLY No. 14

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders 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 St., Cape Town, South Africa

Please address the Society in every case

A NEW BOOK

Life is the title of the new book just published by the Society. It contains a clearer and sharper portrayal of the message which Jehovah, the great Life-giver, commands shall now be proclaimed among the peoples of earth by the members of his anointed Servant. We advise a prompt and careful study of the book, to the end that each of the anointed may be refreshed and strengthened to carry it to the truth-hungry people.

A limited author's edition is now ready. A consignment of a sufficient number for the accommodation of the consecrated will be sent to each class. Isolated readers of *The Watch Tower* may order direct from the Society. The charge of fifty cents for a copy of this edition will cover the extra expense of original plates, etc., and will enable all the brethren to have a share in the production of the book. The editions for the public will follow shortly. Ecclesias, through their respective service directors, will be duly advised as to the method of public distribution.

INTERNATIONAL BROADCAST INAUGURATES IBSA WEEK

A coast-to-coast network broadcast of the good news of the government of Jehovah is being arranged for Sunday, August 25. This will serve as an introduction of the summer service week, August 25 to September 2.

"Health and Life for the People" is the subject of the address to be given by the president of the Society. The sixty-minute program, beginning at 10 a. m. (Eastern Daylight Time) and to be presented in New York City, will also include select musical numbers.

The morning hour chosen affords opportunity for Brother Rutherford to speak also to the field workers in America before they go into action for the week. It is expected that the joint proclamation by means of radio and the subsequent field service will, under the Lord's blessing, result in the most thorough witness yet given.

ADVERTISING THIS BROADCAST during the two weeks previous is a privilege open to all. Classes, colporteurs and others interested throughout the United States and Canada are invited to prepare at once to closely join their efforts to this end.

A handbill of attractive design, printed in colors and carrying a list of the stations, will be supplied by the Society for house-to-house distribution. This handbill may be ordered immediately in quantities, at rates shown on page 194 of *The Watch Tower* for July 1.

Newspaper advertisements, to be inserted locally during the two or three days preceding the broadcast, can be prepared with information contained in the handbill.

Microphone announcements at local radio stations during the week before August 25 will be another effective method of notifying the people.

Stations engaged up to this time to participate in this broadcast include the following:

WBBR	New York	KQV	Pittsburgh
WOV	New York	WMAL	Washington
WFBL	Syracuse	WTAR	*Norfolk*
WLBZ	Bangor, Me.	WBT	Charlotte
WLSI	Providence	WAIU	Columbus
WODA	Paterson	WHK	Cleveland
WGBI	Scranton	CKOC	Hamilton, Ont.
WHP	Harrisburg	WKBF	Indianapolis
WIP	Philadelphia	WGBF	Evansville

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JOB DISPUTES WITH SATAN'S AGENTS

"Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians of no value."—Job 13: 3, 4.

PART 2

JEHOVAH has caused to be set out at length in his Word a debate between Job and the three men who posed as his friends. That fact alone intensifies the importance of a careful consideration of the argument. Before reading what is here written it would be well for the reader to carefully consider chapters three to thirty-one inclusive of the prophecy of Job. In so doing have in mind the constant effort of Satan to turn men away from God and that in so doing he often uses as his instruments men who claim to be God's representatives.

2 Doubtless Satan reasoned that the long and hypocritical stare of the three pious frauds would produce such a torture upon Job, and so increase his sufferings, that Job would curse God. What could be more tantalizing to a suffering one than to be compelled to sit for days the object of the constant gaze of a self-righteous "bunch" of hypocrites! Satan was using this subtle method to overcome Job. Again he was doomed to defeat. The long silence was broken by Job's pronouncing a curse upon the day of his birth, but not one word of reproach against God. He did not complain of what he had lost, but he appealed to God that his life might end and that his sufferings might be done. "And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it." (Job 3: 2-5) Then Job adds that, had he never been born, he would now be quiet and free from suffering. "For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Verse 13.

3 Fully realizing that God had given him life and that it was God's entire right to take it away he only asked that his suffering might end in death. How well do these words of Job represent the condition and thoughts of many men who have suffered affliction. Conscious of the fact that they have tried to do right, yet suffering great bodily pain and mental anguish, they have wondered why they were ever born, and they long to rest in death. Not knowing of God's plan of redemption and blessing, they have prayed that their sufferings might cease and that they might rest in the grave.

4 Then, in response to Job, Eliphaz the Temanite speaks. Esau, an Edomite from whom Eliphaz descended, always represented the Devil's organization. Esau pictures the class that persecutes the true servants of God. Eliphaz now does the same thing. Mark the hypocritical and subtle words that fall from his lips. "If we assay to commune with thee, wilt thou be grieved?" (Job 4: 2) Was that professed friend there to comfort Job? Had he been, then he would have told Job that his affliction and suffering had come upon him by inheritance because of the sin of Adam. (Ps. 51: 5; Rom. 5: 12) He would have told Job that his relief would come in God's due time through the ministration of the great Redeemer whose life-blood would provide the price to lift the curse from men. He made no mention of that to Job, but rather magnified his own importance and that of his two fellow frauds. Look now at the conditions that have long existed and that which has been taught to the people by the Devil's organization, represented by the three professed friends of Job.

5 Do the leaders of that satanic organization, who claim to speak in the name of God, tell suffering humanity that such suffering is by reason of inherited sin committed by Adam, who yielded to the Devil? Do they tell them that God is the only true and mighty One, and that he has made provision through the death and resurrection of Jesus his beloved Son to redeem mankind from death and the grave? Do they tell the people that in due time God, through Christ, will give a fair trial for life to all mankind, and that the obedient ones shall then be restored to health, happiness, and life everlasting on earth? No! far from that! The clergy even deny hereditary sin. They deny that the blood of Jesus is the great redemptive price

for man. They vehemently deny the great truth of life on earth through resurrection and restitution. They go in the very opposite direction. They magnify their own saintliness and point with great pride to the very "saintly" preachers who have gone before them, and they bid suffering humanity to follow their example. The Devil well knows that honest men despise hypocrites or those who pose as holy within themselves. He well knows that honest men turn away from the God whose ecclesiastical representatives thus teach, and Satan's hope has been to turn men away from God.

6 Eliphaz reminded Job that at one time he had instructed many and strengthened many feeble knees, and that now calamity had come upon Job and because of fear he quailed and cried. Then with the manifest purpose of reminding Job that his suffering was due to the direct judgment of God against him because of his own wickedness, he said to Job: "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." —Job 4: 7-9.

7 That statement of Eliphaz was a lie. How many clergymen have boldly stated that the suffering of men is directly the judgment of God upon them because of failure to pay their vows to him through the church systems! How many clergymen have even refused a decent burial of the dead because neither the dead nor their living friends had supported their unrighteous organization! Satan, the father of such falsehoods, has put them forth through his agents for the purpose of inducing men to curse God. Many men have declared that if that is the kind of God we have they want nothing to do with him. A few have refused to believe in the words of the clergy, and have yet held confidence in God and his mercy and loving-kindness.

8 Then Eliphaz magnified before Job his own greatness and wisdom, by declaring to Job that he had a vision from the Lord and from which he had received much knowledge in secret. At the time of that vision he heard a voice saying to him: "Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"— Job 4: 17-19.

9 Eliphaz' speech was that mortal man can not be justified, and that only God afflicts man and there is no appeal. Manifestly Eliphaz' statement, originating with Satan, was false and intended to turn Job against God. He then claims that God charges his angels with folly, the purpose of Eliphaz being to discredit God in the mind of Job. The leaders of "Christendom", so called, have always falsely misrepresented God and told the suffering people that he is harsh and cruel and that those who die outside of their church systems are doomed to eternal torment without mercy, and that there is no appeal that can be made by those who are outside of the church.

10 Then Eliphaz, seemingly in derision, says: "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them." (Job 5: 1-4) That was not much comfort to Job.

11 Then, that this hypocritical comforter might stress his own greatness and high standing with God, and with mockery in his words, he says: "Yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvellous things without number."—Job 5: 7-9.

12 Job recognized and acknowledged the greatness of God, but he received torment instead of consolation from the words of Eliphaz. In agony Job cried out: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One."—Job 6: 8-10.

13 Job maintained his faith in God, but he discerned that the three so-called "friends" were not in fact his friends. Turning upon Eliphaz he said: "To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away." (Job 6: 14, 15) Job then expressed his desire for more knowledge, that he might take the right way. "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred." (Job 6: 24) Then with reproof to Eliphaz he said: "How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content, look upon me; for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. Is there iniquity in my tongue? cannot my taste discern perverse things?" "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway: let me alone; for my days are vanity."—Job 6: 25-30; 7: 13-16.

[14] The response of Job to the hypocritical speech of Eliphaz stirred the ire of the contentious Bildad, and he speaks to Job with even stronger words of rebuke. He also had come under the guise of a comforter, yet as the representative of the enemy Satan whose purpose was to induce Job to curse God, and he proceeded to carry out the purpose of his father Satan. "Then answered Bildad the Shuhite, and said: How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." —Job 8: 1-6.

[15] Then Bildad denounced Job as a hypocrite and an evil-doer. He did not advise Job to seek wisdom at the hand of God, but to seek knowledge from other men like unto himself whom he called the "fathers". "For inquire, I pray thee, of the former age, and prepare thyself to the search of their *fathers:* shall not they teach thee, and tell thee, and utter words out of their heart? Behold, God will not cast away a perfect man, neither will he help the evil doers."—Job 8: 8, 10, 20.

[16] That speech of Bildad was exactly in line with that given to suffering men by the clergy or religious leaders of "Christendom", so called. Whether the clergy know it or not, the purpose of Satan their father has at all times been to induce honest men to denounce Jehovah God. The clergy do not cite the people to the study of God's Word; but as Bildad said to Job, so they say to the people: 'Give consideration to what the *fathers* of the church have had to say. Shall they not teach thee and tell thee and utter words out of their heart?' They well know that these so-called fathers in the church have been teaching false doctrines and misrepresenting God. The Devil well knows it, and he continues to keep those false things before the people.

[17] Job replied to Bildad (Satan's representative), and in so doing he speaks of the greatness of Jehovah God and of the inability of man to present his own cause before the Lord. "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? If God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge."—Job 9: 12-15.

[18] Job then announces that he is unable to present his cause to Jehovah and bring about a reconciliation, and speaks of the necessity of a Mediator to bring about man's reconciliation to God. "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." (Job 9: 32, 33) Be it noted that none of the professed friends of Job even intimate the necessity of a mediator. In the thirty-third verse, above quoted, the word "daysman" is in the margin rendered "umpire". Other translators render it "mediator", showing that Job thus prophetically spoke, by God's grace, concerning the "mediator between God and man". Like the three professed friends of Job, the clergy do not tell the people the necessity for such a Mediator.

[19] Then Job cries unto God. He again contends that he is not a wicked person. To be wicked means that one has been enlightened and then has turned from God. Job knew that he had not been wicked. "I will say unto God, Do not condemn me: shew me wherefore thou contendest with me. That thou inquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction."—Job 10: 2, 6, 7, 9, 14, 15.

[20] Job, like many a suffering man, was seeking information. His three professed friends, like the clergy, failed to give it because in both instances they did not represent the Lord God.

[21] The venom in Zophar, the other professed friend, stirred him to take part in the debate in support of his two companions. Job had dared to call in question the assumed wisdom of these representatives of Satan. He readily perceived that they were not speaking the truth. His reply made the representatives of Satan mad. In this connection call to mind how often the honest men have refused to believe the boasting words of the clergymen or religious leaders, and have thereby brought down upon their head the vicious attack of the false prophets. "Then answered Zophar the Naamathite, and said, Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! Know, therefore, that God exacteth of thee less than thine iniquity deserveth." —Job 11: 1-6.

[22] Zophar then tells Job that he can not find out

anything about God. He supports his two allies and frauds in holding out that they are the ones who are wise and competent to direct men in the way that they should go. In substance their doctrine was that if Job would clean himself up from his iniquity, then he would have the blessings of God. The clergy or religious leaders have throughout the age taken the same position that the professed friends of Job took, by telling the people that if they would lead a clean life, as they called it, and support the church and the political or ruling powers, they could save themselves. In other words, they have told the people that salvation means to conform oneself to the rules of the church. They have entirely ignored God's provision of redemption through the blood of Christ and the restoration of the obedient ones to life everlasting on earth. They have contended that to develop character like unto themselves and their allies is all that is needed. They have not recognized that of necessity all men should endeavor to lead a clean life and that such is their duty as honest men.

[23] It is true that honesty, integrity, morality and chastity should be followed by all honest persons; but that of itself can not save any one. In this the clergy have misled the people. After a man has done all he can, he can not save himself. The clergy have not told the people that there is no other way under heaven whereby man can be saved except by faith in the great ransom sacrifice and full obedience to God's Word. On the contrary, they have told the people that if they would join the church and support it, and refrain from stealing, breaking Sunday laws, and like crimes and misdemeanors, such alone would bring them eternal blessings. They have further taught and yet teach that the clergy alone can know the proper course to take and are therefore the only ones who are competent to interpret the Scriptures and advise the people. Note the words of Zophar:

[24] "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? For he knoweth vain men: he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear."—Job 11:7, 11-15.

[25] There was sarcasm and expressed disgust in the reply of Job, even as other honest men have expressed themselves concerning the bombastic speech of the clergy. "And Job answered and said, No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these? I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn." (Job 12:1-4) Then directing his words to the three frauds who had come with a pretense of giving him aid and comfort, Job said: "What ye know, the same do I know also: I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians [D.D.'s] of no value. O that ye would altogether hold your peace! and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye so mock him?"—Job 13:2-9.

[26] Here appears conclusive proof that the three professed friends of Job did not represent God, but represented the Devil, in their attempt to cause Job to denounce God. On at least two occasions God had said of Job that he was 'a perfect and an upright man, one that feared God and eschewed evil'. (Job 1:8; 2:3) It was while in this condition before God that calamities had come upon Job. In the face of God's plain declaration that Job was upright, these three frauds repeatedly denounced Job as a wilfully wicked man. But now Job tells them that they had come as physicians to heal and comfort him, but instead they were forgers of lies and physicians (doctors of divinity, D.D.'s) of no value.

[27] The purpose of Satan was to have these three men continue to torment Job with their speech, expecting that thereby he could compel Job to curse God. Amidst the fiery darts that continued to fall from their contaminated lips and strike against him, Job in his integrity cried out: "Wherefore do I take my flesh in my teeth, and put my life in mine hand? Though he slay me, yet will I trust in him; but I will maintain mine own ways [not the ways of the clergy] before him." (Job 13:14, 15) Then Job further shows his faith in God and his belief that God would make provision for his salvation and restitution. He said: "He also shall be my salvation; for an hypocrite shall not come before him. Hear diligently my speech, and my declaration with your ears. Behold now, I have ordered my cause; I know that I shall be justified. Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost."—Job 13:16-19.

[28] The Devil's organization, and particularly the shining lights therein, hold forth the doctrine that they are more holy than others, and that if other men would become like unto them they could save themselves. This very same thing appears in the debate between Job and the three frauds. Job points out to them that all men are born alike, and that none are pure, even if they do everything within their power to be pure. Therefore these three men were not com-

petent to judge him. For the same reason the clergy are not competent to judge the people. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one."—Job 14:1-4.

[29] The Devil's organization on earth has for centuries taught the people the God-dishonoring doctrine of eternal torment. They have told the people that every man has an "undieable" soul; that God has prepared a great lake of fire and brimstone, which they call hell; that he will consign all the wicked to that place, where they will suffer for ever without any hope of relief. God used Job to utter a prophecy in utter contradiction of these false teachings of the clergy and to show that *sheol,* called hell, or the grave, is not a place of conscious torment, and further to prophesy concerning the resurrection and restitution of man. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." —Job 14:13-15.

[30] This statement of Job was in direct contradiction of Satan's first lie. (Gen. 3:4, 5) Had every man an immortal soul, then it could not die; nor could it be awakened out of death and live again. Satan was angry because Job uttered this prophecy of truth concerning the resurrection of the dead, and he moved his agent, Eliphaz, to speak in response to Job's declaration of truth:

[31] "Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee. Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? what understandest thou, which is not in us? With us are both the grayheaded and very aged men, much elder than thy father."—Job 15:1-10.

[32] That speech is like unto the argument that the clergy have long used and continue to use against the humble and honest men who seek to learn and to express the truth of God's Word. They claim that the clergy class is the repository of all wisdom; that the gray-headed sages, whom they call "fathers" in the church, are the only ones that should attempt to tell of a future life. They even go to the point of persecuting the humble men and women who try to study and teach the Word of God, which is the truth. Many a member of a church has been told by his pastor: 'You had better not read any books or study for yourself. Leave all that to us preachers. We are the guardians of your soul, and your only teachers.'

[33] Then Eliphaz, representing the enemy, makes another attempt to cause Job to turn away from God by inducing him to believe that God would have no confidence in him. He goes to the extent of saying that God has no confidence in the holy angels of heaven, and therefore would not have any confidence in filthy man, even though he sought God in God's appointed way. At the same time Eliphaz arrogates to himself all the wisdom from above, exactly as the clergy do today. "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? I will shew thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it; unto whom alone the earth was given, and no stranger passed among them."—Job 15:15-19.

[34] Then Eliphaz proceeds to remind Job that he is wicked and that he must suffer the fate of the wicked. Job was not moved from his position of integrity by the bombastic words of his critics. "Then Job answered and said, I have heard many such things: miserable comforters are ye all. Shall vain words have an end? or what emboldeneth thee that thou answerest? I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should asswage your grief. Though I speak, my grief is not asswaged; and though I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company."—Job 16:1-7.

[35] In their regular turn Eliphaz, Bildad and Zophar continued to reproach Job and to remind him that God had visited him with these great calamities because of his wilful wickedness. Throughout the debate those three men repeatedly attempted to show Job that he will never be justified before God. Amidst it all Job insisted that his suffering was not because of his personal wickedness. He knew that he loved God and had done his best to serve him so far as he knew. He maintained his integrity in holding fast his faith in God.

[36] In this part of the prophetic picture two things are emphasized, to wit: (1) That the three men who professed to be friends of Job represent the organization of Satan the enemy and that their claim to represent God always corresponds to that of the members of the Devil's organization who claim to represent God and that these all bring reproaches upon

God; and (2) that amidst all the misrepresentation of God throughout the ages God has brought some honest men through the warfare and enabled them to maintain their confidence and faith in him. Let every person of fair mind now consider how the facts fit the picture and what opportunity is held forth to suffering humanity by the doctrines of the ecclesiastical systems. That all humankind, like Job, is full of putrid sores, no man can honestly attempt to gainsay. What, then, is contained in the doctrines of the ecclesiastical teachers that could comfort man?

37 The Catholic wing says: 'If you join our church and follow the advice of the fathers of the church, when you die you will go to heaven. Otherwise you will go to purgatory; and if we are not able to get you out upon sufficient consideration, then you will spend eternity roasting in fire and brimstone.' The Protestant wing says: 'We represent God; and if you would be saved you must join our church and follow the advice of our teachers or fathers of the church; otherwise you will spend your eternity in torment.' Other branches of the Devil's organization, the purpose of which is to turn men away from God, teach men that there is no means of salvation by faith and obedience, but that man is a creature of evolution and will continue by his own efforts to increase in righteousness until he gets his great desire.

38 These ecclesiastical leaders claim to be the sole interpreters of the Scriptures; and in putting forth their false doctrines they are supported by the commercial and political elements of the world. Satan is the god thereof. There is no part of the so-called "organized Christianity" that tells the people anything about God's plan of redemption through the blood of Christ, resurrection from death, and restitution to life for the obedient ones on earth. The doctrines held forth by these ecclesiastical systems, and concurred in by their allies, not only fail to bring consolation to suffering humanity but tend to drive and do drive multitudes of people away from God.

39 The ecclesiastical systems speak of Jesus and call him the Redeemer, but their words are merely words of mockery, even as were the words of the three supposed friends of Job. The most that is said concerning Christ Jesus is that it is well to study his life as an example, and that his life was given to men for an example that men might attain unto a high character that would warrant their own salvation. The great majority of these ecclesiastical leaders deny that Jesus was any more than an ordinary sinful man. They openly deny the value of his sacrifice and repudiate the saving power of his blood. Today there is no ecclesiastical system under the sun that is teaching that the blood of Jesus was shed to provide the purchase price of man from death; that all men are born sinners, and that only through the blood of Christ can salvation come; and that in due time God will grant life to the obedient ones on earth by resurrection and restitution.

40 All these religious systems pose as God's representatives, but in fact are members of Satan's organization and are therefore frauds and the forgers of lies and doctors of divinity with no value. All the systems of "Christendom" repudiate the kingdom of God on earth as a means of bringing peace, prosperity, and life, and instead adopt the Devil's makeshift, the League of Nations, and hail it as the savior of mankind. Amidst it all a few men outside the religious systems maintain their integrity with God.

41 The proof is therefore conclusive that in the picture the three professed friends of Job, who came as physicians, foreshadow the visible part of Satan's organization, otherwise called "Christendom", acting through its representatives whom Satan uses for the purpose of turning men away from Jehovah God. The speech of the three men who posed as Job's friends did no honor to Jehovah, but rather cast reproach upon his name.

ELIHU

42 Another character appeared in the picture, and Elihu was his name. He was related to Abraham. (Gen. 22:20, 21) He had faith in God like unto Abraham. He was the son of Barachel, which means "who bends the knee before God". The name Elihu means "God of his; my God is he; he is my God himself". Elihu was a young man. He was one of the silent audience that sat by and listened to the speech of the three professed friends of Job as well as that of Job. Throughout that discussion he said not a word until the three professed wise men had ceased their babble. "So these three men ceased to answer Job, because he was righteous in his own eyes."—Job 32:1.

43 As Elihu listened to the discussion between Job and the three men he became indignant against Job because Job justified himself rather than extolling Jehovah God. Elihu's indignation boiled against the professed friends of Job because they had condemned Job and had not answered Job's arguments. They exalted themselves and made their own self-righteousness appear. Elihu did not condemn Job as the three professed friends did. While he did not approve the action of Job in speaking of his own righteousness, yet the words of Elihu offered, as an extenuation, that Job was ignorant of the real situation. He said: "Job hath spoken without knowledge, and his words were without wisdom."—Job 34:35.

44 In this Job pictures many men of honesty of purpose who have never been able to understand that their sufferings were due to their own wilful wrong-doing because of being conscious of the fact that they had tried to do right. Likewise they have never been able to harmonize the claims of "Christendom", so called, with a God of justice and love. They have been willing to submit their case to God, having faith that he

would do to them that which is best. They have therefore rejected the doctrines of ecclesiasticism, and properly so, because as honest men they could see that such doctrines were not in harmony with the all-wise, just and loving Creator.

45 Elihu magnified Jehovah. As a young man he manifested respect for the gray-headed savants who had spoken before him, but he used no words of flattery because of their high standing. He began his speech in this manner: "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words; lest ye should say, We have found out wisdom: God thrusteth him down, not man. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away."—Job 32: 6-13, 20-22.

46 The praise and exaltation of men is never pleasing to God. In this connection the reader is reminded that the prominent men of the Devil's visible organization have always been men who exalted themselves and their fellow men. The whole period of "Christendom" has been an age of hero-worship. Visit any of the art galleries of Europe or America and you will see the tangible evidence of this statement. In every celebrated painting where the power of a nation or government is shown there stands forth prominently in the picture the great warrior; by his side the great statesman, and with the two the clergyman, indicated by his garb and his sanctimonious face. The manifest purpose is to overawe the populace and impress them with the greatness of these men and to cause the people to pay homage to the great leaders of "Christendom".

47 Let it be understood also that such celebrated paintings are further proof of the close union between the financial power, the warrior, the statesmen and the clergy. It is another tangible proof that these are the visible agencies of Satan's organization. It should be expected therefore that they would laud and praise men of their own organization. Why should they do this?

48 The answer is that it has always been the purpose of the Devil to cause men to worship any creature, that man might be turned away from Jehovah God and his devotion be given to other than Jehovah God. Let it be set down as a rule to which there is no exception, that where there is adulation and praise and worship heaped upon men, such is the result of the subtle influence of the Devil to turn men away from Jehovah.

49 The religionists have fallen into this trap at all times. The Jews have magnified the names of their rabbis and exalted them. The members of the Catholic church have exalted their clergy and even called them saints. The members of the Protestant ecclesiastical systems have exalted their clergy and hailed them as great and mighty men. It is true that this has been due largely to ignorance on the part of the people. It is also true that that ignorance has been induced by Satan the enemy. Many Christians who have allied themselves with neither Catholics nor Protestants have also exalted men to their own injury. It may be laid down as a safe rule that where a person professes to be devoted to God and at the same time is exalting any man or men he will have great difficulty in standing the test and proving his complete faithfulness to God. The majority of such fall away.

50 Elihu assigned the reason for the disastrous results to those who worship men. He said: "Let me not . . . give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." (Job 32: 21, 22) His words are really prophetic. Many have been taken away from the Lord because of flattering words. Many have fallen because they have been willing to receive words of flattery heaped upon them. But one might ask, Why would God take away one who flatters men? The answer is quite apparent when we understand the great controversy that has long existed between Jehovah and the Devil. Let it be kept in mind at all times that Satan the Devil has tried and is trying to alienate all creation from God. Let it also be kept in mind that Jehovah has said, 'There is no other God besides me.' Remember that no creature can get life except by and through Jehovah. Therefore if a man who claims to be a servant of the Lord would give flattering titles to men, and laud and magnify men and make heroes of men, he would be following the lead and the instruction of Satan the Devil, and not following the Lord and being obedient to the Word of God.

51 Every creature that is pleasing to the Lord God must welcome the knowledge that comes to him of the distinction between God and Satan, and take his stand unequivocally on the side of Jehovah. Elihu put himself on the side of Jehovah and unequivocally stood for Jehovah God. This is important also to keep in mind as a rule that should be followed by all who are pleasing to the Lord. The great sage of Israel, Paul, in his day saw the danger of receiving flattery and giving flattery to men. He said: "Who then is Paul, and who is Apollos, but ministers by whom ye

believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." —1 Cor. 3:5-7.

52 Addressing Job, Elihu said: "Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet in the stocks, he marketh all my paths. Behold, in this thou art not just; I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not."—Job 33:8-14.

53 Job had spoken without understanding. He could understand that his suffering was not because of his wilful sin against God. His professed friends had not taught him in the right way, even as the clergy have not taught the people in the right way concerning God and why men suffer.

54 Then Elihu proceeded with his speech in praise of Jehovah God. The words of Elihu were prophetic and told of the Lord's purpose to stay the destructiveness of sickness and death, and to redeem or ransom man; and that those who will then be obedient to God, after receiving knowledge, shall be restored to the days of their youth. His were words of life, showing God's purpose to give life to man by means of redemption, resurrection and restitution. He first shows the human race, pictured by a man sick, afflicted, and emaciated, and almost dead. He shows man abhoring everything about him, even his bread and meat, because of his great suffering, and then points out that if there be with man a messenger to interpret and make plain the right way, God is gracious to man and delivers him from going down to the grave; and he assigns as the reason therefore the great ransom provision.—Job 33:18-30.

55 It is clear that God will use some one as his instrument to deliver this message of truth, and that those who do so faithfully will inherit the everlasting blessings of the Lord.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. As shown by the prophecy of Job, what is Satan's constant purpose? Why should he use as his instruments some who claim to be God's representatives?

¶ 2, 3. At this point in our study, how is Satan proceeding against Job? How does Job respond in this part of the test? What is illustrated in Job's situation and expression?

¶ 4, 5. Contrast what the people should be taught in this regard with what the clergy substitute therefor. Account for the clergy's perversion of the Word of God.

¶ 6-11. Show whether Eliphaz' words to Job were true and helpful. Give present-day illustrations of what was pictured therein, to account for the general turning away from God and his Word.

¶ 12, 13. What words of Job disclose his grief and the effect of his "friends'" abuse? How does he answer Eliphaz?

¶ 14-16. What is the tenor of Bildad's remarks? Of what "comfort" is this to Job? Apply this part of the picture.

¶ 17-20. Point out the lesson contained in Job's answer to Bildad. What was Job seeking? Show that he discerned and acknowledged the true and only means of approach and reconciliation of man to God.

¶ 21, 22. Zophar's words identify him as representing what class? Describe the position of the religious leaders of the present as fulfilling this part of the picture.

¶ 23, 24. Compare the standard set forth by the clergy with the Scriptural requirements for man's salvation.

¶ 25-28. How does Job in his answer to these three men portray the real condition of those sincerely seeking to know and do what is right, as compared with that of their religious leaders?

¶ 29, 30. How does Job refute the doctrines of eternal torment and immortality of the soul? Why should the truth and wisdom spoken by Job bring reproof from Zophar? How do Zophar's words illustrate the position assumed by the religious leaders of the present time?

¶ 31-33. Compare the argument of the modern Eliphaz class with the speech of Eliphaz recorded in Job 15.

¶ 34, 35. Show that Job's answer to Eliphaz illustrates the position of a multitude of honest and truth-hungry people at this time.

¶ 36-40. Thus far this prophetic picture emphasizes what two important facts? Point out ecclesiasticism's doctrinal confusion and its utter failure to teach the people truthfully any part of the divine plan.

¶ 41-44. Who was Elihu? What is significant in his name and in his lineage? How does he proceed to address Job, and what is pictured therein?

¶ 45-49. Elihu's opening remarks to the three men contain what lesson as to acknowledging Jehovah as the only source of true wisdom and understanding? As to man's proper attitude toward man? Contrast the picture with what is seen in this regard in Christendom today.

¶ 50, 51. What is the important lesson presented in Job 32:21, 22 and in 1 Corinthians 3:5-7?

¶ 52, 53. What lesson do we see in Elihu's candor with Job and his using the occasion to magnify Jehovah? Why had Job spoken the words here referred to by Elihu?

¶ 54. Point out the beautiful features of Jehovah's plan that are pictured in Elihu's words to Job as recorded in Job 33:18-30.

¶ 55. Thus far this prophecy indicates what as to God's using some human instrument to deliver His message of truth to the people?

Give praise to Jehovah!
'Tis nothing of thine—
This Light that is shining,
With glory divine.
Thou hast nothing worthy
Thou didst not receive
From God, thy Creator.
To him honor give.

Set him e'er before thee;
Keep self out of sight.
So shalt thou shine for him
With heav'n's radiant light.

Walk e'er in his presence,
Give God the first place,
Endeavoring always
His leading to trace.

Go forth with rejoicing
Heav'n's comfort to strew;
Give thanks for each service
He giveth to do.
Give praise to Jehovah;
His kingdom proclaim,
Till earth's teeming millions
Shall honor his name.

POVERTY AND PROSPERITY

[Fifteen-minute radio lecture]

UNIVERSAL prosperity, or prosperous conditions world-wide, doubtless all would like to see. But can we ever hope to see a world in prosperity under the present world system? Not if we take the words of Jesus to be above those of any man. Jesus was a prophet of God who can not lie, and Jesus said: "Ye have the poor always with you." (Matt. 26:11) God gave the Jewish nation a code of perfect laws to regulate their affairs; but he also plainly told them that even then complete prosperity would not exist throughout their nation in the face of present human conditions. He said to them: "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." —Deut. 15:11.

If such was true of the Jews, with their divine laws, it could not be other than true of all other nations of earth down to this day. It is claimed that the United States has the best form of government on earth; but nobody will claim that even in its present era of prosperity everybody in the land is in a satisfactory material and health condition. Many people publicly assert that the present so-called prosperity here shows up, not on the side of the common people in general, but on the side of the Big Business interests; and it is a public fact that the World War increased the number of millionaires in this country from 7,000 in 1914 to 30,000 now.

But let it be argued that general prosperity holds true here; what about the rest of the world? What about the millions reported to be starving in the stricken districts in China? What about the undernourished and oppressed millions of India? What about the people in that bankrupt nation of Rumania? What about multitudes in England unemployed or living on the dole of the government? Let your eyes sweep over the entire earth and take note that everywhere only the few are in apparent prosperity but the masses are in poor and uncomfortable circumstances.

Why should this be so? If it were merely the few who were in abject poverty we might claim that they were merely exceptions to the general rule, and could dismiss the subject. But it is the majority who are in material difficulties and uneasiness. Is this because the few on top are the only honest people and have the exclusive or special blessing and favor of the supreme God of heaven? Are the majority poor because the God of love intended them to be so or because they are unwise, lazy, uneconomical or dishonest? No; such could not be the case.

Jehovah God's eyes run to and fro throughout the whole earth, beholding the evil and the good. (Prov. 15:3) He is not unmoved by the sufferings and poverty and hard times of the common people, and he has loving plans to relieve them and to bring them into a state of unmingled and everlasting prosperity here on this earth. Referring to the present inequalities as to material well-being, God's prophet says: "I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches."—Ps. 73:3, 5, 7, 8, 11, 12.

Patient Job, who had once known prosperity and had now come into temporary adversity, said: "The tabernacles of robbers prosper, and they that provoke God are secure." (Job 12:6) At these words many people will at once think of the profiteers and the stock gamblers and other selfish men who do not themselves produce but who for their own enrichment juggle with that which the honest toilers produce. Many people feel like the people of Malachi's day, who said: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) Even the Prophet Jeremiah asked the question: "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?"—Jer. 12:1.

God's Word also says: "The rich ruleth over the poor." (Prov. 22:7) Who will deny this truth today? In view of what the Bible has to say, it is not in every respect the most honorable thing to be classed among the prosperous ones in this world, at least not in God's sight. Nor are the materially well-off, who feather their own nest and selfishly hoard up a large surplus, really the best off, for God's Word says: "Better is a little with righteousness, than great revenues without right." (Prov. 16:8) It is little wonder then that God counsels the meek of the earth, saying: "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."—Ps. 37:7.

The divine Word assures us that in the time when pyramids of riches have been heaped up and the prosperous of earth never raked in money so easily, then the time of the people's deliverance would be at the door. Writes the Apostle James (5:1, 3): "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days." Treasure was heaped up mountain-high by the prosperous before

1914, but what about now, fifteen years after the World War began? Nevertheless, what says the Word of God? Hearken: "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." (Prov. 28:8) "The prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1:32, 33) The earthly prosperous today refuse to hearken to what God's Word says about the setting up of Christ's kingdom in our day; hence we may know that the present outward prosperity of such foolish self-satisfied ones is leading to an early destruction in the battle of Armageddon.

The cries of the poor and down-trodden are loud, frequent and wide-spread at this period of human history. The Lord God will not close his ears to those cries. He says: "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) His day of wrath against all the grossly selfish ones who serve Satan in robbing, preying upon, misruling and deceiving the people is here. We *know* that, because we are living in the period after the World War; and in Revelation 11:18 Christ says: "And the nations were angry [that was from 1914 to 1918], and thy wrath is come, and the time of the dead, that they should be judged, and that thou . . . shouldest destroy them which destroy [or corrupt] the earth." Hence the prosperous may not rest easy and trust in the power of finance to save them, because it is further written: "Riches profit not in the day of wrath; but righteousness delivereth from death."—Prov. 11:4.

God's prophet also said: "The rich man's wealth is his strong city; the destruction of the poor is their poverty." (Prov. 10:15) For centuries this divine statement has been true, that poverty due to the oppressions of the rich and powerful and deceitful has destroyed the poor people; but now God proposes to change conditions in favor of the masses of mankind and for the glory of his name. But why, you may ask, has God permitted the common people from time immemorial to lie in poverty and suffering and under oppression at the hands of the prosperous wicked; and how will he bring in an era of universal prosperity?

God, whose name is Jehovah, is all-wise; he is good. God is love. Hence whatever he has permitted must be for a wise reason and for humanity's good. At the very beginning of man's history Jehovah God placed man in the most happy circumstances. He had made this earth for mankind's everlasting happy home. In Isaiah 45:12, 18 it is stated that God created the earth to be inhabited, and in Psalm 78:69 it is further stated that this earth is founded for ever. Man is the creature who is thus to inhabit the earth for ever, so that God's creation of earth will not be in vain.

In the soil God mixed the various elements of which the man himself was composed and which the trees and plants could extract from the soil so as to provide perfect nourishment for man's body. In the rivers and oceans he placed power which man could in due time harness and make work for him. Deep in the earth he stored up the coal beds, and seas of mineral oil, and all the layers of metals and minerals. Commenting on this, the psalmist says: "O Lord, how manifold are thy works! . . . the earth is full of thy riches." (Ps. 104:24) God did not intend or ordain that these valuable products and riches and powers of nature should be monopolized by any man, or company of men, as a means to enrich themselves and to make the rest of the human race dependent upon them. In the book of Ecclesiastes (5:8, 9) the Lord says: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest [on earth] regardeth. . . . Moreover, the profit of the earth is for all." Every one will concede that it is selfishness that keeps the profit of the earth from now going to all and making them prosperous.

In his original state man was in his most prosperous condition. At this statement some will think of the present fabulous wealth of the world, the marvelous inventions, and the many luxuries and comforts; and they will smile at the original man living with his wife in the garden of Eden, naked, without a dollar to his name and without an automobile or airplane or radio apparatus, and without the labor-saving machinery and devices of our day. Ah yes, Adam was a plain and simple man, but he did not live in a dirty, grimy city with factories belching out soot and smoke and gas fumes, and machinery filling the air with deafening din and rackety street traffic making life unsafe and creating nerve-racking noises. He lived in a perfect home, a clean, beautiful garden spot, Paradise, the like of which does not exist even in California. He did not eat out of tin cans, but God made to grow in that Edenic garden trees and herbs the fruit of which needed no cooking or canning but provided perfect and healthy foods for man all the year around.

No, he did not have the so-called comforts and conveniences of our day, but he did not need them. There was no shame or poverty indicated in his nakedness, but his nakedness displayed him as a perfect creature. God had made him such, for "his work is perfect". (Deut. 32:4) Adam was in perfect health and all the muscles and members of his body were at perfect ease and in fullest comfort. No sickness, no aches or pains, no bodily imperfections or diseases afflicted him. He was in God's image and likeness mentally and morally. He had indeed no telephone or wireless

telegraph or radio set, but he had the best thing of all, and that was perfect communion and communication with his Creator, God, through God's appointed deputies. Adam was the industrial or economic slave or dependent of nobody on earth; he had the liberty of a human son of God, and God gave him princely dominion over the fish of the sea, the fowl of the air, and whatsoever moveth and creepeth upon the earth. God also gave Adam and his wife a most prosperous outlook on life; he authorized them to subdue the earth, making it everywhere like the garden of Eden. He gave them the marvelous power to produce children and to fill the earth with a free, perfect and godlike race.—Gen. 1:27-30.

The night is past, the day has come,
The light of the Millennium
  Irradiates the sky.
And earth's ten-thousand voices sweet
In happy harmony compete,
  To raise the joyful cry:
Rejoice! Rejoice! mankind is free
From all his ancient tyranny!
Broken are error's galling chains;
Messiah reigns! Messiah reigns!

In Zion trees of healing grow,
A panacea for the woe
  Of all the tribes of man;
And righteousness and peace have found
On earth a happy meeting ground,
  And, like a rainbow, span
With glorious arch the heav'n above,
Displaying God's eternal love,
And vanished are our griefs and pains;
Messiah reigns! Messiah reigns!

UNIVERSAL PROSPERITY UNDER GOD'S KINGDOM

[Twenty-minute radio lecture]

WHAT was it that transformed the happy estate of our first parents into one of dire sorrow and woe, decay and dying? It was selfishness, sin, which is the transgression of God's law. (1 John 3:4) Man's continuance in prosperity in Eden was dependent upon one thing; that was loving obedience to his Maker. God was interested in having man continue happy. Psalm 35:27 says: "The Lord . . . hath pleasure in the prosperity of his servant." Submission to God, and the keeping of his law, makes for prosperity; as it is written: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1:8; Ps. 1:2-4.

However, God believed also in testing out the faithfulness of the creature whom he had blessed so greatly, thereby to prove the creature's worthiness to retain such blessings. Therefore he permitted Satan, the Devil, to tempt man to break God's law. God had plainly told Adam that breaking the law would be punished with the death penalty, and that Adam would then return to a non-existent state in the dust of the earth from which he had been taken. Love supreme for God would have held Adam loyal to his Creator; but Adam permitted his love for his wife Eve to become selfish and he joined her in the transgression of the divine law. The death penalty was forthwith pronounced upon them, and they were driven from their blissful Eden home into the wild, uncultivated regions outside to subsist there as best and as long as they could, but ultimately to die and crumble to dust.—Gen. 2:17; 3:17-24.

Here man's poverty and misery and discomfort and oppression began. He came under the oppression of that tyrannical master, Satan, the Devil, and became his slave, a dying pauper. Adam's offspring were born after he broke God's law and was put out of the Edenic paradise. Hence all the human family descending from the sinful Adam has been brought forth to an estate of penury, affliction, sin, oppression and death. Death has passed upon all, as the Apostle Paul has said, for there is none righteous, no not one. (Rom. 5:12; 3:10, 23) Not only has Satan deceived and trodden down the fallen human family, but he has established an empire over them, using debauched angels, devils like himself, to exert an unseen, spiritual influence over man for evil. He has also organized an earth-wide system to keep man under as a victim of exploitation for the benefit of the ambitious few. In this earthly organization Satan has advanced the ultra-selfish and self-willed, politicians, financiers, and religious leaders untrue to God. These he has favored with position, power, and material prosperity. Little cause for amazement then that Jesus said: "Woe unto you that are rich! for ye have received your consolation. . . . Woe unto you that laugh now! for ye shall mourn and weep."—Luke 6:24, 25.

Jesus admitted that all the governments and kingdoms of this world, and the glory of them, were delivered over to the Devil's control. (Luke 4:6) He re-

fused to let Satan corrupt him with these things. He called Satan "the prince of this world" (John 12: 31), and the Apostle Paul called Satan "the god of this world". (2 Cor. 4:4) This explains why earth's multitudes have for so long been the sad victims of sin and suffering and exploitation, injustice and death. God is not responsible for man's undone condition: man himself is answerable for his age-long miseries; and behind all is Satan. Nevertheless Jehovah God still loves his human creatures; he pities them. In his love he has made an arrangement to liberate them from all who oppress and make spoil of mankind. He has plans to restore mankind to a state of perfect happiness and prosperity on earth as our first parents, Adam and Eve, enjoyed it in the paradise of Eden.

In The Book we read: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) This gives the clue to the whole matter. Jesus, who was rich in his heavenly state, became man that he might substitute his own perfect human life for the forfeited life of Adam who had sinned. Thus he by his death could relieve Adam and his race of the legal claims which God has against us and could thus open the way for mankind's restoration to a perfection of life in prosperity and in harmony and favor with God. To this end Jesus died on the cross. No one can say that Jesus sought or lived in material prosperity while on earth. For our sakes he became poor, and hence no one need be ashamed to be numbered among earth's millions of honest poor and oppressed ones.

God raised Jesus out of death and set him at his own right hand and declared him to be the rightful King for mankind and the future Ruler of earth. Many hundreds of years before that, God had promised through his prophets that he would establish a righteous kingdom or government over man, which should be a blessing to all the families of the earth. —Gen. 22:18; Isa. 9:6.

To illustrate a good lesson for us, Jehovah God organized the Jews into a nation and gave them the best set of laws ever given to man. Times were never so golden for the Jewish nation as under the wise king Solomon, of whose reign it is written: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." (1 Ki. 4:20, 25) The conditions among the people under Solomon's rule were a small-scale picture foreshadowing the happiness, plenty, security, and prosperity of all the obedient ones of mankind during the thousand-year reign of Christ, God's anointed King.

After Solomon's death the kingdom of the Jews steadily declined. In 606 B. C. God overturned the Jewish government, and never since has he dealt with an earthly nation or organized government. (Ps. 147: 19, 20) Rather, all nations, Gentiles, have been under the influence and invisible control of Satan, whom Jesus called the "prince of this world". Hence no nation on earth today can claim that it is prosperous because it has the favor and blessing of God and is in covenant relationship with him. No nation is in such relationship with God as the Jews were, nor can any one show that the nations of earth have ever kept God's laws, faithfully enforcing and observing them as they are given in God's Word, the Bible. If these things *were* true of the nations, the present prosperity would not be so spotted and one-sided, but the people generally would be blessed.

The real fact of the matter, however, is that the present unequaled prosperity of some nations, but particularly the piling up of riches and material wealth by the ruling and influential classes, is not the sign of God's blessing and approval but is the fruitage of gross selfishness. It is also an unmistakable sign that the end of the control of selfishness is very near. The inspired Apostle James, for one, pointed out that the "rich men" would 'heap treasure together *for the last days'*, and that the cries of the oppressed, especially the farmers, would arise and God would hear and come to the rescue. It is most evident that we are living in "the last days". Therefore let those be patient who are suffering from local hard times and unjust pressure by those now on top. The overthrow of the rule of sinful selfishness is at the door. Not merely do the prophecies of the Bible give this assurance, but even the newspapers frequently quote prominent and far-sighted men of our day who declare that because of fierce commercial competition and because of gigantic preparations, not for peace, but for war, the nations are surely marching on to self-destruction in the battle of Armageddon. That battle, Armageddon, so God's Word tells us, means the crushing of Satan's organization over the earth, the complete establishment of God's kingdom over all mankind, and the relieving and blessing of all peoples.—Rev. 16:13-16.

Let the people turn away from supporting any part of Satan's organization, whether religious, financial or political; let them turn joyfully toward God and hail the incoming kingdom of his dear Son, Christ Jesus. The World War of 1914 marked the end of the world, as the Bible uses that word; it marked the end of the "seven times" of Gentile supremacy or supremacy of ungodly nations; it marked the time when God gave the kingdom to his anointed One, Jesus, and set him on the throne as the new and invisible King over earth. Though Satan's organization in heaven and earth never looked stronger or more firmly saddled on the crumpling backs of the people, yet God's anointed King Christ Jesus will ere long dash to pieces the Devil's entire evil organization. That will be in the oncoming "great tribulation", a tribulation

such as never was since the world began, so Jesus said; and then earth's new King will lead the people forth into freedom and untold blessings.—Matt. 24:21, 22.

Then prosperity, even more abundant than Adam enjoyed in Eden, will come to all the obedient people, just as prosperity was restored to patient Job after he had endured a painful experience. (Job 42:10-15) Solomon's kingdom foreshadowed Christ's kingdom. When the queen of Sheba visited King Solomon and beheld the grandeurs of his kingdom, she exclaimed: "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants." So, too, the half has not been told, nor can it be told, of all the benefits and blessings and joys which all the people will share when Christ Jesus reigns in absolute power and Satan has been bound and his organization utterly wrecked. At that time, now near, the devoted followers of Jesus, just a "little flock" of them, shall be with him in his heavenly throne, but the race of mankind will be Christ's subjects on earth and will receive material, physical and mental benefits on this planet. The faithful prophets of pre-Christian ages will be brought forth from death and be installed in office as "princes in all the earth" (Ps. 45:16) to act as human representatives of the invisible government of The Christ. These "princes shall rule in judgment", and the spoilers and exploiters and oppressors of the meek and weak and of all people will be abased, shorn of power, yes, even destroyed if they do not reform.—Isa. 32:1.

The health of the people will be provided for and gradually improved until all who follow the instructions of the great Physician will reach perfection of mind and body. "I will bring it health and cure," the Lord declares. (Jer. 33:6) The Lord will take away all the diseases of the world (Deut. 7:15), and dying shall cease toward all who walk in God's righteous way. Death shall be wiped out, but not by our modern scientists; for the scripture says that Christ "must reign, till *he* hath put all enemies under his feet. The last enemy that shall be destroyed is death". (1 Cor. 15:25, 26) Even the grave, which still clamors for more victims, will be despoiled of its dead, for Christ Jesus himself declared that 'all that are in the graves shall come forth' unto the opportunities of a resurrection (John 5:28, 29); and nobody will be turned back into death and dust except those who obstinately resist Christ's government and try to keep on practising their devilish schemes, thus proving themselves to be the offspring of the serpent, the Devil. 'The serpent shall lick the dust,' but earth's broken family ties shall be bound up and healed.—Ps. 145:20; 72:9; Isa. 65:25.

Jehovah God, who originally planted the paradise garden eastward in Eden for man's enjoyment, will start another paradise on earth; and, in order to make it large enough to accommodate the entire human family, he will extend it to the very ends of the earth. Thus all the resurrected billions of mankind may enjoy human life therein for ever. Just as God instructed Adam to subdue the earth, so mankind will then have the privilege and opportunity of cooperating with God in ridding the earth of its waste and barren places and converting it into a paradise. The land will not be monopolized by land barons and real estate companies: "The earth is the Lord's, and the fulness thereof" (Ps. 24:1), and he will see to it that the land is distributed equitably to all the people. Then the people will plant and build and enjoy the fruits of their labors. As the Bible poetically describes it, "Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Mic. 4:3, 4.

If the mouth of Jehovah God has spoken and foretold all these glorious things, then that should be sufficient for us to believe them. Now very few people believe these things, because they do not have the knowledge of them as a basis for their belief. But the Bible tells us that during Christ's kingdom, although there will then be no clergymen or church denominations, "they shall all know me [the Lord], from the least of them unto the greatest of them . . . : for I will forgive their iniquity, and I will remember their sin no more". (Jer. 31:34) Jesus declared that to know God and his Christ means life eternal (John 17:3); and God's Word assures us that in that blessed time "they shall not hurt nor destroy in all my holy mountain [or kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea".—Isa. 11:9.

(*Continued from page 210*)

WFIW	Hopkinsville	KSOO	Sioux Falls
WORD	Chicago	KFAB	Lincoln
WIBO	Chicago	WJAD	Waco
KMOX	St. Louis	KLZ	Denver
WIL	St. Louis	KSL	Salt Lake City
WOQ	Kansas City	KDYL	Salt Lake City
KFEQ	St. Joseph	KMTR	Los Angeles
KTNT	Muscatine	KYA	San Francisco
WRHM	Minneapolis	KEX	Portland, Oreg.
CKY	Winnipeg	KGA	Spokane
CJGX	Yorkton, Sask.	KJR	Seattle

IBSA WEEK CONVENTIONS

In order that a wider witness may be given, it is recommended that no conventions be arranged for the period of IBSA Week, August 25 to September 2. Let each class as a unit confine its activity in its own territory. Thus the brethren may encourage one another.

NOTICE OF ANNUAL MEETING

Agreeable to the provisions of the charter and by-laws of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of said Society will be held at Turngemeinde Hall, situated at N. E. Cor. Broad St. & Columbia Av., in the City of Philadelphia, State of Pennsylvania, beginning at 10 o'clock in the morning of Thursday, October 31, 1929. The annual business of the Society will be transacted at such meeting.

W. E. VAN AMBURGH, *Secretary.*

International Bible Students Association

RADIO SERVICE

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

AUSTRALIA

Adelaide 5KA
Sun pm 8.15-10
Melbourne 3DB
Sun pm 6.30-8.30
Newcastle 2HD
Sun pm 7-8.30
Sydney 2AD
Sun pm 7-8; Thu pm 8-9
Sydney 2KY
Mon Tue pm 8.30

CANADA

Calgary, Alta. ..... CJCJ
Sun pm 1.30-2.30
Chilliwack, B. C. ..... CHWK
Sun pm 12.30-1.30
Brandon, Man. ..... CKX
Sun am 10-11 (second, monthy)
Winnipeg, Man. ..... CKY
Sun am 10-11
(first, monthly)
Hamilton, Ont. ..... CKOC
Sun am 10-11*
London, Ont. ..... CJGC
Sun pm 2-3 (every other week)
Preston, Ont. ..... CKPC
Sun pm 3-4.30
Moose Jaw, Sask. ..... CJRM
Sun am 10.15- (monthly)
Saskatoon, Sask. ..... CJHS
Sun pm 1-2

NEWFOUNDLAND

St. John's VO8A
Sun pm 8.30-9.30

ALABAMA

Birmingham ..... WBRC
Sun pm 8-8.45

ARIZONA

Phoenix ..... KOY
Sun pm 8-9

CALIFORNIA

Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KFWM
Sun am 9.45-11; pm 12-2.30, 6-7.45, 9.15-10.30
Mon Wed Fri am 8-9; pm 2.30-3.30, 4.30-6, 7-8.30
Tue Thu Sat am 8-9, 11-12; pm 1.30-6, 7-8.30, 9-11

COLORADO

Colorado Springs ..... KFUM
Sun pm 7-7.30
Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville ..... WJAX
Sun (July 28) pm 7.30-9
Miami ..... WIOD
Sun am 11-11.30
Tampa ..... WDAE
Mon pm 7.30-8

ILLINOIS

Chicago ..... WORD
Sun am 9-12*; pm 1-7.30
Mon Tue Wed Thu Fri Sat am 10-11; pm 7-8
Galesburg ..... WKBS
Sun pm 1-3

INDIANA

Evansville ..... WGBF
Sun am 9-10*
Fort Wayne ..... WOWO
Sun pm 4-4.30
Indianapolis ..... WKBF
Sun am 9-10*
Terre Haute ..... WBOW
Sun pm 1-1.40

IOWA

Cedar Rapids ..... KWCR
Sun am 9.30-10; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun pm 10.15-10.45
Muscatine ..... KTNT
Sun pm 12-1
(every other week)

KANSAS

Milford ..... KFKB
Fri pm 6-6.30
Wichita ..... KFH
Sun am 9.30-10.15

KENTUCKY

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

LOUISIANA

Shreveport ..... KTSL
Thu pm 8-9

MAINE

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

MARYLAND

Baltimore ..... WCBM
Sun pm 6-8
(every other week)
Thu Sat pm 9.30-10

MASSACHUSETTS

Boston ..... WMES
Sun am 10.30-1 pm; pm 7.45-9
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

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

MINNESOTA

Duluth ..... WEBC
Sun pm 1-1.45
Minneapolis ..... WRHM
Sun am 9.30-10.45

MISSISSIPPI

Hattiesburg ..... WRBJ
Mon pm 8.30-9

MISSOURI

Kansas City ..... WHB
Sun pm 12.30-1
St. Joseph ..... KFEQ
Sun am 10-10.45
St. Louis ..... WIL
Sun pm 6.30-7

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30

NEBRASKA

York ..... KGBZ
Sun am 9.45-10.45

NEW JERSEY

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

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 2-3
Jamestown ..... WOCL
Sun am 11-12 (first and third, monthly)
Long Island City ..... WLBX
Fri pm 7-8
New York ..... WBBR
Sun am 8.30-11*; pm 5-9
Mon am 10-12; pm 2-4
Tue pm 12-2; 6-8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WOV
Sun am 9.30-11*
New York ..... WWRL
Sun pm 5-6
Thu pm 9-9.30
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 10-11*
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

Charlotte ..... WBT
Sun am 10-11*
Greensboro ..... WNRC
Fri pm 7-7.30

NORTH DAKOTA

Fargo ..... WDAY
Sun pm 2-3

OHIO

Akron ..... WFJC
Wed pm 7.30-8
Cincinnati ..... WFBE
Sun pm 5-6
Cleveland ..... WHK
Sun am 9.30-11*; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 8-8.30; Thu pm 7.45-9
Columbus ..... WAIU
Sun am 10-11*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Dayton ..... WSMK
Sat pm 5.30-6
Mansfield ..... WJY
Sun pm 9-10
Toledo ..... WSPD
Sun pm 1.30-2

OKLAHOMA

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

OREGON

Portland ..... KTBR
Sun am 10-11**
pm 8.30-9 (Greek or Ger.)
pm 9-10 (English)

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 9-9.30
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 5.30-6
Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8.30-9.30
Reading ..... WRAW
Sun pm 7-8
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

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

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9.30-11; pm 2-3
(German and Norwegian occasionally)

TENNESSEE

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

TEXAS

Dallas ..... WRR
Sun am 10-11; Mon am 7.30-8
Fort Worth ..... KFJZ
Sun pm 6.30-7.30
Houston ..... KPRC
Sun pm 1.30-2
San Antonio ..... KGRC
Sun pm 1-2
Waco ..... WJAD
Sun pm 6.45-7.30

UTAH

Salt Lake City ..... KSL
Sun pm 1-1.30

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*; pm 7-7.30
Petersburg ..... WLBG
Sun am 9-10; pm 3-4, 4.30-5.30

WASHINGTON

Aberdeen ..... KXRO
Mon Wed Fri pm 7.30-8
Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Spokane ..... KHQ
Sun am 10-11**; pm 4.45-5.15
Mon Tue Thu Fri Sat am 6.45-7

WEST VIRGINIA

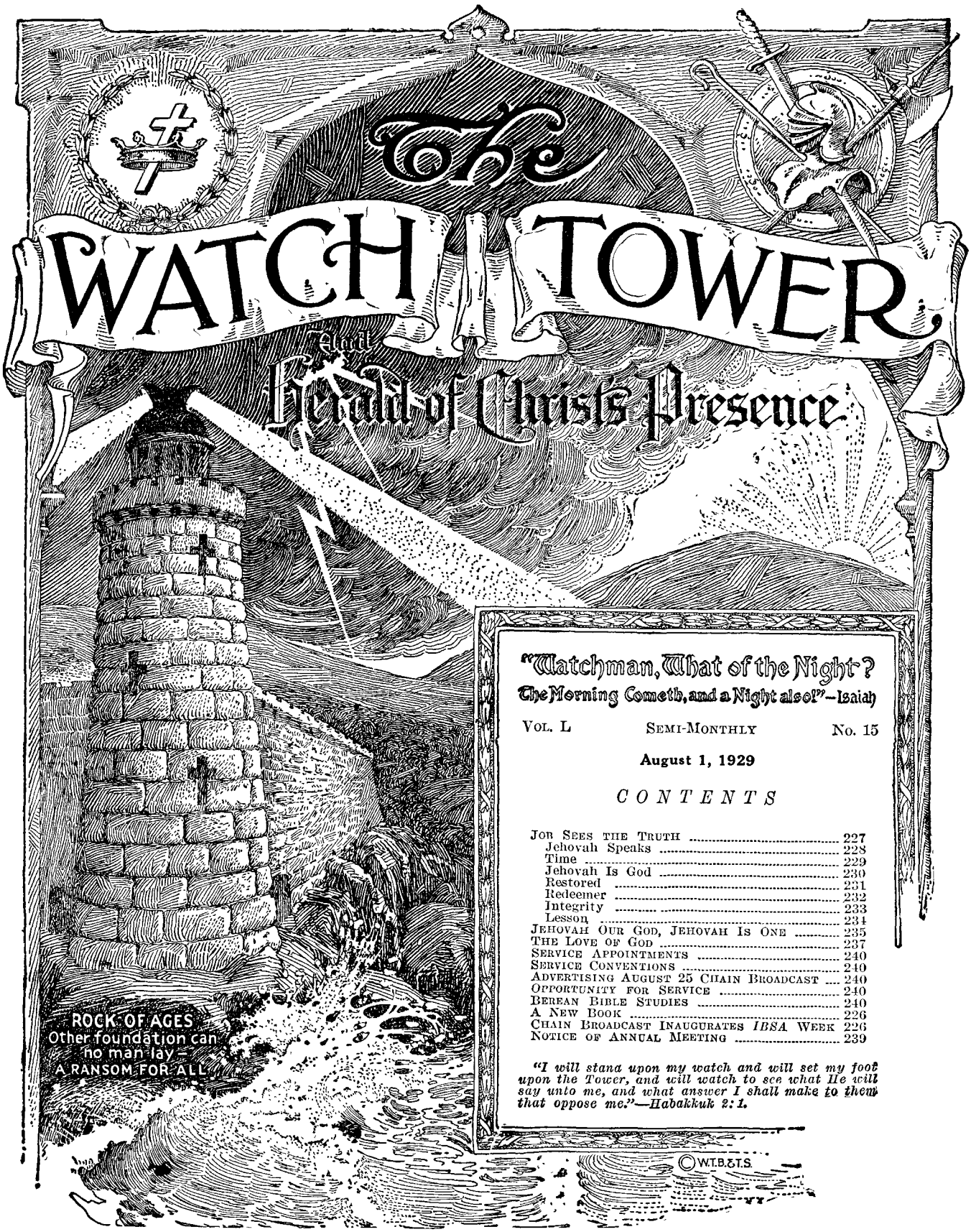
Charleston ..... WOBU
Wed pm 8.30-9

WISCONSIN

Madison ..... WIBA
Sun pm 12.15-12.45 (fourth monthly)
Milwaukee ..... WISN
Sun am 10-11
Sun am 9-10 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.



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

VOL. L SEMI-MONTHLY No. 15

August 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders only. (*Foreign translations of this journal appear in several languages.*)

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

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

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Please address the Society in every case

A NEW BOOK

Life is the title of the new book just published by the Society. It contains a clearer and sharper portrayal of the message which Jehovah, the great Life-giver, commands shall now be proclaimed among the peoples of earth by the members of his anointed Servant. We advise a prompt and careful study of the book, to the end that each of the anointed may be refreshed and strengthened to carry it to the truth-hungry people.

A limited author's edition is now ready. A consignment of a sufficient number for the accommodation of the consecrated will be sent to each class. Isolated readers of *The Watch Tower* may order direct from the Society. The charge of fifty cents for a copy of this edition will cover the extra expense of original plates, etc., and will enable all the brethren to have a share in the production of the book. The editions for the public will follow shortly. Ecclesias, through their respective service directors, will be duly advised as to the method of public distribution.

INTERNATIONAL BROADCAST INAUGURATES IBSA WEEK

A coast-to-coast network broadcast of the good news of the government of Jehovah is being arranged for Sunday, August 25. This will serve as an introduction of the summer service week, August 25 to September 2.

"Health and Life for the People" is the subject of the address to be given by the president of the Society. The sixty-minute program, beginning at 10 a. m. (Eastern Daylight Time) and to be presented in New York City, will also include select musical numbers.

The morning hour chosen affords opportunity for Brother Rutherford to speak also to the field workers in America before they go into action for the week. It is expected that the joint proclamation by means of radio and the subsequent field service will, under the Lord's blessing, result in the most thorough witness yet given.

ADVERTISING THIS BROADCAST during the two weeks previous is a privilege open to all. Classes, colporteurs and others interested throughout the United States and Canada are invited to prepare at once to closely join their efforts to this end.

A handbill of attractive design, printed in colors and carrying a list of the stations, will be supplied by the Society for house-to-house distribution. This handbill may be ordered immediately in quantities, at rates shown on page 194 of *The Watch Tower* for July 1.

Newspaper advertisements, to be inserted locally during the two or three days preceding the broadcast, can be prepared with information contained in the handbill.

Microphone announcements at local radio stations during the week before August 25 will be another effective method of notifying the people.

Stations engaged up to this time to participate in this broadcast include the following:

WBBR	New York	KQV	Pittsburgh
WOV	New York	WMAL	Washington
WFBL	Syracuse	WTAR	Norfolk
WLBZ	Bangor, Me.	WBT	Charlotte
WLSI	Providence	WAIU	Columbus
WODA	Paterson	WHK	Cleveland
WGBI	Scranton	CKOC	Hamilton, Ont.
WHP	Harrisburg	WKBF	Indianapolis
WIP	Philadelphia	WGBF	Evansville

(*Continued on page 239*)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L AUGUST 1, 1929 No. 15

JOB SEES THE TRUTH

"Hearken unto this, O Job: stand still, and consider the wondrous works of God."—Job 37:14.

PART 3

JEHOVAH'S Word makes the prudent man wise. Exaltation of self or of other creatures makes man a fool, because he deceives himself and deceives others. (Prov. 14:8) The three professed friends of Job represented that foolish class of men who speak, not according to the Word of God, but according to the word of creatures. In chapters thirty-two to thirty-seven of Job's prophecy Elihu speaks. With meekness and reverence he ascribes all wisdom and honor to God. In this great picture set forth in the book of Job, whom did Elihu foreshadow?

2 When Elihu began his speech, he made no claim that he was speaking his own words of wisdom, but stated that he spoke as the mouthpiece of Jehovah God and that he would ascribe all honor and glory to God. He said to Job: "Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee." (Job 33:6, 7) Then Elihu added: "I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words shall not be false; he that is perfect in knowledge is with thee. Behold, God is mighty, and despiseth not any; he is mighty in strength and wisdom. He preserveth not the life of the wicked: but giveth right to the poor."—Job 36:3-6.

3 In this connection call to mind that when Jesus was on earth he said: "My doctrine is not mine, but his that sent me." "The words that I speak unto you, they are spirit, and they are life." "But he that sent me is true; and I speak to the world those things which I have heard of him. . . . As my Father hath taught me, I speak these things. . . . I do always those things that please him." (John 7:16; 6:63; 8:26, 28, 29) Jesus Christ was God's Anointed One, which means that he was commissioned by Jehovah to speak in behalf of Jehovah God. (Isa. 61:1-3) All those who have been brought into the body of Christ and anointed with the holy spirit of God are authorized or commissioned in the name of the Lord to speak his message concerning reconciliation of man to God. (2 Cor. 5:20) The conclusion is therefore irresistible that in the picture Elihu represented God's anointed witnesses. Elihu therefore pictured Christ Jesus the Head and also the members of his body. All these constitute God's Servant, as it is written:

4 "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles [nations]. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles [nations]; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. 42:1, 6-8.

5 Furthermore, Elihu was a young man and therefore pictured the "young men" upon whom the Lord has poured out his spirit in these latter days since coming to his temple. Such are the ones who become God's witnesses. (Joel 2:28) These are the "young men" who have taken their stand wholly on the side of the Lord God and against the Devil and his organization. The Lord's inspired witness, writing of and concerning such class, said: "I write unto you, young men, because ye have overcome the wicked one. . . . because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" and loved not his world. (1 John 2:13-15) These are the ones who are described by the prophet as "the feet of him that bringeth good tidings, that publisheth peace" and who tell of God's great plan of salvation and say to the people of the Lord: "Thy God reigneth!" They are the ones that constitute the "watchmen" who joyfully join together in a harmonious testimony to the name and plan of Jehovah God. —Isa. 52:7, 8.

6 Elihu said to Job: "If there be a messenger with him, an interpreter, one among a thousand [God's anointed servant], to shew unto man his uprightness [to show man the right way]." Elihu therefore

shows by his language that he pictured the "interpreter", the "messenger" of God, the servant of the Lord God, who is God's anointed and who is commissioned to speak the Word of God for the comfort of those of mankind who desire to know the truth. It is God's anointed class that is commissioned to 'prepare the way of the people, cast up the highway, gather out the stones, and lift up a standard for the people'. (Isa. 62:10) This prophecy applies specifically after the Lord takes his power and begins his reign, and after he comes to his temple and assembles Zion.

7 Elihu therefore pictured the class to whom the Lord God said: "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."—Isa. 43:10-12.

8 We may know that we have the proper understanding of a prophecy when we are able to apply to the words of the prophecy the physical facts which clearly appear and then find that they fit exactly. Seeing that the words of the Lord show that in the picture Elihu must have represented his anointed servant class, what are the facts showing the fulfilment thereof? The indisputable facts show that there is now on earth, and has been within the last few years, a class of men and women who are entirely and wholly devoted to God and his government of righteousness. These constitute his anointed servant class. The Lord came to his temple in 1918. It was in 1922 or thereabout when his people began to see and appreciate the distinction between God's organization and Satan's organization. Particularly since 1922 the ones faithfully devoted to the Lord have been going forth with gladness in their hearts explaining or interpreting the Word of God and telling the people who will hear of and concerning God, his mighty power, and his gracious provision to grant life to man by means of restitution; and pointing out to them that God has placed upon his throne his anointed King Christ Jesus, and that during his reign all the peoples and nations of the earth shall have an opportunity to be restored to life and live upon earth.

JEHOVAH SPEAKS

9 Referring again to the picture that appears in Job: God was displeased with the three professed friends of Job because they had not spoken the truth. The Lord said unto Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." (Job 42:7) The words of Jehovah here show that Job, a man of no pretentions, came nearer speaking the truth, and spoke much of the truth, whereas the three professed friends of Job, who claimed to speak in the name of the Lord, did not utter the truth.

10 How well the facts that have come to pass since that time fit the picture! The representatives of the Devil's visible organization have claimed to speak in the name of Jehovah God. The clergy and their allies and the principal of their flocks have posed as the sole teachers of the Lord's Word and as guides and advisers of the people. They have not spoken the truth, while many good, honest men of the land who have desired to know the truth have found and spoken some truth, the latter being pictured by Job. The ecclesiastical systems have builded great and imposing structures which they call "churches"; they have installed therein costly furnishings; they have caused to preside over these places the so-called great and mighty doctors of divinity; they have made the financiers and the professional politicians, who rule, the principal members of the congregation; and in these houses called "churches" the clergy have expressed their great "wisdom" and claimed to represent the Lord. They have in fact represented the Devil, because it is the Devil's organization.

11 It is true, doubtless, that many of these ecclesiastical organizations started out with the avowed purpose of serving God; but they soon fell victims to the Devil; and the Lord caused his witness to write concerning such, and his words apply specifically to this day. (Jer. 2:21-25) Babylon and Belial are the names of the Devil's organization; and the ecclesiastical systems being a part thereof, the Lord says of and concerning the same: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

12 In fact "Christendom", so called, is a social and political organization, operated chiefly by the owners of great wealth, professional politicians who carry on their selfish, nefarious work, and the clergy who pose as God's representatives and urge the people to faithfully support and uphold such organization. Many good men and women who desire to know of God's Word of truth are wholly in bondage to these ecclesiastical systems. Elihu pictures a class whose privilege it is to inform them.

13 What is said here with reference to the Catholic

and Protestant systems applies with equal force to the Jewish synagogues. No longer are the people therein taught by the rabbis the Word of God as written and recorded by his holy prophets. They have substituted the words of the so-called "fathers", even as the "three friends" of Job advised Job that he should study and follow such. These, as well as the Protestant churches, form a part of "Christendom", for the reason that the word "Christendom" is a misnomer. It is intended to be used to represent Christ's kingdom, but is in fact a subterfuge to blind the people. It is really the Devil's organization. There is no part of so-called "Christendom" that is teaching or making any attempt to teach the people *God's plan* to give man life on earth by redemption, resurrection and restitution.

[14] God's anointed class, sometimes called Bible Students, and which class was pictured by Elihu, is the only class of people under the sun who today are magnifying the name of Jehovah God, and who give to him the glory and who are not giving glory and honor to men. These are telling the people of God's way that leads man to life and happiness. There is every reason why this anointed and faithful servant class should rejoice and sing for joy, because of the privilege granted unto them to declare the name, majesty and loving-kindness of the Almighty God, and tell the people how their relief and blessings are coming through his kingdom. Never did man enjoy a greater privilege on earth than is now enjoyed by those who take a delight in being the witnesses for Jehovah God, in speaking to those who will hear, and telling them about God's great arrangement for the salvation of humankind.

TIME

[15] It will be seen that the speech of Elihu was chiefly for the purpose of magnifying, and did magnify, the name of Jehovah. His testimony tells of the power of Jehovah, indicates the overthrow of the enemy's organization, and tells of God's reconstruction in the time of restitution. The voice is used as a symbol of a message. It is the servant class of the Lord that together lift up the voice, that is to say, harmoniously proclaim the words and message of Jehovah God.

[16] The lightning is a representation of the illumination of God's Word, which he gives forth through the Head of his anointed class. In his speech Elihu said: "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth." (Job 37:2, 3) Thus he indicates that the message of truth, illuminated by the "lightning" of the Lord and under his direction, will go to the ends of the earth as a witness to the nations and people. Then he says: "After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. Out of the south cometh the whirlwind: and cold out of the north. He causeth it to come, whether for correction, or for his land, or for mercy. Hearken unto this, O Job: stand still, and consider the wondrous works of God. And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty."—Job 37:4, 5, 9, 13, 14, 21, 22.

[17] In substance, Elihu here pictures a time when a strenuous and forceful witness would be given to the peoples and nations of earth, telling of God, his excellency and his mighty plan for the salvation of men; also telling of an approaching storm, the great trouble which is expressive of the indignation of God against Satan's organization; also indicating that immediately following this witness, or even while it is in progress, the great storm or whirlwind breaks with terrific fury upon the earth, and that it passes and cleanses the earth, and then "fair weather cometh out of the north". These words of Elihu foreshadow a great witness to the peoples of earth followed by the time of trouble, at the end of which restitution blessings would begin.

[18] Thus is indicated the time when the anointed servant class on earth must give a testimony concerning the majesty of God, his purpose of destroying Satan's organization, and the bringing of life to the people through his government over which his beloved and anointed Son presides. The facts show that the anointed servant class is now giving that very testimony to the peoples of earth in obedience to God's commandments, and that this must be done before the great whirlwind of Jehovah's war breaks upon the nations of the earth.

[19] The World War of 1914 to 1918, and the associated incidents, mark the fulfilment of the prophecy concerning the end of the world. (Matt. 24:7-22) That means that 1914 marked the time when the period of waiting would end and when the period of activity would begin against Satan and his organization. In verse fourteen of Matthew 24 it is said that then must follow the testimony of the good news to the peoples of earth, to wit, that the world has ended, the time of God's kingdom is at hand, and that this testimony must be given as a witness to the nations. Verses twenty-one and twenty-two of that same chapter state that then shall follow a time of trouble such as the world has never known and that this will be the last. That time of trouble is undoubtedly otherwise described by the prophet of the Lord as the battle of God Almighty. (Rev. 16:14) That will be the battle of God Almighty against Satan's organization, and will mark the complete overthrow of Satan's organization.

[20] This is another reason why the servant class now

on earth should rejoice to sing forth the praises of Jehovah's name and to declare his works among the people. (Isa. 12:1-5) The physical facts that are now in progress in fulfilment of prophecy are further proof that Elihu represented a class that would be privileged to understand the prophecy at this time. God conceals the understanding of his prophecy until his own due time to permit it to be known. His people have not heretofore understood the book of Job, but now in the light of the unfolding of the divine plan it becomes clear, and all honor and glory is given to the name of God. The revelation of the book of Job to God's people is another evidence that we are rapidly approaching the great battle of Almighty God and, after it, the blessings of God's kingdom on earth.

21 As Elihu concluded his testimony, the whirlwind broke in all its fury. Such is a symbol of God's expressed indignation against Satan's organization. Concerning this the Lord caused his prophet to write: "For, lo, I begin to bring evil on the city [organized Christendom] which is called by my name [Christendom claims the name of the Lord, but in fact represents the Devil], and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. 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."—Jer. 25:29-35.

JEHOVAH IS GOD

22 "Then the Lord answered Job out of the whirlwind, and said." (Job 38:1) This describes the condition at the time that God makes himself known to mankind. The whirlwind is a symbol of God's expressed wrath against Satan's organization. It is in this time of trouble that God will make the people understand who is the mighty and eternal One. Let the reader now give careful consideration to Job's prophecy, chapters 38 to 41 inclusive.

23 While organized "Christianity", so called, is posing as the savior of the peoples of earth, and so doing by bringing forth peace pacts, the League of Nations, and other makeshifts, there are many honest-hearted people of good-will who have no faith or confidence in "Christendom". These men, however, have not the knowledge of God's plan, and they have theories of their own as to how the Lord will bless them. They believe in the existence of God, but they have no knowledge or understanding of either his organization or the Devil's organization. Among other things pictured by Job, he foreshadowed or pictured this class. The Lord speaks to this "class" out of the whirlwind and puts to silence all the professed wise men of earth. He calls attention to the fact that he is the great Creator of heaven and earth, and shows that there is no other, and that he is the fountain of all wisdom, power, justice and love. His words show the utter insignificance of man and magnify the greatness of the Creator.

24 What could be the purpose of Jehovah in thus speaking to Job, as set forth in chapter thirty-eight and that following? Having in mind that Job there pictured the peoples of earth who have respect for God, the purpose is to serve notice upon the people that Jehovah is God and that life can come only by reason of his provision made in mercy and loving-kindness. It is to convince all men of the truth that man has no power to bring about his own blessings.

25 Before creation there is now, and there has been, the question at issue: Who is the great Supreme One? This issue has been made possible by the deflection of Lucifer and by his effort to turn man away from God. Satan has diligently sought to blind creation to God's greatness and loving-kindness. The Lord God has permitted the enemy to go his full length in this wicked attempt, and that is shown by the assault of Satan upon Job. Very few people on earth have any appreciation whatsoever of the importance of the statement that Jehovah is God. The great multitude of nominal "Christendom" think that they look to God, and their leaders speak his name, but their hearts are far removed from him. Many who claim to be followers in the footsteps of the great Master think that they have an appreciation of God's name, but they have not. There are none on earth who have a full appreciation thereof. At this time the appreciation of God's anointed people as to the meaning of his great name is increasing, and this is due to the lightnings that come from the Lord illuminating his Word. That is the reason why at this time God's anointed people are commanded to give the testimony that Jehovah is God.

26 When by his supreme power God brought the Israelites out from the oppressive hand of Egypt, he

was teaching that people that he is God. Egypt symbolized the Devil's organization, while Mount Horeb pictured God's organization. The Lord God miraculously delivered the Israelites from Egypt and brought them to Horeb, and there gave them his law or rule of action by which they would be governed and which points to the way of life. The great issue then was, Who is God? Whom shall we serve? The paramount part of that law which God announced to Israel at the foot of Mount Horeb was and is: "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." (Ex. 20:2, 3) That declaration of God's law was made for the benefit of man. It was for the purpose of teaching men that Jehovah is the only true God; and all who will ever enjoy life everlasting must receive it from the Lord God and must be obedient to his law. Again Jehovah emphasized the same great rule when he spoke to Job out of the whirlwind. (Job 38 to 41) And now Jehovah God is having his anointed people to serve notice upon the nations that he is the only true God; and this he will have done before the great antitypical whirlwind or war breaks upon the nations. A few will hear; the great majority will not hear; and then out of the time of trouble God will convince all that he is Jehovah.

27 It is expressly written that when God sent his beloved Son to earth he sent him to provide the ransom or redemptive price in order that man might have life everlasting. (John 3:16, 17) It was this great and mighty Teacher who at the end of his ministry on earth said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) That means, then, that no one can ever get life without knowing Jehovah God and his means of bringing life to the people.

28 From the time of the tragedy in Eden until 1914 God has permitted the Devil to put forth his greatest efforts to turn creation from him. It has been a time of great suffering and it has furnished experience to mankind, teaching them a lesson that they could learn in no other way. It was in 1914, in harmony with the words of his prophet, that God said to his anointed One: 'Go forth now and rule in the midst of thine enemies.' (Ps. 110:1, 2) Since that time the Lord has been putting his kingdom in operation. He has been causing his anointed ones to specially give a testimony to the people that he is God; and this has been for the benefit of man, and not for God's benefit. The peoples of earth must be told that Jehovah is supreme, that he is the only true God; and they must know this in order that they may have an opportunity for life. This is proven by the specific words which God delivered to Job. That the testimony must now be given by the anointed is proven by the position that Elihu occupied in the picture. God has commanded that this testimony be now given; and no one can be pleasing to him and acceptable to him unless he joyfully participates in giving the testimony to the people. The Lord has provided the means whereby the testimony can be given.

29 To Job he says: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Job 38:35) Thus with terse but accurate language God tells that the radio is a manifestation of His power and not man's, and that *He* is presenting the message of truth by the carrier wave of the radio. His anointed servant class must now use, and is using, this particular means of proclaiming the majesty of Jehovah, the great Creator of heaven and earth, and telling the people of his plan to give them life on earth. They are at the same time telling the people of Satan's organization how that oppressive hand will be removed and destroyed. Satan's organization has arrogantly and presumptuously undertaken to monopolize the radio; but we may know that God will have that means of transmitting the message used exactly according to his sovereign will. Doubtless in his own due time the great God will cause his faithful servants Abraham, David, and others, to stand in the city of Jerusalem and by means of the radio speak to all the peoples of earth that they may hear and know that there is no God besides Jehovah. Then the people will be fully informed that to know Jehovah God, and to obey him, means that they will be restored to the days of their youth and will live on the earth for ever.

RESTORED

30 After the great whirlwind, and after Job had heard the voice of God, he abased himself before the Lord God and said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5, 6) Thus is pictured that after the great storm of trouble sweeps from coast to coast and totally wrecks Satan's organization all honest-hearted people of good-will will say: 'We repent in dust and ashes, and we gladly give our allegiance to the great eternal Jehovah.' Furthermore, the people will say: 'We have heard of thee, O thou Almighty God, for the past six thousand years, but our hearing was made dull and our eyes blinded by Satan and his agents, particularly the clergy, and we did not understand thee. We have also more recently heard through thy witnesses concerning thee and thy plan, because it has been dinned in our ears. We have seen the manifestation of thy greatness and power in the storm of thy battle that has swept over us, and now our understanding is open and we see thy majesty, thy power, and thy glory.'—Hab. 2:14; Hag. 2:7.

31 When the peoples of good-will then see and understand, they will know that the clergy and their

allies have misrepresented the Lord to them and have in fact been the representatives of the Devil. They will then see and understand that God is love and that his mercy and loving-kindness is now their portion. The prophet of the Lord represents them thus as saying: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." —Isa. 25:9.

32 Returning now to the picture: The record shows that God gave to the repentant and abased Job full and complete restoration. It is written: "The Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."—Job 42:9-13.

33 It is now seen that God made with Job a most marvelous picture, illustrating his purpose to give life to the human race by means of redemption and restitution. Job was again given seven sons and three daughters, making ten, or representing a complete restoration of the human family who repent and humble themselves before the Lord God. Job was then given 14,000 sheep and 6,000 camels and a thousand yoke of oxen and a thousand she asses, thus symbolically representing the riches that shall come to the restored human race. When the Israelites merited God's disapproval they were often taken into captivity, and then God extended his loving-kindness and mercy to them and "turned their captivity" and set them again in his favor. Billions of humankind are now dead and in the tombs, which condition is often spoken of as captivity. Millions of others are on earth, suffering great agony and pain and on the very brink of the grave, and they are properly spoken of as in captivity to sin and death. The promise of God is that he will bring the nations and the people from captivity and open a way to them for life by restitution. (Ps. 68:18; Eph. 4:8; Ezek. 16:53) By the mouth of all his holy prophets God has foretold that in due time there shall be opened unto all men the way to life, and that the obedient ones shall, by the process of restitution, receive life and dwell upon the earth for ever in happiness.—Acts 3:21-24.

REDEEMER

34 The Jewish rabbis sometimes speak of Messiah because the prophets frequently foretold the coming of a Messiah. The prophets also foretold that the Messiah would be the great Redeemer of mankind. Very few of the natural descendants of Abraham have any faith in a redeemer. The ecclesiastical systems of "Christendom", so called, speak of Jesus and call him the Redeemer, but their words are merely words of mockery, even as were the words of the three supposed friends of Job. They speak of God and of Jesus with their mouths, but, as the Lord foretold, their hearts are far removed from him. (Isa. 29:13) The most that these ecclesiastical teachers say concerning Jesus Christ is that he was a great example and that men should study his life and follow his example. The majority of the clergy today even deny that he was more than an ordinary sinful man. They openly and flippantly deny the value of his sacrifice that provides the great redemptive price for man, and therefore they repudiate the saving power of his blood.

35 Today there is no ecclesiastical system under the sun, Jewish, Catholic or Protestant, that teaches that the blood of Jesus Christ was shed to provide the purchase price for man from death, and that God by Jesus Christ at his coming and his kingdom will restore the obedient ones on earth to perfect life and give them a home on earth for ever. At the same time all these ecclesiastical systems and their leaders pose as God's representatives, but in fact are frauds and hypocrites. All these systems repudiate God's kingdom on earth as a means of bringing about peace, prosperity, life and happiness. In one part of the picture, however, Job represented a class of people having faith in God and in the great Redeemer.

36 In his speech Job uttered a prophecy concerning the necessity for a Redeemer and a Mediator. He expressed faith in a Redeemer when he said: "For I know that my Redeemer [near of kin, or vindicator, *Rotherham*] liveth, and that he shall stand [up] at the latter [last] day upon the earth [or, as Rotherham renders it, 'over my dust shall he rise']; and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25, 26) The sense of this seems to be that the One who would be Job's (and all mankind's) Redeemer was then alive in the universe; and though he should arise over Job's dust, that is to say, though he should come forth after Job had died and, as Job puts it, "after my skin is struck off"; yet in or through Job's flesh he should see the evidence of the presence and day of the Lord; and although his old skin and body would be destroyed, yet "apart from" this old fleshly body Job would be given a new one in the resurrection and would look forth and behold the evidences of the presence of his Redeemer.

37 On another occasion Job expressed his faith in a redeemer and his desire to find and to know him.

He said: "Oh that I knew where I might find him! that I might come even to his seat [dwelling place, *Rotherham*]! I would set my cause in order before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Would he contend with me in the greatness of his power? Nay; but he would give heed unto me. There the upright might reason with him; so should I be delivered for ever from my judge. Behold, I go forward, but he is not there: and backward, but I cannot perceive him; on the left hand, when he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." (Job 23:3-10, *R. V.*) This shows a class, pictured by Job, seeking the Lord if haply they might find him. In support thereof compare the words in Acts 17:27, 28, which read: "They should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." In this connection attention is called to God's provision through the Redeemer to bring life to man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

38 While the ecclesiastical systems, which are of the Devil's organization and pictured by Job's professed comforters, have not comforted the human family by telling them of God's gracious provision through the Redeemer, God has had some witnesses on earth, and still has some, who do call attention to his plan of salvation by redemption and restitution. The Lord spoke words of disapproval of Job's three professed friends, and words of reprimand against Job; but no words of disapproval or reprimand were spoken against Elihu. This is further proof that those who are pleasing to the Lord, even though imperfect in themselves, are the ones who are wholly devoted to him and who joyfully proclaim the message of his name and his great works.

INTEGRITY

39 The Scriptures emphasize the fact that amidst all his trials and tribulation Job maintained his integrity. In this Job had the confidence of Jehovah God. In due time God sent Jesus his beloved Son into earth. Jehovah had confidence that Jesus would maintain his integrity on earth, even though Satan, through remote causes, would move God to let suffering come upon Jesus. The Jews considered Jesus "stricken [and] smitten of God", just as Eliphaz, Bildad and Zophar thought of Job; but in fact, as God's prophet disclosed, Jesus' suffering was for the benefit of humankind. (Isa. 53:4, 5) God knew that he could put a man on this earth who would withstand the temptations of Satan and would cleave to God and maintain his integrity, and on the basis of his integrity he would provide for the redemption and restoration of the human race.

40 When Jesus began his ministry Satan thought he could cause Jesus to turn against God. He placed before him three great temptations, and in all of these Satan failed to turn Jesus from the path of rectitude and Jesus maintained his integrity. (Matt. 4:3-10) Satan then set his organization, to wit, the clergy of that time and their allies, the commercial and political rulers, against Jesus and brought upon Jesus all manner of persecution. Amidst it all Jesus maintained his integrity. Jesus suffered persecution, great affliction, and the most ignominious death, and the pious Jewish clergy attempted to make the people believe that all this was because of the direct judgment of God against him.

41 God also foresaw a strain of men in the human family who would resist Satan and maintain their integrity of heart devotion to him. There is a long list of these given in the eleventh chapter of Hebrews, and they are designated as faithful witnesses. The Lord shows also that a class of 144,000 "called and chosen and faithful" ones, following in the footsteps of Jesus, are subjected to persecution and misrepresentation and yet maintain their integrity, their faith and devotion to God. God's expressed confidence in Job also reflects God's purpose to discipline the human family, which he will do under Christ's kingdom; and that eventually, during the reign of Christ, he will bring them back into harmony with him, and that at the end of his reign, when the great test shall come upon all mankind, there will be a large number who will maintain their integrity and prove worthy of life everlasting. And thus it is prophetically written concerning Jesus: "By his knowledge shall my righteous servant justify many."

42 Be it further noted that all of these who have maintained their integrity have been witnesses to the name of Jehovah God. Jesus testified that for this cause was he born and for this reason came he into the world, that he might bear testimony to the truth. (John 18:37) The faithful men of the Old Testament were witnesses to the name of Jehovah God, and they are cited as examples of faith to the followers of Jesus. (Heb. 12:1) It follows, therefore, that those who shall be associated with the Lord Jesus in his kingdom will be the ones who will maintain their integrity and stand firmly against the Devil and his organization and will with boldness and joy of heart proclaim the name and works of Jehovah God.—1 John 4:17, 18; Isa. 12:1-5.

LESSON

43 There must be a lesson in the book of Job for all who love righteousness. In brief, that lesson may be summed up as follows:

44 (1) That Jehovah is the only true God and there is none other; that his power is supreme; that he is just, wise, and the complete expression of unselfishness; that he is the source of life, and that all who will receive life must receive it from him.

45 (2) That Satan is the embodiment of evil, the enemy of man, and the adversary of God, and that he always resorts to fraud, lies, deceit and hypocrisy to accomplish his wicked purposes.

46 (3) That Satan has a powerful organization, both visible and invisible to man; that the agencies of the visible part of Satan's organization are, to wit, the clergy and their allies, the commercial and political powers of earth that rule the people and misrepresent God and whose efforts turn the people away from God and blind them to his Word of truth.

47 (4) That on the earth there is a class of men and women who have a desire for righteousness, but have been blinded by the efforts and misrepresentation of Satan and his agencies, and who are in the dark and know not of the proper course to take.

48 (5) That God has an organization a part of which is visible to human eyes; that those who are members of his organization are wholly devoted to him; that it is the privilege and duty of the members of the visible part of God's organization to obey his commandments and to proclaim his power and his works and his loving provision made to give life to the people; and that the time is now come when this testimony must be given to all the nations as a witness.

49 (6) That shortly God will express his indignation against Satan and his agencies by a demonstration of his power in a time of trouble to be visited upon the world, such as never before was known; that in that time of trouble Satan's organization will perish from the earth and the people will be delivered from his oppressive hand.

50 (7) That following the time of trouble peace will come to the peoples of earth; that all will be brought to a knowledge of the truth, and that those who will know and obey God shall be restored to their homes, their friends, their property, and be given even much more than they ever possessed; and above all, the obedient will receive life everlasting and dwell together in peace upon earth for ever.

51 This knowledge of the mercy and loving-kindness of God is now brought to the attention of the people, that all those who desire may take their stand on the side of Jehovah God and gladly obey and serve him. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." (Ps. 40:4) "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Ps. 33:12.

52 God now offers his servant class the great privilege of conveying these eternal truths to the people. It is the message of peace on earth and good-will toward men. It is God's truth and is therefore the complete remedy for all the ills that afflict humankind. Henceforth every one of the temple class will sing forth the praises of the Most High by telling the people of the wondrous works of God.

QUESTIONS FOR BEREAN STUDY

¶ 1-3. What is the source and the standard of true wisdom? At this point in our study, who is speaking to Job? Whom does he foreshadow? What does he say as to the source of his knowledge and wisdom and of the merit of his counsel? Compare his claim and manner with that of Jesus and his followers, to identify the class pictured by Elihu.

¶ 4-7. Quote scriptures to show that this class is God's commissioned "servant" to speak his message concerning reconciliation of man to God. Show how other scriptures confirm the identity of the class pictured by Elihu.

¶ 8. How may we know when we have the proper understanding of a prophecy? Relate the physical facts which show the fulfilment of prophecy respecting an anointed servant class authorized as witnesses for Jehovah and entering into the Lord's arrangement in harmony with their commission from him.

¶ 9, 10. Compare the words of Job and those of his three "friends", as to their statements' having the approval of the Lord. Give the application of this part of the picture.

¶ 11-13. Account for the formation of many of the ecclesiastical organizations. Why should they have so far deflected from their original purpose? Apply 2 Corinthians 6:15-18 in connection with what is pictured in Elihu's ministry to Job.

¶ 14, 15. Identify God's anointed class, pictured by Elihu, by comparing the message which they are giving to the people with that which Elihu gave to Job.

¶ 16-19. What, in substance, is pictured in Elihu's words recorded in Job 37? Point out the fulfilment of what is there foreshadowed, and show that it is in harmony with Jesus' prophecy recorded in Matthew 24.

¶ 20, 21. What is the rule as to when prophecy can be understood? The recent rapidly increasing volume of revealed prophecy is evidence of what? What is pictured by the whirlwind's closely attending the conclusion of Elihu's testimony? Describe the Lord's judgment upon Christendom, as set forth by his prophet Jeremiah.

¶ 22-25. Apply the picture of God's answering Job out of the whirlwind. What is the purpose therein?

¶ 26-29. Quote Jehovah's first commandment in his law to Israel. State its purpose and its importance. What was pictured in God's warning to Egypt and his deliverance of Israel from Egyptian bondage? Point out the only way to attain unto life, and the means by which God is bringing to the people a knowledge of himself and of his purpose to offer them life.

¶ 30, 31. What is pictured by Job's abasing himself after he had heard the voice of God?

¶ 32, 33. Describe Job's restoration. What was illustrated therein?

¶ 34-38. Account for the class of people represented by Job. By Job's three "friends". By Elihu.

¶ 39, 40. What is shown by Job's 'maintaining his integrity' amidst all his affliction and trials? Point out the lesson in Jesus' maintaining his integrity under the extreme test to which he was subjected.

¶ 41. Describe how the element of test will finally be found to have entered into the experience of every member of the human family who, under God's plan for man's reconciliation, shall attain to life everlasting.

¶ 42. Show that it was as witnesses to the name of Jehovah

God that the faithful ones referred to by Paul (Hebrews 11) were involved in a test of their integrity.

¶ 43-50. Sum up the seven-fold lesson contained in the book of Job as to (1) the supremacy and majesty of Jehovah; (2) the utter degeneracy and wickedness of Satan; (3) Satan's organization; (4) a class on earth blind but desiring righteousness; (5) a visible part of God's organization; (6) destruction of Satan's organization near; (7) a subsequent time of peace and restoration.

¶ 51, 52. Why has God given these truths to his servant class? What, therefore, is clearly their responsibility and privilege in this respect?

JEHOVAH OUR GOD, JEHOVAH IS ONE

[Fifteen-minute radio lecture]

"JEHOVAH is our God, Jehovah is one." (Deut. 6:4, *A.R.V.*, margin) These words express an unchangeable truth, and to go contrary thereto means death, extinction. All human beings who would seek to gain everlasting life on this earth must come to a knowledge of this truth. All creatures in heaven and in earth who will ever enjoy eternal life must acknowledge this truth from their hearts and live in harmony with it. Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Jesus was here addressing God his Father, whose name is Jehovah. Jehovah is the God of Jesus Christ.

It was Jehovah who sent Jesus Christ into this world to die and thereby take away the sins of the world that the human race might be restored to perfect human life on earth, and that for ever. Jehovah is the Father of our Savior Jesus Christ, and therefore it was Jehovah to whom Jesus referred when he said to Mary Magdalene after his resurrection: "I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17) Hence Jehovah is the "God [that] 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.

To be a genuine Christian, acceptable to the Most High God, one must not alone confess Jesus as his Savior but also acknowledge, confess and serve Jehovah as his God, the same as Jesus himself did. To deny that Jehovah is the true God as well as the Father of Jesus Christ is unchristian. The sacred scripture plainly says: "This is antichrist, even he that denieth *the Father* and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." (1 John 2:22, 23, *R.V.*) This scripture does not say that he is antichrist, even he that denieth the theory that the Father and the Son and the holy spirit are one, three persons in one, and one in three persons.

It will not do to dismiss the matter lightly by saying, Jehovah? why, he was merely a tribal god, a local god whom the Hebrews either borrowed from a neighboring pagan tribe or else invented for themselves, choosing him to be their deity of worship! The sacred record is absolutely to the contrary. The Hebrews did not choose Jehovah, but Jehovah chose them for his good purposes. Not only was Jehovah the God of the faithful Hebrews, but he is now and for ever shall be the Most High God over all, to whom even Jesus will always be subject. (1 Cor. 15:27, 28) For Jesus, when he became a man, was born as a Hebrew, a Jew, and he worshiped and served the same God as his fellow Jews. A true Christian will therefore follow Jesus' example and worship the same God.

A Christian is indeed not under any portion of the law code which God gave to the Jews through Moses; the value of Jesus' human sacrifice relieves him of all obligation to that law. But Jesus' atoning sacrifice does not and never will relieve any human being who wants everlasting life of the necessity of being obedient to and worshiping Jehovah as God supreme. In fact, Jesus' death was for the very purpose of bringing all mankind back to the worship of Jehovah and to reconciliation with him, that thus they might gain eternal life on earth.

The name Jehovah occurs in the original Hebrew Bible several thousand times, but our English *King James Version* Bible has been so translated that the name Jehovah can be found therein only seven times. This same smothering over of God's true name is also true of the *English Revised Version*, the *Douay Version* and other translations of the Scriptures. Hence even very few Christians can tell you what God's own name is.

"Jehovah," the name, has been defined as meaning "The self-existent One". But Rotherham, producer of that precise Bible translation called *The Emphasized Bible*, states that the name signifies "The Becoming One", or "I will become whatsoever I will, may or can become". In other words, this name means that the Almighty is a God with a purpose, who does or becomes whatsoever he wills to do or become, and no other being can prevent God from thus accomplishing what he will. At the burning bush the angel told Moses that God would deliver the Hebrews from Egypt and set them in a land of milk and honey. He also told Moses to tell the Hebrews that the God who would thus deliver them was named Jehovah. Hence this name means that God's purpose is to deliver. Therefore, to deny Jehovah means to cut oneself off from deliverance.

God's purpose is to deliver not merely the Jews. God *did* once deliver them from Pharaoh's oppressions

in Egypt and brought them into a land which was then almost a paradise; for of ancient Palestine it is written: "All the plain of Jordan . . . was well watered every where, . . . even as the garden of the Lord." (Gen. 13:10) Nevertheless, even in the land of milk and honey the Jews fell away from the true worship of God and at length came under the power of Satan, the god of Egypt and of all this world. (2 Cor. 4:4) Today they are as much in need of deliverance as all other nations. Deliverance must come to all mankind, Jew as well as Gentile; and hence God's name signifies that he is a God who can deliver, and whose purpose is to deliver, all humankind from the great oppressor, Satan, and from sin, sorrow, death and the grave.

It was because Jehovah's name implies this noble purpose that he, 'the Father, sent the Son to be the Savior of the world. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.' (1 John 4:14; 3:8) It was because of this loving purpose that Jehovah spoke through his prophets thousands of years ago. Through them he foretold that, after all human governments should prove to have completely failed to bring the desire of man's heart, then he would set up a perfect government upon this earth and the operation of that government would be laid upon the shoulders of "his only begotten Son", the Messiah, Christ Jesus; that Christ must first be slain as mankind's ransom before he would be exalted as King over mankind; that then Christ would overthrow the Devil and all man's oppressors, would bring back the dead to life on this earth, would act as Mediator between God and fallen man, would be mankind's true Physician and heal them, if obedient, of sin and all mental and bodily sicknesses and imperfections, and would restore them to human perfection in a paradise restored on earth. —Isa. 9:6.

Just before the Prophet Moses' death God inspired him to utter these words: "Jehovah is our God, Jehovah is one." These words do not say that God is three in one, or one in three. The doctrine of the trinity claims that God is in three persons, the Father, the Son and the holy ghost, and that these three are one, equal in power and glory. This trinity idea is really borrowed from the idolatrous pagan religions. The ancient Babylonians, Egyptians, Assyrians, Persians, Grecians, Romans, and even the East Indians and Chinese worshiped a plurality of gods, which fact shows that the trinity idea is of the Devil. Teachers of the trinity doctrine may pretend to have a religion different from that of the pagans, but they can find no Bible support for the trinity dogma, and, when asked to explain it, they merely look wise and say that the trinity is a mystery. And it is a mystery, invented by Satan to confuse people's minds as to the true God.

It is true that Jesus is God's Son; but no one can prove from the Bible that Jesus ever said he was Jehovah God, or that he was his own father or was what trinitarians call the holy ghost. The *King James Version* Bible does say: "There are three that bear record in heaven, the Father, the Word, and the holy ghost: and these three are one" (1 John 5:7); but you will find these words absolutely left out of all modern revised versions. Why? Because all investigators of the most ancient Bible manuscripts find that this verse is a forgery; it was never in the original New Testament. The other scriptures that trinitarians use to try to bolster up their false doctrine do not prove their argument, but really disprove it.

Jesus did not agree with the trinity doctrine that he is equal with Jehovah God his Father in power and glory. Jesus said: "My Father is greater than I." (John 14:28) And as to Jehovah's superiority over his Son Jesus and every one else God says: "I am Jehovah, that is my name; and my glory will I not give to another."—Isa. 42:8.

Superstitious pagans, ancient and modern, have worshiped and prayed to a mythological woman called the mother of god, or gods, and adored her as "the queen of heaven". But Jehovah has neither wife nor queen in heaven. In Jeremiah's prophecy (7:18; 44:17-19, 25) God condemns those who worship and burn incense to "the queen of heaven" so called. The expression "mother of God" is totally pagan; it is blasphemous, because nowhere found in God's Word. Women and mothers are human creatures and are not found in heaven. God never had a mother, for of him it is written: "Even from everlasting to everlasting, thou art God."—Ps. 90:2.

It was not Jehovah God who came down from heaven to become man by being born of the virgin. It was Jesus, the Son of God. At no time did Jesus claim to be Jehovah, the Almighty God. When Jesus was raised from the dead he was born anew, "the firstborn from the dead." (Col. 1:18) Thus Mary no longer holds the relationship of "mother" to him. Mary was merely the mother of Jesus as a man; but that human nature Jesus laid aside for ever at his death, depositing it as a ransom sacrifice for mankind's redemption. (John 6:51) Hence he no longer has any human relationships. (Matt. 12:46-50; 2 Cor. 5:16) He is now a divine spirit being, the Son of God, not of woman, having been born anew in the resurrection by God's spirit. (Acts 13:33; 1 Pet. 3:18) The "brethren" of Christ, whom God is now taking out from the world are his brethren spiritually, because begotten by the spirit of Jesus' Father, Jehovah.—Heb. 2:11, 12.

Jehovah! It is the name that all creatures granted life shall yet reverence, hallow and love, yea, even more so than Jesus' name. Why? Because it is the name of the true God, and "God is love". (1 John 4:8) It is the name of Jesus' Father, the name of the Most High God, the great Giver of life to all.

(Ps. 36:9) Jesus loves Jehovah's name above all, and now at his second advent he comes to vindicate that "glorious and fearful name".—Deut. 28:58.

Satan, the great adversary, has misrepresented God's name and has caused it to be hidden from the people. God has been long-suffering and has not interfered. But now the deliverance of the human race by God's power is at hand. And as at the salvation of the Hebrews from Egypt God exalted and magnified his name as Jehovah, so also in the oncoming "battle of the great day of God Almighty" he will again unveil his name and will destroy Satan's empire from heaven and earth and deliver mankind therefrom. And then, as it is written, "Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one." (Zech. 14:9, *A.R.V.*) Thus it will be finally and for ever established that Jehovah is the one true, almighty, and supreme God, and that he is the great Deliverer and Savior through our Redeemer Christ Jesus.—1 Cor. 8:6.

THE LOVE OF GOD

[Twenty-minute radio lecture]

FEW words in the English language are more misunderstood and misused than the word "love". In the majority of instances that which passes for love is not love, in the true sense of the word. The reason for this is that the accepted definition of the word is not correct. The dictionary defines it thus: "Love is a strong, complex emotion or feeling that causes one to delight in and crave the presence and possession of some object." This is a first-class definition of selfishness, which is the very opposite of love.

It ofttimes occurs that passion, rank selfishness, and at times even wickedness, are called love. To illustrate: A young man has a strong emotion or feeling that he desires some young lady for a wife. In other words, his emotion or feeling leads him to desire to possess this young lady. She cares nothing for him and he murders her, and it is quite customary for people to call this wicked emotion or feeling by the name of love. The real truth is that he is possessed of a blind passion and a cruel, heartless selfishness. He does not have the best interests of the young lady at heart. In fact, he is not considering her at all. He is simply considering his own selfish desires. In no sense of the word can it be said that he loved this young lady.

Again, it often occurs that when a child deserves a punishment the parents refrain from punishing because of some sentimental feeling that they themselves would suffer by seeing the child suffer, and among nearly all people this sentimental emotion passes for love. The truth is that the parents are selfish, and are not willing to suffer in order that the child may be blessed. Such parents consider their own feelings, and not the child's future welfare. As a result, the child is injured, and soon learns that "mamma" is so "tender-hearted" and "loving" that she will not punish, and soon the child becomes wilful, disobedient and ofttimes incorrigible. Again, parents often have a sentimental desire to exercise control of a child's actions and liberties after the child has reached the estate of manhood or womanhood and claim that this desire is love for the child, when it is merely a selfish desire to be near the child and to possess it. Jealous husbands and wives will curtail the just and proper liberties of their mates, and insist that their motive is love, when in fact it is wicked selfishness on their part.

These illustrations fit perfectly the dictionary definition of love; but they do not fit the Bible definition nor the many examples of love set forth in the Bible. The only proper definition of love is the one found in the Bible, and throughout its pages Jehovah God is held up as the great example of perfect love.

There is very little real love on earth; and the reason is that the human family are fallen and degenerate because born in sin, and hence are prone to be selfish by nature. It is this *inherent* selfishness that leads men to crave and desire to possess some object; and selfishness will stop at nothing to attain its ends.

Real love is not based on a sentimental emotion or feeling, but is based on *principle*. Principle means a rule of action; it means to do that which is right, just, proper and helpful, that which will be a blessing to others, even at great cost and sacrifice on the part of the one who loves. Real love will not only refrain from injuring others, but will go much further than that: it will try to be a blessing not only to friends but also to enemies. Jesus laid down this rule of action, saying, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. . . . But love ye your enemies."—Luke 6:32-35.

In the New Testament the Greek word *agape* is the one translated "love", and is also often translated "charity". The word "charity" is the better translation because it means the giving of something without hope of receiving something in return. A charitable person is a benevolent person, and the root meaning of the word *agape*, which is translated "love" and "charity", is "benevolence". A benevolent person is one who has gifts to bestow and delights to give them in order that others may be blessed thereby. God is

the great benevolent One, and has multiplied gifts to bestow on needy ones. He delights to give these gifts where they are appreciated and properly used. This is how he manifests his love. Instead of seeking to receive blessings for himself, he is constantly giving blessings to others. This is a manifestation of *real* love.

There is nothing selfish about Jehovah. He is not seeking primarily to please and gratify self; but he is seeking the well-being and the best interests of all his creatures. The gifts he has to bestow are liberty, peace, happiness and everlasting life, and his greatest joy will eventually be in seeing all his creatures appreciate, use and enjoy his gifts in a right and proper way. There is no trace of selfishness in this.

According to the Bible, no one will ever be permitted to have everlasting life unless he comes to the point where he will desire and strive to be a blessing and a help to others. When he reaches this point he will be perfect in love, perfect in benevolence. Let us firmly grasp the thought that real love seeks to *give out* blessings to others, and is not seeking to grasp blessings for oneself.

According to the Bible, this desire to *give out* blessings to others, which is the Bible definition of love, is most important. Let us note some texts calling attention to its importance. In 1 Corinthians 13:1-3 we read: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Again, in 2 Peter 1:5-7 we read: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness *charity.*" And then the apostle adds that if we do these things we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (Verses 10, 11) Hence we can see that it is quite necessary to attain to this standard of charity, which means a benevolent desire to be a blessing to everybody.

In Romans 13:10 we read that "love is the fulfilling of the law". This means that those who attain to this standard of love will be fulfilling all the divine requirements. But let us grasp the thought that love means to endeavor to be a blessing and a help to everybody, even our enemies. When once we grasp this thought we discern that the love set before us in the Bible is an entirely different thing from the sentimental, emotional, and selfish thing that men call love.

In manifesting this love to the human family God has taken over six thousand years. He has endured and suffered more than any human being can possibly suffer. To give us an illustration of the great love of God, he gave to a cruel and ignominious death that which was dearest to his heart, his only and well-beloved Son. He did this that all the race might be blessed thereby. What anguish of heart it must have cost the heavenly Father as he saw his beloved Son suffer, in order that we might have life!

Now let us notice some of the examples of perfect love which are recorded in the Bible, and see how it differs from the selfish human love that is prevalent everywhere. In John 3:16 we read of the love of Jehovah God, as follows: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No imperfect father or mother would consider for one moment the idea of giving their only and beloved son to death for their enemies. This, however, is exactly what the heavenly Father did, and he commends this very kind of love to us; not with the thought that earthly parents sacrifice their children to death for others, but that we might consider the *self sacrifice* which Jehovah made in behalf of others; with the thought that we might note the fact that real love is unselfish. Love does not seek first its own comfort and convenience, but does seek the comfort, convenience and blessing of others.

Again, in Romans 5:8 we read: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Still again, in 1 John 4:9 we read: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

Thus we can see that true love is costly: it involves sacrifice; it means to give the very best and costliest of our possessions for the blessing of others. To show her love for Jesus, Mary gave her costliest possession, the bottle of spikenard. Jehovah God manifested just such a love toward the race; and so did his Son, our Lord Jesus, when he voluntarily gave his life for the sins of the world. He gave his best and most priceless possession. These are examples of *perfect* love. There is no selfishness in them; and the blessings were intended for both friend and foe, for the just and the unjust.

Many people boast of their love for others, and yet on the slightest provocation their love turns to hate. This shows that their love was not real, but a selfish one. It is also quite common among fallen men to protest their love for others in words, but to fail utterly to show their love by deeds. God does not boast of his love for the race, but has demonstrated and is still demonstrating it by deeds. Real love means to *do* something for another, which will be helpful and

a blessing. Real love does not *boast* of its love for others, but *proves* its love by *doing* something for their blessing.

Now let us read a description of true love, as given to us by the Apostle Paul, and see how it differs from what is commonly accepted as love among the fallen race. I quote from 1 Corinthians 13:4-7, the translation which appears in the *Emphatic Diaglott*. "Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up; acts not unbecomingly, seeks not the things of herself; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things. Love fails not at any time."

Thus seen, there is no *sentimental* emotion or feeling in real love. Of course, there *is* emotion and feeling in true love, but it is *that* emotion and feeling which always comes from a *desire* to do right and to be a blessing to others, and a *consciousness* that we have done that which is for the best interests of the one loved. Let us get this thought clearly in our minds; namely, that true love is always based in principle, that is, a desire to do right and to be a blessing, no matter what the cost, and no matter whether to friend or foe.

Now the question arises, How can we attain unto this perfect love? The Bible gives the answer. In 1 John 2:5 we read: "Whoso keepeth his word, in him verily is the love of God perfected." Also, in 1 John 5:3 we read: "This is the love of God, that we keep his commandments." Again, the apostle says that "love is the fulfilling of the law". All this means that if we do the things that God commands in his Word, we shall be manifesting perfect love. Jesus sums up all the divine commands, in a single sentence, saying, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself.'

In this summary of the divine law there are noted two distinct commands, (1) to love God, and (2) to love our fellow men. How can we do it? The only way to love God is to *serve* him. And the only way to love our fellow men is to *serve* them. Serving either God or men does not mean to protest our love in *words*, but does mean to get busy and *do* something for them. Paul says: "By love serve one another." —Gal. 5:13.

Many people misunderstand what it means to serve the Lord. They think they are serving him by refraining from lying, swearing, stealing, committing murder or adultery or other crimes. This is not serving the Lord. One country sends an ambassador to another country for the purpose of serving his own country in the foreign land. He would not be serving his country by simply refraining from committing crime and keeping himself sweet and clean. To serve his country he must uphold its honor, laud its virtues and proclaim its advantages, and do the work committed to his charge. Just so the ambassadors of the Lord must show forth his praises, declare his message, proclaim his laws, make known his plans and purposes, and do his will. This is the only thing that constitutes service. We must do this at any cost of suffering and sacrifice, and this is *real love*. This is *serving* the Lord.

Serving our fellow men means *doing* something for their blessing. It does not consist in refraining from wickedness. It means to do them good, at some cost of suffering and sacrifice to ourselves. This is serving our fellow men, and this is *real* love. Love manifests itself in service, and service means doing something that will be helpful and a blessing to others. Those who desire to show their love for God and their fellow men can do it in no other way than by serving them.

Jehovah God has been serving the race all through the past six thousand years by doing those things that would be for their eternal good. Jesus served the race when he gave his life for it, thus ransoming man from the power of the grave. God served the race when he permitted his Son to die for mankind. Jehovah will eventually overrule so that even the permission of evil will have been a blessing, as it is written: "He maketh the wrath of men to praise him."

When his plans are all completed and his purposes all accomplished, every human being, and all the angels as well, will discern that God has loved the world even in permitting evil, in permitting sin and death; and that he has ordained that the lessons learned from experience with sin and evil will be for the eternal blessing of the race. It was his love for the race that enabled him to endure these six thousand years of sin and misery, which he saw was for their blessing. This is real love, and it can readily be seen that there is no mawkish, sentimental emotion or feeling about it. This love was founded not on emotion, but on the great principle of doing something for the everlasting benefit of his creatures. Let us all try to copy that divine love which seeks always to be a blessing to others.

(*Continued from page 236*)

WFIW	Hopkinsville	KSOO	Sioux Falls
WORD	Chicago	KFAB	Lincoln
WIBO	Chicago	WJAD	Waco
KMOX	St. Louis	KLZ	Denver
WIL	St. Louis	KSL	Salt Lake City
WOQ	Kansas City	KDYL	Salt Lake City
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KTNT	Muscatine	KYA	San Francisco
WRHM	Minneapolis	KEX	Portland, Oreg.
CKY	Winnipeg	KGA	Spokane
CJGX	Yorkton, Sask.	KJR	Seattle

NOTICE OF ANNUAL MEETING

Agreeable to the provisions of the charter and by-laws of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of said Society will be held at Turngemeinde Hall, situated at N. E. Cor. Broad St. & Columbia Av., in the City of Philadelphia, State of Pennsylvania, beginning at 10 o'clock in the morning of Thursday, October 31, 1929. The annual business of the Society will be transacted at such meeting.

W. E. VAN AMBURGH, *Secretary.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Port Huron, Mich.	Aug. 1, 2	Boston, Mass.	Aug. 11
Buffalo, N. Y.	" 4	Philadelphia, Pa.	Sept. 1, 2

C. W. CUTFORTH

Lethbridge, Alta.	Aug. 1, 2	Qualicum Beach, B. C.	Aug. 20, 21
Macleod, Alta.	" 3, 4	Nanaimo, B. C.	" 22
Fernie, B. C.	" 5, 6	Ladysmith, B. C.	" 23
Nelson, B. C.	" 8, 9	Victoria, B. C.	" 24, 25
Trail, B. C.	" 10, 11	N. Westminster, B. C.	" 26, 27
Penticton, B. C.	" 13, 14	Port Coquitlam, B. C.	" 28, 29
Vancouver, B. C.	" 16-18	Langley Pr. B. C.	Aug. 31, Sept. 1
Courtenay, B. C.	" 19	Surrey, B. C.	Sept. 2, 3

G. H. DRAPER

Sidney, Ohio	Sept. 5-7	Washington, Pa.	Sept. 19-21
Springfield, Ohio	" 8-10	Canonburg, Pa.	" 22-24
Zanesville, Ohio	" 12-14	Monongahela, Pa.	" 25-27
Cambridge, Ohio	" 15-17	Bentleyville, Pa.	Sept. 29-Oct. 1

M. L. HERR

Schenectady, N. Y.	Sept. 1-3	Holyoke, Mass.	Sept. 15-17
Pownal, Vt.	" 5-7	Greenfield, Mass.	" 19-21
North Adams, Mass.	" 8-10	Orange, Mass.	" 22-24
Pittsfield, Mass.	" 12-14	Nashua, N. H.	" 26-28

W. M. HERSEE

Prince Rupert, B. C.	July 31	Vancouver, B. C.	Aug. 16-18
Oona River, B. C.	Aug. 1, 2	Port Coquitlam, B. C.	" 19, 20
Prince Rupert, B. C.	" 3, 4	Langley Prie, B. C.	" 22, 23
N. Westminster, B. C.	" 8, 9	Surrey, B. C.	" 24, 25
Victoria, B. C.	" 10, 11	Matsqui, B. C.	" 27, 28
Qualicum Beach, B. C.	" 12, 13	Chilliwack, B. C.	" 29, 30
Nanaimo, B. C.	" 14	Kamloops, B. C.	" 31

DWIGHT KENYON

Grand Junction, Colo.	Sept. 1-3	Trinidad, Colo.	Sept. 12-14
Colorado Springs, Colo.	" 5-7	Albuquerque, N. M.	" 16-22
Pueblo, Colo.	" 8-10	El Paso, Tex.	" 25-28

A. H. MACMILLAN

Wichita, Kans.	Aug. 2-4	Kalamazoo, Mich.	Aug. 15
Kansas City, Mo.	" 5, 6	Grand Rapids, Mich.	" 17, 18
St. Joseph, Mo.	" 7, 8	Bay City, Mich.	" 19, 20
Moline, Ill.	" 10, 11	Saginaw, Mich.	" 21
Chicago, Ill.	" 12	Detroit, Mich.	" 23-25
Michigan City, Ind.	" 13	Toledo, Ohio	" 26, 27
Battle Creek, Mich.	" 14	Tiffin, Ohio	" 28, 29

H. S. MURRAY

Davis, S. D.	Sept. 1-3	Monroe, Wis.	Sept. 15-17
Menno, S. D.	" 5-7	Lake Mills, Wis.	" 19-21
Yankton, S. D.	" 8-10	Saginaw, Mich.	" 22-24
Madison, Wis.	" 12-14	Flint, Mich.	" 26-28

E. D. ORRELL

Washington, D. C.	Aug. 20-Sept. 10	Baltimore, Md.	Sept. 12-22

J. C. RAINBOW

Dore, N. D.	Sept. 1-3	Enderlin, N. D.	Sept. 15-17
Powers Lake, N. D.	" 5-7	Fargo, N. D.	" 18-22
Minot, N. D.	" 8-10	Wyndmere, N. D.	" 23-24
Kathryn, N. D.	" 12-14	De Lamere, N. D.	" 26-28

W. J. THORN

Cortland, Ohio	Sept. 5-7	Elwood City, Pa.	Sept. 19-21
Sharon, Pa.	" 8-10	Butler, Pa.	" 22-24
Farrell, Pa.	" 12-14	New Kensington, Pa.	" 26-28
New Brighton, Pa.	" 15-17	Kittanning, Pa.	Sept. 29-Oct. 1

S. H. TOUTJIAN

Tonawanda, N. Y.	Sept. 1-3	Rochester, N. Y.	Sept. 15-18
Niagara Falls, N. Y.	" 5-7	Auburn, N. Y.	" 19-21
Lockport, N. Y.	" 8-10	Elmira, N. Y.	" 22-24
Medina, N. Y.	" 12-14	Chester, Pa.	" 26-28

J. C. WATT

Pawtucket, R. I.	Aug. 29-31	Newport, R. I.	Sept. 15-17
Attleboro, Mass.	Sept. 1-3	New Bedford, Mass.	" 19-21
Woonsocket, R. I.	" 5-7	Plymouth, Mass.	" 22-24
Franklin, Mass.	" 8-10	Plympton, Mass.	" 26-28
Charlton City, Mass.	" 12-14	N. Duxbury, Mass.	Sept. 29-Oct. 1

SERVICE CONVENTIONS

These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Denver, Colorado ..... August 10, 11
K. C. Reddish, 4785 Quitman St.

Butte, Mont. ..... August 10, 11
W. W. Cornelie, 1001 S. Wyoming St.

Detroit, Mich. ..... August 24, 25
P. J. Medma, 5053 Bishop St.

Buffalo, N. Y. ..... August 24, 25
Miss Alice E. Davis, 218 Bristol St.

Charlotte, N. C. (N. Carolina Annual State Convention) ..Sept. 6-8
D. J. Richards, 609 Kingston Ave.

Philadelphia, Pa. ..... Oct. 31-Nov. 3
G. G. Calhoon, 6019 N. 10th St.

ADVERTISING AUGUST 25 CHAIN BROADCAST

In addition to stations shown on pages 226 and 239 of this issue, the following also have been engaged to participate in this international "public meeting" introducing IBSA Week:

WHDH	Gloucester	KWKH	Shreveport
WGY	Schenectady	KTSL	Shreveport
WMCA	New York	WSPD	Toledo
WEBR	Buffalo	WGHP	Detroit
WDBJ	Roanoke	WBCM	Bay City
WPTF	Raleigh	WOOD	Grand Rapids
WWVA	Wheeling	CJHS	Saskatoon, Sask.
WMMN	Fairmont	KFH	Wichita
WREC	Memphis	WRR	Dallas
WBRC	Birmingham	KPRC	Houston
WCOC	Meridian	KOA	Denver
WDSU	New Orleans	KFWM	Oakland
KWEA	Shreveport	KMJ	Fresno

Handbills advertising this broadcast (see page 226) for free distribution to every home should be ordered at once. These are not chargeable to class accounts.

For use in newspaper advertising, printing plates of the radio announcement side of the handbill (showing list of stations) can be furnished by the Society at 50c each, postpaid. This plate, when reproduced, fills a space in newspaper 4"x6½". Use of the plate provides a newspaper advertisement that is uniform in appearance with the handbill distributed from house to house.

Most newspapers in larger cities make their own plates from paper mats. Mats for this purpose can be furnished by the Society at 10c each. Plates or mats should be ordered at once. Before ordering, ascertain from the advertising department of your newspapers whether plate or mat is desired. We suggest that advertising in rural newspapers (or the weekly rural edition of large city papers) is effective and moderately expensive. Advertisements in dailies should appear not earlier than August 22.

OPPORTUNITY FOR SERVICE

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

I.B.S.A. Berean Bible Studies

by means of

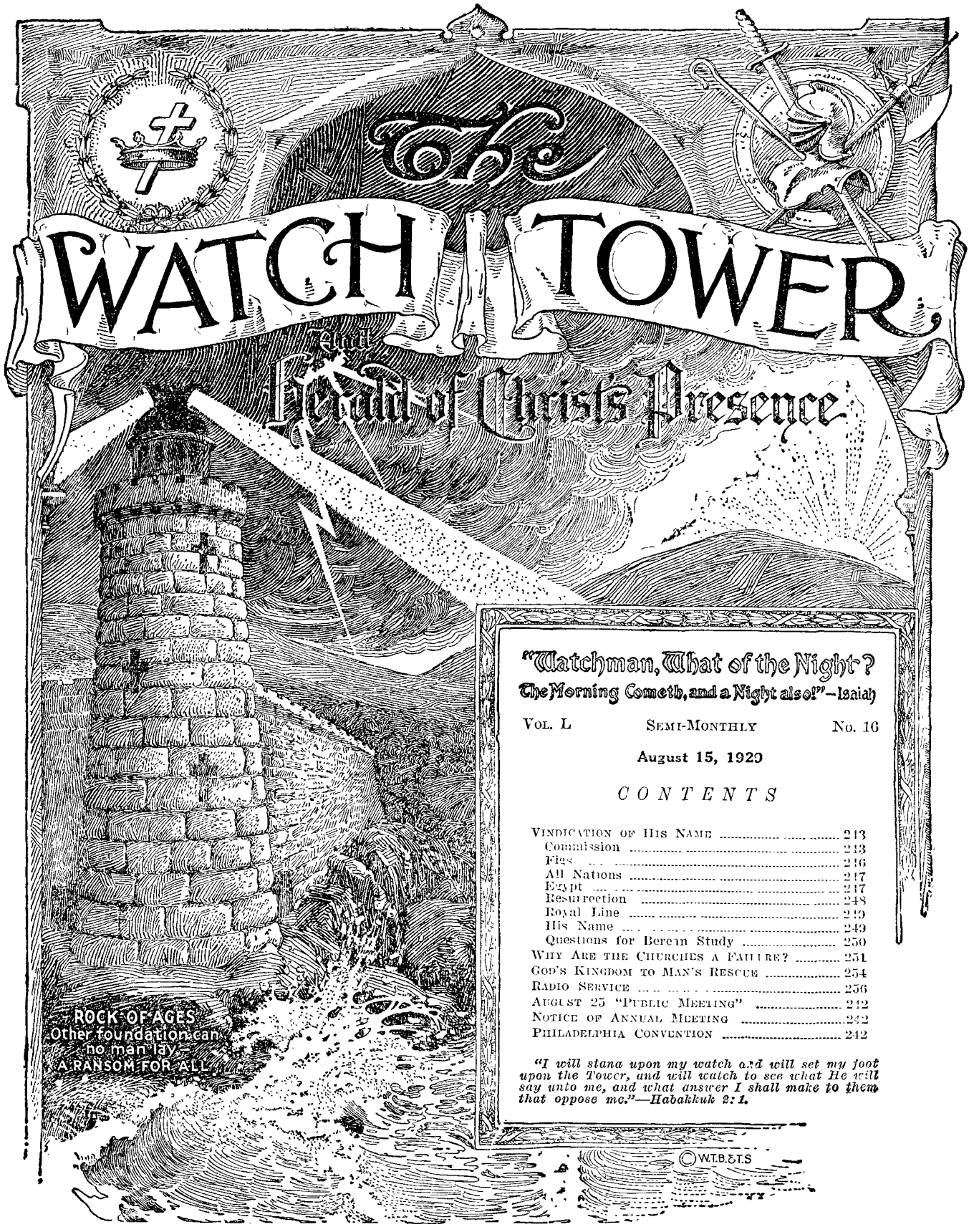
The WATCH TOWER

"Job Greater than Abraham"
Issue of July 1, 1929

Week beginning September 1 . . . . ¶ 1-24
Week beginning September 8 . . . . ¶ 25-46
Week beginning September 15 . . . . ¶ 47-64

"Job Disputes with Satan's Agents"
Issue of July 15, 1929

Week beginning September 22 . . . . ¶ 1-27
Week beginning September 29 . . . . ¶ 28-55



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

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August 15, 1929

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

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

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders 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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South African . . . . . 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

AUGUST 25 INTERNATIONAL "PUBLIC MEETING"

"Health and Life for the People" is the subject of the address to be given by the president of the Society as a part of the special WATCHTOWER program to be broadcast Sunday, August 25, throughout North America and overseas.

Listeners in Europe, Central and South America and other foreign lands can hear this program through short-wave station W2XAF (9530 kilocycles, 31.48 meters) of Schenectady. The hour's broadcast will begin at 9 o'clock a.m., Eastern Standard Time (which is 10 a.m. New York Daylight Saving Time).

In addition to the sixty-six stations listed in *The Watch Tower* for August 1, the following will also participate in this chain broadcast:

WLEX Boston, Mass.	*WCAU Philadelphia, Pa.
WPCH New York, N. Y.	WKBN Youngstown, Ohio
WOKO Poughkeepsie, N. Y.	WEDF Flint, Mich.
WHEC Rochester, N. Y.	WLAP Louisville, Ky.

Instead of WIP

It is expected that other stations will be added.

ADVERTISING THIS "PUBLIC MEETING" during the days remaining is a privilege open to all. Classes, colporteurs and others interested are invited now to reconsider advertising suggestions set forth in pages 226 and 240 of August 1 *Watch Tower*. Let all possible additional preparation be made at once to give thorough publicity to this broadcast, particularly during the Thursday, Friday and Saturday before August 25. It is essential that definite announcement be made of the station in your community over which listeners can hear.

And now to repeat, with emphasis: This international "public meeting" will inaugurate IBSA Week. The morning hour chosen for the broadcast affords opportunity for Brother Rutherford to speak also to each of his fellow servants who will be ready to go into action for the week, to publish among the people the name of Jehovah and the glad tidings of good. Every one who now delights to join in the song of praise to Jehovah is invited to "stand by" for this message!

NOTICE OF ANNUAL MEETING

Agreeable to the provisions of the charter and by-laws of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of said Society will be held at Turngemeinde Hall, situated at N. E. Cor. Broad St. & Columbia Av., in the City of Philadelphia, State of Pennsylvania, beginning at 10 o'clock in the morning of Thursday, October 31, 1929. The annual business of the Society will be transacted at such meeting.

W. E. VAN AMBURGH, *Secretary.*

PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoon, 6019 North Tenth St., Philadelphia, Pa.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L AUGUST 15, 1929 No. 16

VINDICATION OF HIS NAME

"Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power."—Ps. 21: 13.

JEHOVAH made provision in his plan for the Christian. He has provided, not that the Christian shall live as a man on earth, but that the faithful follower of Christ shall be granted the crown of life, which is immortality as a spirit being. (Rev. 2: 10) The beloved Son of God, Christ Jesus, is the Head of the Christian class. (Col. 1: 18) *Christ* means the anointed One of God. A Christian, therefore, is one whom God has brought into the body of Christ and anointed with his spirit, setting before him the invaluable prize of the divine nature. Why, then, should a Christian be interested in the restitution of the Jews and the restitution of all mankind?

[2] Men who are Christians merely in name are not interested in restitution. They do not believe the doctrine of restitution and therefore do not teach it. Restitution to life on earth completely overthrows the false doctrines of inherent immortality and eternal torment. No one who is laboring under the blinding influence of Satan would teach restitution of man to life. For this reason the great religious systems, both Catholic and Protestant, not only fail and refuse to teach the doctrine of restitution, but totally reject it and oppose it.

[3] The true follower of Christ Jesus not only believes the doctrine of life by restitution, as clearly taught in the Bible, but delights to tell others about it. There are many reasons why the true Christian is interested in the restitution of the Jews to their homeland and to the blessings of life. There are also many reasons why the true Christian is deeply interested in the doctrine of restitution as it applies to the entire human family. Among these reasons are the following:

[4] Because restitution of man to life will be a complete vindication of the great and good name of Jehovah; because God has promised it, and restitution is a part of his plan of salvation; because the Word of God abounds with proof that the doctrine is true; and because the doctrine is now a means of comforting humanity, and it is the duty and privilege of the true Christian to tell the people about it.

COMMISSION

[5] The commission of the Christian is plainly set forth in the Word of God. Among other things, he is told that he must "bind up the broken-hearted and comfort all that mourn". (Isa. 61: 1-3) The Christian is specifically commanded by the Lord to carry the message of comfort to the Jews. God commands that the message of comfort must be given to the Jew, and then states that Zion, which is his organization made up of those who are devoted to him, must bring that message of comfort to the Jew. (Isa. 40: 1, 9) Again, it is written that the "feet of him", which means Christ and the last members of the Christ on earth, enjoy the blessed privilege of carrying the message of salvation to the Jews and to the Gentiles.—Isa. 52: 7, 8.

[6] Furthermore, restitution is one of the great fundamental doctrines of the Bible. It was for a long while hid from the eyes of even students of the Bible. That great doctrine has now been restored to those who love God; and, being a part of the divine plan, it is intended to comfort even the Christians, because they know of God's loving-kindness and his purpose to bless mankind, and that thereby they may have a part in it is a comfort to themselves. "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] Paul was a Jew. He became a Christian and was made the apostle specifically to the Gentiles. He manifested the greatest interest in restitution of the people of Israel. In addressing the Christians at Rome, Paul under inspiration from Jehovah wrote: "Hath God cast away his people? God forbid." (Rom. 11: 1) Evidently at that time Paul had in mind the words written by David: "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." (Ps. 14: 7) Zion is God's organization made up of his anointed class; and this prophecy points to the time when God would bring salvation to the Jews, and that after 'building up

Zion'. It being true that the Israelites had not been for ever cast away, the time for the restitution of that people must come in God's due time. Paul's argument is that the fall of Israel from God's favor made it possible for the non-Jews (otherwise called Gentiles) to be the recipients of God's greatest favor and that the restitution of the Jews would be the time for the dead to return to life:

[8] "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. 11: 12-15.

[9] That scripture must mean that the restitution of Israel means also the awakening of the dead and the granting of life to the people by the process of restitution. The great majority of professed Christians are wholly ignorant of the Bible doctrine of restitution. Many of those who are in covenant relationship with God do not have a proper appreciation of its meaning and of their own privilege of now telling the people about it. Such are therefore not manifesting the proper interest in the restitution of the Jews that befits a Christian. Knowing that this would be true, Paul, addressing the Christians in this connection, said: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11: 25-27.

[10] In the text above, Paul quotes the substance of Isaiah's prophecy (59: 20). He then points out to the Gentiles, who had become the followers of Christ, that now, by reason of the unbelief of the Jews, the Jews had been cast away and God had extended his mercy to the Gentiles. Then the apostle adds: "Even so have these [Jews] also now not believed, that through your mercy they also may obtain mercy." (Rom. 11: 31) That means that the mercy of God has been bestowed upon the Gentiles who have become Christians because of God's favor to them, and thereafter through the new covenant the Jews shall obtain the mercy and blessings of God, and that the anointed class will have to do with the carrying of that covenant into effect. It therefore becomes the duty and privilege of the Christian to take the keenest interest in the restitution of the Jews. The first step toward the extending of mercy to them is an unselfish interest in carrying the message of comfort to the Jews and thereby furthering the preparations of God concerning them.

[11] The blood of Christ Jesus was and is the "blood of the new testament [covenant]". (Matt. 26: 28) That covenant is not made for or in behalf of Christians, nor are Christians the recipients of the direct benefits of that covenant. Christians are not the offspring of the new covenant. That covenant is for the Jews and the Gentiles also who will receive the blessings of life on earth. The clergy of the denominational church systems teach that the unbelieving Jews are excluded from that covenant. In this they err. The new covenant will bring the unbelieving Jews back to faith in and harmony with God. "Our [Christians'] sufficiency is of God, who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3: 5, 6.

[12] Since the new covenant is to be made with Israel, and since the Christian is made a minister of that covenant, therefore the Christian has a special interest in the blessings which that covenant will bring to the Jews as well as to the Gentiles. It will be through the inauguration of the new covenant that restitution will be brought to the Jews. Surely "the spirit" of the covenant means a real and unselfish interest in the restitution of the Jews to God's favor and to the land of their fathers.

[13] It is the truly anointed who are "able ministers of the new covenant"; and it is these upon whom the responsibility rests to comfort the Jews. The time that the message of comfort should begin to be delivered to the Jews is indicated by the words of Jesus. Responding to the question concerning his presence and the end of the world, Jesus said: "And they [the Jews] . . . shall be led away captive into all nations [because temporarily cast away from God's favor]: and Jerusalem shall [continue to] be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24) The word "until" in this text marks the definite time, from which time forward the Jews would gradually rise from under their burdens in response to God's favor extended to them.

[14] The Christian is particularly interested in the time of the end of the world and the presence of the Lord, because that marks the time when God sets his anointed King upon his throne. (Ps. 2: 6) That is to be followed shortly by the gathering unto the Lord of all those who are truly of the anointed, and that to be followed quickly by the inauguration of the new covenant. Therefore the restitution of the Jews marks the time of greatest interest to intelligent and faithful followers of Christ Jesus. Since all the Scriptures were written for the benefit of the Christian, these must have a deep interest in all that is written concerning the Jews. They were God's people, and what came to pass with them foreshadowed greater things for the future.

15 The atonement ceremonies were observed by the Jews once each year on the tenth day of the seventh month. The word "atonement" is derived from the Hebrew word *kaphar,* meaning "to cover". The atonement was entirely a restorative arrangement to bring the Jews into a condition of peace with God. The sinfulness of the nation was *covered* symbolically by the blood of the sacrifice of bulls and goats, foreshadowing the greater sacrifice. God established with the Jews the office of the priesthood, that the priests might minister unto God. (Ex. 28:1) The priests offered the atonement-day sacrifices. The office of the priesthood symbolically pointed to the restoration of Israel to God's favor. The purpose of the sacrifice of the priesthood was to provide for the cleansing of sin and to bring the wrong-doers back to a reconciliation with God.

16 By his manner of dealing with Israel God continued to teach the lesson of restitution. Repeatedly the Jews forsook Jehovah and disobeyed his commandments. Time and again the Lord sent them a deliverer to restore them to their freedom in the promised land. When, after suffering, the Jews became awake to their wrongful course and cried unto God, he heard their cry and restored them to his favor.

17 "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them." —Judg. 2:16-18.

18 For seventy years the Jews were in captivity to Babylon. God heard their cries while they were in exile, and restored them to his favor and to their native land in Palestine. That restitution is used by the Lord as a type foreshadowing the restitution of Zion, which is God's organization. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them." (Ps. 126:1, 2) The true Christians, being members of Zion, are therefore interested in both the picture and the reality of restitution. In this connection note the prophet's words spoken by direction of the Lord:

19 "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 30:1-6.

20 Among other things in this text the Lord says: "The Lord thy God will bring thee into the land which thy fathers possessed." Adam was the father of the human family, and Eden was the land which he as a perfect man possessed. Therefore the Lord's promise is that he will restore the human family and make the earth a place of delight in which to live. Then the people will say: "This land . . . is become like the garden of Eden."—Ezek. 36:35.

21 It was in 73 A. D. that the Jews, driven by the military hordes of Rome, were expelled from Jerusalem and exiled from their homeland. Without doubt such expulsion was referred to by Jesus when he declared Jerusalem was to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled". (Luke 21:24) God caused Moses to foretell of that expulsion when he wrote: "And if ye will not yet for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation; and your enemies [Romans, Turks, Crusaders, and others] which dwell therein shall be astonished at it. And I will scatter you among the heathen [nations]. . . . If they shall confess their iniquity, and the iniquity of their fathers, . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them. . . . But I will for their sakes remember the covenant of their ancestors, . . . that I might be their God: I am the Lord [Jehovah]."—Lev. 26:27-45.

22 At the end of the long warfare and dispersion of the Jews God's favor began to be manifested toward them. The Christian has a deep interest in the fulfilment of this prophecy because it has to do with the

presence of the Lord and the establishment of his kingdom. The end of the dispersion spoken of by Jesus marks the beginning of the greatest restoration of Israel. It means not only the gathering of those who are living on the earth from the various nations to their own land, but, furthermore, the bringing of the dead back from the grave. "Therefore prophesy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—Ezek. 37:12.

FIGS

[23] God caused his prophet to use the fig and the fig tree as symbols concerning the Jews. The Christian is particularly interested in this because it is written for the benefit of the Christian. "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) The Scriptural proof is here submitted to show that these symbols apply to the Jews.

[24] God caused Jeremiah to prophesy concerning the expulsion and captivity of the Jews. There were set before the temple of the Lord two baskets of figs to which the Lord directed the prophet's attention. "Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." "Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil."—Jer. 24:3, 5, 8, 9; 29:17.

[25] Again referring to the Jews, God caused his prophet to write: "He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white." —Joel 1:7.

[26] Shortly following the triumphant entry of Jesus into Jerusalem, and before he uttered the great prophecy concerning the end of the world in the presence of his disciples, he spoke of the fig tree in symbolic language, evidently referring to the nation of Israel. "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever [Greek, unto the (end of the) age, or world]. And presently the fig tree withered away."—Matt. 21:19.

[27] Practically at the same time Jesus said to the leaders of Israel: "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.

[28] On another occasion Jesus referred to the Jewish people: "He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down."—Luke 13:6-9.

[29] Having now established conclusively that the fig and the fig tree were spoken of symbolically as applying to the Jewish people, note the further words of Jesus in answer to the question concerning his presence and the end of the world: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."—Matt. 24:32, 33.

[30] Jesus indicated that the true followers of Christ who would compose the remnant on earth at the end of the world would observe these things, and that if continuing faithful to the end, they would see the kingdom of God established in complete glory. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24:34) And then for the further encouragement of the faithful remnant he said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

[31] Paul, a Jew, and apostle to the Gentiles, quotes from the Prophet Jeremiah concerning the new covenant: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." (Heb. 8:8-10) Then the apostle says: "And so all Israel shall be saved, as it is written, . . . For this is my covenant unto them, when I shall take away their sins." (Rom. 11:26, 27) Referring to the same covenant, Jeremiah prophesied: "Thus saith the

Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness."—Jer. 31:23.

32 The very terms of the new covenant prove the regathering and restitution of the obedient ones of Israel to their land and to God's full favor. The basis for that covenant is not the blood of bulls and goats, but the blood of the beloved Son of God, shed that men might have life everlasting.—John 3:16.

ALL NATIONS

33 Not only will the Jews be favored with restitution under the terms of the new covenant, but that favor will be extended to all the peoples and nations of the earth. God's unchangeable promise is that "in thy seed shall all the peoples and nations of the earth be blessed". That seed is The Christ. (Gal. 3:16, 27-29) This is another reason why the "remnant" of the Christians now on earth have the keenest interest in restitution.

34 That the hope of life by restitution will be extended by the Lord to all the nations, even to such an adulterous people as Sodom and Samaria, is proven by the words of God's prophet Ezekiel: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." (Ezek. 16:60) The elder sister of the Jews was Samaria, and the younger sister here mentioned was Sodom: "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16:55.

35 The people of all languages will come seeking the Lord, and, learning of God's favor to the Jews, will seek a like favor at the hand of the Lord for themselves: "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 [meaning one who has devoted himself to the praise of Jehovah], saying, We will go with you: for we have heard that God is with you."—Zech. 8:23.

36 That the return of the Jews to God's favor means the time when God will extend the privileges of life to the people, both dead and living, is shown by the words written: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches."—Rom. 11:15, 16.

37 Restitution, therefore, is the hope of all people for life everlasting. In the day of the glory of the Jewish nation that people had much advantage over the Gentiles in every way. (Rom. 3:1, 2) Because of the influence of Satan exercised by and through the clergy of that time the nation of Israel stoned or otherwise persecuted God's prophets. When the greatest of all the prophets, Christ Jesus, came, the same instruments of the Devil put him to the most cruel death by crucifixion. Whatever special right to God's favor the Jews might have had previous thereto, that right was forfeited in their rejection of Jesus as their King and their crucifixion of him. The Gentiles, therefore, are as much deserving of the Lord's blessings as the Jews. Such must have been the reason for Jesus' words addressed to them when he said: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matt. 11:22) His words clearly indicate that the conditions will be tolerable for both at the day of judgment of the people, but will be "more tolerable" for the Gentiles than for the Jews. The proof is conclusive that God will restore the Jews and that nothing less is to be expected for the Gentiles. Let it always be kept in mind that God will not give restitution and life because the people deserve such blessings, but because his name and his Word are involved.

EGYPT

38 Egypt is used in the Scriptures symbolically to represent Satan's organization. The application is primarily to the ruling class, but must of necessity be applied to all the peoples of Egypt, because they were subject to the rulers and formed a part of the nation. In the Scriptures the words "in that day" have particular reference to the time beginning when God sets his anointed King upon his throne (Ps. 2:6), and continuing throughout the period of the reign of Christ, when life by restitution will be granted. With this in mind the words of the prophet become clear, to wit: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. 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. 19:21-25.

39 The Assyrians more properly represent the political rulers in control, while Egypt may be particularly said to represent the commercial and military class in control. There have long been controversies between such. The prophet here says that in the time of restitution there shall be a highway or clear way between these people and that they shall serve each other and

be in full harmony with each other and with the people of Israel, and the Lord shall bless them all.

[40] Moab, Ammon and Elam are symbols of Satan's organization, because the people of those nations were under Satan's control and their rulers Satan's instruments. They were blinded to the truth and were thereby made subject to Satan. God will even extend his mercy to them, as it is written: "Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab." (Jer. 48:47) "I will bring again the captivity of the children of Ammon, saith the Lord. . . . It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord."—Jer. 49:6, 39.

[41] The Catholic church system and the Protestant church systems have tried to convert the peoples of the world to their plans of salvation. They have failed, even because their plans are false and originate with Satan the enemy. All the nations of earth have been brought under the oppressive power of Satan. His agents have brought forth pretended plans of salvation, but all of these have been inadequate and abortive. In due time God will demonstrate his supreme power, his wisdom, and his loving-kindness by extending salvation to life by means of redemption and restitution to all the peoples of earth. Through the operation of the new covenant all people must be brought to a knowledge of the truth, because the blood of Jesus provides for the salvation of all. (1 Tim. 2:3-6) When brought to a knowledge of the truth the peoples of earth will begin to see that life is offered to them through Christ Jesus as a gracious gift from God. (Rom. 5:18, 19; 6:23) "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51:13) The Lord will convert the world in his own good way, and they will be the recipients of his blessings.

[42] In that happy time God will speak to the people, saying, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7) "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Isa. 60:5.

[43] As Job had a vision of the great Ransomer, even so all the people will have the opportunity to see and understand God's provision for their blessing through Christ. The blood of Jesus was provided for the benefit of all men, and all shall have the opportunity of receiving the benefit of the great ransom sacrifice. (Heb. 2:9) That includes both the living and the dead. Then "the ransomed of the Lord shall return [from death, suffering and sickness], and come to Zion with songs, and everlasting joy". (Isa. 35:10) "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations."—Ps. 22:27, 28.

RESURRECTION

[44] The doctrine of the resurrection of the dead is conclusively proven by the Scriptures. That doctrine is nothing less than the proof of life by restitution through the good offices of Christ the Redeemer. The Greek word *anastasis,* translated "resurrection" in the New Testament, can not be confined exclusively to the New Testament. The *Septuagint Version* of the Bible was made about 300 years before the New Testament. All the Greek-speaking Jews would use the word *anastasis* in connection with the resurrection of the dead. Proof thereof is found in the following texts:

[45] "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up [Greek, *anastecsai*] the name of the dead upon his inheritance. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up [*anasteesai*] the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day." (Ruth 4:5, 10) "They are dead, they shall not live; they are deceased, they shall not rise [*anasteesousi*]. Thy dead men shall live [*anasteesontai*], together with my dead body shall they arise." (Isa. 26:14, 19) "But go thou [Daniel] thy way till the end be; for thou shalt rest, and stand [*anasteesei*] in thy lot at the end of the days." (Dan. 12:13) "In that day will I raise up [*anasteesoo*] the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up [*anasteesoo*]his ruins, and I will build it as in the days of old."—Amos 9:11.

[46] God promised the land of Palestine to Abraham, Isaac and Jacob. They did not receive a foot of that land by gift. They were compelled to buy all that they had. Those men are dead. They must be resurrected in order that the promise of God may hold good. The promise is that they shall be brought back from the dead and made the visible rulers or princes in the earth. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) That means the restitution of the "fathers" of the King, the Messiah, that these men might come into relationship with Christ the Messiah as his children and receive life from God by and through him. According to the Scriptures, the Messiah must be a descendant of Noah, Shem, Abraham, Isaac, Jacob, Judah and David; and therefore the proof is that these men, who were faithful under the test, and who maintained their integrity, must be brought out of death and restored and become the children of the Messiah. In support of this, Jesus declared that these

men should be in the kingdom as representatives thereof on earth.—Matt. 8:11, 12.

47 The Scriptures warrant the conclusion that Jerusalem will be the city of first importance on the earth. Long ago God chose to put his name there. When he has restored his faithful men of old, who at all times were loyal and true to him, and has brought them into the land of Palestine, it would be the most reasonable thing that Jerusalem would be made the earthly seat of the government. In support of this conclusion note the following:

48 "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."—Deut. 28:13.

49 "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."—Isa. 51:3.

50 "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. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65:18, 19, 23.

51 "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. 8:4, 5.

ROYAL LINE

52 According to the promise of God, the kingdom of Messiah can be put in operation only by restitution of the royal family of David. To be sure, King David foreshadowed the beloved Son of God, who is earth's rightful Ruler. When God took away the scepter of the typical kingdom through David's descendant, he declared that with the coming of him whose right it is the crown and diadem should be restored. (Ezek. 21:24-27) That event must have been in the minds of the disciples of Jesus when they said: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) In further support of this, note: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them."—Jer. 30:7-9.

53 Note the following further scriptures supporting this conclusion: "And thou, O tower of the flock, the strong hold [high part] of the daughter of Zion, unto thee [Christ the King] shall it come, even the first [*R. V.*, former] dominion; the kingdom shall come to the daughter of Jerusalem."—Mic. 4:8.

54 The Apostle Paul quotes from the eighth Psalm, which is a prophecy concerning the restoration of man. He clearly shows that it is a prophecy, for the reason that he declares that now do we see all things put under the control of earth's rightful King. According to the apostle's words, the Psalm applies primarily to Jesus, under whose feet Jehovah will put all things in subjection.

55 Christians have the greatest possible interest in the full establishment of God's righteous government under Christ the King. God promised his beloved Son the kingdom, and, in turn, Christ Jesus by the favor of God graciously invited his true followers to share with him that kingdom. (Luke 22:28, 29) Since one of the great works of the kingdom will be to teach the people the way to life and minister unto them the truth, looking to complete restitution, the Christian is now made joyful in the fact that he is privileged to see the light of God's plan and God's purpose to bless all the families of earth.—Ps. 126:2.

HIS NAME

56 For many long centuries the name of Jehovah God has been defamed and profaned among the peoples of the nations of earth. The experiences of Job marvelously picture the method employed by Satan to bring God's name into disrepute and to turn man away from Jehovah. The three professed friends of Job were employed by the enemy and used as mouthpieces to speak and utter the name of God, but in truth their hearts were far removed from him. Even so their counterpart, the clergy of the various denominational systems, claim to speak for God, while their hearts are far removed from him.

57 Today the clergymen of the land are exalted by the cruel and selfish commercial interests. The clergy are working exactly in harmony with the other two branches of the Devil's organization. The great commercial interests, acting through their agency, the National Broadcasting Company, now blasphemously and flippantly announce that the religions of the Jews and Gentiles have been made one and that the financial interests have brought together the rabbi, the Catholic priest, and the Protestant clergyman, so that all may speak one religion and all may use the facilities of Big Business to proclaim their message throughout the land, with the one proviso, that no one shall use or speak of any doctrine that is offensive to the others.

58 These, as did Job's professed friends, put forth a pretended plan of salvation for mankind. Of course

they all ignore the great ransom sacrifice of Jesus and mention it not, because to mention it would offend the Jews and the evolutionists. All ignore God's kingdom on earth through Christ because that would offend the present ruling powers, including Big Business, that has created this present-day religion. They all ignore the great truth of life to the people by redemption, resurrection and restitution, because they know that the people, receiving a knowledge of these truths, would have no more faith in the God-dishonoring doctrines of inherent immortality, purgatory and eternal torment.

59 The greatest farce ever promulgated in the name of the Lord is that now parading under the title of the Federation of Churches of Christ in America. Into this unholy arrangement all the renegades and false teachers are admitted and made welcome, and from such organization the truth is excluded. This is another agency of Satan the enemy. It is intended to blind the people to God's great plan of salvation. But as Satan did not succeed through his three representatives in turning Job away from God, even so now the colossal fraud operating under the title of the Federation of Churches will not succeed in turning honest men away from God. It will only serve to make the true and devoted followers of Christ Jesus show a greater devotion to the Lord. God now says: 'Wait upon me, . . . for my purpose is to dash to pieces this unrighteous organization of Satan; and then I will turn to the people a pure message of truth so that they may all call upon my name.' (Zeph. 3:8, 9) Satan and his organization are doomed to an early and complete failure. God's name shall be vindicated.

60 When Satan's organization Egypt became arrogant and oppressive of the people the Lord God went down to Egypt and destroyed the power of that nation and delivered his people. It is written that he did so to make for himself a name. That foreshadowed God's purpose now to shortly dash to pieces the Devil's organization that controls all the nations of the earth, and then to bring peace and prosperity to the people; and all who obey him will be granted life everlasting on earth. This he will do because his great name is involved and his name shall now be exalted. —Ezek. 36:22-32.

61 The faithful ones now on earth, who are in the covenant with God, must maintain their integrity by a full and complete devotion to God. He now commands them to be his witnesses and tell the people that he is God, and to tell of his purpose to establish for the benefit of mankind his righteous government. It is now the privilege of such to declare the great works of Jehovah and to make known to the people that his name is exalted. He is the great source of life, and to know him and Christ Jesus means life everlasting. The people must shortly come to know the great truth that "Blessed is the nation whose God is JEHOVAH".

QUESTIONS FOR BEREAN STUDY

¶ 1. State the Christian's relationship to Jehovah. In his plan, what provision has Jehovah made for the Christian?

¶ 2-4. Account for the position taken by the religious systems in regard to the doctrine of restitution of man to life. How does the true Christian regard this doctrine, and why?

¶ 5. Quote scriptures which indicate the Christian's commission. To whom is he to minister, and how?

¶ 6. How important is the doctrine of restitution?

¶ 7, 8. Why was Paul so interested in the restitution of Israel? What does he say regarding God's casting away the Jews, and of the great significance of the restoration of that people?

¶ 9. Account for the general indifference of professed Christians as to the restoration of the Jews.

¶ 10. Explain how the casting away of the Jews resulted in opportunity for the Gentiles.

¶ 11-13. What is the purpose of the new covenant? Explain the Christian's relation to the new covenant.

¶ 14. Why should Christians have a deep interest in the scriptures relating to the Jews?

¶ 15-17. What was the nature and purpose of the atonement-day ceremonies observed by the Jews? Point out the repeated lesson of restitution illustrated in God's manner of dealing with Israel.

¶ 18, 19. What was the prophecy, and what the experience of Israel in fulfilment thereof, which foreshadowed the restitution of Zion?

¶ 20-22. Point out the prophecies foretelling the dispersion of the Jews. What evidence is there that the time of that dispersion has ended? Why is this matter of so great interest and importance?

¶ 23-28. Explain the symbolism of the fig and the fig tree. Illustrate the use of this symbol in prophecy foretelling the expulsion and captivity of Israel.

¶ 29, 30. How did Jesus use this symbol in his instructions relating to the end of the age and the establishment of God's kingdom?

¶ 31, 32. How is the regathering and restitution of Israel related to the inauguration of the new covenant?

¶ 33-36. How far-reaching is that favor which God will first manifest toward the obedient of Israel?

¶ 37. What was God's reason justifying his offering restitution and life to man? On what condition will he grant that life?

¶ 38-40. Explain Isaiah 19:21-25.

¶ 41-43. Why have the church systems so miserably failed to convert the world? How will the people be brought to recognize the supremacy of Jehovah? How will the world then be converted?

¶ 44, 45. Show whether the Old Testament teaches the doctrine of the resurrection of the dead.

¶ 46. What is clearly implied in God's promise to Abraham, 'All this land will I give unto thee,' and Abraham's not yet having received any of the land promised to him? Explain Psalm 45:16.

¶ 47-51. What importance attaches to the city of Jerusalem in relation to God's kingdom? Give scriptures to support that conclusion.

¶ 52. Why should Jesus' disciples ask him, "Lord, wilt thou at this time restore again the kingdom to Israel"?

¶ 53-55. Explain Micah 4:3, and Paul's reference thereto (Heb. 2:8). Why is this of special interest to the Christian?

¶ 56-58. Show that the 'ministry' of Job's three "friends" illustrated the pretension of the systems of today respecting the salvation of man.

¶ 59. From the picture under study, show whether that instrument of Satan, the Federation of Churches, will succeed in turning honest truth-seekers away from God.

¶ 60, 61. Point out the primary purpose in God's destroying the power of Egypt and delivering his people Israel. The fulfilment of that which was there foreshadowed involves what test upon God's true witnesses today? How only can they maintain their integrity and the approval of Jehovah?

WHY ARE THE CHURCHES A FAILURE?

[Thirty-minute radio lecture]

CHURCHES are organized for the avowed purpose of saving souls and converting the world. The fact that there are twice as many heathen in the world as there were one hundred years ago is a positive proof that the churches have failed in their mission. The fact that there are hundreds of heathen born where one is converted is a positive proof that they will never succeed in converting the world. It is also a well-known fact that crime and lawlessness are greater in so-called Christian lands than in heathen lands, and that these are on the increase in Christian lands, so much so that there are not enough jails and penitentiaries to hold those convicted of crime, to say nothing of the thousands who escape conviction and the other thousands who are never arrested.

Again, it is a well-known fact that practically all the worst criminals are members of some of the orthodox churches, and the worst murderers are usually attended, while in prison, by their respective pastors. Many honest pastors acknowledge the failure of the churches, and many others have resigned from their pastorates because of that failure.

These facts are well known and admitted by all honest people, and are not being cited for the purpose of gloating over them, because no Christian would desire to gloat over the failure of any honest effort to bless mankind. They are cited simply because they are facts, indisputable facts, facts that must be honestly faced and discussed by all those who are seeking a solution of the problem of why the churches have failed in their mission. Many Christian people are sensitive to any criticism of the efforts and failures of the churches. But constructive criticism is always right and proper, and the churches, and Christian people in general, should be the first to recognize and consider such criticism.

This lecture is intended to be along the line of *constructive* criticism. It is intended not only to show clearly why the churches have failed, but to point out God's method of converting the world, and to show that the time for its conversion is near at hand, so that the people may be encouraged and comforted thereby, and so that those honest ones who have diligently tried to convert the world may rejoice in hope that it will be accomplished soon.

If it can be shown that the Lord has his own time and way for converting the world, manifestly it could not be done at any other time or in any other way. Manifestly, also, if an attempt were made to do it in any other than Jehovah's way, such attempt would amount to presumption, and, of course, would be doomed to complete and abject failure.

The Bible most clearly shows that God has foreordained that the world shall be converted, and hence inspired his holy prophets to foretell this happy event. Isaiah says: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else: I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. 45:22, 23) This, of course, means that the world will be converted. Again, in Psalm 98:3 we read: "All the ends of the earth have seen the salvation of our God." And in Psalm 150:6, "Let every thing that hath breath praise the Lord." Moses wrote: "As truly as I live, all the earth shall be filled with the glory of Jehovah."—Num. 14:21.

Again, we read that "they shall teach no more every man his neighbour, . . . saying, Know the Lord; for they shall all know me, from the least . . . unto the greatest". (Jer. 31:34) John wrote (Rev. 15:4), "All nations shall come and worship before thee." Jesus also adds his word on this subject, saying, 'Thy kingdom come; thy will be done on earth as it is done in heaven.'

Again, in Isaiah 46:9-11 we read: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." And still again, Jehovah says: "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 whereto I sent it." (Isa. 55:11) Thus with emphasis do the Scriptures declare that it is the divine purpose to have the world converted.

But who is to do the work of converting the world? Most clearly do the Scriptures declare that it has not been committed to human hands. God foresaw that men could not do the work, and therefore has made his own plan for doing it. Many are the Scripture texts which tell us that the world is to be converted by Christ and the church, by which is meant the true church, consisting of 144,000 persons, and that this work will be done during the period of time which the Bible repeatedly calls 'the kingdom of Christ', and 'the day of Christ', and also 'the judgment day'. Now please bear in mind, as we proceed, that 'the kingdom of Christ', 'the day of Christ,' and 'the judgment day' refer to the same period of time, namely, a thousand years. In other words, God has decreed that the world can not be and will not be converted before the thousand-year reign of Christ begins.

Now let us examine the proofs of these propositions. Note first that the word "judgment" means a trial and a decision at the conclusion of the trial. In harmony with this thought the Prophet Isaiah says: "When thy judgments are in the earth, the inhabi-

tants of the world will learn righteousness." (Isa. 26:9) Here we are told plainly that during the judgment day people will learn to be righteous. People are generally taught that it is too late to learn anything when the judgment day arrives; but this is a mistake, as this and other texts show. In Psalm 119:175 we read: "Let thy judgments help me." This is exactly what the great judgment day is for, namely, to help the poor, blinded, deceived and oppressed race to know the truth about the goodness and love of God.

The world's great thousand-year judgment day is to be a day of blessing, uplift, education and helpfulness. The Prophet David describes the judgment day as a day of blessing, a time to be desired. Listen to David's words, recorded in Psalm 19:9-11. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." People have been generally taught that it is too late to be warned when the judgment day comes, and too late to win a reward. This text teaches to the contrary, however.

Now with the correct understanding of the word "judgment", let us examine some other texts. Acts 17:31 reads: "God hath appointed a day [other texts tells us that this day is a thousand-year day], in the which he will judge the world in righteousness by that man whom he hath ordained [Christ]; whereof he hath given assurance unto all men in that he hath raised him from the dead."

Now notice that Peter tells us the length of the judgment day. In 2 Peter 3:7, 8 we read: "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment. . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The psalmist agrees with Peter, saying, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Ps. 90:4.

In John 5:22 we read: "The Father judgeth no man, but hath committed all judgment unto the Son." Thus we can see that Jehovah has appointed his Son to be the judge over all the earth in the great thousand-year judgment day; and the Scriptures assure us that when that time begins God will place all his enemies under the feet of his Son, which means under his control. Hence Jesus could not begin the judgment work until God's due time, when God would place his enemies under his power and control. In Matthew 22:44 we read: "Jehovah said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Paul confirms this thought that Jesus had to wait from the time of his resurrection until God would place his enemies under his control. In Hebrews 10:12, 13 we read: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool." Hence we can see that even Jesus was not permitted to try to convert the world in his day.

But why did Jesus have to wait for over 1800 years before he could begin the work of converting the world? The answer is that God has ordained that when he begins this work he shall have his church with him in glory, and that the church shall assist him in the work. Right here is where people have been mistaught. They have been taught that the church consists of all of the various denominations or sects of the so-called Christian religions of earth. There are over 500,000,000 members of these. But the true church consists of only 144,000 saints. This true church is called the "bride" of Christ, while Jesus is called the "bridegroom", and the true church is to share in the work of judging the world in association with the Lord. Now for the proof of these propositions.

In 1 Corinthians 6:2, 3 we read: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" And again, in Revelation 20:6 we read: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In this text we are plainly told that the reign of Christ is a thousand years and that the saints shall reign with him during that time.

The reason why Jesus ascended on high and sat down at the right hand of God and had to *wait* for so many centuries before he could begin the work of converting or judging the world was to allow time for Jehovah God to find the bride of Christ. It has taken nearly nineteen centuries for this work. When the full number of the saints (the true church) is found, Christ's kingdom will begin its work; and then, and not until then, will the work of converting the world begin. Jesus and the church will have both the authority and the power to do the work, but can not do it before God's due time.

When Jesus and the true church are united by the first resurrection and the door is shut, so that no more are needed to complete this foreordained number, the kingdom will be in full operation. John gives us a picture of this, saying, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1.

In Daniel 7:22 we are again told that the kingdom is to be under the control of the saints. We read: "Until the Ancient of days came, and judgment was

given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verse 27 reads: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

It is thus seen to be the divine plan that the world shall be converted and righteousness shall be established in the earth, during the reign of Jesus Christ, and that this work is to be done by Jesus Christ and the true church. This work is properly called a judgment work, for the reason that it is a work of determining whether or not men and women are worthy to live for ever. Their worthiness to live will be determined by their obedience to the laws of that kingdom, with which laws they will be made fully acquainted. Paul, writing to Timothy, said: "The Lord Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. 4:1.

Jesus himself tells us that in the judgment it will be tolerable for wicked people. His words are: "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." (Mark 6:11) Again, Jesus said: "I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matt. 11:22, 24) And still again, Jesus said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it. . . . The queen of the south shall rise up in the judgment with this generation, and shall condemn it." (Matt. 12:41, 42) If Sodom, Gomorrha, Tyre, Sidon, Nineveh, and the queen of Sheba are all to come up, which means to be resurrected, in the judgment day, and if it is to be *tolerable* for these wicked and heathen peoples, it follows that the judgment day is not a day to be dreaded as people have generally been taught.

But why are these wicked and heathen peoples to be there? The answer is, That they may be instructed in the knowledge of Jehovah; that they may learn for the first time of the wisdom, justice, love and power of God; that they may learn for the first time that Jesus Christ by the grace of God tasted death for them; that they may for the first time hear the truth, purged of the errors of the creeds and traditions of men. These are not the only ones who need to learn these lessons. There are the billions of Africa, China, Japan, the Egyptians, Babylonians, Medes and Persians, Canaanites, Hittites, Jebusites, Moabites, and numerous other nationalities who have never heard of Jesus or of his Father, Jehovah God. In addition, there are the millions of insane people, infants and half-wits, who will need the help and instruction of Jesus and the true church during that thousand years.

The only way that anybody can ever get eternal life is to believe on the Lord Jesus Christ. And how can they believe unless they hear of him, as Paul said in his letter to the Roman church, which reads: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10:14) When these heathen, idiots and infants awake in the resurrection, and for the first time hear of the name of Jesus Christ and the redemption provided through his death, it will be their first chance to be saved or to be converted. It will not be a "second chance" for them.

This is why God in his love and mercy has provided a resurrection of the dead. In 1 Timothy 2:4 we read that God "will have all men to be saved, and to come unto the knowledge of the truth". This means that through the redemption that Christ has provided all men will be saved from the Adamic condemnation and will have a thousand years during which they will be brought to a knowledge of the truth and be given an opportunity to come into harmony therewith. Those who do come fully and completely into harmony with the arrangements of that kingdom will get everlasting life. Those who do not come into harmony will be destroyed from among the people. This destruction will be complete and everlasting, and in the Scriptures is called second death.

The fact that God has been choosing, testing and proving the church class during all this Christian era, fitting and preparing them for the great work of converting the world, is entirely consistent with his attributes of wisdom and love. In the first resurrection Jehovah clothes them with the power and authority to do the work; then the Devil will be bound and the work will proceed, unhindered by Satan, wicked angels or wicked men, and will include not only those people living at the time the work begins, but all those in their graves will share in the kingdom blessings as well, for Jesus himself said so. In John 5:28, 29 we read that 'all who are in the graves shall hear the voice of the Son of man and come forth; they that have done good [the church class], unto the resurrection of life; and they that have done evil [the rest of the world], unto the resurrection of damnation'. The word "damnation", properly translated, is *judgment*, and means that those who are evil will come forth to a resurrection by judgment.

Thus we have the thought again brought forcibly to our minds that all who have never had a trial for life, which includes all who have never had a proper knowledge of God and the truth, will have such a trial in the great thousand-year judgment day of Christ.

Answering the question, then, Why are the churches a failure? we see that there are several reasons, as follows: First, it was not God's due time to do the work. Second, they were never authorized to do it. Third, they have not had the wisdom or the power

to do it. It would need divine wisdom and divine power; and only the glorified Lord and his bride, the true church, will ever be given this divine wisdom and power.

Bible chronology, Bible prophecy, and the signs of the times unitedly bear testimony to the fact that even now the kingdom of Christ, for which men have prayed for over eighteen centuries and which is to do the work of converting the world, is being set up in power and great glory on the earth. The conversion of the world, the end of wars, sin and death are events that lie in the very near future.

GOD'S KINGDOM TO MAN'S RESCUE

[Fifteen-minute radio lecture]

ESPECIALLY since the year 1914 the earth has been visited with great calamities and evils, producing conditions that threaten great sorrow, disaster and death for individuals, communities, and even nations. Since that critical date the world's news has been filled with accounts of rescues on sea and land, rescues on the battle-fields, rescues in the icy Arctic regions, rescues from storms, floods and fire, from starvation, pestilence and earthquake, or from some form of almost unescapable ruin or destruction.

Ever since 1914, also, the old world has been dying. To be sure, the human race has been dying these past six thousand years; furthermore, the World War and all the evils following in its wake down to the present, such as famine, pestilence, earthquakes and floods and other great horrors (Matt. 24:7, 8), have caused the untimely death of multitudes of human beings, the number of whom is without equal for a like period of time in all previous history.

But I mean that since 1914 the old, world-wide *organization* of man's affairs is dying. Due to the many different languages, customs, laws and nations, this organization has seemed to be a sort of kaleidoscopic crazy-quilt, with no underlying design about it; how it was ever put together or how it has ever hung together for so long has mystified most people. But, though on the surface it looks like a crazy patchwork, yet there is something uniform running throughout the whole system, and that is this: Everywhere selfish money-getting or business interests, and selfish, ambitious, corruptible politicians, and hypocritical, fraudulent religious leaders are in control and are working together for self-interest, while the masses of the people are trodden down, deceived, subject to sore oppression and denied proper human rights and privileges.

The World War and attendant disasters seemed to give the old world a stroke of death. To the rescue! But who would care to rescue such a selfish world organization? Why, you say, apparently only the Devil himself would. The Bible shows it to be just so! But why should Satan be so interested? Because the old world is his organization; he is its invisible overlord. The Apostle John says: "The whole world lieth in the evil one." (1 John 5:18, *A.R.V.*) The Apostle Paul calls the evil one "the god of this world" (2 Cor. 4:3, 4), and Jesus himself called the Devil "the prince of this world". (John 12:31) You can not tack "this present evil world" (Gal. 1:4) onto Jesus. To the servant of the Devil, namely, the Roman governor who authorized the crucifixion, Jesus said: "My kingdom is not of this world." (John 18:36) How was this? Because three and a half years previously Jesus had refused the Devil's offer to him of world power.

The Devil had come to tempt Jesus and "shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". (Luke 4:5-8) Jesus' answer shows that to seek worldly power through politics, or by means of wealth, or under the cloak of religion, claiming to be a religious servant of God but meddling in worldly politics and sparing and courting the favor of the moneyed class, means to be serving, not God, but the Devil, and worshiping the Devil.

But the Devil is not alone in seeking to rescue his war-shattered empire over mankind. Quite a few seem to want to help him in healing, binding up and salvaging his critically injured world system. Who can they be? Why, the supporters of leagues, courts, associations and movements which have as their object to keep the masses under the old devilish politics of man-rule, to keep the necks of the people in the yoke of conscienceless corporate financial interests, and to keep the people's consciences bound to religious leaders who have always mixed in with big politics and Big Business and have been their allies and mouthpieces. You will observe that such would-be world-savers enjoy special privileges and selfish advantages under the present satanic régime. The Apostle James (4:4) calls them the 'friends of the world' but 'the enemies of God'. They try to persuade the people that preserving the age-old practice of government of the people, by the people (imperfect and sinful as themselves) and for the people (that is, for the people on top, the ruling factors) means the welfare of the people and the salvation of civilization.

But man-rule over mankind can promise to succeed no better since 1914 than before 1914. It can not promise to do even as well, because statistics show the world to be much worse off morally and otherwise, due to the World War. A league of nations, or world court, or other international movement could come only to the rescue of Satan's world organization, but not to mankind's rescue. Under continued man-rule humanity would only continue to starve, submit to oppression, slave under bondage to the Devil and sin, remain alienated from God and ignorant of his plan of salvation, and continue to be imperfect, crippled, sick and unhappy, only to die in the end.

And after death what? More suffering? Those who are church members ask themselves, What hope after death does my church hold forth? Some answer, An immediate passage into heaven if I am faithful to the church. Others of another faith answer, An entrance into heavenly bliss only after I have endured unnumbered centuries of purgatorial suffering; this purifying process, however, may be shortened somewhat by what my religious superiors and relatives and friends on earth may do for me after my death.

Very well; but what about the more than sixty millions of non-church people in this land? and what about the hundreds of millions of churchless and heathen peoples in other lands, including all such who have died during the past sixty centuries? The church creeds hold forth no hope of eternal good for such, and the church systems have also miserably failed to help them in this life.

Thank God that he has not committed unto human church denominations the task of rescuing the dying and sore-oppressed human family. Jehovah God does not need their assistance, for he is almighty. He himself, through Jesus Christ, undertakes man's rescue! But from what and to what does man need to be rescued? Not to heaven, of course. Man is not a heavenly creature, but "is of the earth, earthy" (1 Cor. 15:47), and "the earth [not heaven] hath he [God] given to the children of men". (Ps. 115:16) God made this earth for mankind to inhabit for ever, so says Isaiah's prophecy (45:12, 18). Evidently, therefore, man needs to be rescued from sin and eternal death back to true freedom, happiness, prosperity, equality, perfect health, absolute sinlessness and everlasting life in harmony with God on this earth, not in heaven. These are the things which man lost through Adam's wilful sin in Eden six thousand years ago. No man can redeem or retrieve these forfeited blessings. Human governments can not redeem them or guarantee them and bestow them upon man, and they have all failed to do so thus far. God's kingdom must therefore come to man's rescue, and that very speedily. It was to this end that nineteen hundred years ago God "the Father sent the Son to be the Saviour of the world" by the Son's death on the cross and his resurrection.—1 John 4:14.

Amid the hosannas of the populace Jesus rode astride an ass into Jerusalem, offering himself to the Jews as earth's rightful King. The priests and clergy and other ruling factors rejected him. Hence the rule of imperfect men and unsatisfying and oppressive human governments has continued down to our day. But by his death and resurrection Jesus became King and Lord both of the dead and of the living. (Rom. 14:9) In 1914 A.D., so both human events and Bible prophecy agree, the times of these Gentile human governments ended and the time arrived for Jehovah God to give earth's rulership to Jesus, whose right it is. (Ezek. 21:27) This explains why since the close of the World War the message that Jehovah is God and Christ Jesus his Son is King has been preached to all nations by the Bible Students.—Matt. 24:14.

Thus, in effect, by this kingdom message the great invisible, spiritual Christ has offered himself as earth's new and rightful King to Christendom, so called. The peace conference and all ruling powers, political, financial and religious, like the Jews of old, have rejected the kingdom message and have thus repudiated Christ as Ruler. But what does it matter? These opponents of God's incoming kingdom will be forcibly cleared out of the way, if not destroyed, in the oncoming battle between the Lord God Almighty and Satan's organization, and Jesus will assume earth's rulership anyway. No "confederacy" of nations or like human makeshift will estop him; such will be "broken to pieces" (Isa. 8:9-12), Satan will be bound (Rev. 20:1-3), and mankind will go free, though at the cost of the direst time of tribulation since there was a nation until now. (Matt. 24:21, 22) But as Noah survived the flood, so will many righteously-striving people survive this catastrophic but necessary "time of trouble" (Dan. 12:1) and will live on into the golden age of Christ's government over earth.

Then the rescue of all who shall be willing of mankind will proceed successfully and without interference from devils or wicked men. Even the resurrection of the dead will take place: "I will ransom them from the power of the grave; I will redeem them from death," says God. (Hos. 13:14) Removal of sin and dying, and reinstatement of mankind in an earthly paradise, and in all the earthly blessings lost through sin, will be fully achieved by the one thousand years of Christ's invisible rule. (Rev. 20:4-6) "The wicked shall be cut off from the earth" (Prov. 2:22; 10:30), but rescue and recovery of the obedient among men will be made gloriously complete, and all people on earth will bow the head and bend the knee in Jesus' name and will give glory and praise to Jehovah God.—Phil. 2:5-11.

International Bible Students Association

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Denver ..... KLZ
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Pueblo ..... KGHF
Mon pm 8-8 30

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville ..... WJAX
Sun (Sept. 8) am 11-12
Miami ..... WIOD
Sun am 11-11.30
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Sun am 9-12*; pm 1-7 30
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Sun am 9-10*
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Long Island City ..... WLBX
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New York ..... WBBR
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Mon am 10-12; pm 2-4
Tue pm 12-2; 6 8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WOV
Sun am 9.30-11*
New York ..... WWRL
Sun pm 5-6
Thu pm 9-9 30
Poughkeepsie ..... WOKO
Sun am 10-11*
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Sun am 10-10.30
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Cincinnati ..... WFBE
Sun pm 5-6
Cleveland ..... WHK
Sun am 9.30-11*; pm 2-3, 7 8
Mon Tue Wed Thu Fri Sat am 8-8 30; Thu pm 7.45 9
Columbus ..... WAIU
Sun am 10-11*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Dayton ..... WSMK
Sat pm 5.30 6
Mansfield ..... WJY
Sun pm 9-10
Toledo ..... WSPD
Sun pm 1.30-2

OKLAHOMA

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

OREGON

Portland ..... KTBR
Sun am 10-11**
pm 8.30-9 (Greek or Ger.)
pm 9-10 (English)

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 9-9.30
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 5.30-6
Philadelphia ..... WIP
Sun pm 2.30-3 30 (German, Greek, Italian, Polish)
Wed pm 3 45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8.30-9.30
Reading ..... WRAW
Sun pm 7-8
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

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

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9.30-11; pm 2-3
(German and Norwegian occasionally)

TENNESSEE

Knoxville ..... WNOX
Fri pm 7.30-8
Memphis ..... WREC
Sun pm 2.30-3

TEXAS

Dallas ..... WRR
Sun am 10-11; Fri pm 7.30-8
Fort Worth ..... KFJZ
Sun pm 6.30-7.30
Houston ..... KPRC
Sun pm 1.30-2
San Antonio ..... KGRC
Sun pm 1-2
Waco ..... WJAD
Sun pm 6.45-7 30

UTAH

Salt Lake City ..... KSL
Sun pm 1-1.30

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*; pm 7-7.30
Petersburg ..... WLBG
Sun am 9-10; pm 3-4, 4.30-5 30

WASHINGTON

Aberdeen ..... KXRO
Mon Wed Fri pm 7.30-8
Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Spokane ..... KHQ
Sun am 10-11**

WEST VIRGINIA

Charleston ..... WOBU
Wed pm 8.30-9

WISCONSIN

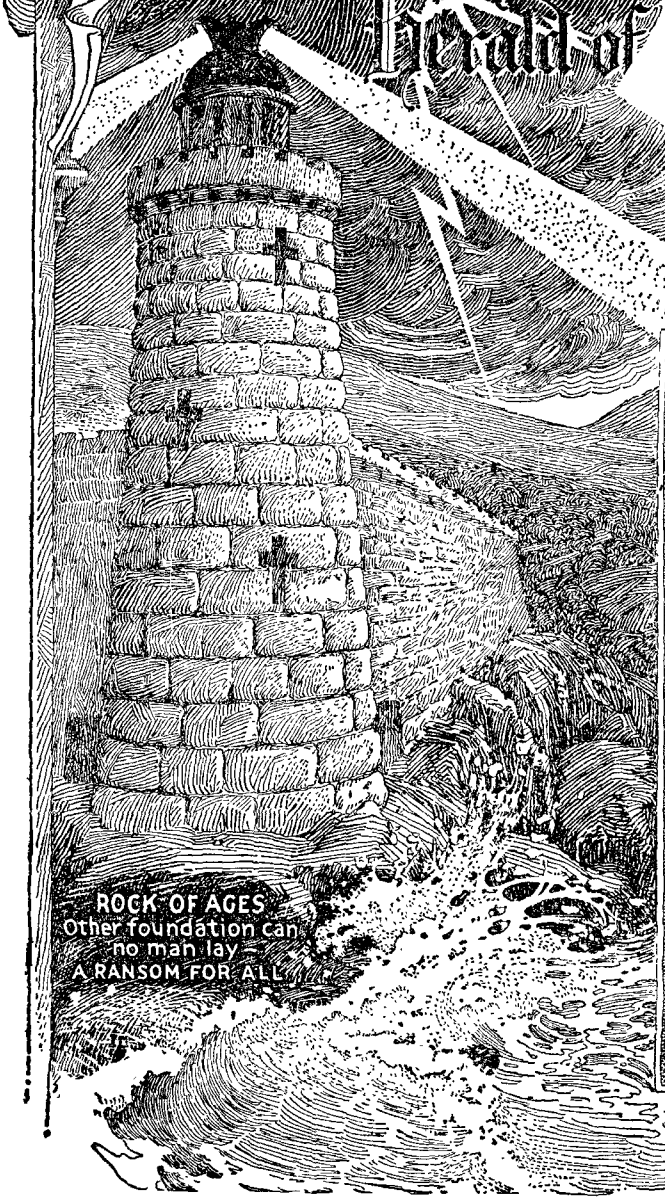
Madison ..... WIBA
Sun pm 12.15-12.45
(fourth monthly)
Milwaukee ..... WISN
Sun am 10-11
Sun am 9-10 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. L SEMI-MONTHLY No. 17

September 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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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 into 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 engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoon, 6019 North Tenth St., Philadelphia, Pa.

OPPORTUNITY FOR SERVICE

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

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Job Sees the Truth"
Issue of August 1, 1929

Week beginning October 6 . . . . . ¶ 1-26
Week beginning October 13 . . . . . ¶ 27-52

"Vindication of His Name"
Issue of August 15, 1929

Week beginning October 20 . . . . . ¶ 1-32
Week beginning October 27 . . . . . ¶ 33-60

The WATCH TOWER
AND HERALD OF CHRISTS PRESENCE

VOL. L SEPTEMBER 1, 1929 No. 17

AMBASSADORS

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."—2 Cor. 5:20, R. V.

JEHOVAH is causing the message of his truth to be proclaimed to the people, to the end that those of good-will and who desire so to do may take their stand on his side. It is of first importance that the messengers acquaint themselves with the message and encourage their brethren to participate in proclaiming it, and then to carry that message to all people who have a hearing ear. The visible part of the work on earth the Lord has committed to those in Christ, who have received the anointing of the holy spirit. Faithfulness on the part of his anointed is expected and will be required.

2 Some who claim to have made a consecration to do God's will hold an erroneous view as to the duty of the true follower of Christ. They say: 'If we are ambassadors of Christ, how can we be so hostile to the world wherein we live? Is it proper for an ambassador to be hostile to the country in which he resides?' In support of their position they argue that an ambassador is sent to a country that is at peace with the country sending him, and that when the relationship between such countries becomes strained the ambassador is then withdrawn.

3 This argument leads the proponents thereof to the conclusion that the ambassador of Christ should at all times pursue the course of least resistance, speak softly and with such chosen phrase that no one holding a different view could possibly take offense. They argue that it is wrong to say anything that will provoke the clergy to anger or that might offend Big Business or the political rulers of the world. Their contention is that a Christian should by his course of action be so very inoffensive that all would want to follow his example and accept his religion, and that thereby he might bring them into the position of reconciliation with God. Because of their course such fail or refuse to even mention the Devil's organization or any one forming a part thereof. Their influence over the weaker ones of God's people is not for good. It therefore becomes necessary to set the matter Scripturally before the minds of the brethren.

4 It is manifest that the difficulty lies in the fact that the organization of Satan and the organization of Jehovah are not clearly discerned by those who refuse to take a bold stand. With the opening of the temple of God greater light is given to those of the temple class. To be sure, one not approved of the Lord at the time of his test when the Lord came to his temple would not be brought into the temple condition and will not see present truth. After the opening of the temple two great signs or wonders appeared. One of these signs or wonders is God's organization, pictured by the woman, which is Zion. The other great sign or wonder is the Devil's organization, pictured by the wicked woman, which is Babylon.

5 Jehovah God is the Husband of Zion, and Christ Jesus is the chief One of that organization. Satan is the husband of Babylon, which organization now confines its activities exclusively to things pertaining to the earth. The two organizations are unalterably opposed to each other. There can be no compromise on the part of God's organization with that of the enemy. The ambassador of the Lord must be entirely on the Lord's side. It is of great importance that the proper relationship of the ambassador of the Lord to the world be understood.

6 The custom and practice between the nations of the world is for one nation to send an ambassador to another nation. In times of peace, and while the relationship between the two nations is peaceful, the ambassador sent takes up his residence in the land to which he is sent, and he endeavors to maintain the peace and good-will between the two nations. When war or hostilities begin, the countries respectively withdraw their ambassadors. But let it always be kept in mind that such is the practice within the organization of the world of which Satan is god. Such was not the office of an ambassador in Paul's time, nor at any other time where the ambassador in question is that of the Lord. The Scriptures show that God's typical kingdom sent ambassadors to countries that

were hostile to or at war with God's people, and that nations at war with Israel sent ambassadors to the rulers of Israel.

[7] The king of Egypt marched out to engage Carchemish in battle, and Josiah the king of Israel also marched out the forces of Israel to engage in battle. Then the king of Egypt sent ambassadors to Josiah. (2 Chron. 35:21) Relations had assumed a hostile attitude at the time ambassadors were sent. Further supporting this position, note the words of Jesus: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."—Luke 14:31, 32.

[8] Paul writes: "God was in Christ, reconciling the world unto himself." Surely he did not mean a friendly world; for God sent him to the people of earth organized and under the rulership of Satan the enemy. After some such of the world repented and accepted Christ and submitted themselves in consecration to do God's will, God did not impute to them their trespasses, but brought them into a condition of peace with himself. When one is brought into Christ and becomes a part of God's organization, he is then made an ambassador on behalf of Christ. He is not sent as an ambassador to those who are already at peace with God, but is sent to those who are out of harmony with God, to bring to them God's message. Such ambassadors are enemies, and so regarded by the country to which sent, and are in the midst of the enemy's government. The people of those countries are enemies of God and under the enemy's government, and need to be reconciled.

[9] The Lord sends forth his anointed in the name of Christ and uses such to invite, treat with, or deal with those of the world by telling them the way by which they may be brought into harmony with God. This could not be accomplished by refraining from telling the people about the enemy and his organization.

[10] In his second epistle to the Corinthians, twice in the verse mentioned (5:20, *A. V.*) the word "you" is found; and in both instances it is improperly used, and is an interpolation. The word "you" is once improperly used in the *Revised Version*, there also being interpolated. The proper rendering of the text is this: "We are ambassadors therefore on behalf of Christ as though God were entreating by us. We beseech on behalf of Christ, be ye reconciled to God." Paul's meaning clearly is that the anointed are ambassadors for Christ and that God uses such to treat with, invite, or deal with others who are hostile to God and to show them the way to be reconciled to God.

[11] God is not reconciling those who are already on his side and in his organization. He is carrying out his purpose to reconcile those who are under the dominating influence of the enemy. The anointed of God, therefore, must of necessity be ambassadors representing God and performing the work of their embassy in the enemy's country and speaking to those of the enemy's organization and those who are held under its control. In no other way could Paul's words be properly understood in the text first above cited.

PRESENT DUTIES

[12] The Scriptural proof heretofore set forth in *The Watch Tower* shows beyond all cavil that we are now in the time called "that day". It is the day which the Lord has made and in which his anointed rejoice. The anointed of the Lord recognize that God's time has come for a separation of his own people, and that the Lord has come to his temple for that purpose; that he has brought the approved ones under the robe of righteousness and given to them the garments of salvation. Those thus approved and in the temple condition realize that there is a mortal combat on between the powers of darkness and those who love and serve God. Because thereof these faithful ones pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity," and give us victory.—Ps. 118:22-26.

[13] It is in "that day" that God will have the witness given to the rulers and the peoples of the earth. To this end he and his beloved Son call for those who are willing to go; and the faithful anointed ones making up the remnant respond, "Here am I," and they are sent forth as ambassadors to perform that high duty assigned to them by the Lord. (Isa. 6:8-10) God's ambassadors in Christ are today authorized and directed to declare the vengeance of our God and to speak his message of denunciation against the enemy, and to do so while in the enemy's country. In support of this conclusion, note the words of the Prophet Ezekiel:

[14] "And they [the inhabitants] shall know that I am the Lord, when I have set a fire in Egypt [Satan's world], and when all her helpers shall be destroyed. In that day shall messengers [Hebrew, ambassadors] go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt [Moses' day]; for, lo, it cometh." This scripture shows that the message of God is not one that falls softly upon the ear, but one that brings pain to those of Egypt, or the Devil's organization.

[15] Through his prophet, whose words apply at the present time, God shows that it is his purpose to have members of his anointed army now on earth to remind each other of their duty at this time. The message of the Lord comes to one or more of the anointed ones and must be carried to other members of the anointed that these may be more fully advised. In this connection, mark the words of the prophet.

16 "Edom" is one of the names that God applies to Satan's organization, including the people under the control of that organization. God caused his prophet Jeremiah to write: "Concerning Edom, thus saith the Lord of hosts: . . . I will bring the calamity of Esau upon him, the time that I will visit him. . . . I have heard a rumour from the Lord [a message from Jehovah], and an ambassador is sent unto *the heathen*, saying, Gather ye together [members of God's earthly army scattered among the nations], and come against her [Edom, the mount of Esau, the Devil's organization], and rise up to the battle."—Jer. 49:7, 8, 14.

17 This prophecy began to be fulfilled by the Lord's anointed in obedience to the commandments set forth in Matthew 24:14. After coming to his temple he gathered his people together and has sent them forth with the message of the Lord. That message concerning the kingdom and the day of God's vengeance must be given to the nations as a witness just preceding the greatest trouble the world has ever known; and that message must be carried to the nations by the Lord's ambassadors. While delivering such message to the world as a witness the anointed are, in obedience to God's will, calling one another together, like Gideon's band, and encouraging one another to go forth against the enemy organization.

18 Corroborative thereof, the testimony of Obadiah is submitted. That prophet had a vision, and therein it is written: "Thus saith the Lord God concerning Edom: We have heard a rumour from the Lord, and an ambassador is sent among the heathen, [then to the anointed] Arise ye, and let us rise up against her in battle." (Obad. 1) This rumor or tidings from the Lord is just preceding the great battle of God Almighty against Satan's organization, and it is then that the Lord's ambassadors have a special work to perform. It is at the time of the assembling of Zion when Christ the Savior of the world judges the Devil's organization. And concerning that the Prophet Obadiah further says: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."—Obad. 21.

19 It is at the same time that God gathers together the royal family that the members thereof on earth must be engaged as his ambassadors in the performance of their duties on behalf of the kingdom. Appropriate thereto the prophet says: "In that day will I raise up the tabernacle [royal lineage] of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."—Amos 9:11, 12.

20 As further proof that the work of God's ambassadors is performed in times of hostility and not in times of peace, attention is called to the words of Joshua: "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors; . . . they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league [covenant] with us."—Josh. 9:3-6.

21 The Lord Jesus spoke a parable concerning the kingdom in which he uses the word "embassy", or ambassadors, as having reference to hostile conditions. He told of his own going away to receive for himself a kingdom, and then, concerning those who were hostile to him and who declined to have him as their King, he added the following: "But his citizens hated him, and sent an embassy after him, saying, We are not willing for this man to reign over us." (Luke 19:14, *Diaglott*) The correct word used in this text to translate "embassy" is the same as used in Luke 14:32, but there translated "ambassage".

22 Paul did not entertain the thought that the Christian should tread lightly and speak with such soft phrase that even the enemy's organization might have no cause for offense. He had the mind of the Lord and spoke with authority. He gave instruction to the church concerning the warfare in which the members thereof must engage. He tells of the necessity for putting on the armor of God and keeping it on, and for engaging in combat; and says that while so doing every one of the anointed should pray God for his brethren. Then, asking that they pray for him, he says: "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I *ought* to speak."—Eph. 6:19, 20.

23 Manifestly, from his words, the Christian can not be faithful to the Lord if he fails or refuses to speak with boldness. No one who represents the Lord should be rude in his speech; neither should he assume an apologetic attitude. It is the privilege of the ambassador of the Lord to represent the King of kings, and his love and faithfulness to God and to Christ is proven by the fact that he has boldness in proclaiming the truth in the day of judgment. (1 John 4:17, 18) Paul was a prisoner in bonds, and yet he availed himself of all opportunities to execute the embassy committed to him. Paul was an example of the flock of God that each one will do well to follow.

24 In Satan's organization ambassadors are clothed with power to execute certain orders or laws. Such is not true in the Lord's organization, aside from Christ Jesus the Head of that organization. The ambassador of the Lord in his typical organization was merely entrusted with messages. After delivering the message with which the ambassador was entrusted he returned to his own country for further instruction.

The same rule applies to the Lord's anointed in his real organization, including those now on earth. The business of such is to tell the message of the kingdom, which includes the message concerning what constitutes Satan's organization and concerning God's purposes to destroy that organization. It may be helpful here to consider some of the texts in which the word "ambassador" is employed, both in the Old and in the New Testament. The Hebrew word *malach* (mal-awk) is frequently translated "angel" or "messenger"; and the same word is also at times translated "ambassador". In the following texts the Hebrew word *malach* is used and translated "ambassador", "messenger" or "angel".

[25] "But he rebelled against him [the king of Babylon], in sending his *ambassadors* into Egypt, that they might give him horses and much people."—Ezek. 17:15.

[26] "Behold, their valiant ones shall cry without; the *ambassadors* of peace shall weep bitterly."—Isa. 33:7.

[27] "Then spake Haggai, the Lord's *messenger*, in the Lord's message unto the people, saying, I am with you, saith the Lord."—Hag. 1:13.

[28] "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the *messenger* [*malach*] of the Lord of hosts." (Mal. 2:7) The name Malachi (one of the prophets) is also from the same Hebrew word, and means "ambassador of the Lord".

[29] "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." (Mal. 3:1) In this text the same Hebrew word is *translated* mes*senger* as is translated *ambassador* in the other texts quoted.

[30] "Who is blind, but my servant? or deaf, as my *messenger* that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) This text shows the proper attitude of the Lord's ambassador to the world wherein he is situate and where he tells God's message. It shows that he is blind in this, that, as to the course of action he takes, he does not give heed to anything, nor is he influenced by anything or any creature, save the message from the Lord which he is instructed to give. His purpose is a single one, and he follows it out and is blind to everything else.

[31] "What then shall one answer the *messengers* of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge." —Isa. 14:32, *R. V.*

[32] "[The Lord] confirmeth the word of his servant, and performeth the counsel of his *messengers*; [he] saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." (Isa. 44:26) This scripture shows that the Lord backs up or supports the message which he sends forth by his ambassadors.

[33] The Hebrew word *tseer* is also used to translate the word "ambassador". The word is derived from the Hebrew verb *tsoor*, meaning to cramp, or confine, or constrain. This says that the Lord's ambassador is held or confined to the work or service which he is commissioned to do, and is constrained to do that and nothing else. The ambassador can not perform his work if he goes unwillingly or if he exercises self-will. He is under strict obligation to represent his Principal, who is the Lord, and to perform his duty faithfully. He is under the pain of duty. To draw a contrast between the unfaithful and the faithful ambassadors the proverb says: "A wicked messenger falleth into mischief: but a faithful ambassador is health."—Prov. 13:17.

[34] This is well illustrated by what the clergy have done. Claiming to represent the Lord and his message, they undertake to deliver a different message. They have tried to imitate the worldly ambassadors in assuming to act in an executive capacity for the Lord. They fell into the mischievous difficulty of prohibition, mixing politics with religion, and like matters. On the contrary, the faithful ambassador is health and strength because he proclaims the true message of truth. He does not overstep his commission by trying to act in an executive capacity or to run ahead of the Lord.

[35] Another text bearing upon the point is: "As the cold of snow in the time of harvest [the heated season when men want ice-water], so is a faithful messenger [ambassador] to them [Jehovah and Christ] that send him: for he refresheth the soul of his masters." (Prov. 25:13) This is in harmony with the statement of God, through his prophet, that his soul delights in his elect servant.—Isa. 42:1; Mal. 3:1.

[36] The Prophet Isaiah (18:1, 2, 7, *R. V.*) speaks in poetic phrase concerning the Lord's anointed, in whom the Lord delights because of their faithfulness as his ambassadors. Pleased by reason of that faithfulness the prophet says: "Ah [an expression of delight and admiration], the land of the rustling of wings, which is beyond the rivers of Ethiopia." The place of the land represents a condition, and therefore pictures God's anointed in his organization. These are otherwise designated the "remnant" or the "faithful and wise servant". Such are in a condition of security, represented as being under the shadow of Jehovah's wings because in and forming a part of his organization. "The rivers of Ethiopia" represents the peoples of the commercial or selfish business part of the sin-cursed world, the course of which is marked entirely by selfishness. The truly anointed ambassadors of God's organization are beyond that condition of commercial and selfish turmoil, and are therefore beyond the rivers of Ethiopia. They are in the world,

to be sure, but form no part of it. They are separate and distinct therefrom and are the ambassadors of God in a hostile country.—Zeph. 3:10.

37 Then the Prophet Isaiah continues: "That sendeth ambassadors by the sea [by the great river, *Rotherham*, margin], even in vessels of bulrushes [papyrus] upon the waters [meaning or representing the printed message of God's Word in which the remnant does traffic]." God, through his organization, sends forth these messengers or ambassadors to deliver the message of encouragement to all who have made a consecration to do God's will. To make clear that the anointed ones are to encourage the members of God's organization the prophet in another place says, "Cry aloud, . . . lift up thy voice like a trumpet," as a warning to those of God's people who have become negligent of their privileges.—Isa. 58:1.

38 Returning now to Isaiah's prophecy: God says to these ambassadors: "Go, ye swift messengers, to a nation tall and smooth, to a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide!" (Isa. 18:2, *R. V.*) These ambassadors are commanded to go swiftly and energetically because the King's business requires haste. The nation mentioned as "tall and smooth" includes all who have covenanted to do God's will and who have been brought forth as his sons. It was in 1914 that the kingdom was born, and thereafter the "servant" class was made manifest. It is the "servant" class that is polished and smooth. That conclusion is corroborated by the further statement of the Prophet Isaiah: "Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name [from the time the Lord comes to his temple]: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified."—Isa. 49:1-3, *R. V.*

39 From the time of the birth of the kingdom God's organization has been terrible to Satan's organization. "The Lord . . . is terrible to the kings of the earth." (Ps. 76:11, 12) Since the going forth of the great river of truth from and after 1922 the condition of God's consecrated people has been that of a division, and this division has been caused by the truth; hence the prophet says, "whose land the rivers divide."

40 The rivers mentioned as dividing God's people are not the rivers of Ethiopia, because the Lord's people are beyond Ethiopian rivers. The reference to 'the rivers dividing his people' is to those of truth and peace that flow unto the people of God. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." (Ps. 46:4) "I will extend peace to her like a river."—Isa. 66:12.

41 Then the prophet shows the time of sending forth these ambassadors and speaks of the result of their work. "In that time shall a present be brought unto Jehovah of hosts from a people tall and smooth, even from a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of Jehovah of hosts, the mount Zion."—Isa. 18:7, *R. V.*

42 The present brought unto the Lord of battle is made up of the willing volunteers who joyfully go forth with the message of truth, and these strike terror to the heart of the enemy from and after the beginning of the preparation for the great battle of God Almighty. It is God's holy nation, some of whom are yet on earth, wherein a division has been made by reason of the message of truth. The remnant, or chosen nation, constitutes "the nation that meteth out and treadeth down", because these have to do with the work of the vengeance of our God. Says the prophet: 'This present is brought to the place of the name of the Lord of hosts, to Mount Zion,' which is the organization of 'the God of battle'.

43 Beyond all question of doubt, these ambassadors of the Lord are commissioned and sent forth to perform a bold service immediately preceding the great battle of God Almighty. That being true, the servant or ambassador must not fear the enemy or his organization or fail to speak with boldness the name of Jehovah God.

44 As Paul requested the prayers of his brethren in his behalf, even so should all the anointed pray for one another that each one may execute the commission of his ambassadorship and speak boldly as he ought to speak. His speech will not be harsh, but smooth and cutting, like the sharpness of a two-edged sword. It must be the truth that does the cutting, and the truth is the sword of the spirit.

THE SEEDS

45 Long ago God said: "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 woman mentioned in this verse is God's organization Zion. The 'seed of the woman' is Christ, which includes the remnant yet on earth. The serpent is the Devil; and his "seed" springs from his organization and is made manifest in his evil agencies on earth, of which the clergy are the most subtle, fraudulent, hypocritical and cruel. Those men claim to represent God, but do so hypocritically and in fact represent the Devil.

46 God says he will put enmity between the two seeds, and he has done so. This he did, of course, after the two seeds are in existence. After the birth of the holy nation or kingdom, and after the coming of the Lord to his temple, the remnant of the 'seed of the woman' is made manifest. After the casting of Satan out of heaven Satan hurries to assemble his

"seed" because he knows that his time is short. Both of the 'seeds' are now easily discernible. It is now that the 'seed of the serpent', that dragon organization, with all of its wicked agencies, goes forth to make war in an attempt to destroy the remnant of God because that remnant keeps God's commandments by declaring his name and his purposes, and because to the remnant is committed the testimony which God commanded that Christ shall give. The ambassadorship of the remnant, therefore, is performed in times of hostility. The ambassadors of the Lord should expect no quarter from the enemy. They should give none to the enemy, because there can be no fellowship of God's anointed with those forming Satan's organization.

47 In his letter to the Corinthians Paul shows that the anointed are the ambassadors of the Lord; and then he shows that these execute their commission during a time of enmity and stress, and then stresses the fact that they must hold themselves entirely separate and aloof from Satan's organization. With great emphasis he says: "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

48 Some of the elders refuse to mention publicly the Devil's organization or the elements or associations of men composing the same. They satisfy themselves by stating God's loving kindness in providing salvation for the people. So far, so good. But that does not fulfil their covenant.

49 Manifestly God wants his people to go forth now and tell the nations who is the true God and what constitutes his organization, and who is the false or mimic god and what elements or associations of men make up the visible part of the Devil's organization. It is his time to lift up a standard for the people, that they may take their stand on one side or the other.

50 From the foregoing scriptures it is clearly to be seen that the anointed are told in plain phrase to come out from among Satan's organization, to be separate and distinct therefrom, and to refuse to touch the unclean thing. They are told to boldly and fearlessly tell of God's indignation against the wickedness of Satan's organization and of his purpose to destroy it. Such course of action requires complete faith and trust in the Lord. The true ambassador of the Lord does not count even the present life as dear unto him, but counts as above all things else the approval of Jehovah. That approval can not be had without complete allegiance and faithfulness to the Lord.

51 *The Watch Tower* must give this advice to the anointed or "servant" class, to wit: If there are among you some of the elder brethren who refuse to make mention of Satan's organization and those who compose it, and who fail or refuse to tell of God's purposes to destroy Satan's organization, let them take their own course; but so far as you who are faithful are concerned, you should withdraw yourselves from them. You should neither fight nor argue with them. Go joyfully on doing what God has given you to do, and let all who are of a different mind take whatsoever course they may desire. Each one of the "servant" class must stand or fall to his own master. The Lord tells how his servant may be able to stand and receive God's approval. Faithfulness and boldness in representing the Lord will assure approval from him.

TO COMFORT

52 The ambassador of the Lord is also commissioned to comfort those that mourn. This was true in God's typical organization. (1 Chron. 19:2) Manifestly God's purpose is that the people shall be told of his intention to soon destroy the unrighteous organization that rules the world and to set up instead thereof his own righteous government that will bring blessings to the people. The ambassadors of the Lord, therefore, are to comfort the people by showing them that Jehovah is the only true God, that he is the Most High, that he is the God of love. They must tell the people that he is the source of life and the Giver of every good and perfect gift. Of course they will be opposed in their efforts while on earth, because they are in a hostile land; but the truly anointed will delight to sing forth the praises of Jehovah, that his name may be exalted and the people blessed.

QUESTIONS FOR BEREAN STUDY

¶ 1. For what purpose is Jehovah now having his message proclaimed? What responsibility attends an understanding of that message?

¶ 2-5. Some, though claiming full consecration to do God's will, take what erroneous view and position as to the duty of a true Christian? What is their argument? What is the result of their conclusion? Account for their not taking a definite and active stand for Jehovah's organization and against that of Satan.

¶ 6, 7. As to conditions under which ambassadors are appointed, contrast the practice of nations of the world with the procedure of nations in the time of God's typical kingdom and in that of the apostles, and give scriptures to support your conclusion.

¶ 8, 9. What is indicated by Paul's statement that "God was in Christ reconciling the world unto himself"? Explain how some of those once enemies of God have become entrusted with the word of reconciliation. Where are they sent? To whom do they minister? How? For what purpose?

¶ 10, 11. According to the proper rendering of 2 Corinthians 5:20, what is clearly the position and service of God's anointed?

¶ 12. "That day" refers to what time? What facts are recognized by the anointed as to a present work of separation, judgment, and test?

¶ 13, 14. "That day" requires the giving of what additional or special message by the anointed as God's ambassadors?

¶ 15-18. What is God's purpose as shown in Jeremiah 49: 7, 8, 14? How has this prophecy been in course of fulfilment? How is this corroborated by Obadiah's testimony?

¶ 19-21. What do Amos 9: 11, 12, Joshua 9: 3-6, and Luke 19: 14 indicate as to the time when the "remnant" members of the royal family would be engaged as ambassadors on behalf of the kingdom? As to the conditions under which they would perform that service?

¶ 22, 23. What is the lesson we get from Paul, and from the statement of John, in regard to boldness on the part of God's ambassadors?

¶ 24. Compare the authority of ambassadors in Satan's organization with that of the Lord's ambassadors.

¶ 25-29. Show, with scriptures, that the Lord's ambassador is strictly a messenger sent to speak the message of the Lord to the people.

¶ 30-32. What do the Scriptures say as to the nature of the message, and the singleness of purpose, of the Lord's servant? Show whether the Lord regards the word of his servant.

¶ 33-35. The meaning of the Hebrew word *tsoor* sheds what light upon the position of the Lord's ambassador? Apply Proverbs 13: 17.

¶ 36, 37. Give the application of the prophet's words, "Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia." Who are 'the ambassadors sent by the sea'? How do they go 'in vessels upon the waters'?

¶ 38-40. Why does the prophet refer to these as "swift messengers"? What is the 'tall and smooth nation' to which they are sent, and how do they minister? To whom are they "terrible"? What is meant by "whose land the rivers divide"?

¶ 41-43. Quote and explain the scripture showing the time when these ambassadors are sent forth and the result of their work.

¶ 44. According to the words of Paul, to what end should the anointed pray for one another?

¶ 45, 46. What did God mean in his statement recorded in Genesis 3: 15? How are the two 'seeds' now manifest? Account for their being easily discernible at this time. What is the conflict now in progress, and the test now on?

¶ 47-50. How does Paul emphasize the position which true Christians must take, and the course of action they must pursue, in order to fulfil their covenant and have the approval of the Lord?

¶ 51. In case some of the elder brethren fail or refuse to engage boldly as witnesses of God's purpose to destroy Satan's organization, what is the duty and privilege of the faithful ones? How does the importance of individual responsibility come into consideration here?

¶ 52. Seeing that the commission of the Lord's ambassador includes 'proclaiming the day of God's vengeance' and comforting those that mourn, how will the truly anointed regard their position and enter into their privilege at this time?

THE MYSTERY OF THE KINGDOM OF GOD

[Thirty-minute radio lecture]

THE Bible declares that the kingdom of God is a mystery to all except a certain class. Speaking to his disciples, Jesus said: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." (Mark 4: 11) Ask a number of professing Christian people the question, What is meant by the kingdom of God? The indefinite and contradictory replies will clearly indicate the confusion of thought on the subject, and the truthfulness of the Scriptural declaration that it is a great mystery. Thus we are assured that outsiders are not to know about the kingdom. This great privilege is reserved only for those who study the Bible and are trying to do the things written therein. Let us note some of the conflicting opinions about the kingdom.

Many people think of the kingdom as being in some far away place called heaven, while the Bible teaches that, when established, it will reign over people living on this earth. Many others believe that the kingdom has always existed, but Jesus taught that it was a future kingdom and would be established at his second coming.

Jesus spoke of himself as a young nobleman taking a long journey into a far country to receive for himself a kingdom and to return. (Luke 19: 12) He taught his followers to pray for that kingdom to come, saying, "When ye pray, say, . . . Thy kingdom come. Thy will be done, as in heaven, so in earth." (Luke 11: 2) One of the thieves who was crucified with Jesus had doubtless heard of the kingdom which Jesus would possess at some future time. Addressing Jesus, the thief said: "Lord, remember me when thou comest into thy kingdom"; and Jesus replied: "Verily I say unto thee today, Thou shalt be with me in paradise." (Luke 23: 42, 43) Paradise means the earth perfected and brought to a condition like the first paradise in Eden. That thief is still sleeping in the grave until Jesus shall call him forth from the tomb, as he promised that he would do when his kingdom is established on the earth. That thief will get just what he asked for, namely, life on the earth.

Still others believe that Jesus set up his kingdom at his first advent, and that he has been reigning ever since; seemingly never giving thought to the fact that if the world in its present wicked, corrupt condition were Christ's kingdom, then it could not be worse if Christ were *not* reigning.

Others, basing their belief on a mistranslation, believe that when Jesus spoke of the kingdom of God, he meant a kingdom within the heart of each individual. Judged by the reports in the daily papers and the conduct of nearly every member of the race, it would seem impossible even to imagine that Jesus has been reigning in the hearts of any human being. The wilfulness, the boastfulness, the pride, the cruelty and the wickedness of even the best of earth's people are entirely foreign to the humble, meek, loving, kindly, helpful, merciful and sympathetic spirit of our Lord Jesus.

This mistranslation is found in Luke 17: 20, 21, and

reads: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with outward show: neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you." Surely Jesus did not mean that the kingdom of God was within those hypocritical Pharisees. What did he mean, then? The answer is that the phrase "within you", when properly translated, means "among you", or "in your midst". Jesus really refused to answer their question, because their hearts were in a wrong condition, and so he reproved them by saying: When the kingdom is set up there will be no outward show or demonstration; no noise or confusion; no blare of trumpets nor wreck of earth. But the kingdom will be set up silently; it will come upon you like a thief in the night; you will not be watching, and will not be aware of the fact until you discern that it is already set up; you will discover that *it is in your midst*. In other words, Jesus said to those wicked Pharisees: 'You will not know when the kingdom is set up until it is already in operation, among you; in your midst,' not "within you".

Nobody will know about it except those people who are honest, faithful students of God's Word; those who are searching the Scriptures and watching for the signs of his presence. Speaking of this faithful class, Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:4.

The purpose of this lecture is to prove the following three points:

(1) That the kingdom of God means God's government, rulership or authority, which is to be reestablished over the earth.

(2) That the king who is to reestablish God's government on the earth is the Lord Jesus, and that he will have associated with him 144,000 others, chosen out of the human family since the first advent of Jesus. Together, these will be the rulers of earth for a thousand years, and will be invisible to mankind just as Satan is the invisible ruler of earth now and has been in the past.

(3) That the work of that kingdom will be to awaken all who are in the graves, and give them, together with those who will be living at that time, both knowledge and ability to win everlasting life on earth; and that during this thousand years of education and uplift the Devil is to be bound so that he can not hinder the work.

Going back to Eden, we observe that God established his government, his authority on the earth at that time, in the person of father Adam, to whom God said: 'Multiply and increase and fill the earth, and have dominion over the earth, and over the fowl, fish and beasts.'

Adam was God's representative exercising God's dominion over the earth. That dominion consisted of the privilege and power of procreation and filling the earth with a race of human beings. More than that, it consisted in the perfect and complete control of all the fish, the birds and the animal creation. This was God's government, God's dominion, God's authority reposed in the hands of Adam.

Then there was another feature of God's government which was closely related to the dominion given to Adam. God had created a beautiful, intelligent being on the spirit plane, called Lucifer. God placed Lucifer over the man as a guardian, a guardian angel, if you please, to protect the man from unseen dangers, just as, we are told, 'the angel of the Lord encamps round about those who love the Lord' and are trying to do his will at the present time.

This was God's kingdom on earth. This kingdom was disrupted and overthrown by a traitor. That traitor was Lucifer. Observing the beautiful harmony and cooperation existing in God's earthly kingdom, and foreseeing that a time would come when the earth would be entirely subdued and be beautiful beyond comprehension, and foreseeing also that eventually Adam's posterity would fill the earth, living in happiness, contentment and peace, with no trace of sin or sorrow, Lucifer's heart was filled with envy toward God, and with an insatiable ambition to have an earthly kingdom of his own, just like God's. This ambition is brought to our attention in Isaiah 14:13, 14, where Lucifer is represented as saying, "I will exalt my throne above the stars of God: . . . I will be like the most High."

With this wicked and traitorous thought in mind, Lucifer plotted to alienate the affections of Adam and to lead him into disloyalty to God, knowing full well that God would cast him off. Lucifer's treachery went farther than this. He planned to deceive Adam through his wife. To do this he must deceive the woman into believing that God was an enemy and that Lucifer was her real friend. To this end he lied to the woman. After God had told Adam that he would surely die if he ate of the forbidden fruit, Lucifer said to Eve: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:4, 5.

Jesus branded these words of Lucifer as a lie. (John 8:44) Lucifer, however, succeeded in his wicked designs. Eve was deceived. She concluded that Lucifer was her friend and that God was a liar, and therefore her enemy. She ate of the forbidden fruit and tempted Adam to do the same.

God condemned them both, and drove them out of their beautiful paradise home. Under this condemnation of death their children were born and through the law of heredity inherited the same condemnation, and passed it on to their posterity. Thus the entire

race came under the condemnation of sin and death, and the beautiful, sinless and harmonious kingdom of God was overthrown and defiled. It came to an end, and the traitor, who overthrew God's earthly government was thereafter called Serpent, Dragon, Satan and Devil. Since that time he has been God's enemy and man's enemy, and the Bible tells us that eventually he will be cast into the lake of fire and completely destroyed.—Rev. 20:10; Matt. 25:41.

A little later Satan led some of the angels into sin, and finally succeeded in his ambitious design to have a kingdom of his own just like God's. It was like God's kingdom in the sense that while God's kingdom is but *one* kingdom, nevertheless it operates both in heaven and in earth, that is, among angels as well as among men. Just so Satan succeeded in seducing some of the angels and leading them into sin, and thereafter his kingdom has operated both in heaven and in earth. In Matthew 25:41 Jesus mentions "the devil and his angels", and it was Jesus also who said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44) These wicked angels, and all selfish, cruel, wicked and ambitious men, who care nothing for their fellow men except to deceive, oppress and exploit them in order that they may profit thereby, constitute Satan's kingdom.

These men have always been Satan's tools in carrying out Satan's wicked schemes. They have been his representatives in the earth. Jesus addressed the religious hypocrites in his day, saying, "Ye are of your father the devil, and the lusts of your father ye will do." Paul said that Satan is the god of this world; and John said that "the whole world lieth in the wicked one".

Over and over again the Scriptures declare that it is God's purpose to overthrow and destroy the Devil's kingdom and to reestablish God's kingdom on the earth. When thus reestablished, instead of one man representing God on the earth, there will be an earth full of sinless men and women, each one enjoying everlasting life, and exercising the former dominion over the fish, birds and beasts.

God has appointed a thousand years for the purpose of reestablishing his government on earth. He has also appointed his son, our Lord Jesus Christ, to do the work; hence that thousand-year period is called "the day of Christ". It is also called "the kingdom of Christ", and the "judgment day".

Very few people have realized that God's kingdom will operate on earth as well as in heaven. This fact is clearly stated in Ephesians 1:10, as follows: "In the dispensation of the fulness of times he might gather together [reunite] in one *all things* in Christ, both which are in heaven and which are on earth." When all things are thus reunited under Christ, there will be no wicked angels in heaven, and there will be an earth full of perfect, sinless and obedient men and women. This is a part of the "mystery of the kingdom of God". But there is still another feature of God's kingdom which has been a mystery in the past; and only in recent years has it come to be understood.

It is this: When Jesus begins the work of reconstruction, he will have associated with him 144,000 other spirit beings, who were once men and women on this earth, but who made with the Lord a covenant by sacrifice and faithfully carried out that covenant even unto death. These are the overcomers of this Christian era who have followed in Jesus' footsteps; they have suffered with Christ; they have been persecuted for righteousness' sake, yet they counted all these things joy for the reward that was set before them. These will come up in the first resurrection and will reign with Christ during the thousand years. The selection of this class began on the day of Pentecost, fifty days after Jesus' resurrection, and is not completed yet. These are called 'the bride of the Lamb'; they are also called "a little flock"; and again, "the church, which is his body." These, reigning with Christ Jesus, will be invisible to men.

The Scriptures call attention to the fact that those faithful men and women who lived before Christ's time will be representatives of the kingdom upon earth. They will be seen by men. In the eleventh chapter of Hebrews these faithful ones are mentioned by name. Among them are Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Gideon, Barak, Samuel and the prophets. John the Baptist was the very last one of this class. These will come up in the resurrection as men, right here on this earth, and will be God's representatives among men.

Thus seen, the kingdom of Christ, the thousand-year government which is to do the work of reconstruction, will be administered upon earth by visible representatives of the King, Christ Jesus. All the faithful men and women who died *before* Jesus died will be raised from the dead. As princes in all the earth, they will cooperate in the work of resurrecting the dead, writing God's law in the hearts of men, and filling the earth with a happy, contented race. They will work under the supervision of Christ Jesus and his faithful followers, who together shall reign as kings and priests, invisible to men.

When this kingdom is established, all the wicked and sinful race will come forth from the tomb, over twenty thousand millions of them, to be blessed under that new government, blessed with an accurate knowledge of what God requires of them, and with an opportunity to win everlasting life, liberty, peace and happiness on the earth.

Those of earth who have been faithful followers of Jesus will, according to his promise, share with him in the glory and the service of that kingdom. These, associated with Jesus in heaven as divine beings, will be

invisible to humanity. Only such, however, will be among the kings and priests in heaven. Even John the Baptist will not be in heaven, for the reason that he died *before* Jesus did, and the heavenly way was not opened until Jesus had died. Jesus himself said that John would not be in heaven. His words are: "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) If the least one in heaven is greater than John, then, of course, John will not be there.

Nearly all Christian people have thought that God has been trying to convert the world during this Christian era, and have raised immense sums of money and sent out missionaries and evangelists to help the Lord do the work. But how wretchedly they have failed. Why the failure? The answer is, that the work of converting the world has been reserved to be accomplished by the kingdom of God.

The fact that God was preparing a kingdom class throughout the ages past was overlooked by them for the reason that they had a way of their own for doing this work and considered their own plans better and wiser than God's, and persisted in doing the work in their own way.

Over and over the Bible speaks of this mystery which has been hidden from other ages and men. Our text calls it the mystery of the kingdom of God. One feature of the mystery is that the kingdom is a thousand years long; another feature is that it is to reign over the earth and bless all the human family, both living and dead; another feature is that ever since the resurrection of Jesus, God has been selecting the kingdom class, which consists of Jesus the head and 144,000 saints; and still another feature is that this kingdom class will be the ones authorized and empowered to convert the world during the thousand-year reign of Christ, and that the world can not be converted in any other way, nor prior to that time.

Speaking to his disciples, who were to be members of the kingdom class, Jesus said that 'unto them it was given to know the mystery of the kingdom of God, but to outsiders it was not given'. No others are to know until the kingdom class is completed and the kingdom work is begun, and then it will be too late to become a member of the kingdom class. All the wise virgins will have entered in and the door will be shut.

When the kingdom work is completed, at the end of the thousand years, and when the world is converted, the race will be turned over to God; and Satan will be loosed for a little season, for a final testing of all the millions of people who will then be living on the earth. Under this test some will prove unfaithful and disloyal, and such, together with Satan, will be cast into the "lake of fire", which means their everlasting destruction; and from that time to all eternity God's kingdom will work together for the everlasting blessing of all his creatures, and God's will shall be done on the earth as it is done in heaven.

THE SIN THAT WILL NEVER BE FORGIVEN

[Thirty-minute radio lecture]

THE most precious possession of any intelligent creature is life. Life is a blessing, a favor bestowed by Jehovah God, who is the creator of all life. It is a blessing, even if it lasts but a few minutes, or a few days or a few years. It is God's *best* gift to his creatures. To have *everlasting* life is a most wonderful blessing; and to have it, and in addition thereto, to have perfect liberty, perfect peace, perfect happiness and perfect health, makes of it a priceless possession.

God created the human race with this end in view, and has made it possible for them to have everlasting life, together with liberty, peace, health and happiness, on condition that they shall obey God's law, which Jesus summed up in these words: 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself.' Surely this is but a reasonable and just requirement.

Moreover God *desires* that every person shall live. To this end he has made certain rules or laws, which, if obeyed, will confer everlasting life. Eventually all intelligent creatures are to be acquainted with these laws, and all who come into harmony with the same will receive in return the grandest gift God has to bestow, namely, liberty, peace, happiness, health, and everlasting life, in all their fulness and perfection. If these things are God's best gift to man, then it follows that the greatest loss that any man can possibly sustain is the loss of these blessings without any possibility of recovery, that is, to die like a dog, and to remain for ever dead.

Jehovah pleaded with Israel in these words: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11.

And again, in Deuteronomy 30:19 we read: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." This last text discloses the fact that God desires man to choose life. This means that he has given to mankind something that differentiates

him from the brute creation, namely, free moral agency, and requires that if man would have life, he must deliberately and from choice accept the terms upon which God gives life, that is, that mankind shall obey willingly and not from coercion.

This explains why God will not give life to any one except he first stand some tests of loyalty and devotion, and prove that he would appreciate life, and love God and his fellow men. In other words, every man must pass a trial for life. This explains why Adam was placed on trial in Eden.

There is just one thing that will separate man from the life which God has given him, namely, sin. Sin is the violation of God's law; and every violation proves that the violator is unworthy of the great gift of life, for it proves that he does not love God supremely, nor his neighbor as himself. The only penalty that God ever placed upon anybody for violating his law, is death, or in other words, the utter loss of the life which God gave the individual, together with all its accompanying blessings.

God told Adam that if he sinned he would surely die; that he would return to the dust as he was before creation; and when he sinned God separated him from the life-sustaining fruits and nuts and vegetables which grew spontaneously in the Garden of Eden, and left him alone to die. He succeeded in eking out an existence for 930 years, and finally died: returned to the dust as he was. He had lost everything that God had given him: his beautiful home and environment, his life and his right to live.

God's law, 'Obey and live; sin and die,' was a just law, and therefore could not be revoked. Jehovah God was the judge, and pronounced the penalty, saying, "Thou shalt surely die." Adam's children, yet unborn, inherited his condemnation, and came under the same death curse, and so it is written: "In Adam all die." Adam was fully aware that the penalty for his sin would be death, and from this standpoint his sin was wilful, and nothing could be said in extenuation of it. But Adam lacked a knowledge of the full consequences of his sin. He did not know that it involved all his race. He could not see all the disease, all the crime, wars, pestilences, famines and deaths that would come upon the 20,000,000,000 of his posterity as a result of his one sin. He lacked an experience with evil in any of its forms.

From this standpoint, something can be said in extenuation of his sin. And surely his unborn children were not to blame for it.

In view of these facts, the love of God provided a way to exact the full penalty for Adam's sin, thus satisfying the demands of justice, and at the same time redeeming the sinner and setting him free from the consequences. This way was by providing a substitute for Adam, who would take his place in death and thus satisfy the decree of justice.

That substitute was Jesus; and it is written that when Jesus died voluntarily on the cross, Jehovah "laid on him the iniquity of us all". When John the Baptist recognized Jesus as the Messiah, he pointed to him and said: "Behold the Lamb of God, which taketh away the sin of the world."

What is this sin of the world? It is the one sin of Adam, and, in addition thereto, all the sins of the fallen race which are traceable to weakness inherited from Adam. The proof of this statement is found in Romans 5:15. "For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Having provided a substitute and settled the account which justice held against the race, Jehovah was at liberty to forgive the sinner, and to deliver him from the consequences of that sin. This is just what the Bible points out that God intends to do. This is why the Bible tells us of a time when there shall be no more death, no more tears, no more sighing or crying. This is why the Bible tells us that all that are in the graves shall hear the voice of the Son of man and come forth to a new start for life, a trial for life, but with some advantages that Adam did not have.

What will be those advantages? Mankind will have a complete knowledge of what the penalty for sin is; a knowledge gained by an experience with sin and death; a knowledge which Adam did not have. Armed with this knowledge, all past sins forgiven, and mercy extended to them through Christ, for a thousand years the work of restoration shall go on, until every member of the race will get back all that Adam lost for him.

The point to be noted is that the sin of Adam which involved all his posterity is forgivable, and will be forgiven. Those who claim that at death the wicked go to eternal torment, deny that these sins are forgivable.

In Jeremiah 31:31-34 we read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, . . . I will put my law in their inward parts, and write it in their hearts; and . . . they shall all know me, from the least of them unto the greatest of them, . . . for I will forgive their iniquity, and I will remember their sin no more."

Speaking of the redemption that is in Christ Jesus, the Apostle Paul says: "Whom God hath set forth . . . for the remission of sins that are past, through the forbearance of God." (Rom. 3:25) It is because these sins are forgiven that there is to be a resurrection of both the just and the unjust (Acts 24:15); and Jesus said, "All that are in the graves . . . shall come forth; they that have done good, . . . and they that have done evil."—John 5:28, 29.

Speaking of these inherited sins that are forgiven as a result of the death of Jesus, the Prophet Ezekiel

says: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2) Father Adam ate the sour grape of sin, and his children inherited sinful propensities.

Now notice what Jeremiah says of this Adamic condemnation. "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29, 30) In plain language, this means that the time will come when the law of heredity shall not prevail, but when every man, if he sins, will be said to eat the sour grape himself, and shall die for his own sin, and not for some sin inherited from his fathers. This text also means a full and complete deliverance from the consequences of Adam's sin.

When a person comes to a knowledge that Jesus Christ tasted death for him; that Jehovah laid all his past sins on Jesus, and that through the death of Jesus eternal life is a possibility, that person should be grateful, and should show his gratitude by devoting his life to the service of the Lord. To fail to do this is ingratitude, lack of appreciation. When one comes to this knowledge his responsibility before God begins. He must now decide how he will use this knowledge. There is no way of escaping this responsibility. He is bound by common gratitude to show his appreciation, and nothing less than a desire to devote his life to the service of One who so loved him as to give his Son to die for him will be accepted as an evidence of gratitude.

When one comes to a knowledge of the fact that God has provided a way for the forgiveness of his sins, on the basis of Jesus' death, and has a proper gratitude in his heart, he instinctively exclaims as did the Prophet David, "O Lord, open thou my lips; and my mouth shall shew forth thy praise." (Ps. 51:15) This would be sincere gratitude. With such a one the Lord is pleased, and will forgive his sins and receive him into divine favor, and give him an opportunity to win life; in other words, God will place him on trial for life. Such an opportunity would be his first individual trial, for the reason that he was born under the Adamic condemnation, for which he was not to blame. The death of Jesus was for the very purpose of lifting the Adamic condemnation, so that the individual could have an opportunity to choose life or death.

After coming to this knowledge, and having his sins forgiven, and having been received into divine favor, this individual could commit sin again and lose his standing with God, lose divine favor, and lose life again. In the Scriptures this is called second death. The Adamic death is the death which Adam brought upon the entire race. It is an inherited death for everybody except Adam. The second death is the death which the individual would bring upon himself after having been brought to a knowledge of the truth regarding God's love and Jesus' sacrifice. Wilful rejection of these would result in the second death of the individual. One might wilfully refuse to accept the terms, and go into the second death; or he might accept the terms, and later repudiate his contract and go into the second death.

One who dies the second death will die for his own individual sin. He will not inherit the condemnation from another, nor will he transmit the condemnation to another by heredity. In proof of this we read in Jeremiah 31:29, 30: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

Also, Ezekiel 18:20: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Again, in Hebrews 10:26 we read: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." This means that another sacrifice would be necessary to cancel the wilful sin, and that the Lord will not provide a second one. The next verse tells us the portion of such a wilful sinner. It reads: "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Ah yes! Such wilful persons will be regarded as God's adversaries, and will share the same destruction as the great adversary, the Devil, who, we are told, shall be 'cast into the lake of fire and brimstone, which is the second death'.—Rev. 20:10.

These texts mean that these wilful ones have sinned against light, against the truth, against knowledge, or as other texts put it, against the holy spirit of God. Their sin consists of a premeditated, deliberate and wilful rejection of the sacrifice of Jesus: a wilful refusal to accept the mercy and favor of God. They thus prove themselves unworthy of life.

On the other hand, God has done everything possible to save them, except one thing, and he will not do that thing, namely, coerce their wills. He wants the service and love of those whose hearts respond in gratitude and appreciation for the great love shown them, the service of those who delight to do his will.

This sin of wilfulness might manifest itself in open defiance of God's law, in outward rebellion against what is clearly seen to be the divine will; or it might manifest itself in silent indifference or persistent carelessness or neglect in showing forth the praises of him who hath brought us out of darkness into his

marvelous light. And again, it might manifest itself in smooth words and fair speeches, outward professions of loyalty and obedience to God, which might deceive the hearts of the unwary and unsuspecting, while God, who alone can read the heart, might see that the individual is at heart really a hypocrite and entirely unworthy of life.

Yielding to the inherited or acquired weaknesses of the flesh is not the sin unto death, and yet the Devil has led everybody to believe that lying, stealing, swearing, committing adultery, getting drunk or losing one's temper, or any other of the long list of fleshly weaknesses, constitutes sin unto death. But, on the contrary, all these things are forgivable. This explains why David could be called a man after God's own heart. His heart was loyal, but his flesh was weak.

When one comes to an understanding of the truth of God's plan, God's Word and his love, his responsibility begins. If he refuses to accept or obey God's law, and continues to revile the same, or make light of it, or rebel against it, and persists in doing these until it becomes a settled course with him, until his heart becomes hardened and his conscience becomes seared, there will come a time when the Lord will cast him off; when his case will be hopeless; when he will adopt a course of misrepresenting God, perverting the truth, denying the need of the death of Jesus, and following, in general, a course of wilfulness; and when such a one dies, it will be the second death for him, because he has committed the sin unto death, the sin that will never be forgiven, neither in this world nor in that which is to come.

During the thousand-year reign of Christ, when all the race have been awakened from the sleep of death, they will be brought to an accurate knowledge of the truth, and then they can commit the sin of rebellion, of wilfulness, and all such will go into the second death. All those who get the truth in this life, and sin wilfully against it, will die the second death. Those who, after having been raised from the dead, get the truth and sin wilfully, will also go into the second death.

Now let us see what the Scriptures have to say about this subject.

In Matthew 12:31, 32 (*Diaglott*) we read: "Though every other sin and blasphemy will be forgiven to men, yet the blasphemy of the spirit will not be forgiven. For whoever may speak a word against the Son of man, it will be forgiven him; but he who may speak against the holy spirit, it will in no wise be forgiven him, neither in this nor in the coming age." The Pharisees had just accused Jesus of casting out devils by the prince of devils, and Jesus uttered these words against them, as a reproof. In other words, Jesus said to them: 'It is so apparent that this is a good work, and done by divine power, that there is no excuse for your charge. It is manifestly a wilful and a malicious one, and made with evil intent; therefore it is a sin against the holy spirit, and can not be forgiven.' The sin had its origin in an evil, ungrateful, wicked and rebellious heart. It could not be attributed to any inherited weakness. They were willing to malign Jesus; willing to swear to lies to kill him, and finally succeeded in their wicked designs.

Applying the lesson, then, we see that when any one comes in contact with the truth as did those Pharisees, and then tries to kill or persecute those individuals who tell the truth, he is sinning against the holy spirit, sinning wilfully, with wicked heart and intention. He can not plead ignorance before the judgment bar of God. Such a sin, springing from a wicked, wilful, rebellious and selfish heart, places one in danger of the second death. The Apostle John refers to it in 1 John 5:16, 17. He says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. . . . and there is a sin not unto death."

Again, in 2 Timothy 3:2-8, the apostle mentions this same class of malicious blasphemers, saying that they are "ever learning, and never able to come to the knowledge of the truth. . . . so do these also resist the truth: men of corrupt minds, reprobate concerning the faith". And in 2 Thessalonians 2:10 we read: "They receive not the love of the truth, that they might be saved." All these texts speak of a class who refuse to investigate and refuse to accept the truth.

Another class who sin wilfully, and go into the second death, are some who do accept the truth, and later repudiate it because their hearts become selfish and evil. Paul refers to these. He says: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6) Note that it is impossible to renew such unto repentance. These are subjects of the second death. Their sin can not be forgiven. They have received the grace of God in vain.

Thus seen, the sin that will never be forgiven is a wilful repudiation of the love of God, of the truth of God, of the grace of God, when one comes in contact with it, or a repudiation of it after having accepted it. This is the blasphemy of the holy spirit, and Jesus himself said: 'All manner of sin shall be forgiven the children of men, but the blasphemy of the holy spirit will not be forgiven, neither in this age nor in the age to come.'

International Bible Students Association

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T. E. BARKER

Middletown, Del.	Sept.	2	Emporia, Va.	Sept.	19
Chestertown, Md.	"	3	Petersburg, Va.	"	20
Georgetown, Del.	"	4, 5	Richmond, Va.	"	22
Chincoteague, Va.	"	6, 8	Apple Grove, Va.	"	23
Exmore, Va.	"	9, 10	Ruther Glen, Va.	"	24
Newport News, Va.	"	11, 12	Fredericksburg, Va.	"	25
Norfolk, Va.	"	13, 15	Charlottesville, Va.	"	26, 27
Suffolk, Va.	"	16, 17	Lynchburg, Va.	"	29
Lawrenceville, Va.	"	18	Republican Grove, Va.	"	30

C. W. CUTFORTH

Matsqui, B. C.	Sept.	5, 6	Camrose, Alta.	Sept.	20, 21
Chilliwack, B. C.	"	7, 8	Edmonton, Alta.	"	22
Kamloops, B. C.	"	9, 10	Calmar, Alta.	"	23, 25
Illecillewaet, B. C.	"	12	Buford, Alta.	"	24
Calgary, Alta.	"	14, 15	Leduc, Alta.	"	26
Swalwell, Alta.	"	16	Wetaskiwin, Alta.	"	27
Coronation, Alta.	"	18, 19	Edmonton, Alta.	"	28, 29

G. H. DRAPER

Waynesburg, Pa.	Sept. 29-Oct.	1	Oakland, Md.	Oct.	17-19
Rices Landing, Pa.	Oct.	3-5	Cumberland, Md.	"	20-22
Leckrone, Pa.	"	6-8	Hagerstown, Md.	"	24-26
Uniontown, Pa.	"	10-12	York, Pa.	"	27, 28
Lonaconing, Md.	"	13-15	Philadelphia, Pa.	Oct. 31-Nov.	3

M. L. HERR

Nashua, N. H.	Sept. 26-28		Lewiston, Me.	Oct.	17-19
Manchester, N. H.	Sept. 29-Oct.	1	Hallowell, Me.	"	20-22
Sanford, Me.	Oct.	3-5	Pittsfield, Me.	"	24, 25
Springvale, Me.	"	6-8	Abbott, Me.	"	26, 27
Portland, Me.	"	10-12	Bangor, Me.	"	28, 29
Yarmouth, Me.	"	13-15	Philadelphia, Pa.	Oct. 31-Nov.	3

W. M. HERSEE

Kamloops, B. C.	Sept.	1	Nelson, B. C.	Sept.	14, 15
Vernon, B. C.	"	2, 3	Passmore, B. C.	"	17
Grindrod, B. C.	"	5	Cranbrook, B. C.	"	19, 20
Penticton, B. C.	"	7, 8	Fernie, B. C.	"	22, 23
Rock Creek, B. C.	"	9, 10	Coleman, Alta.	"	25
Grand Forks, B. C.	"	10, 11	McLeod, Alta.	"	26, 27
Trail, B. C.	"	12, 13	Lethbridge, Alta.	"	28, 29

DWIGHT KENYON

Phoenix, Ariz.	Oct.	1-6	San Diego, Calif.	Oct.	17-20
Yuma, Ariz.	"	8-10	Oceanside, Calif.	"	22-24
El Centro, Calif.	"	12-14	Los Angeles, Calif.	"	26-31

A. H. MACMILLAN

Marietta, Ohio	Sept.	8	Cincinnati, Ohio	Sept.	19
Huntington, W. Va.	"	9, 10	Knoxville, Tenn.	"	21, 22
Charleston, W. Va.	"	11, 12	Chattanooga, Tenn.	"	23, 24
Ashland, Ky.	"	13	Nashville, Tenn.	"	25, 26
Portsmouth, Ohio	"	15	Memphis, Tenn.	"	28, 29
Dayton, Ohio	"	17, 18	Little Rock, Ark.	"	30

H. S. MURRAY

Saginaw, Mich.	Sept.	22-24	Watertown, N. Y.	Oct.	13-15
Flint, Mich.	"	26-28	Gloversville, N. Y.	"	17-19
Syracuse, N. Y.	Sept. 29-Oct.	1	Johnstown, N. Y.	"	20-22
Cortland, N. Y.	Oct.	3-5	Glens Falls, N. Y.	"	24-26
Rome, N. Y.	"	6-8	Ticonderoga, N. Y.	"	27-29
Utica, N. Y.	"	10-12	Philadelphia, Pa.	Oct. 31-Nov.	3

E. D. ORRELL

New York, N. Y. Sept. 24-Oct. 27 Philadelphia, Pa. Oct. 28-Nov. 3

J. C. RAINBOW

Berlin, N. D.	Sept. 29-Oct.	1	Bay City, Mich.	Oct.	17-19
Vulcan, Mich.	Oct.	3-5	Port Huron, Mich.	"	20-22
Marquette, Mich.	"	6-8	Monessen, Pa.	"	24-26
Manistee, Mich.	"	10-12	Brownsville, Pa.	"	27-29
Midland, Mich.	"	13-15	Philadelphia, Pa.	Oct. 31-Nov.	3

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Brave, Pa.	Sept.	22-24	McClure, Pa.	Oct.	13-15
Connellsville, Pa.	"	26-28	Harrisburg, Pa.	"	17-19
Johnstown, Pa.	Sept. 29-Oct.	1	Norristown, Pa.	"	20-22
Altoona, Pa.	Oct.	3-5	Lansdale, Pa.	"	24-26
Alexandria, Pa.	"	6-8	Chester Springs, Pa.	"	27-29
Lewistown, Pa.	"	10-12	Philadelphia, Pa.	Oct. 31-Nov.	3

H. L. STEWART

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Stellarton, N. S.	"	3, 4	Deep Brook, N. S.	"	20
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Glace Bay, N. S.	"	9, 10	Fredericton, N. B.	"	23, 24
Truro, N. S.	"	12	Woodstock, N. B.	"	25, 26
Halifax, N. S.	"	13-15	Sherbrooke, Que.	"	28
Kentville, N. S.	"	16, 17	Montreal, Que.	"	29, 30

W. J. THORN

Kittanning, Pa.	Sept. 29-Oct.	1	Pottsville, Pa.	Oct.	17-19
McGees Mills, Pa.	Oct.	3-5	Hazleton, Pa.	"	20-22
Sunbury, Pa.	"	6-8	Wilkes-Barre, Pa.	"	24-26
Shamokin, Pa.	"	10-12	Scranton, Pa.	"	27-29
Mahanoy City, Pa.	"	13-15	Philadelphia, Pa.	Oct. 31-Nov.	3

S. H. TOUTJIAN

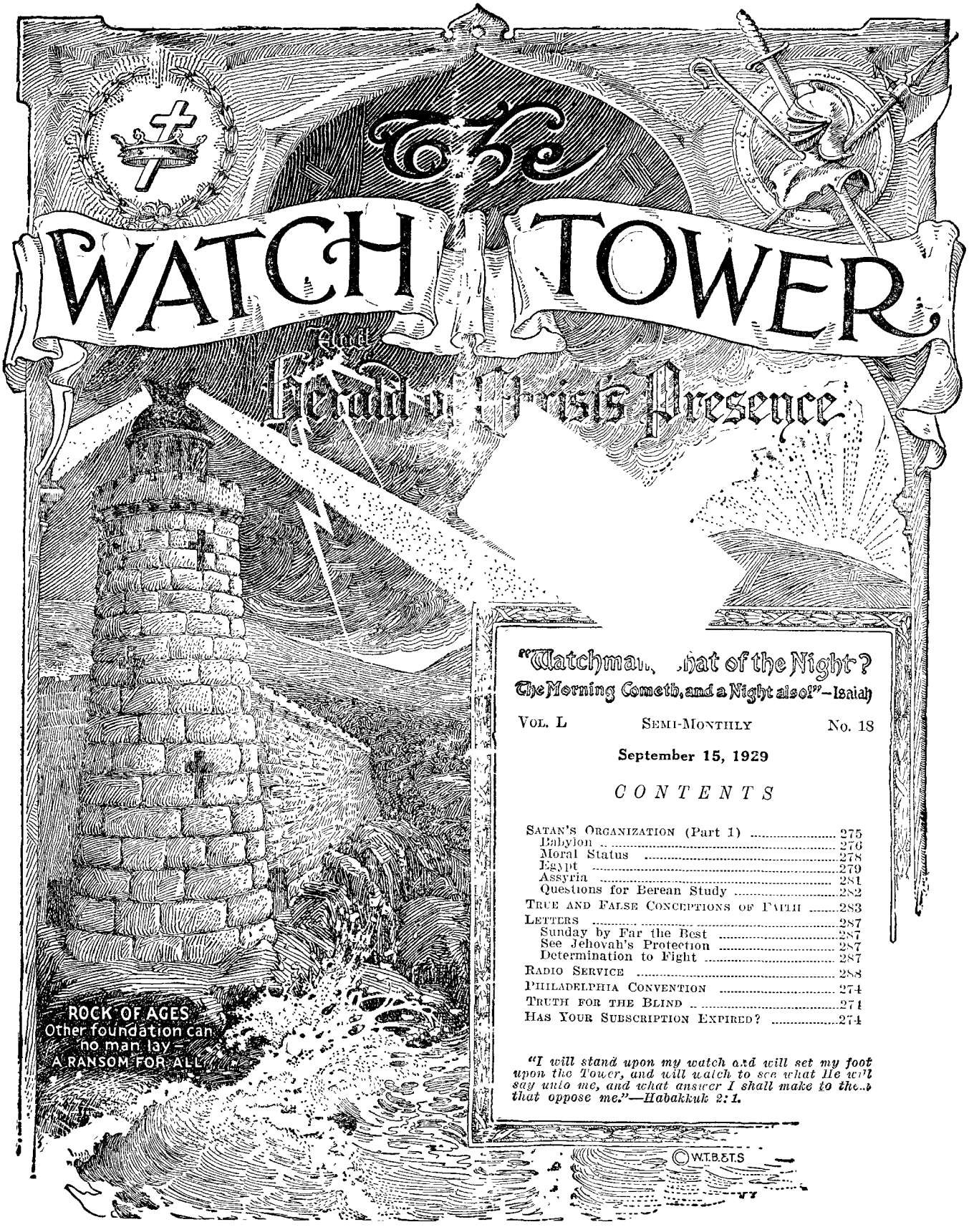
Vineland, N. J.	Sept. 29-Oct.	1	Linfield, N. J.	Oct.	17-19
Bridgeton, N. J.	Oct.	3-5	Pottstown, Pa.	"	20-22
Atlantic City, N. J.	"	6-8	Bangor, Pa.	"	24-26
Lakewood, N. J.	"	10-12	Kunkletown, Pa.	"	27-29
Camden, N. J.	"	13-15	Philadelphia, Pa.	Oct. 31-Nov.	3

J. C. WATT

Brockton, Mass.	Oct.	3-5	Byfield, Mass.	Oct.	20, 21
Quincy, Mass.	"	6-8	Lawrence, Mass.	"	22, 23
Waltham, Mass.	"	10-12	Lowell, Mass.	"	24-26
Lynn, Mass.	"	13-15	Leominster, Mass.	"	27-29
Beverly, Mass.	"	17-19	Philadelphia, Pa.	Oct. 31-Nov.	3

VACATION AND SERVICE WEEKS

While it would be desirable to have vacations and service weeks the same all over the earth, if that were best, because of climatic conditions in some parts of the earth the local managers are authorized to fix these periods at the most opportune time for the brethren. In India the vacation will be from December 22 to January 5.



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

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

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

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THIS journal is published for the purpose of aiding the people to understand the divine plan. 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.

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

THAT GOD created the earth for man, 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 plan 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 the families of the earth shall be blessed.

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

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

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PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoon, 6019 North Tenth St., Philadelphia, Pa.

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Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

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The WATCH TOWER

"Job Sees the Truth"

Issue of August 1, 1929

Week beginning October 6 . . . . . ¶ 1-26

Week beginning October 13 . . . . . ¶ 27-52

"Vindication of His Name"

Issue of August 15, 1929

Week beginning October 20 . . . . . ¶ 1-32

Week beginning October 27 . . . . . ¶ 33-60

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L SEPTEMBER 15, 1929 No. 18

SATAN'S ORGANIZATION

"Whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:4.

PART 1

JEHOVAH made it clear to the Israelites that they could not please him if there was any attempt on their part to divide their affections between him and another. He now makes it clear to the anointed that their entire devotion to him is required and that no one of the anointed can be a friend to the world and please God. Without a doubt "the world" here refers to Satan's organization. (John 12:31; 14:30; 2 Cor. 4:3, 4) That means that men have organized themselves into bodies politic, have ignored Jehovah, and that Satan has overreached them, obtained control of their organization and made it his own.

[2] Many who claim to be consecrated to God have scoffed at the expressed thought of Satan's having an organization. To this extent they are ignorant of Satan's devices. The temple class must not be ignorant and will not be ignorant thereof. In this and a subsequent issue of *The Watch Tower* an effort will be made to set forth the evidence concerning that evil organization. Since, by resolution adopted at the Detroit convention in 1928, God's people declared themselves for Jehovah and against Satan and his organization, it is essential that they inform themselves of the Scriptural proof of the enemy organization and avoid it.

[3] Jehovah's great Prophet foretold two great signs in heaven that would appear unto those of the temple class. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." (Rev. 12:3, 4) This scripture is also a prophecy, and it is apparent that its fulfilment takes place approximately at the same time that the prophecy relating to the woman giving birth to the man child is fulfilled, as stated in the scripture. If that conclusion is correct, we should be able to find some facts showing its fulfilment.

[4] The prophecy discloses a great red dragon ready to devour the man child of the woman as soon as it is born. *Dragon* is one of the names God gave the Devil. It refers to Satan the enemy and all the wicked agencies which he employs. *Red*, like unto fire, symbolizes that which is destructive. The meaning of the word "dragon" is, 'that which devours'. "Red dragon" therefore represents the devilish and extremely wicked organization moving to devour and destroy Zion and the man child, which is the new nation or government that shall rule the world in righteousness.

[5] Therefore the conclusion is that the "great red dragon" in the prophecy represents Satan's organization that is opposed to God's organization. There is both a visible and an invisible part of Satan's organization, because Satan is a spirit being invisible to human eyes.

[6] The number *seven* is a symbol of that which is complete and invisible, while the number *ten* symbolizes that which is complete and visible to man. The two numbers, being divinely symbolic numbers, therefore represent the complete organization of Satan, both invisible and visible. The "seven crowns" represents the complete power and authority that is exercised over his organization, and which is invisible to human eyes, and also that the controlling power of the great organization of Satan is invisible to man. "Ten horns" is a symbol of complete dominating power over all the nations of the earth. Jesus told his disciples that Satan the Devil is the invisible ruler of the world and is opposed to him. (John 14:30) Paul gave similar testimony.—2 Cor. 4:3, 4.

[7] That Satan's organization invisible is divided into and operated by departments under subrulers is quite reasonable; and the conclusion is supported by the Scriptures. We know that is true with reference to the visible part, and the visible always reflects that rule by which the invisible is governed. In addition to this, the prophet of God mentions the "prince of Persia" and the "prince of Grecia [Greece]" that opposed the angel of the Lord and therefore represented the Devil. (Dan. 10:13, 20) This would indi-

cate that the Devil has appointed an acting prince over each nation or earthly division of his organization. Paul tells of these "rulers of the darkness", and that they war against the members of God's organization.—Eph. 6:12.

[8] Many have been deceived concerning Satan and made to believe that he does not amount to much, and that he was bound long ago, and that he has no organization. Many have also been induced to believe that Satan has horns and hoofs, and carries an asbestos poker with which he stirs the fires of his "inferno" and tortures the creatures who fall into his clutches. Satan himself is authority for all such fantastic lies which his agencies use to confuse the people and to blind them to his real course of action.

[9] The Scriptural proof is that Satan is a subtle, wily, elusive, fraudulent, hypocritical and very deceptive enemy of righteousness. He represents himself as an angel of light, and covers his deadly lies with a little truth, that he may deceive the unsuspecting. (2 Cor. 11:14; 2 Thess. 2:9) So subtle are his methods that he has induced many good Christian people to believe that he has nothing to do with the present world governments, and comparatively few have ever seen and appreciated the fact that he has a powerful organization. Therefore it appears to be both important and necessary to set out here the proof concerning his organization, its inception and development, and its purpose.

BABYLON

[10] That which moved Lucifer to rebel and become Satan, the enemy of God, was covetousness. He desired to have an exalted throne above others of creation, that they might bow and worship him even as creation bows before the throne of Jehovah and worships him. He set about to complete his organization, both among the spirit beings and among human beings. On earth he organized men into religious systems. Then he organized the commercial power and supported it with a military arrangement, and then a political organization. He saturated the entire organization with a religion. The leaders in the commercial and political parts of his organization he made the principal ones of the flock of the religious part of the organization, and thereby formed a combination of all three parts. Babylon well represents the religious, Assyria the political, and Egypt the commercial factor of his powerful organization. In the world powers that succeeded these three named above, the three elements of commercial, ecclesiastical and political are always prominent and appear as the governing factors.

[11] Babylon was founded by Nimrod, who was the son of Cush, who was the son of Ham. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." (Gen. 10:6-10) The name Nimrod means "rebellious, or him that rules". (*Cruden's*) Nimrod left the land that had been assigned to his father Ham, and invaded the land assigned to Shem in the northern regions, and settled in the land of Shinar. In this he manifested the covetous and rebellious spirit of Satan. It seems fitting that, when the time came for God to send faithful men into the promised land of Canaan, he called Abraham and brought him away from the country controlled by Satan through his agencies. He took Abraham out of the very birthplace of Satan's organization.

[12] Babylon or Babel is, according to the native etymology of the word, spelled Bab-il and means "the gate of God". The Hebrew word *Babel* means "confusion". "Therefore is the name of it called Babel [margin, *confusion*]; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. 11:9) It is also called Sheshach (Shishaki), the name of the moon god. The city of Babel was built by Nimrod (the rebellious) for the manifest purpose of making a name for other than Jehovah the true God. (Gen. 11:4) The fact that the city was given the name Bab-il (Babylon) is proof that it was built in defiance of Jehovah God and was the enemy organization from its very inception. It was thus named in derision and in defiance of Almighty God.

[13] The Scriptures show that the deity of the rebellious city was "Bel". (Isa. 46:1; Jer. 50:2; 51:44) Authorities, such as Strong, state that "Bel" is a contraction from the name "Baal", which means master, husband, god or lord. Jehovah is the Lord God and "husband" of his people and his organization. (Isa. 54:5) Satan, otherwise called Bel or Baal, was and is the husband and lord of his organization on earth, set up with Nimrod as its visible head. Nimrod became the husband of his own mother. Therefore Satan created and married Babylon his organization. All the acquisition by Satan was the result of his covetousness. Jehovah, through his prophet, says: "O thou that dwellest upon many waters [peoples and nations], abundant in treasures, thine end is come, and the measure of thy covetousness." (Jer. 51:13) Jehovah named Satan the Dragon, which means devourer or one who swallows up; and thus Jehovah identifies Bel, Baal, as Babylon's god, and the city or organization of Babylon as the Devil's organization which devours others.—Jer. 51:34.

[14] Baal-worship was the established Devil religion. The devotees worshiped the Devil even as he had designed that they should do. (1 Ki. 16:31-33; 18:19-40) "Religion" was the most prominent part of the organization of the city of Babylon. The manifest purpose was to get the minds of the people turned away from Jehovah and to induce them to worship the Devil and his creation.

[15] According to one authority, the name Bel means

'the confounder', and he suggests that the Babylonians worshiped Bel, and not Jehovah, as the confounder of the languages. The confounding of the language or speech at Shinar resulted from the wrong-doing of Satan and his agencies; and therefore Satan is properly called a confounder. Satan has confounded the religious belief and practices, and has blinded the people to the truth. God speaks through his prophet against the Devil and his organization, and commands his faithful witnesses thus: "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, *Bel is confounded,* Merodach is broken in pieces."—Jer. 50:2.

[16] Nimrod, the first king of that wicked city, was a giant and a great hunter of wild beasts, and a great campaigner and acquirer of property by seizure; and exalted himself before the people as greater than Jehovah God. He shows forth, therefore, the propensities of the religionists, the profiteer or militarist, and the politician. It is manifest, however, that the chief purpose of the organization put foremost at that time was to establish the Devil-worship and bring reproach upon the name of Jehovah God.

[17] In the course of time Nebuchadnezzar succeeded Nimrod as the ruler of Babylon. He also was a strong sponsor of the Devil religion. "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver." (Ezek. 21:21) "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." (Dan. 3:1) He was a wicked, tyrannical and cruel ruler. (Dan. 4:27) Jehovah's prophet speaks of Nebuchadnezzar the king of Babylon as a dragon. "He hath swallowed me up like a dragon." (Jer. 51:34) Therefore the Lord, through his prophet, identifies the king of Babylon as the Devil's representative and gives him one of the Devil's names. The same prophet also calls the king of Babylon "the king of Sheshach".—Jer. 25:26.

[18] The Prophet Isaiah definitely identifies Lucifer the Devil as the ruler of Babylon, and supports the identification God gave through Jeremiah: "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."—Isa. 14:4, 12, 13.

[19] This agrees with the fact that Nimrod established his organization in Babylon in the north instead of the south; therefore that in forming that organization he invaded the land settled by others. The evidence is strong and convincing that the king, ruler, god and husband of Babylon is Satan, that old Serpent the Devil. Babylon is thereby Satan's wife, and hence is symbolized by an evil and immoral woman.

[20] It has been said that Babylon pictured 'the church nominal which was originally the gateway to glory and to God', but which fell and "became a gateway to error and confusion and a miserable mixture composed chiefly of tares and hypocrites". The Scriptures do not support that conclusion. Babylon was never the nominal organization of God or of Christ. Babylon was never on the side of the Lord God, but was organized in defiance of Jehovah God and devoted to the Devil religion, and therefore could not fall away from God. Therefore it could not mean an apostate religion; but it does mean that which it is, and always has been, a devilish religion and devilish organization. The fact that religions other than the so-called "Christian religion" have fallen to Satan's organization is entirely a different matter.

[21] Jehovah called it Babel, or "confusion", from the time it was founded on the plains of Shinar; and therefore Babylon could not represent an organization that was once the gateway to glory. He called it "confusion", because it was the place where he confused the tongues or speech of the people. Babylon worshiped the Devil from the very beginning. The facts show beyond all doubt that Babylon (Bab-il) is the organization founded by Jehovah's arch-enemy, Satan the Devil. That name has from the very beginning stood for the Devil's organization, and still stands therefor. Manifestly it is only in irony and derision that God addresses it as a virgin.—Isa. 47:1.

[22] The Scriptures show that the Devil's organization is of two parts, to wit, (1) that which is invisible to man and which really controls, and hence controls the entire organization; and (2) that part which is visible to man. The organization is designated "this present evil world", over which Satan is god. (Gal. 1:4; 2 Cor. 4:3, 4) The invisible part is called "heaven", because invisible; while the visible part is called "earth", because visible to man. (2 Pet. 3:7) "The burden of Babylon, which Isaiah the son of Amoz did see. . . . I will punish *the world* for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13:1-13; Rev. 17:3-5, 18.

[23] The construction of the ancient city of Babylon represented both her heavenly and her earthly divisions and position. Out from the well-spring in Eden flowed the River Euphrates, which well represents the human race after the expulsion of man from Eden. The city of Babylon was built on both sides of that river, which flowed from north to south, and the river there-

fore divided the city into two parts. In one part of the city was built the temple, and in the other part of the city the palace; and the two parts were connected by a beautiful bridge and also by an underground passage. The two divisions of the city hemmed in the river, and the waters of the river passed between the two divisions. The river therefore represents the human race, hemmed in between the invisible and visible parts of the Devil's organization over which he rules. He rules there, and his organization rests upon and draws support from the people. Babylon is described in the Scriptures as a "whore", and is referred to by the Lord's prophet as 'sitting upon the multitudes, peoples and nations'.—Rev. 17:15.

MORAL STATUS

[24] The city of Babylon, the Devil's organization, is in the Scriptures charged with and shown as guilty of fornication, adultery, sorcery, murder, and many other crimes. (Rev. 17:5, 6) Babylon the great has "made all nations drink of the wine of the wrath of her fornication". (Rev. 14:8) "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." (Rev. 18:3) "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee." (Isa. 47:12, 13) "For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." (Rev. 18:23) "For it is the land of graven images, and they are mad upon their idols." (Jer. 50:38) "The nations have drunken of her wine; therefore the nations are mad." (Jer. 51:7) "The great whore, which did corrupt the earth with her fornication."—Rev. 19:2.

[25] The Scriptures associate wine with the harlot. Evidently this is not the wine that the clergy and the advocates of prohibition pretend to be against. The Lord defines what it is when he says: "They also have erred through wine, and through strong drink are out of the way." (Isa. 28:7) "They are drunken, but not with [natural] wine; they stagger, but not with strong drink." (Isa. 29:9) It is manifest that they are intoxicated with the wicked things which the Devil has promulgated and caused to be taught. It is the wine of the harlot and is a counterfeit of the wine of God's true organization. "Wisdom . . . hath killed her beasts; she hath mingled her wine; she hath also furnished her table."—Prov. 9:1, 2.

[26] It has been suggested that "the wine of her fornication" (Rev. 17:2) means the union of the nominal church with the states of this world, thereby manifesting unfaithfulness toward "the Bridegroom", Jesus. This could hardly be true. Neither literal nor symbolic Babylon was ever espoused to the Bridegroom Jesus, and the church could not therefore be guilty of fornication in this sense. Babylon was espoused and married to the Devil, and the doctrines that she has put forth have caused others to commit fornication and adultery with her. Earth's kings have committed fornication with her.

[27] Babylon, being the product of the Devil's power, could not be represented otherwise than as an unchaste or immoral woman, representing an immoral organization in the sight of God; and hence the ruling factors of the earth, uniting with her and adopting her religion, would be guilty of uncleanness; and any system uniting with her or being seduced by her, and that had once belonged to the Lord's organization, would be guilty of fornication and adultery. The worship of idols, especially on the part of those who had once been in a covenant with Jehovah, brands them with idolatry and uncleanness, all of which Babylon is guilty of starting or originating.

[28] "Moreover he [Jehoram, king of Judah] made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." (2 Chron. 21:11) The inhabitants of Jerusalem were God's covenant people, but when they adopted the Devil religion they committed fornication with the Devil's organization, to wit, Babylon. The same rule applies to spiritual Israel. These, having once been God's covenant people, who thereafter became contaminated by the wine or false doctrines of the Devil and adopted the Devil religion, committed fornication with Babylon the mother of harlots, and her name attaches to them by reason of their being adopted into her family.

[29] Jehovah brands Babylon as "the mother of harlots and abominations of the earth". She is the mother of everything that is abominable in God's sight. She is the mother of 'the abomination that maketh desolate, spoken of by Daniel the prophet'. (Matt. 24:15) The name Babylon applies primarily to Satan's organization, and attaches to all the seed which that organization produces and which represents that evil organization.

[30] The primary purpose of Satan is to reproach Jehovah God, turn the people away from him, and compel worship of himself. Knowing that God's creatures who love him would sing his praises and worship Him, Satan brought into being his organization, and at the very beginning thereof made religion the most prominent part; and then he makes the commercial and the political or ruling powers a part of his organization, and they adopt his devilish religion. It is the religious element of Satan's organization that he uses chiefly to blind the people concerning Jehovah God, and therefore the religious element was made

the most prominent in the beginning and is the most reprehensible before God.

31 Until iniquity was found in Lucifer he was a part of God's organization. By reason of his covetous desire to have the worship of creation he produced a wicked religion. By the multitude of his merchandise, or the commercial factor, he has produced violence; and by his selfish desire to rule creation he produced the political or ruling elements, all of which appear in his organization.—Ezek. 28:14-18.

32 It was unfaithfulness on Lucifer's part that caused him to rebel against God and to form the wicked organization and become the husband thereof. Therefore Babylon is represented as an unchaste woman and means an immoral organization, and hence is the mother of all "harlot" systems. The visible part of Satan's organization, to wit, the earthly governments, is represented under the symbol of "beast", because harsh, cruel and oppressive. It is the "beast" that carries or bears up the organization of Satan; and she, the organization of Satan, rules over and sits upon the peoples and nations of the earth. (Rev. 17:3, 5, 15, 18) The prophet of God calls the Devil's organization "The lady of kingdoms". (Isa. 47:5) This is manifestly an ironical statement. The Scriptural proof is conclusive, therefore, that Babylon was organized by the Devil and that it represents the Devil's complete organization.

EGYPT

33 Although Babylon was first organized, Egypt was the first nation of great and dominating strength. The predominating factor of Egypt was her military power, which stands for the commercial factor of the government. The real reason for building up the military power is to acquire or hold property. Almost all wars have been prompted by a covetous desire to acquire the property of others, and have been promoted by the commercial factors of the rulers of the nations. The wars which Jehovah commanded his chosen people to fight were fought either for the execution of God's judgment against evil-doers or to maintain his good name, and were always carried on for good. God is the Giver of life, and he has the perfect right to take it away when he sees good. Not so with others. The Devil's organization has carried on war for a selfish and unrighteous purpose, and has builded great military force for that purpose.

34 Egypt was so called by the Greeks and Romans. The Hebrew name is *Mizraim*, which means "the encloser or the embanker of the sea", probably referring to the fact that the first Pharaoh turned the Nile River into its course by embankments. This is supported by the words ascribed to Satan: "My river is mine own, and I have made it for myself." (Ezek. 29:3) The name is derived from the Hebrew word *Mazor* (*Maw-tsor*), and according to Strong, means "something hemming in, a mound, a siege and distress". Sometimes the Hebrew word *Mazor* is used as the name for Egypt. See Isaiah 19:6; 37:25; Micah 7:11, *R. V.*, margin.

35 "Rahab," which means *proud,* is the ecclesiastical name applied to Egypt, doubtless because of her pride, arrogance and boastfulness against God. (Ps. 87:4; 89:10) "The land of Ham" is another designation, probably because of one of Ham's sons whose name was *Mizraim.*—Gen. 10:6.

36 In ancient times the land of Egypt was very fertile, especially along the valley of the Nile. Its productivity depended on the regular and annual overflow of the Nile River. The people worshiped the river, evidently because Satan used this means to turn the people away from the true God and make them believe that their gods, of which he was chief, brought the blessings to them through the River Nile. The Scriptures note the absence of rain in Egypt. (Deut. 11:10, 11) Hail, lightning and thunder were probably unknown to the Egyptians until the Lord sent the plagues at the time he sent Moses there. "And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." (Ex. 9:23, 24) The extraordinary phenomenon of the fire, which manifestly was lightning, running along upon the ground, called the attention of the people to the fact that Jehovah is the Mighty God, and made for him a name among the people.

37 The natives of Egypt were afflicted with skin diseases, denoting a bad condition of the blood; thus suggesting a bad condition because of sin, as the life is in the blood. God told his people, the Israelites, that if they would be diligent and hearken unto his voice and do right, then he would put none of these diseases upon them which were upon Egypt. (Ex. 15:26; Deut. 7:15) Disobedience to God would bring upon Israel such loathsome diseases as afflicted the Egyptians. (Deut. 28:27, 60) Thus God would teach his people that only he has the power to remove sin and affliction.

38 The Egyptians were noted for the use of the horse. "And Solomon had horses brought out of Egypt. . . . And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty." (1 Ki. 10:28, 29; see also Ezek. 17:15) The primary use of horses was for military purposes. The chariots were drawn by horses, and the chariots were used for war purposes. This arrangement made Egypt a great military power that dominated all the other nations. Because of the misuse of the horse and because it destroys trust in Jehovah, he, the Lord, does not speak favorably concerning the horse: "Woe to them that go down to Egypt for help; and stay on horses, and trust in char-

iots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"—Isa. 31:1.

[39] The displeasure of God concerning the use of horses is shown when he directed Josiah to remove them: "And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire."—2 Ki. 23:11.

[40] The enemies of Israel came with horses and chariots of war to fight against the people of God: "And the Lord said unto Joshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire." (Josh. 11:6) To hough means to hamstring a horse and make it useless. David did the same thing with the horses of the Philistines. (2 Sam. 8:4) It does not appear that the word "horse" can properly apply to doctrines; but, in particular, the horse does symbolize war, war policies, and war propaganda, and therefore fitly represents a military organization.

[41] A further proof that Egypt was a military power is that the Egyptians hated the peaceable occupation of the herders of sheep. "For every shepherd is an abomination unto the Egyptians." (Gen. 46:34) It is well known that men or organizations that have used horses and military equipment have little use for the peaceable occupation of a shepherd; and this was first manifested by the Egyptians, and the Lord has shown it in his Word.

[42] The Egyptians worshiped the Devil and practised the Devil religion. The magicians of Egypt were scribes or horoscopists who drew magical lines and circles, and claimed to state thereby what their invisible gods had determined concerning a person. The commercial or military power was subject to and practised the Devil religion, as did also the political or ruling power. The rulers were against Jehovah and oppressed the people. With indignation the king said to Moses: "Who is the Lord [Jehovah] that I should obey his voice?"—Ex. 5:2.

[43] The religion of Egypt, used of the Devil and opposed to Jehovah, is shown by the following Scriptural proofs: "Against all the gods of Egypt I will execute judgment: I am the Lord [Jehovah]." (Ex. 12:12) "And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh." (Gen. 41:8) "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." (Isa. 19:3) "He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire."—Jer. 43:13.

[44] The ruling factors of Egypt therefore comprised the king and princes, the religious professors, the militarists and the building engineers. "The *princes* of Pharaoh saw her [Sarah] and commended her before Pharaoh." This shows that the king had his politicians looking after his personal interests. Concerning Joseph who was in Egypt it is written: "The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his *princes* at his pleasure, and teach his *senators* wisdom."—Ps. 105:20-22.

[45] Special provision was made in Egypt for the mongers of religion. "Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands." (Gen. 47:22) In the Devil's organization he had seen to it that the religionists were particularly taken care of and provided for. The Devil has always kept religion prominent and to the fore.

[46] Concerning the military forces it is written that Pharaoh had a great host of chariots, and horses to draw those chariots, and horsemen. (Ex. 14:7, 9; 15:4) "Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Egypt riseth up like a flood [of the Nile] . . . Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow." (Jer. 46:4, 8, 9) The Ethiopians and Libyans and Lydians were the allies of Egypt, and their place of residence was on the border of Egypt.

[47] As proof that they were great builders and engineers, it is written: "Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." (Ex. 1:11) It is in the land of Egypt that great pyramids and temples have been builded, and without a doubt they were built at the instance of Satan. These combined ruling factors of Egypt were haughty, domineering, blood-guilty, oppressive, presumptuous and blasphemous.—Job 21:14, 15; Isa. 19:11.

[48] The proof is conclusive that Egypt was Satan's organization and that the dominating element in the visible part of that organization was the commercial power, which created and operated the military for its selfish purposes and caused the politicians to do the bidding of that element. The religious element of the nation was that of the Devil, and wielded an uncanny influence over the other ruling factors. Here again the manifest purpose was to turn the people

away from God and to corrupt them and keep them in subjection to the Devil, who was particularly represented in Egypt by Pharaoh the king. To further strengthen the proof, God in his Word definitely says that Egypt is the dragon or Devil organization, created and organized by Satan who claims the earth and everything therein for his own selfish purposes: "Thus saith the Lord God, Behold, I am against thee, Pharaoh [the Devil] king of Egypt, the great *dragon* that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself [let Jehovah keep his hands off]."—Ezek. 29:3.

[49] The common people of Egypt were kept in subjection to the rulers, even as Satan keeps the peoples of earth in subjection to himself by and through the rulers. The common people were not so harsh to the Israelites as were the rulers. It is even so today; the common people are not harsh against God's people, as are the ruling factors. The financial lords today claim the natural resources of the earth which God intended for the people. They also advance the opinion that they properly rule and control the people, and that by divine right. Egypt was a house of bondage to God's people, Israel; and so the Devil's organization is holding the peoples of earth in bondage.

ASSYRIA

[50] Assyria was also an organization of the Devil. Three elements or governing factors, to wit, religious, commercial and political, appeared therein, but that which is made the foremost is a political religion, or a political rule, or a form of religion that is used by the politicians. By that is meant that the politicians who controlled the people accepted the religion as a matter of expediency. The prophetic books of Jonah and Nahum are devoted exclusively to Assyria and Nineveh, its capital city, and strikingly foretell a state of the Devil's organization in which a political class will be in the saddle and adopt and follow a false religion because it is thought expedient in carrying out the political purposes. In this the political factor is strongly and consistently supported by the commercial power, the "giants", which together with the politicians are made the principal ones of the flock of the religious system. The prophetic record concerning the Assyrian world power seems to clearly foretell a condition of the Devil's organization existing during the period of preparation and immediately before the great conflict between Satan's organization and God's organization. Otherwise stated, it foretold a condition existing on earth when approaching the time of the establishment of God's kingdom, which is the present time.

[51] Nimrod was Satan's chief man on earth. He had built Babylon and three other cities in the land of Shinar, and became a great campaigner against the peacefully-disposed Shemites who lived in Mesopotamia. Asshur was one of the sons of Shem, and evidently he and his offspring settled that part of the valley of Mesopotamia that lies north of Babylon. Nineveh was the capital city of Assyria and, according to the *Common* or *Authorized Version* of our Bible, it was built by Asshur. (See Genesis 10:11.) The accuracy of that translation is disputed by many who claim that it was Nimrod who built Nineveh, the capital city. There is much force to their contention. Genesis 10:10 tells of the beginning of Nimrod's exploits. From verses six to twenty the record pertains to the sons of Ham, of which Nimrod was the most prominent. It does not seem reasonable that in the very midst of the description of that family the continuity of the description would be broken by interjecting the statement concerning the sons of Shem, who are mentioned in the same chapter, beginning with the twenty-second verse.

[52] One well-recognized authority on translation (Hislop) contends with much force that the proper translation should read thus: "And he [Nimrod], being strengthened [after he had built Babylon, and Erech, and Accad, and Calneh, in the land of Shinar; and had become a 'mighty' man in the earth], went forth out of the land [Shinar], and builded Nineveh, and the city Rehoboth, and Calah." The marginal rendering of the *Common* or *Authorized Version* supports that conclusion. It reads: "And he [Nimrod] went out *into* Assyria." The weight of authority, therefore, is that Nimrod extended his domain and increased his might in the earth by invading Assyria and bringing Assyria into subjection to him, and that he built Nineveh as its capital city.

[53] One of the prophets of the Lord calls the land of Assyria the land of Nimrod. (Mic. 5:6) Being the capital city, Nineveh was the official residence of the ruler who is called "the king of Assyria". (Jonah 3:6) It was the royal city of the second world power, and Babylon became the capital city of the third world power. These facts show that Assyria, and its chief city Nineveh, was an organization of Satan the Devil.

[54] Nineveh was a city or organization of great importance, and is called "Nineveh, that great city"; and, again, the prophet says, "Now Nineveh was an exceeding great city of three days' journey." (Jonah 1:2; 3:3) The Hebrew day's journey being approximately twenty miles, the city would, therefore, be approximately sixty miles in circumference. The prophet says that there were more than six score thousand persons (120,000) that could not discern between the right hand and the left hand. This manifestly refers to infants, and would warrant the conclusion that the total population of the city was between 600,000 and 1,000,000.

[55] In the Scriptures the lion is used to symbolize a ruler. (Gen. 49:10) Fierce lions would therefore symbolize harsh, cruel and oppressive rulers. Such rulers or political instruments operate selfishly at the behest of the mighty commercial power, and their evil deeds

are screened by the hypocritical religionists. Describing the capital city of Nineveh and its rulers, the prophet says: "Where is the den of the lions, and the feeding-place of the young lions, where the lion and the lioness walked, the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his caves with prey, and his dens with ravin."—Nah. 2:11, 12, *R. V.*

[56] In prophetic phrase is here described a company of cruel political rulers, who exploited the people to feed themselves and their allies in the Devil's organization. Manifestly this record of the prophet is made that the predominating element of that part of Satan's organization could be disclosed. God then expressly declared that he is against that organization. This is the best proof that the organization mentioned there is that of Satan the Devil.—Nah. 2:13.

[57] The king boasted of his political power and that he had a tremendous political organization: "For he saith, Are not my princes altogether [all of them] kings [politicians]?" (Isa. 10:8) Nineveh was permeated with and debauched by the Devil religion. Here is proof that the "whore" is the Devil's organization, and particularly the religious part thereof, which the Devil uses to seduce and turn the people away from Jehovah and cause both rulers and people to walk on in darkness and evil. "Because of the multitude of the whoredoms of the well-favoured harlot [Nineveh], the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts."—Nah. 3:4.

[58] The Devil, by appealing to the superstitions of the political and commercial giants and rulers of the land, seduces them and causes the nation to be under his (Satan's) control. At the present day there is much evidence showing that both politicians and big financiers consult spirit mediums and thus receive information from the Devil. While the politicians in Nineveh were in the van of the organization, the commercial factor was exercising its part. The organization of Assyria, and particularly the capital city, Nineveh, was noted for its commercial wealth. "Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture." (Nah. 2:9) "Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth, and fleeth away." (Nah. 3:16) Let the reader now have in mind the present commercial-military powers of the world and see how well the prophet long ago described the same.

[59] Assyria, and its capital city, was a great military power and was strongly fortified. "Thy crowned [rulers or officers of authority] are as the locusts, and thy captains [field marshals or military commanders] as the great grasshoppers, which camp in the hedges in the cold day [the latter sitting around, ready to act at the bidding of their owners]."—Nah. 3:17.

[60] The Assyrian army which encamped before Jerusalem approximated 200,000 warriors. There were probably many more than that, but the record is that 185,000 of them were killed by the Lord in one night. The king of Assyria defied Jehovah God, and endeavored to turn even God's consecrated people away from him and cause them to give allegiance to the Devil. (Isa. 36:13-20) And thus is proven her military strength and her use by the Devil.

[61] Assyria, and particularly Nineveh, her capital city, Satan's organization, and which was ruled by the politicians, profiteers, militarists, and religionists, was a bloody organization preying upon others, lying to deceive, exploiting and robbing the people. "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; 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. 3:1, 2.

[62] It was the rulers of Nineveh who brought about the Samaritans, that company of *religious* hybrids who mingled their paganism, the Devil religion, with a pretended and superstitious worship of Jehovah. The Lord plainly names them as "adversaries" of his people, who wanted to join with those who were God's people and to call themselves by the name of the Lord and at the same time practise the Devil's religion in the name of Jehovah. "Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur [Assyria], which brought us up hither."—Ezra 4:2, 3.

[63] When God's chosen people refused to join with them, these same hypocritical religionists became the avowed enemies of the Israelites and persecuted them. (Ezra 4:4-7) The Assyrian rulers had carried these aliens into Samaria to repopulate that land, and to establish there the Devil religion in order to corrupt their neighbors the Jews.—2 Ki. 17:24, 29.

[64] Satan, by and through his organization, has always opposed God. Every one devoted to the Lord must therefore take his stand on the side of Jehovah and give his entire love and devotion to Jehovah and serve him joyfully.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. Jehovah requires what standard of devotion in order to have his approval? Explain the term "world", as used in this text. Account for any one's scoffing at the statement that Satan has an organization.

¶ 3. Why is the 'other wonder' which appeared in heaven described as a "red dragon"? What does it represent? Identify the "man child".

¶ 4-6. What is significant in the fact of the great red dragon's appearing in heaven at the time of the birth of the man child? Explain the symbolism of the "seven crowns" and of the "ten horns". How is the fact of Satan's rulership confirmed by the words of Jesus and of Paul?

¶ 7. Give proof that Satan's government is definitely organized.
¶ 8, 9. In what sense is Satan himself "transformed into an angel of light"? How effective have his methods been in this respect?
¶ 10. How did Lucifer become Satan? Describe his procedure in organizing in opposition to Jehovah.
¶ 11, 12. By whom was Babylon founded? Account for the extending of that kingdom to include in part the land of Shinar. Show the appropriateness of God's calling Abraham out from his early home and directing him toward the land of Canaan. What is the significance of the name "Babylon"?
¶ 13. Identify the deity of Babylon, and show the relationship thereof to Satan himself. As Satan is also called "the dragon", how is Babylon here identified?
¶ 14-16. Why should Baal-worship be featured in the organization of Babylon?
¶ 17. Who was Nimrod's successor as ruler of Babylon? What was his religious policy? Why is he referred to as "like a dragon"? What is significant in his being called "the king of Sheshach"?
¶ 18. How does the prophecy of Isaiah support the identification of Lucifer the Devil as the ruler of Babylon? What does this prophecy also show as to Nimrod's invading the land settled by others? What is clearly evidenced as to the identity of Babylon and its relationship to Satan?
¶ 19-21. Prove whether Babylon ever represented God.
¶ 22. Of what parts does the Devil's organization consist? By what terms are these designated?
¶ 23. Describe how the city of Babylon represented both parts of Satan's organization.
¶ 24. Point out from the Scriptures various grave charges on which Babylon is brought to judgment.
¶ 25. Explain Babylon's 'drunkenness'.
¶ 26, 27. In what sense has Babylon 'corrupted the earth with her fornication'?
¶ 28. How were "the inhabitants of Jerusalem" brought under the influence of Babylon's "wine"? Apply the rule to spiritual Israel.
¶ 29. Why does Jehovah brand Babylon "the mother of harlots and abominations of the earth"?
¶ 30. What prominence has Satan given the religious element of his organization?
¶ 31, 32. Prove whether Lucifer was ever a part of God's organization. Account for his present status. What is his relationship to Babylon? Identify the "beast" and "The lady of kingdoms".
¶ 33. Justify approval of Israel's wars and disapproval of wars of nations generally.
¶ 34, 35. What factor was featured in the organization of Egypt as a world power? Why? What is significant in the different names by which Egypt is known?
¶ 36. Account for the Egyptians' worship of the Nile. How was the attention of the people called to the fact of Jehovah's being the Mighty God?
¶ 37. Point out the lesson contained in Exodus 15: 26.
¶ 38-40. Explain the significance of "horses" and "chariots", and show with scriptures how the Lord regards them.
¶ 41-43. Prove that Egypt was a military power and opposed to Jehovah.
¶ 44-47. Who constituted the ruling factors of Egypt? What provision was made for each of these? What was their attitude toward the people?
¶ 48, 49. How does the cooperation of its ruling factors identify Egypt as the Devil's organization? Compare it with conditions in the world today.
¶ 50. How did the prophecies of Jonah and Nahum concerning Assyria and Nineveh foretell conditions existing at this time?
¶ 51-54. What is the evidence as to who built Nineveh? What is said of the importance of that city?
¶ 55, 56. Why is Nineveh referred to as "the den of lions"? Apply Nahum 2: 11, 12.
¶ 57, 58. How does Nahum 3: 4 prefigure present conditions in Christendom?
¶ 59, 60. What is the evidence that Assyria was a great military power?
¶ 61. Identify the "bloody city" described in Nahum 3: 1, 2, and justify the description there recorded.
¶ 62. Who were the Samaritans? What lesson for God's people is contained in the proffer of 'cooperation' and the reply thereto as recorded in Ezra 4: 2, 3?
¶ 63. Why is Babylon appropriately called "the mother of harlots and abominations of the earth"? What is her portion, according to Revelation 17: 16? Why do the Scriptures include a record of all three of these ancient dominions, Babylon, Egypt, and Assyria?
¶ 64. Seeing that Satan's organization has always opposed God and is especially manifest today, what responsibility faces every one who is devoted to the Lord?

TRUE AND FALSE CONCEPTIONS OF FAITH

[Thirty-minute radio lecture]

FAITH is a Bible term, and refers to belief in Jehovah God, in our Lord Jesus Christ, and in the teachings and inspiration of the Bible. There are millions of people on earth, living in professed Christian lands, who freely acknowledge that they have no faith in Jehovah, in Jesus Christ, or in the Bible. There are other millions of people who claim to have a faith in all these, yet are without a faith that is pleasing to God, for the reason that what they call faith is not faith according to the Bible.

Very few people have any proper conception of what constitutes faith; for a false conception is extant, which has gained wide credence, because it is almost universally taught. This false conception of faith is that it means to believe something that can not be understood, or to believe something without any evidence or proofs that it is true.

Millions of people on earth today are trying to make themselves believe something without any evidence upon which to base their belief. These people are credulous; which means that they are ready to believe that which is improbable or impossible. They have no basis for their belief. This false conception is very injurious because it leads the holder into a self-satisfied condition where he is not aware of his danger, and resents any attempt to warn him of the same. It leads him to have a feeling of superiority to others; and in this condition of mind, of course, he can not be taught by others, because he is confident that he knows more than anybody else about the subject.

What is faith? According to the Bible, knowledge is essential to a proper faith; which means that no person can have a faith which will please God unless he has some knowledge of what he is required to believe.

God does not ask his children to believe that which is impossible or unreasonable, but always

gives us a reason for the hope that is in us, as suggested by Peter. I quote: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. 3:15.

Before proceeding, let us notice the importance of faith, so that all may see the necessity for investigating the subject. The Apostle Paul says that 'without faith it is impossible to please God'. (Heb. 11:6) In Romans 14:23 we read that "whatsoever is not of faith is sin". Again, in Romans 1:17: "The just shall live by faith." James tells us that God has chosen to be the heirs of salvation only those who are "rich in faith". (Jas. 2:5) In Romans 5:1 we are told that we are "justified" by our faith; and in Romans 4:5, that God counts us righteous because of our faith. The Apostle Peter tells us that the object or end of our faith is the salvation of our souls. It was a lack of faith that kept the children of Israel out of the promised land, for it is written: 'Because of unbelief they did not enter in.' Jesus agrees with all the apostles on this subject, and often rebuked his disciples for their lack of faith. When he healed the sick he said: "According to your faith be it unto you." Jesus tells us that everlasting life is dependent on our faith, saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." To this testimony let us add that of John, who wrote: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

In Hebrews 11:1, the Apostle Paul gives us a definition of faith, saying, "Faith is a basis of things hoped for, a conviction of things not seen." Now let us ask: Are you convinced that there are unseen things that are desirable? Have you a basis for your hope? And, if so, how were you convinced, and what is the basis of your hope?

No man can be properly convinced unless he has some evidences that appear reasonable, some proofs that his mind can grasp. God never asks us to believe anything without giving us the proper proof. This being true, a proper definition of faith would be, to believe something because we have some proper, reasonable evidence upon which to base our belief, and then to have a confident reliance upon this proof. Hence we read in the Bible about the "full assurance of faith".

In harmony with these presentations, the Apostle Paul says, "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) This means that no person can have a proper faith unless he has some Scripture evidence upon which to base his faith, some evidence that will appeal to reason, common sense, and his sense of right and justice.

This conception of faith is entirely different from that which most people have. The majority of people think that faith means to believe something without evidence, without proof; and as a result we find people believing foolish, fantastic and unreasonable things, and claiming that the Bible warrants them in so doing. Such beliefs make bigots; and the worst bigots on earth are those people who believe something without any proof or evidence that their belief is correct. The reason that they are so bigoted is that, not having proofs or evidences for what they believe, they rely on sentiment or prejudice as proofs.

Let me illustrate this bigotry which results from a false conception of faith. God told Adam that if he would sin he would surely die and return to the dust as he was before he was created. Paul, referring to this condemnation, says, "The wages of sin is death." The Lord did not leave us to guess as to what death means, but gave us proof after proof that death means to cease to live. Let me quote some of the proof texts:

Ecclesiastes 9:5 says, "The dead know not anything." Psalm 146:4 says, "He [man] returneth to his earth; in that very day his thoughts perish." Again, in Ecclesiastes 3:19-22 we are told that a man dies just like a beast and that both go to the same place; that both are of the dust and that both return to the dust again.

In addition to these texts we have the fact that Jesus called Lazarus forth from the tomb after he had been dead four days, so long that the body had begun to putrefy; and Lazarus never mentioned that he had been alive either in heaven or in torment. Here is positive proof that the dead are actually dead.

Now, all this is very simple. A child can understand it; and to believe that the dead are really dead, based on these evidences found in the Bible, is faith. But the majority of people, even Christian people, do not believe that the dead are really dead; and when asked for a reason for their faith, they give answers like the following: 'Why, everybody believes that the dead are more alive than they were when on earth.' And again, they will say: 'You can't make me believe that my mother is not alive in heaven, or that my dead baby is not alive in heaven.' When asked for a scripture to support these views, they will answer: 'Well, it is in the Bible somewhere, for I have heard it and read it myself.' These arguments do not prove anything, except that the individual is swayed by prejudice, ignorance, or sentiment. When shown the texts that state plainly that the dead know not anything, they almost invariably answer, 'Well, you can't make me believe that.' Such people are bigots, and their minds are not open to reason, nor will they accept Scripture texts as proof. This false conception of faith is responsible for the closed condition of their minds.

Such have no basis for their beliefs, and what they call their faith is not faith in the Scriptural sense of the word; for, as we have seen, the Bible conception of faith is to believe something regarding the unseen or spiritual things after having reasonable and proper

evidences that that thing is a fact. To believe something about the unseen or heavenly things, or about the condition of the dead, because your parents told you these things, is not faith; to believe them because your Sunday school teacher or pastor told you so, is not faith; neither is it faith to believe something because everybody else believes it, or because in your own feelings or sentiment you would love to have it so. All these are snares and delusions of the adversary, put forth for the very purpose of blinding the people to the truth as to what real faith is. The Devil does not want people to have faith in God or in his Word. If the Devil can get sensible people to believe something that is incredible and nonsensical, not only is he deceiving such persons and leading them into following a course displeasing to God and into teaching doctrines that are not true, but he is belittling Jehovah God, mocking him and misrepresenting him by teaching people that these foolish things which they believe are really found in the Bible and that God is the author of the same. Millions of good and well-intentioned people are thus cooperating with Satan in misrepresenting Jehovah God.

Many people believe that God is not a personality, that he is not an intelligent being; but regard him as "natural law", or as "good principle", both of which beliefs deny him intelligence and personality.

The Bible is very clear in its statements that God is a being with a spirit body, living, intelligent, wise, just, loving and powerful. It tells us that he created all things, animate and inanimate; that he is the giver of life, and of every other good and perfect gift; that he is a Father, and that Jesus is his Son; that he is the author of the Bible; that he possesses foreknowledge; that he has thousands of angels doing his bidding; that he has set times and seasons in his own power; that he invites us to reason with him; that he is angry with the wicked every day. It tells of a coming day of wrath, a day of vengeance, a day of judgment; that God has a law and will punish those who violate it; that he sentenced Adam and his race to death; that he sent his Son to ransom Adam and his race from the power of the grave; that he has promised a resurrection for all the dead; and that he will punish with the second death all the wicked and wilfully disobedient.

How foolish to think of the Creator, Jehovah, as being simply "natural law" or "good principle"! No person who believes either of these things has any faith at all. He is trying to believe incredible and impossible things. He has no proof to support his views. He is making the Word of God a lie, and charging God himself with being a liar.

These false conceptions of faith lead honest people to unwittingly misrepresent Jehovah God, to unwittingly cooperate with the Devil in his own purpose of deceiving the people; and also lead them to believe very foolish and unreasonable things, which, under ordinary circumstances, they would be ashamed to believe.

Let us note some more of these foolish things that millions of good people pretend to believe. The majority of Christian people believe a doctrine which they call "trinity". They all acknowledge that they can not understand it. They acknowledge also that the word "trinity" does not occur in the Bible. Yet they believe it and hold tenaciously to it without a scrap of evidence to support the theory. They will get very angry if any one tries to show them that it is a libel against God and against the Bible.

Briefly stated, this doctrine assumes that there are three separate and distinct gods, which are called "god the father, god the son, and god the holy ghost", and that while these three are separate and distinct, yet in some unaccountable way they are all one god. It should be evident to any one that if they are separate and distinct, they can not be one, and that if they are one they can not be separate and distinct. No wonder it is acknowledged to be a great mystery. The great wonder is how Satan ever got anybody to believe it. It is foolish and unreasonable, and there is no vestige of proof of this doctrine to be found in the Bible, but it is contradicted by scores of texts.

The Bible declares that Jesus is the Son of God, and that God is the Father of Jesus. This claim, repeated over and over again in the Bible, is a most positive denial of the doctrine of the "trinity". Again, the Bible declares that God is from everlasting to everlasting, without beginning, without ending, but also declares in most unequivocal terms that Jesus had a beginning, that he was created. In Revelation 3:14 Jesus is called "the beginning of the creation of God". Jesus himself said that he was the 'only begotten Son of God'. (John 3:16) Again, in John 14:28 we read that Jesus said: "My Father is greater than I." All these texts are point-blank contradictions of the claim that Jesus and God are one, and hence disprove the doctrine of the "trinity".

People who believe this doctrine do not have faith; for there is no proof that the doctrine is Scriptural, but plenty of proof to show that it is unscriptural. Such people have been imposed upon by Satan; they have been deceived into believing that which is false, that which misrepresents God, and that which makes them appear foolish and ridiculous.

Why is it that people are slow to believe that which is reasonable and which is supported by evidence, and quick to believe the mysterious, the ridiculous, the unreasonable, and even that which is wicked, about God and his Word? The answer is that Satan has taught them all a wrong conception of faith. It is generally supposed that faith consists in believing that which is unreasonable, mysterious and foolish,

and that which has no proof to support it. On the contrary, faith means to believe that which is supported by reasonable evidence.

Jesus reproved his disciples for their lack of faith, saying, "O fools, and slow of heart to believe all that the prophets have spoken!" (Luke 24:25) It is so to this day. People are slow to believe what the prophets, the apostles and Jesus have said, but are quick to believe what so-called scientists and wise men say, especially if what they say contradicts the Bible. Most people seem anxious to prove that the Bible is not true.

Every little while some would-be scientist or wise man digs up a bone or a skull and immediately achieves fame by announcing that the said bone or skull is four million years old. Another digs up another bone or skull and guesses that his bone is four hundred million years old. They at once announce their find and their guess in the newspapers, and the people read about it with wonder and amazement, and proceed to build monuments and statues to these "wise" men who have "proven" the Bible not true.

They believe what these men say, and call it faith. The real facts are that they have again been imposed upon by the Devil, and that the Devil has used these men to confuse the people and make them doubt God's Word and misrepresent the great Jehovah God. The guesses of these so-called scientists vary from one hundred thousand to six hundred million years, and yet the people overlook these discrepancies and pin their faith to the nonsense.

The Bible declares that Adam was the first man. (1 Cor. 15:45) Now let each one who is listening take a pencil and paper and convince himself that man has not been on the earth as long as these scientists claim. It is a wonderfully easy proposition.

In Luke 3:23-38 is given every generation, from father to son, giving the name of each father and son, from Jesus back to Adam. By counting these generations you will see that there are exactly seventy-five generations. Now let us be liberal and count one hundred years to a generation, and we have only 7,500 years from Adam to Jesus. Add to this the 1,929 years from Jesus' time to our day, and we have only 9,429 years. I call all of you to witness that these figures fall far short of the four-hundred-million, or even the four-million-year guesses of the so-called scientists. But one hundred years to a generation is far too much. The Bible shows that there had passed 4,128 years at the birth of Jesus, and this would make about fifty-six years for each generation before that time; and we know that each generation since that time has been about thirty-five years, and this would make a general average of about forty-five years for each generation from Adam's day. Thus the wisdom of this world is seen to be foolishness again. Thus the Bible confounds the wisdom of the wise and makes the wisdom of their wise men to perish. The deductions from the Bible are reasonable, as well as Scriptural, and afford a basis for a real faith.

To believe the guesses of these worldly-wise scientists is not faith. It is really a lack of faith in God and in the Bible. It gives a greater value to the opinions of men than to the inspired Word of God.

Many Christian people hold to another theory which has no foundation in Scripture, which is unreasonable, and which is actually wicked, because it charges God with wickedness and cruelty. I refer to the "eternal torment" theory. The Bible declares that God is love. If "eternal torment" were true, he would be a fiend. The Bible declares that God is merciful, but if "eternal torment" were true, he would be utterly devoid of mercy. The Bible also declares that God is wise and just; but if "eternal torment" were true, he would be very unjust and unwise. To believe that God is unwise or unjust, and without mercy or love, when the Bible declares most emphatically that he possesses all these attributes, is not faith, but shows that such persons are without faith.

The Bible is the *only* source of information about future and unseen things, and faith means to accept its teachings about these things. To hold to some visionary teaching, or to some teaching that flatters our vanity, or to some doctrines that appeal to our sentimentality and that have no basis in the Scriptures, is not faith. Faith means to believe what the Bible teaches, based on the evidence that is produced therein; and to those who will carefully investigate these evidences, they are always found to be reasonable, just, loving and true.

Paul tells us that not all men have faith. (2 Thess. 3:2) They find it impossible to believe anything unless they can appreciate it through one of the five natural senses, touch, taste, sight, smell or hearing. Faith means to believe something that one can not touch, taste, see, smell or hear; that is, things that pertain to the unseen or heavenly realm. God does not ask his creatures to believe anything without convincing proofs that such a thing is real or true. However, these proofs are not given to us through the natural senses, but are evidences that appeal to the mind, to the intelligence, and convince us through our reasoning faculties. To believe such proof about things that we can not see, touch, hear, taste or smell is faith. Everything else is nonsense, deception and fraud, instigated by Satan for the purpose of turning the people away from God and casting reproach upon the Bible, God's Word.

Throughout this Christian era God is dealing only with those who can and will exercise faith. To them he offers the prize of the high calling of God which is in Christ Jesus. What is this prize? To those who investigate the Bible reveals that this prize is the great privilege of proving that they have a proper faith now, and of receiving the reward of glory, honor and immortality in the future, at the resurrection

of the just, if they prove faithful even unto death. This reward is invisible. The only description of it given in the Bible is in these words, from 1 Corinthians 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We are told elsewhere, however, that 'we shall be satisfied when we awake in his likeness'.

The terms and conditions upon which this prize can be obtained are clearly laid down in the Bible. No one can win this prize without faith that there is such a prize, and faith that it is possible to win it, or without fulfilling all the conditions. These conditions are very rigid. Let me briefly call your attention to some of the conditions: "Search the Scriptures"; "Pray without ceasing"; "Confess your sins"; 'Preach the word, in season and out of season'; 'Deny yourself and take up your cross and follow in Jesus' footsteps'; "Love your enemies"; "Bless them that persecute you"; "Pray for them that despitefully use you"; "Do good to them that hate you"; and "Be thou faithful unto death". The Apostle Peter exhorts: 'Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love,' and then says, 'If ye do these things, ye shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.'

It requires faith to do these things; and in all candor I ask, How many people do you know who are doing these things? You will admit that they are very few. Those who do these things are called in the Scriptures "the household of faith", and to them the Lord has promised that they shall come up in the first resurrection and live and reign with Christ a thousand years.—Rev. 20:6.

During this thousand years the Lord will convince those who have no faith, and will give them such evidences as will appeal to their natural senses. These, however, will not get the prize of the high calling of God as a reward, but will get everlasting life right here on the earth as human beings; they will get back what Adam lost in Eden, namely, an earthly home with life, liberty, peace and happiness. This will be the reward for their obedience then, but will not be a reward for their faith.

We are living in the faith age now, and God is testing the faith of his saints now. The apostle says that 'the trial of your faith is much more precious than of gold that perisheth'. Let us lay aside the foolish and nonsensical ideas of faith and realize that faith consists in believing God's Word and obeying it.

LETTERS

SUNDAY BY FAR THE BEST

DEAR BROTHER RUTHERFORD:

We hesitate to take up a few moments of your consecrated time, but the small handful of workers here desires to go on record as being in full harmony with the Lord's work as directed through his channel, the Society, at this time.

We are very grateful to the Lord for providing "food convenient" for our special needs in his service now, and we concur with the statements in the February 15 *Watch Tower* that it is good and needful for the "remnant" class to have the precious temple "lightnings" continually brought to their attention, to inspire them and to maintain their vision of the Lord's work and arrangements in this time of stress.

Be assured of our continued prayer on behalf of the kingdom work; our humble determination is to remain loyal and true witnesses of Jehovah of hosts. This class finds that Sunday is by far the best day to take the message of truth to the homes of the people.

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

Yours in his service,

LEAMINGTON (ONT.) ECCLESIA,
OMER COX, *Secretary.*

SEE JEHOVAH'S PROTECTION

OUR BELOVED BROTHER RUTHERFORD:

Loving Memorial greetings to you and to all the Bethel Family.

The Cleveland ecclesia wish to express at this sacred season their loving devotion to the Lord and to our blessed Redeemer, the Head of the church, and their loyalty to you, dear Brother Rutherford, who are so faithfully endeavoring to announce far and wide the glad tidings of the Kingdom!

As you do not "shun to declare" the evidences of the travail preceding the birth of the new order, the shaking and sifting processes of the judgment day of all now dwelling on the earth, the refining of silver, and the ever-increasing manifestations of *his presence* and *reign begun*, together with the exposition of Satan's organization and activities, etc., we realize more and more the great weight of responsibility that rests upon you as God's servant leading his people in this great strife against the ruler of darkness; and we see Jehovah's protection overshadowing you and us as we earnestly strive to praise and honor his holy name and word!

We most sincerely offer you our hearty cooperation in this great work, and pray God to strengthen, sustain and stimulate you with untiring zeal and humble spirit as you continue to herald abroad "in", "above" and "through" the earth the message of *deliverance, reconciliation, government*, and sound the strings of *the harp* that all *creation* may have the promised witness!

Our warm, fervent Christian love and prayers are sent from the hearts of all in the Cleveland ecclesia!

H. MATHEWS, *Secretary.*

DETERMINATION TO FIGHT

DEAR BROTHER RUTHERFORD:

The friends in convention assembled at Winnipeg, Canada, desire to send to you their love, and to express to you their appreciation of your untiring efforts in honoring Jehovah's name and exposing the Devil's organization. We wish to go on record as to our determination to fight shoulder to shoulder with you in this great battle.

We wish to assure you of the benefits which we are receiving from the *Tower* articles, and which are such a stimulus to activity in the witness work.

The convention expressed the hope that the way will open up for you to pay a visit to Western Canada before long.

WINNIPEG ECCLESIA.
F. ALMOND, *Secretary.*

International Bible Students Association

RADIO SERVICE

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

AUSTRALIA

Adelaide 5KA
Sun pm 8.15-10
Melbourne 3DB
Sun pm 6.30-8.30
Newcastle 2HD
Sun pm 7-8.30
Sydney 2AD
Sun pm 7-8; Thu pm 8-9
Sydney 2KY
Mon Tue pm 8.30

CANADA

Vancouver, B. C. ..... CJOR
Sun am 10-11
Brandon, Man. ..... CKX
Sun am 10-11 (second, monthly)
Winnipeg, Man. ..... CKY
Sun am 10-11
(first, monthly)
Sydney, N. S. ..... CJCB
Sun pm 9-10
Hamilton, Ont. ..... CKOC
Sun am 10-11*
London, Ont. ..... CJGC
Sun pm 2-3 (every other week)
Moose Jaw, Sask. ..... CJRM
Sun am 10.15- (monthly)
Saskatoon, Sask. ..... CJHS
Sun pm 1-2

NEWFOUNDLAND

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

ALABAMA

Birmingham ..... WBRC
Sun pm 8-8.45

CALIFORNIA

Fresno ..... KMJ
Sun pm 4-5
Hollywood ..... KNX
Sun pm 1-2
Los Angeles ..... KTM
Sun am 9-10
Oakland ..... KFWM
Sun am 9.45-11; pm 12-2.30, 6-7.45, 9 15-10.30
Mon Wed Fri am 8-9; pm 2.30-3.30, 4.30-6, 7-8.30
Tue Thu Sat am 8-9, 11-12; pm 1.30-6, 7-8.30, 9-11

COLORADO

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

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville ..... WJAX
Sun (Oct. 20) pm 7.30-?
Miami ..... WIOD
Sun am 11-11.30
Tampa ..... WDAE
Mon pm 7.40-8

ILLINOIS

Chicago ..... WORD
Sun am 9-12*; pm 1-7.30
Mon Tue Wed Thu Fri Sat am 10-11; pm 7-8

INDIANA

Evansville ..... WGBF
Sun am 8-9*
Fort Wayne ..... WOWO
Sun pm 4-4.30
Indianapolis ..... WKBF
Sun am 8-9*
Terre Haute ..... WBOW
Sun pm 1-1.40

IOWA

Cedar Rapids ..... KWCR
Sun am 9-10.30; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun pm 10.15-10.45
Muscatine ..... KTNT
Sun pm 12-1
(every other week)

KANSAS

Milford ..... KFKB
Fri pm 5.30-6
Wichita ..... KFH
Sun am 9.30-10.15

KENTUCKY

Hopkinsville ..... WFIW
Sun am 8-9*

LOUISIANA

Shreveport ..... KTSL
Thu pm 8-9

MAINE

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

MARYLAND

Baltimore ..... WCBM
Sun pm 6-8
(every other week)
Thu Sat pm 9.30-10

MASSACHUSETTS

Boston ..... WMES
Sun am 10.30-1 pm;
pm 7.45-9
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

Bay City ..... WBCM
Tue pm 7.45-8.15
Detroit ..... WGHP
Sun pm 5-5.30
Flint ..... WFDF
Fri pm 9 30-10
Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
Sun pm 2-2.45

MINNESOTA

Duluth ..... WEBC
Sun pm 1-1.45
Minneapolis ..... WRHM
Sun am 9.30-10.45

MISSISSIPPI

Hattiesburg ..... WRBJ
[illegible] 5.30-9

MISSOURI

Joplin ..... WMBH
Sun pm 6-7
Kansas City ..... WHB
Sun pm 12 30-1
St. Joseph ..... KFEQ
Sun am 10-10.45
St. Louis ..... WIL
Sun pm 6 30-7

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30

NEBRASKA

York ..... KGBZ
Sun am 9.45-10.45

NEW JERSEY

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

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 2-3
Jamestown ..... WOCL
Sun am 11-12 (first and third, monthly)
Long Island City ..... WLBX
Fri pm 7-8
New York ..... WBBR
Sun am 8.30-11*; pm 5 9
Mon am 10-12; pm 2-4
Tue pm 12 2; 6-8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WOV
Sun am 10-11*
New York ..... WWRL
Sun pm 5-6
Thu pm 9-9 30
Poughkeepsie ..... WOKO
Sun am 10-11*
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 9-10*
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

Charlotte ..... WBT
Sun am 9-10*
Greensboro ..... WNRC
Fri pm 7-7.30

OHIO

Akron ..... WFJC
Wed pm 7.30-8
Cincinnati ..... WFBE
Sun pm 5-6
Cleveland ..... WHK
Sun am 9.30-11*; pm 2-3, 7 8
Mon Tue Wed Thu Fri Sat am 8-8 30; Thu pm 7.45 9
Columbus ..... WAIU
Sun am 9-10*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Dayton ..... WSMK
Sat pm 5.30-6
Mansfield ..... WJY
Sun pm 9-10
Toledo ..... WSPD
Sun pm 1.30-2

OKLAHOMA

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

OREGON

Portland ..... KTBR
Sun am 10-11**
pm 8.30-9 (Greek or Ger.)
pm 9-10 (English)

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 9-9.30
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 5.30-6
Philadelphia ..... WIP
Sun pm 2.30-3 30 (German, Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8.30-9 30
Reading ..... WRAW
Sun pm 7-8
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

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

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9.30-11; pm 2 3
(German and Norwegian occasionally)

TENNESSEE

Knoxville ..... WNOX
Fri pm 7.30-8
Memphis ..... WREC
Sun pm 2 30-3

TEXAS

Dallas ..... WRR
Sun am 10-11; Fri pm 7.30-8
Houston ..... KPRC
Sun pm 1.30-2
San Antonio ..... KGRC
Sun pm 1-2
Waco ..... WJAD
Sun pm 6.45-7.30

UTAH

Salt Lake City ..... KSL
Sun pm 1-1.30

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*; pm 7-7.30
Petersburg ..... WLBG
Sun am 9-10; pm 3-4, 4.30-5.30

WASHINGTON

Aberdeen ..... KXRO
Mon Wed Fri pm 7.30-8
Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Spokane ..... KHQ
Sun am 10-11**

WEST VIRGINIA

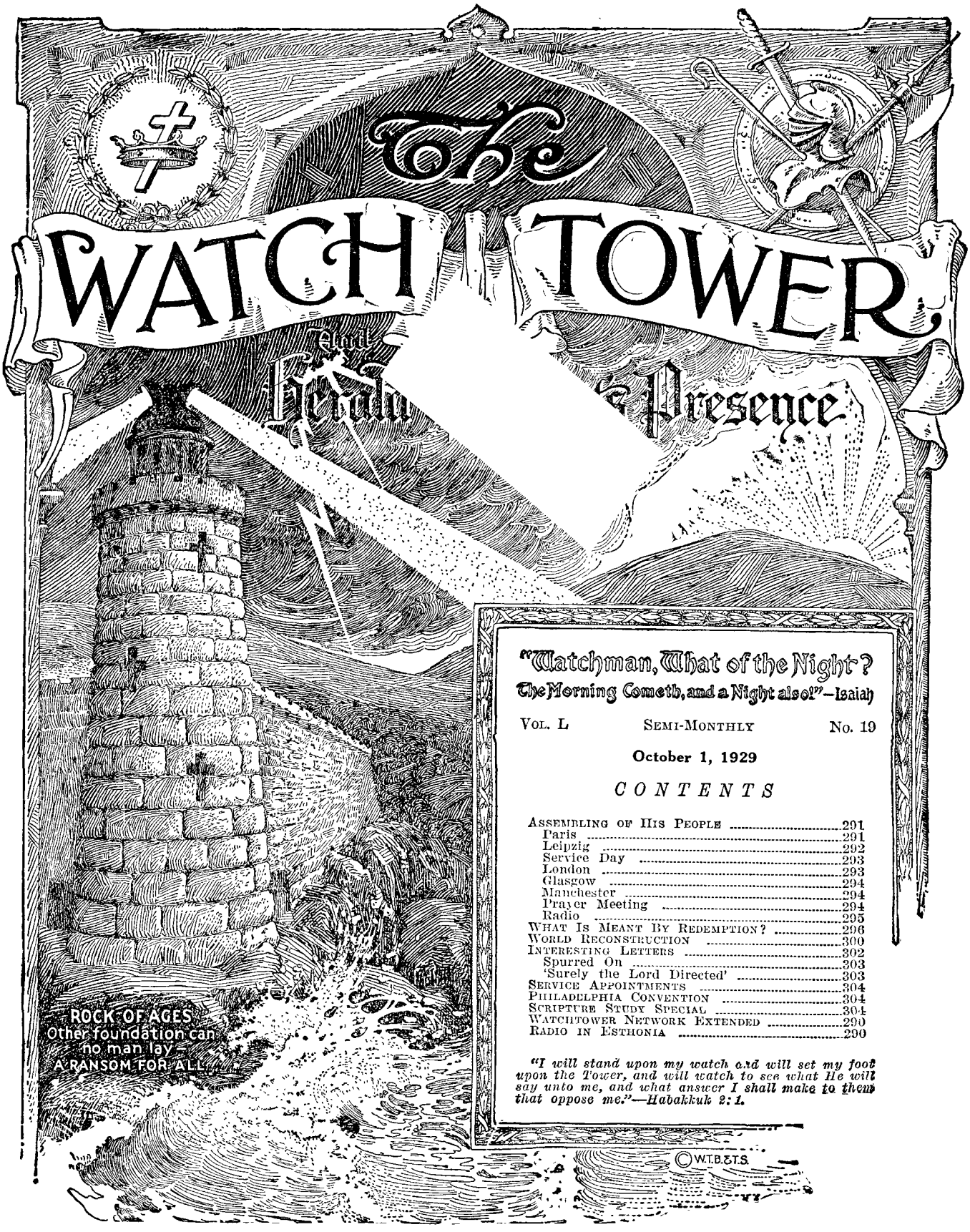
Charleston ..... WOBU
Sun pm 7-7.30

WISCONSIN

Madison ..... WIBA
Sun pm 12.15-12.45
(fourth monthly)
Milwaukee ..... WISN
Sun am 10-11
Sun am 9-10 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.



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

VOL. L SEMI-MONTHLY No. 19

October 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders 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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South African . . . . . 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

WATCHTOWER NETWORK EXTENDED

In the providence of Jehovah it is a pleasure to announce that beginning Sunday, September 1, the following ten stations were added to the list of twenty previously engaged to broadcast each Sunday morning a sixty-minute program presented in New York city:

WHDH Gloucester, Mass.	WLAP Louisville, Ky.
WLBG Petersburg, Va.	WOWO Fort Wayne, Ind.
WPTF Raleigh, N. C.	KTNT Muscatine, Iowa
WWVA Wheeling, W. Va.	KFEQ St. Joseph, Mo.
WKBN Youngstown, Ohio	KSOO Sioux Falls, S. Dak.

Effective beyond all comparison with the old method of holding public meetings in halls, this weekly presentation of the glad tidings by means of radio is being recognized enthusiastically by classes in territory where the program can be heard. It brings definitely into view at this time the much-discussed opportunity for all individuals and classes to unite their energies and resources in 'lifting up the voice with strength', clearly and in no uncertain tone. The less effective method of independent broadcasts over many smaller stations also is being discontinued by such classes, and all effort is concentrated upon the task of thoroughly and regularly advertising the Sunday chain program. We commend this action of the classes to the earnest consideration of all.

Every one engaged in the house-to-house work in territory now served by this weekly broadcast is invited to make thorough preparation at once to share in the work of telling the people that this unique service is available to listeners.

An attractive announcement folder, supplied by the Society at cost, is described more particularly in *The Watch Tower* for March 1, 1929 (page 66). Colporteurs and class workers now using this folder find it to be a convenient and effective method of continually reminding the public of this chain program.

RADIO IN ESTHONIA

A powerful station in Esthonia, located in the city of Tallinn (otherwise known as Reval or Revel), now broadcasts the kingdom message every Sunday at 3 p. m., Esthonian time, which is the equivalent of 1 p. m. London time or 8 a. m. Amercian Eastern Standard time. The station uses ten kilowatts of power and operates in channel 1030 kilocycles (291 meters).

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Ambassadors"

Issue of September 1, 1929

Week beginning November 3 . . . . . ¶ 1-32

Week beginning November 10 . . . . . ¶ 33-52

"Satan's Organization" (Part 1)

Issue of September 15, 1929

Week beginning November 17 . . . . . ¶ 1-32

Week beginning November 24 . . . . . ¶ 33-64

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L OCTOBER 1, 1929 No. 19

ASSEMBLING OF HIS PEOPLE

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."—Isa. 45: 20.

JEHOVAH addresses his anointed in the foregoing text. It is his expressed will that they shall draw near together. Because they are of his organization the anointed are likened unto "a city that is compact together". (Ps. 122: 3) God further identifies those addressed when he says: "Ye that are escaped of the nations." God, by Christ, has gathered his people out from the nations of the world and made of them a special nation to show forth his praises. They continue for a time in this world, but are not any part of it. Their citizenship is in heaven, and their unqualified allegiance is to God and his government. They know their God, and they pray to him intelligently with full assurance that their prayers are heard.

God himself contrasts the anointed with those who have a *form of godliness* but who know not the power thereof. The foolish have no knowledge of Jehovah God and his purposes; hence they set up graven images and their prayers are made to a god that can not save. Every religious system on earth may properly be placed in the class last named. They give honor and praise to their respective religious organizations or to the clergymen or principal men of the flock thereof. These they set before them as graven images, and their worship is in vain. They disregard God and his Word, although God has said: 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none besides me.' The foolish give no heed thereto. They frequently assemble themselves together, not in obedience to Jehovah's commandments, but to give glory and honor to their own organization.

In obedience to God's commandments, and at stated times, his anointed ones assemble themselves together. Such assemblies are often designated as conventions. Since the anointed constitute God's servant class, and service to the Lord is their vocation, such assemblies are properly designated service conventions. All who are in full harmony with Jehovah God and wholly devoted to his service not only are welcome at such conventions but joyfully attend and enter wholeheartedly into the festivities of the occasion. The love of God and of Christ draws them together. They assemble for the purpose of discussing together the great truths that God's flashes of lightning unfold to them and for the purpose of considering ways and means to perform more efficiently their obligations unto the Lord. They find no time for gossiping; they have no interest in the schemes of men; they are not inclined to give honor and praise to men or man-made organizations; but they delight to sing forth the praises of the Lord. Such assemblies are in harmony with the will of God; hence they are beneficial to all who have any part therein.

To this end a number of conventions have been held in Europe during the summer months of the year, some of which the president of the Society, accompanied by other brethren from America, had the privilege to attend. Knowing that all of like precious faith have a keen interest in such assemblies and a desire to hear of and concerning them, some account of these conventions is given in *The Watch Tower*.

The American party arrived at London May 4. The next day brethren to the number of approximately 2,400 gathered at Queen's Hall, London, to hear an address by the president of the Society. It was a happy occasion. The beaming countenances of those brethren, and their cheerful speech, bore witness to the fact that they were joyful in the Lord.

PARIS

On May 9 two conventions of the Bible Students assembled at Paris. One was made up of the French brethren, while the other was composed of the Polish brethren. Because of the two languages two separate conventions were necessary. The number attending the Polish convention was by far the larger of the two. Following the World War many people from Poland immigrated to northern France and settled there. The truth took hold on many of them and a number have shown a real interest therein, and this number has grown until now there is a goodly company of Polish brethren in France. Many of them attended the convention at Paris. The French-speaking brethren were from France, Belgium, and Switzer-

land. These conventions were addressed by the following brethren: Zaugg, Harbeck, Martin, Kusma, Salter, Rutherford, and others. The brethren attending were happy and gave evidence of being greatly refreshed by these meetings.

A large proportion of those attending engaged in the field service, and with good results. Some of the brethren who reside in France but do not speak the French language desired to engage in the field service work among the French-speaking people. A happy idea was suggested, and as a result a brief canvass in the French language was printed on a card and this the canvasser hands to the person visited to read. The Lord's blessing has been on this method of canvassing. Many persons reading the canvass immediately buy the books. This is proof that it is not so much the talking that gives the witness, but the few pointed suggestions that enable one to see the importance of the message and to induce them to read what is printed in connection with the Scriptures. It is a real joy to note that the French people are exhibiting more interest for the message of the kingdom than heretofore. Many books are now being placed among them.

ZURICH

The convention of the consecrated for Switzerland was held at Zurich, May 11-13 inclusive. Brother Blattler was the chairman of the convention. Others who addressed the meetings were: Brothers Buckholtz, Martin, Echols, Haslett, Salter, Harbeck and Rutherford. About 1,400 attended this convention. All the speeches had to do with the subject-matter which appears in *The Watch Tower*. Each speaker emphasized the great privilege now enjoyed by the anointed of the Lord in giving testimony to his name and to his kingdom. As elsewhere, there has been some shaking going on in Switzerland, but those who stand firmly are strong in the Lord and in the power of his might and are showing more enthusiasm than heretofore. They are united in heart devotion and action to the glory of the Lord. Those who were permitted to attend the convention exhibited a greater determination than ever before to faithfully press the battle to the end. Monday the 13th was service day. A large proportion of those attending the convention engaged in the field service.

It will be of interest to the anointed to refer briefly here to some of the experiences of the Swiss brethren during the past few years. The enemies of the truth have attempted to stamp out the work by having the canvassers arrested and haled into the courts. Upon advice from the Society's office, and with the full cooperation of the Society, lawyers were engaged and a strenuous fight was made in the courts. After many months of effort in this behalf the decisions of the courts have been rendered in favor of the brethren canvassing; and now in most of the cantons of Switzerland the work goes on at an increased pace and without interruption from the law officers.

In a recent case decided by one of the courts some of the colporteurs were arrested and put on trial. The evidence showed that they were going from house to house exhibiting the books explaining the Bible and thereby preaching the gospel. The court decided the case in favor of the Bible Students and discharged them from custody. The court went even further and rendered a decision that the defendants, the Bible Students, having been wrongfully deprived of their time and interrupted in their work by being arrested and put on trial, should have and recover a specific sum of money to be paid by those who caused the arrest. It is hoped that they may now go on with less interruption. The people of Switzerland are beginning to learn that the Bible Students are not enemies but are real friends of the people and desire to bring them information that is of real value.

On Monday the 13th a public meeting was held at Berne, which was addressed by Brother Rutherford. The hall, seating upward of 1,000, was packed to overflowing, and many were unable to gain admission. The interest shown by the audience may well be described as unusual. At the conclusion of the lecture books were offered to the people at the customary price, and fully seventy percent of the audience went away with books and booklets. Many gave evidence of being profoundly interested in what they heard, and desired to learn more. The visit to Switzerland was attended with the Lord's rich blessings, and all who had a part in the meetings were greatly refreshed. The convention voted to have the president convey their love and greetings to the brethren in America and elsewhere. *The Watch Tower* employs this means of gladly complying with that request.

LEIPZIG

The convention at Leipzig, Germany, was held May 18-21 and may well be designated as international, due to the fact that brethren attended not only from Germany but from Switzerland, France, Austria, Czechoslovakia, Hungary, Poland, England, Scandinavia, Canada and the United States. The assembly was held in the great Agricultural Machine Hall, which was fully equipped with voice amplifiers that enabled all to hear plainly. About 12,000 brethren attended the convention. A grand and imposing sight greeted the eyes of those who observed the audience from the platform. More than 10,000 persons sat calmly in their places with the expression of joy upon each countenance because they were privileged to have a part in the Lord's service. A splendid orchestra of more than 100 pieces led the music, and then at a given signal that mass of humanity arose and joyfully sang praises to the great Jehovah God. Then

they sat down in their places to follow carefully and earnestly every word uttered by the speakers.

The chairman of the convention was Brother Balzereit, assisted by Brothers A. and H. Decker and a staff of other willing workers. The arrangements for the convention were quite ideal. It was orderly and every one seemed to be eager to perform the duty assigned to him or her. In addition to the brethren above named, the convention was addressed by Brothers Martin, Echols, Salter, Hemery, Haslett, Harbeck and Rutherford. The audience closely followed the words of each speaker and showed by their approval that they received a blessing therefrom.

The German brethren exhibited much zeal in advertising the King and his kingdom and in giving honor to Jehovah's name. On the afternoon preceding the public meeting a parade was given through the principal streets of the city. A great number of motor trucks, passenger automobiles, motorcycles and bicycles beautifully decorated with fresh flowers were used by the brethren in this parade. On the sides of the cars were signs printed in large letters announcing the public meeting. This decorated and enthusiastic procession, led by a motor truck containing an orchestra, moved through the principal streets of Leipzig. Great interest was created, as the results show.

The public meeting that night was attended by approximately 20,000 persons, and the great crowd gave the closest attention to the address on "Peace and Prosperity for the People", delivered by the president of the Society. Just preceding the public meeting a clergyman had caused to be published in one of the local papers an attack upon the Bible Students. This furnished opportunity for the speaker at the public meeting to expose the clergy and show them in their true light, which was done to the delight of the great audience. As usual, the adversary overreached himself and the Lord overruled his efforts to his own glory. The interest manifested at the public meeting was, to say the least, beyond the ordinary. The common people of Germany gladly hear the truth. The best proof of this is given in the number of pieces of literature placed in their hands.

SERVICE DAY

To service day is due special mention. The German brethren, like the anointed elsewhere on earth, realize their great privilege in having some part in doing God's commandments to now preach the good news of the kingdom. Necessarily the territory to be covered within a few hours must be small because of the difficulty of traveling any great distance. On the morning of service day more than 7,000 brethren responded for field service. It was found that there was territory assigned and available for only 5,410. The workers were divided into companies, each under the direction of a captain. At a given signal every one marched quickly to his or her territory and began work with a zeal and joy peculiar to the anointed of the Lord. In the afternoon all were back in the great hall eagerly awaiting the announcement of the result of the few hours of field work. Brother Rutherford addressed the convention at this hour and announced the results in these words: "Dieses ist ein grosser Tag. Gott sei gepriesen!" The convention received these imperfectly spoken German words with much laughter and cheering. Then the speaker announced the results, to wit: Workers in the field to the number of 5,410. In the few hours in the morning they placed in the hands of the people bound volumes to the number of 8,400; booklets, 206,000; making a grand total of 214,400 books and booklets. The announcement was received with shouts of joy. Something had been done to the glory of Jehovah's name.

A motion picture was taken of the convention by a film company, to be exhibited throughout Germany as a news item. The convention concluded by the singing of "Auf wiedersehn!" (God be with you till we meet again) and the little company of Jehovah's anointed went away with a song in their hearts and upon their lips expressing the determination to press the fight until God's name is vindicated. It was a happy time! The German brethren requested that a message of love and good cheer be passed on to their brethren throughout the earth. It is gladly done herewith. Other meetings were held in Magdeburg and elsewhere, but space will not permit to say more here at this time.

LONDON

From Germany our American party flew to London and there received a hearty greeting from the brethren. The convention was held May 31-June 4, in Alexandra Palace. The following named brethren addressed the convention: Burton, Hemery, Haslett, Senior, Bowland, Echols, Lloyd, Salter, Chapman, Phillips, Dey, and Rutherford. Each and every one of these brethren used the subject-matter considered in *The Watch Tower* and emphasized the privilege and importance of now magnifying Jehovah's name. For several years progress of the brethren in Britain has been noted. It can properly be said that now the anointed there give evidence of a more healthy spiritual condition than at any time in the past. This is gratifying and proof that they are following the lead of Christ Jesus and learning of him to boldly and fearlessly proclaim the truth. They eagerly grasp the truth as the Lord flashes his lightning to them, and they rejoice in his service. Much more could be said of this convention, but the space is limited. Let it be known that the brethren in the vicinity of London are truly awake and doing with their might what their hands find to do to the Lord's praise. The convention asked that a message of love be transmitted to their brethren who read *The Watch Tower,* and that

request is gladly complied with. During the convention more than 100 consecrated performed the symbol of water immersion.

The public meeting was held Sunday evening at Royal Albert Hall. Although the speaker of the occasion has been at that hall many times, again it was filled by a most responsive and attentive audience, to hear "Peace and Prosperity for the People" discussed. As evidence of the public interest, at the conclusion of the lecture a strange gentleman who had heard the truth apparently for the first time arose and moved a vote of thanks be given the speaker. The brethren attending were also enthused by reason of the message of truth and by the splendid response of the public. The sale of books at this meeting was much above the average.

The brethren attending the convention joyfully responded to the call for field service. The largest number attending that convention was about 3,000. Of this number approximately 1,900 engaged in the field service. These placed in the hands of the people a total number of 9,526 books and booklets. To accomplish this result the brethren made calls to the number of 53,282. That was a splendid effort and was attended by the Lord's blessing.

GLASGOW

The Glasgow convention was held June 15-18 inclusive. Approximately the same speakers as at London addressed this convention. Upward of 950 brethren attended the convention. It was marked by complete unity of all who were there. Not only were the discourses followed with the closest attention, but many testimonies gave proof that the brethren are fully in line for the service of Jehovah. Like the anointed elsewhere, they see that they have been given the truth to use, not for a selfish purpose, but to the glory of the great Giver of all good gifts. Their clear grasp of present truth, accompanied by their activities in the field service, is the best proof of full devotion to the Lord. The joy of the Lord was manifested by those attending this convention as it was at other places in this tour. On service day upward of 600 engaged in the field work. They made a total of 15,756 calls. This, together with the public meeting, resulted in placing in the hands of the people books and booklets to the number of 4,616.

The zeal and enthusiasm manifested by the Scotch brethren in advertising the public meeting is worthy of special note. Kelvin Hall, Scotland's largest, was taken for the occasion. Every possible thing the brethren could do was done to advertise this meeting and to prepare the hall for the occasion. At the appointed hour upward of 11,000 persons were in the hall. As soon as the speaker began it was apparent that the electric voice amplifiers installed were inadequate. This was no fault of the brethren, but of the company engaged to install these amplifiers. It was really a pity to see how many tried to hear but could not. They crowded closer to the speaker's stand and many of them stood for one hour and a half attentively following every word of the lecture.

Many were the expressions by the public of the pleasure they had in hearing the lecture, and 1,276 books and booklets were taken away by those whose hearts were touched by the truth. The general opinion expressed by the brethren was that it was the greatest public meeting Scotland has had. The same expression applies to the convention. It was a real joy to be there. Because of their love for the Lord and his brethren elsewhere *The Watch Tower* was requested by the Scotch brethren to transmit a message of love to all others of like precious faith. The unity in the church throughout the earth at this time is gratifying beyond expression.

MANCHESTER

The convention at Manchester served particularly for the benefit of the brethren of northern England not able to attend London or Scotland. About 2,309 brethren attended the Manchester convention. It was a season of real joy in the Lord and in his service. Each one of the brethren of the American party addressed the convention. A number of the English brethren did also. Within a few hours devoted to the field service 12,718 calls were made by 570 workers, with the result that 1,719 books and booklets were placed in the hands of the people. When it is considered that many persons in and about Manchester are without employment and depend upon the public dole for food, the above result is splendid. Happy will be the day when all hungry souls may know the Lord and bask in the sunshine of his blessings!

The brethren in the Manchester section are somewhat less in number than in former years, but a greater degree of zeal and love and devotion to the Lord is manifested by those who remain. As in other places, the evidence is that Jehovah will have his work done and will accomplish it by those who are really devoted to him, be the number greater or smaller. *The Watch Tower* takes pleasure in complying with the request of the convention to convey the love and good cheer of those attending to our brethren in other parts of the earth. Space will not here permit giving account of other conventions held. These will be considered in the annual report soon to follow.

PRAYER MEETING

A praise, prayer and testimony meeting was held with the London tabernacle congregation on the evening of August 7. It was a happy and refreshing occasion. The text for the week was the key for the testimonies, all of which showed a healthy spiritual condition of the brethren. Not one moment was lost in this meeting. Many were on their feet at one time

waiting their respective turns to express themselves. The testimonies were to the point and joyfully given. The hour passed only too quickly.

A mind not well balanced by the spirit of the Lord may easily go to extremes. For this reason it has been suggested by some that praise, prayer and testimony meetings should no longer be held, but that all the time be devoted to field service. *The Watch Tower* would consider such a course a great mistake. While the importance of the field service can not be too strongly stressed, we must remember that it is needful for the brethren to meet together to encourage, aid and comfort one another. No occasion for such is better than that of a prayer and testimony meeting. All the consecrated should attend these meetings if reasonably possible. They are helpful to those along the way. The occasion is thereby furnished to draw the brethren closer together and to enable them to understand that all the anointed are one and must stand shoulder to shoulder in the battle for the gospel of the kingdom. In connection with the text first above quoted we should bear in mind the words of the apostle: "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Heb. 10: 24, 25.

The midweek meetings afford splendid opportunity to comply with this timely and important injunction. It is hoped that the brethren will not neglect the prayer and testimony meetings. At such meetings the time should not be taken up by the leader, but he should give opportunity for as many as possible to give a brief, pointed testimony, these to be interspersed by prayers at the proper time.

The anointed of the Lord are admonished to have and use the spirit of a sound mind. Sometimes one in his enthusiasm for a certain branch of the service work makes a mistake by advising brethren to discontinue meetings Sunday afternoons and evenings. This should not be done. No one can long remain in the truth who does not feed his mind upon the spiritual food which the Lord has provided. Berean studies by the classes are therefore vitally essential for the spiritual welfare of the brethren. *The Watch Tower* has repeatedly called attention to the fact, and again restates it, that the morning hours on Sunday be used for canvassing from door to door and that in the afternoons and evenings class meetings be held.

Again some go to the extreme of advising that the office of elder is obsolete and that there is no longer a necessity for electing elders. The Lord provided the organization in the church, and no man has the authority to say that the office or service of the elder in the church is obsolete. *The Watch Tower* advises, however, that no one be elected to the office of elder or deacon who is opposed to the field service work that the Society is carrying on. Sometimes there is a brother competent to fill the office of elder who is physically incapacitated to engage in the field service work, or is otherwise hindered by causes over which he has no control. If, however, he is in full sympathy with the work and does what he can to encourage the same, and in full harmony with the Society and its publications, there is no reason why he should not be elected to the office of elder or deacon, provided, of course, he possesses the Scriptural qualifications.

RADIO

The tour made through a portion of Europe was attended with much pleasure and real joy and brings to mind the sweet unity of God's people and the unspeakable privilege of having some part in declaring his praises. Regularly each week reports were coming from America of the enthusiasm and vigorous campaign carried on by the anointed there. On returning to America it was found that the brethren in the United States and Canada had joyfully united and cooperated with the main office at Brooklyn in preparing for the radio network to broadcast the lecture "Health and Life for the People". On Sunday morning, August 25, ninety-seven radio stations tied together by wires and radio simultaneously broadcast this lecture, and reports show that every word was distinctly heard by many persons from the Atlantic to the Pacific ocean and from Canada to the extreme south of the United States.

What a wonderful opportunity Jehovah has arranged in these days to give testimony to his name! The speaker stood in his private studio at Watch Tower, Staten Island, New York, and spoke to an audience spread out through a space exceeding 3,000 miles east and west and a like distance north and south. How many heard, no one can say exactly, but probably millions were in that audience. At the conclusion of the lecture a number of the brethren as far as 3,000 miles away from the place of the broadcast wired the speaker expressing their joy at having heard every word, and then added that within a few minutes they would be in the field with the new book *Life*.

Surely Jehovah is pleased with his little army of faithful witnesses. These, in obedience to God's commandment, 'assembled themselves together' to hear words of good cheer. Although scattered over a large area, they are drawn close together by the spirit of the Lord. They have escaped from the world and abandoned the graven images. Their undivided and unstinted praise is given to Jehovah and his King. They know that the kingdom is at hand, and they delight to tell it.

Doubtless the radio network of August 25 last was the most successful ever had. Many are now of the opinion that it would be for the best interest of the truth to have all our force united in a weekly radio

network. If the Lord provides the money and means we will take it that it is his will that we do so. Many stations simultaneously broadcasting the same message will doubtless give a wider proclamation to the truth and to the glory of Jehovah.

Reports show that these chain programs are the best means to open the way to carry the truth into the homes of the people. Many report that immediately following the lecture they found people waiting for some one to call on them and bring them the books. One brother writes: "In this small town a radio dealer had installed a loud-speaker so the people in the streets could hear for two or more blocks away. When the lecture was concluded both that man and I were in tears. I immediately produced a copy of *Life* and he gladly took the book and ordered the others."

The message of truth is progressing grandly! The numbers carrying the message are small, but the power of the Lord in them is great. His name be praised!

The Society's Radio Department submits the following brief report:

Jehovah poured out his blessing in unmeasurable abundance upon the August 25 international broadcast, according to some of the thousands of telegraphic and mail reports that are still coming.

Here are a few picked at random:

Memphis, Tennessee: Station manager said it was one of the best-balanced programs yet to come over the air. Everything was as clear as a bell. Fifteen service workers listened in the studio and then went to work. Sixteen copies of *Life* sold to people who called on telephone at end of program. Every one spoke very highly of program and glad to get the book.

Oklahoma City: The broadcast was a complete success as we heard it.

Scranton, Pennsylvania: Judging from comments received while distributing the circulars advertising the August 25 broadcast, and also the comments received during the regular canvass, the Sunday morning programs are listened to by a multitude of people. The talk on August 25 was most inspiring; and altogether an excellent program.

London, Ontario: A wonderful witness! All that could be desired in quality and delivery.

Oil City, Pennsylvania: Station manager [WLBW] said it was the best Bible talk he ever heard in his life and believed it was the truth. He said they received many phone calls, local and long distance, thanking the station for going in the hook-up.

Dallas, Texas: We have never heard anything to equal this broadcast. The Dallas ecclesia assembled this morning at the Jefferson Hotel to hear Brother Rutherford.

St. Paul, Minnesota: Heard every word of the talk distinctly. Jehovah has surely blessed this hook-up and the words that went out over the air. It gives us greater determination than ever before to hasten to the people with the message while there is yet time.

Reading, Pennsylvania: Program 100%.

Denver, Colorado: Most wonderful witness ever given to humanity.

Charleston, West Virginia: Every word could be heard. Even those who are hard of hearing heard every word.

Harrisburg, Pennsylvania: Brother Rutherford's voice carried much better than usual. Reception perfect, without interruption or delay.

Oakland, California: This was the best hook-up yet.

Birmingham, Alabama: The address was as music from the throne of Jehovah. Best, clearest, and most satisfactory, from a mechanical standpoint also, of any program that has come through on chain. [This station regularly broadcasts the Columbia chain offerings.]

Abilene, Kansas: We believe that this lecture was heard by many times more people than any previous radio lecture. Of course there are several reasons for this. . . . Most of all, the leaflet advertising prepared the field. We found quite a percentage of people who mentioned receiving the handbill and later listened.

Chicago, Illinois: Entire program was beautiful, . . . Brother Rutherford's talk quite strong; but it needs strong talk to get people out of the Santa Claus ideas and fairy tales by which the preachers have put the people to sleep.

Roanoke, Virginia: We join in humble prayer and thanksgiving to our Jehovah God for his message, "flashes from the temple"; and we feel more than ever the urge . . . to magnify the name of our God and to announce LOUDER the glad news of the King and his Kingdom. Truly it has been the greatest success of any program the WATCHTOWER has endeavored to carry to the Roanoke radio audience.

And thus thousands of others!

WHAT IS MEANT BY REDEMPTION?

[Thirty-minute radio lecture]

THE word "redemption" is found many times both in the Old and in the New Testament. The careful reader of these texts, together with their contexts, will get a correct idea of the meaning of this word. The Scriptures use the word exactly as we use it in every-day conversation. "Redemption" implies that a possession has been lost or forfeited, either through misfortune or adversity, or through negligence or sin. It means, further, that some arrangement has been made to buy back the possession and restore it to its original owner. This thought of the loss of a possession and its purchase and restoration to its original owner permeates the Bible from cover to cover. In the New Testament the word means "a setting free" or "full deliverance".

Not only does the Bible tell us in most explicit language of such a loss, such a purchase, and such a recovery, but it furnishes many illustrations of these facts in connection with God's dealings with the children of Israel. The Apostle Paul tells us that Israel's experiences and God's dealing with them during their forty years' wanderings in the wilderness were "types" and were written for the learning of those who live in the 'ends of the ages'.—1 Cor. 10:11.

In discussing the subject of "redemption" it will be helpful to us to briefly examine one of these types. The children of Israel were God's people, because they had entered into a covenant with God, while in Egypt, through Moses as their mediator. Jehovah had delivered them from bondage in Egypt, and from the

power of the wicked oppressor, Pharaoh. He had led them forty years through the wilderness and finally brought them into the promised land. Here he divided the land to them by lot, and according to their families. Each family had its own home, its own possession. This home was to be their "estate" unless lost or forfeited in some way. Through sickness or accident the owner might be obliged to sell a part or all of the "estate" to provide for his needs. Or, through carelessness or some crime, he might forfeit a part or all of the same.

There was an arrangement in their covenant, however, by which a "brother" or "near relative" could purchase the lost or forfeited "estate" within a specified time and restore the same to its original owner. (Lev. 26:48, 49) If this was not done, there was in their covenant another arrangement which provided that every fiftieth year was to be a jubilee year and that all lost or forfeited possessions were, at that time, to be restored to their original owners. Both of these arrangements meant a restitution of the possession to the owner, but only the *purchase and restoration of the possession by a relative before* the jubilee year arrived was called "redemption", and this redemption of an Israelite's possession is a most beautiful picture of what the Bible calls "the redemption that is in Christ Jesus".

With this picture in mind let us examine the reality and ask some questions. Why did Jesus Christ have to do a redemptive work? What "estate" was "lost" and who were the original owners, and when will these owners get the "estate" back again? And, finally, who is the "brother" or "near relative" who will purchase and restore the "estate"?

The fact that in these last days great teachers would deny the redemption that is in Christ Jesus was most plainly foretold by the Apostle Peter. In 2 Peter 2:1 we read: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and [shall] bring upon themselves swift destruction." The destruction here referred to is a total and complete destruction, called "second death" in other texts. This text means that those who persist in denying the redemptive work of Jesus will eventually die the second death and never be permitted to live again.

This fact gives this subject tremendous importance and explains why the International Bible Students are giving time and money and effort in warning the people of their peril at the hands of these false teachers. In giving this warning it is of the utmost importance that these teachers be pointed out, so that the people may know who are their enemies and why.

Jesus said that 'the Father sent the Son into the world to save the world'. Again, he said: 'I am come that I might give my life a ransom for many.' The Apostle Paul says: "Christ died for our sins according to the scriptures." And, again, Paul said: "Without shedding of blood is no remission." Scores of other texts confirm this thought.

Since the Bible places so much stress on the necessity for the death of Jesus, why is it that there are professed followers of Christ in our day who deny such necessity? They deny that his death is of any value to the race. They claim that there is no need of a redemption, 'because the race has never fallen, but has always been evolving upward.' If it were true, as they claim, that man started as a protoplasm and has been slowly developing upward to a higher degree of intelligence through all the millenniums of the past, then, of course, man would need no redemption.

But such an assumption is a most direct contradiction of the Scriptures; and we might properly ask, Who has a right to contradict God? Who has the wisdom to do it? and can he prove his assertions? We answer most emphatically that he can not prove them. Yet these teachings are abroad in many pulpits and are promulgated in almost every college on earth, so that it is a well-known fact that boys and girls reared in Christian homes and sent to college almost invariably graduate either skeptics or full-fledged infidels, because they are taught that there is no necessity for a redemption work by Jesus.

When once we clearly see the glorious "estate" which God gave to the race in Eden, and realize how that "estate" was lost by sin, and that God sent his only begotten Son into the world to redeem and restore that "estate" to mankind, the subject of redemption becomes clear and luminous, as well as exceedingly important. Christians in general have not perceived what man's first estate was. The so-called great teachers have foisted on the people their *own* idea, that all the saved go to heaven, and all the rest to torment; and that after the earth has served the purpose of an incubator, to hatch out beings for other planets, it will be burned up. This false theory is a denial of the redemption which God has purposed by and through Jesus Christ.

Let us consider man's "estate". When God created Adam, he created the entire race in his loins. He gave him dominion over the birds, fish, beasts, and over all the earth. He then told Adam to multiply and increase and fill the earth with his posterity. He placed Adam on trial for life, and placed a certain test before him in order to prove his loyalty and obedience. Had Adam passed the trial successfully, his "estate" would have been a most wonderful and glorious one. He was told to subdue the earth; and had he not sinned and been driven out of Eden, this work would have progressed until, eventually, the entire earth would have been like the sample which God gave Adam in the garden of Eden, and Adam and his children would still be living on the earth, creatures of God's blessing and favor and love. Not a taint of sin would be in existence anywhere; no disease or death, no wars, no crime or poverty or distress. Everybody happy, con-

tented and enjoying God's great gift of everlasting life. Peace, prosperity, liberty and happiness would be the portion of all. The earth itself would have been man's everlasting home, a beautiful paradise; beautiful flowers, beautiful trees and shrubbery, and beautiful homes. No weeds, thorns, briers or thistles to annoy and injure him; no vicious animals or venomous reptiles to fear. The earth would be spontaneously yielding its vegetation for man's food and pleasure. But best of all, this "estate" was to be man's for ever and ever. An earth full of God's human children enjoying his blessing and favor, and exemplifying in every word and act the glorious "image of God" in which they were created.

This was man's "estate". No pen nor tongue can properly describe it. It was God's best gift to mankind. This "estate" was lost. In his trial for life in Eden, Adam proved disloyal and disobedient and forfeited his "estate". This occurred before any one of his children was born. After his deflection, God drove him out of his beautiful home, which was a sample of the home that *all* his children would have possessed had Adam not sinned. He came under divine condemnation. He could not give his children the "estate" which God gave to him, because he had forfeited all right to it. It was no longer his possession.

In this undone and cast-off condition, the entire human family became innately selfish. Personal welfare, personal prosperity and individual health became the paramount issues in every life. Under this stimulus of selfishness, every man's hand was turned against his neighbor. Crime, graft, dishonesty, cruelty, corruption, greed, vice, gambling, oppression and a host of kindred evils engulfed the race, and the history of the past 6,000 years has been written in distress, sorrow, tears and blood.

It has been one continual fight against the ravages of disease and death, a continual struggle against thorns, thistles and weeds to obtain the barest necessities of life, with the mentally and physically stronger preying on the weaker and living off the products of their labor. Unspeakable injustices, tyrannies and wickedness have been perpetrated on men by their brother man. No pen nor tongue can properly paint the horrors of *this* picture.

Mankind had lost their "estate". But what had they lost? They had lost life and the right to live; they had lost their home and the dominion over the birds, fish and beasts, as well as over all the earth. But more than all this, they had lost God's favor and love and blessing. Seizing the opportunity and working upon man's selfishness, Satan now assumed control of the race and blinded and deceived them more and more concerning God's plans and purposes and love. Paul tells us that Satan is "the god of this world", and that he "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them". John tells us that "the whole world lieth in the wicked one".

From the consequences of Adam's sin, no man can deliver himself or his fellow men. All man-made efforts toward deliverance are and always will be doomed to failure. Leagues of nations, federations of churches, legislation, sanitation and dietetics can accomplish absolutely nothing. Indeed it seems that these can not even *relieve* the situation, thus proving the truth of the psalmist's words: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother."—Ps. 49:6, 7.

What did the race need? The answer is that they needed a *"near relative"*, a brother, who would redeem their lost estate and restore it to them. Among the human family, however, there was none who could do this work of redemption. Whoever this "near relative" would be, he must be able to pay the death penalty against Adam; he must be able to redeem the "estate", and must have the power and authority to restore it to its former owners, namely, Adam and his race.

Perceiving the helplessness of the race, and realizing that there was no help in man and that no deliverance was possible by or through man's efforts, Jehovah God in his love and pity provided help. He provided "a saviour, and a great one" in the person of his Son, our Lord Jesus Christ. It was Jehovah who "laid help upon one that is mighty". It was Jehovah God who "sent his only begotten Son into the world" to be the savior of the world. But hitherto the Son of God was not a "near relative", not a brother: he was in heaven, higher than the angels, a spirit being, and as such he could not be a redeemer, for the reason that the redeemer *must be a man,* a brother, or one near of kin to the human race.

Under these circumstances God's hand was not shortened that he could not save. In a wonderful and miraculous way he arranged that Jesus should become a man by being born of a woman. The story of Jesus' birth is familiar to all. Being born of a woman, he was of necessity a human being; for Jesus said, "That which is born of the flesh is flesh."

The theological creeds teach that Jesus, although born of a woman, was part God. These creeds speak of him as *"the God-man"*. This statement is contrary to science, reason and Scripture. The Bible speaks of him as "the man Christ Jesus". By being born of a human mother Jesus became a *"near relative"* of the human family, a "brother" to Adam and *his* family. He was not a descendant of Adam; had he been, he would have inherited Adam's imperfections and could not have been a redeemer. But he was a "branch" grafted into the Adamic stock through his mother, and hence did not inherit Adam's imperfection. He was, as the Bible says, "holy, harmless, undefiled."

What a condescension was manifested by the Son of God in leaving his heavenly glory and becoming a man, that he might be man's redeemer! Speaking of this condescension the apostle says: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) Again, Paul says that Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross".—Phil. 2:7, 8.

But why did the glorious Son of God condescend to become a man? According to the Scriptures, the answer is, That he might redeem mankind from the curse of sin and death and purchase back the lost estate, in order that it might ultimately be restored to the race. Hence the Scriptures say that it was "the *man Christ Jesus* who gave himself a ransom for all". (1 Tim. 2:5, 6) Reasoning on this same subject, Paul tells us further that "since by man came death, by man came also the resurrection of the dead". (1 Cor. 15:21) Jesus himself said: "My *flesh* . . . I will give for the life of the world."

Here is a lesson repeatedly emphasized in the Bible, namely, that the redeemer of the race *must be* another *man*. The blood of bulls and goats could not take away sins; neither could the death of an angel or any other spirit being serve to redeem the race. This is the Scriptural explanation of why Jesus had to become a man. When Jesus was in the flesh, he was in every sense a *human* being. In one sense only did he differ from any other member of the race. He was not under condemnation to death; he was not a sinner, for the reason that he was begotten of God, and not of Adam, and hence inherited none of Adam's imperfections. Whoever would redeem the race *must* be a *man*, and *must* be a *sinless* man.

Thus Jesus became a "near relative" to the race, for the very purpose of redeeming and restoring the lost estate. Jesus said: "The Son of man is come to seek and to save that which was lost."—Luke 19:10.

At Jordan, Jesus was thirty years old, a full-fledged, mature man, and there he gave himself to death as man's redeemer, a perfect sacrifice, and acceptable unto God. That fleshly body, with all its right to live as a human being, which right had never been forfeited by sin, was what Jesus gave as the redemption price for the race and its lost estate. Jesus could never have any of those rights back again, for he had parted with them as the purchase price for the race and man's estate. He can never be a man again, for, if he should, the *price* of man's redemption would be taken back.

By dying as a man, our Lord Jesus accomplished several things which are of stupendous importance to the race. First, he paid the penalty of death which was justly pronounced against Adam in Eden, and which brought all of Adam's children under condemnation. Secondly, he purchased both the race of mankind and their lost earthly estate, and is now the owner of these.

Since the penalty against Adam has been paid, both Adam and his posterity are legally entitled to a deliverance from the condemnation. Jesus himself tells us in most emphatic language that such a deliverance is sure to come. He said: "The hour is coming, in the which all that are in the graves shall hear [the voice of the Son of man] . . . and shall come forth." (John 5:28, 29) Paul says the same thing, as we read in Acts 24:15: "There shall be a resurrection of the dead, both of the just and unjust." The logical outcome of the redemptive work of Jesus Christ is the resurrection of the dead, and an opportunity to get back what Adam lost for them by his sin.

In most clear and positive language the Scriptures tell us that the earth is to become like the garden of Eden, and that man is to live on it for ever. The prophet and the apostle tell us of a time when the 'knowledge of the Lord shall fill the whole earth as the waters cover the deep'; of a time when every knee shall bow and every tongue confess that Christ is the Lord, and of a time when God's will shall be done on earth as it is done in heaven. What a tremendous work this will be! Try to imagine 20,000,000,000 people called forth from the tomb, and the tremendous work involved in giving them proper instruction in ways of righteousness; teaching them God's law; telling them about God's plans, purposes and love. Think of the things they will have to learn, and the things they will have to unlearn. They will have to unlearn all the creeds, both the so-called Christian and the heathen. They will have to unlearn all the false teachings about the necessity for militarism and war, also great numbers of other man-made teachings and ways.

But now the question occurs, If Jesus is dead, how can he restore the "estate" and bless the people with such wonderful knowledge? The answer is that Jesus, during a period of three and a half years, was on trial for life on a higher plane of being than the human. He was successful in that trial, and three days after his death God raised him from the dead, no longer a human being, but as a reward for his obedience and loyalty God exalted him far above the angels, cherubim, seraphim, and even above the condition of glory which he had before he came to earth. He is now at God's right hand; he has the divine nature; he has all power in heaven and in earth; he has the keys of death and hell, and it is God's purpose that he shall deliver *from death* and *hell* all that are in these places, and hence we read in Revelation 20:13 that 'death and hell shall deliver up the dead which are in them'.

The resurrected Jesus Christ will do all this work of awakening twenty billion from the sleep of death and giving them a knowledge of the truth. Other texts show that some will prove wilful and will be destroyed

in the second death, utterly annihilated. When the willing and obedient of the race get back their lost estate, purchased by the man Christ Jesus, a "near relative", and when they have life in perfection, happy and sinless, free from pain and death, *then* redemption will be complete. Then everybody will recognize the value and the necessity for the redemptive work of Jesus, and the lips of those who are now denying this necessity will be for ever closed. Some will be closed because of being ashamed of having so taught. Others will be closed in second death because of their wilful and stubborn rejection of the redemptive work of Jesus.

The human family lost everything because of Adam's sin. Jesus has purchased this lost "estate", and very shortly now complete deliverance will be the portion of all who will gratefully accept it.

The people should be notified of the blessings which are so soon to come to them, and those who do notify them will be doing what in the Bible is called 'preaching the gospel of the kingdom'.

Representatives of *The Watch Tower* spend their Sundays in going from house to house preaching this message, by the printed page. Sunday is a day set apart by human law for cessation of secular work in order that people might engage in religious work. The least expensive and most effective method of preaching is by the printed page. Books and booklets explaining the redemptive work of Jesus are placed in the hands of the people at cost. This method of preaching does away with the utterly useless expense of building large church edifices, with costly cushions, pipe organs, lofty domes and spires, which have no relation to the gospel whatever. Those who use all the time they can spare from their secular employment during the week to place this same message in the hands of the people delight to do this work, and do not expect any temporal reward. They do expect, however, that any who hate the message will revile them, slam doors in their face, and try to stop the message from going out. Representatives of *The Watch Tower* are trying to call with these books at every home in the land; therefore every one of you who is listening now may expect some one to call at your home in the near future.

Rejoice in Jehovah! rejoice, O ye righteous!
For praise to the upright is comely and fair;
With harp and with psalt'ry give thanks to Jehovah,
Your ten-stringed lyre in his honor prepare.
A new song of praise to Jehovah, oh, sing ye!
In notes of loud melody pour forth your skill;
For upright and pure are the words of Jehovah,
The deeds of his hand they are faithfulness still.

The eye of Jehovah on those that do fear him
Still rests, upon those on his mercy who stay,
Their soul from all death by his power to deliver,
To keep them alive in the earth's evil day.
Our soul for Jehovah has waited, has waited;
For our succor is he, our strength is his power.
Yea, he, even he, is our shield and our buckler,
And in him our heart shall rejoice evermore.

WORLD RECONSTRUCTION: WHY, HOW, AND WHEN?

[Fifteen-minute radio lecture]

THE necessity for a reconstruction of the world is apparent to every thoughtful person. Indeed, thoughtful people have always recognized that the financial conditions of the earth are unjust and oppressive; that social conditions are unequal; that political conditions are controlled by bribery, corruption and graft, and that the theories set forth by the religious elements of earth are uncertain, confusing and contradictory. All good people deplore such conditions, and numerous theories have been advanced to better the same.

Philanthropists have suggested their theory of reconstruction; dieticians their theory; health specialists their theory; lawmakers their theory; politicians many theories, and each religious system its theory. But thus far all these have failed.

The World War of 1914 to 1918 was fought to make the world safe for democracy. Democracy means political, social and legal equality. This is the ideal condition and the God-intended one. But the World War disorganized the world more than ever, and this fact was recognized by everybody, so much so that a great cry went up throughout the earth, saying, "Back to normalcy," which means that conditions prior to 1914 are recognized as better than those prevailing since the war. Thus the war failed to establish democracy in the earth and is now acknowledged to have been a curse. It filled the earth with broken hearts and broken homes; with crime and unmentionable diseases; with lawlessness, high taxes, high cost of living and stupendous national debts. It taught people how to graft and plot, terrorize and profiteer. It stunted both the national and the individual conscience so that world reconstruction is recognized as more necessary today than ever before.

All human efforts to construct the world on a just and an equitable basis have proven a failure. But why is this so? The answer is that the majority of mankind are selfish. Instead of thinking in broad terms for the best good of all the people, men think only of what will be for their own personal and private gain. It is selfishness that has brought the world

to its present deplorable condition, and it is folly to think that better conditions will prevail as long as men are selfish. This being true, it is vain to look for any success along the line of reconstruction from any human effort.

In view of these facts, it may be asked, Is there any hope of a reconstruction of the world which will be a blessing to all the people? Yes; but this reconstruction will not come by man's efforts. It will be the work of Jehovah God, using his Son, our Lord Jesus Christ, as his great agent in accomplishing the same.

In other words, reconstruction will come only by and through the kingdom of Christ, the kingdom for which Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This kingdom is the only hope of the world. It will bring order out of chaos; it will establish peace, righteousness, justice and love in the earth; it will educate, uplift and bless all the people; it will give to every man and woman a sound mind and body; it will bestow health and happiness upon all; it will make just laws; it will abolish sickness, crime, poverty and death, and it will awaken the dead and enable them to share in all these blessings.

Speaking of this kingdom and its blessings, Jehovah, by the mouth of his prophet Haggai, says: "I will shake all nations, and the desire of all nations shall come." (Hag. 2:7) Surely the desire of all nations is life, liberty, peace and happiness, together with freedom from disease, from poverty, sin and death. Manifestly no efforts of man, no matter how honestly and conscientiously made, can accomplish these results; and if the Lord has a plan whereby he can bring about such universal blessings, everybody ought to be glad.

Speaking of this kingdom and its blessings, the Prophet Isaiah says: "And it shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains [over all other kingdoms], . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord [join ourselves to the kingdom of the Lord], . . . and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4.

This text shows that the reconstruction under Christ's kingdom will do away with war; and this is acknowledged to be the desire of all good people today. The end of all wars is mentioned again by the Prophet David in these words: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8, 9) This termination of war and the destruction of all the paraphernalia of war will be accomplished only by and through the kingdom of Christ.

In Isaiah 33:24 we read of that reconstruction work which will be accomplished by Christ's kingdom, as follows: "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." In Revelation 21:4 are found these words of Jesus: "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."

Speaking of the time when the Lord will come to save his people, the Prophet Isaiah again says, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:5, 6) Surely this will be the desire of all nations. In this same chapter, verse 8, we read: "A 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."

This highway refers to God's way of reconstruction, and means that all the stumbling stones shall be removed and that a way will be established so broad and so easy of access that nobody will misunderstand. The knowledge of the Lord shall then cover the earth as the waters cover the sea. Everybody will know the truth; they will know what is for their best interests; Satan will be bound and can no longer deceive anybody. Satan is not bound now, and people are often deceived into doing something or following a course which they think is right, only to find later that their course was wrong and to their injury and the injury of their fellow men. It will not be so then, for the Lord has promised through his prophet that "the wayfaring men, though fools, shall not err therein".

Thus seen, according to the Scriptures, world reconstruction will mean, first, that all people will be brought to a knowledge of the truth, an accurate knowledge of the truth. It will mean the restoration of the people to perfect physical health; it will mean their uplift to perfect moral conditions; and it will mean their spiritual regeneration, until every man will love God supremely and his neighbor as himself. In the Scriptures this work of reconstruction is called "regeneration" and means a making over again.

Reconstruction of the world will mean the bringing of the human race up from sin and degradation, and leading them over the highway of holiness, back to life, liberty, peace, happiness, perfect health, perfect morals, and freedom from all poverty, distress, sickness and death. When this reconstruction is completed

it will mean that mankind will receive back as an everlasting inheritance all those blessings which Adam enjoyed before he sinned.

All the prophets foretold this time of reconstruction and have foretold that it would be world reconstruction, by which is meant that it would be a reconstruction of a government on the earth that will give the people *earthly* and not heavenly blessings. This fact has been hidden by the claim that all the saved will go to heaven.

Some additional texts showing that people will live on the earth for ever are noteworthy. Micah 4:4 reads: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

Also, Isaiah 65:21, 22: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."

And still again, Psalm 37:29: "The righteous shall inherit the land, and dwell therein for ever."

When we get the thought that Christ's kingdom is to reconstruct the earth, we have the correct thought. Reconstruction is necessary. The reason is clearly stated in Psalm 82:3-5. "How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked. They know not, neither do they understand: they walk on in darkness: all the foundations of the earth are out of course."

Readjustment of earth's affairs will be accomplished by Christ's kingdom. It will involve the giving of blessings to the people which lie far beyond any human power to give. No human power can give life, heal the sick, restore to health the lame, the halt, the blind. No human power can take selfishness out of human hearts and plant love therein. Only the kingdom of Christ can do these things.

According to the Scriptures, we are living in the last days, which means the last days of Satan's reign and of the permission of evil. The Scriptures show that even now Christ has begun to set up his kingdom, and that very soon its blessings will be apparent to all. It is a special pleasure to announce that the next few years will witness the full establishment of that kingdom which is to be the desire of all nations.

INTERESTING LETTERS

GRATEFULLY ACTIVE

DEAR BROTHER RUTHERFORD:

Peace be unto you and yours in the name of our Father and his beloved Son.

I thank God for the message of August 25 and for you. Your love for God, your great courage, and your love for the little army in the field, has been and is a great comfort to me.

Surely every honest person that has heard your address will want the books. I hurry along with God's message of truth, praying for strength to finish the work that God has given me to do.

Christian love to those who aid in the program.

D. E. MORGAN, *Colporteur.*

BEFORE JEHOVAH SPEAKS TO HUMANITY

DEAR BROTHER RUTHERFORD:

Surely the great Jehovah and his great Son have made us (his people) a great feast in the very midst of his and our enemies since 1918, and the King has served and is serving us with wonderful courses: *The Harp of God* (we thought we had it all), *Comfort for the Jews, Deliverance, Creation, Reconciliation, Government,* and oh what refreshing drafts and wondrous dishes all in between in *The Tower!* Praise his name for the *present truth!*

And now *Life. What more can he say,* and what more could we ask? Surely, as said of the first miracle, he has kept the best for the last of the feast. How like our God!

And now to think the book of Job is explained; and we faithful ones of the Lord, whether we be young in years or old and gray-haired, are young and vigorous in the Lord and have the wonderful message for the poor groaning creation that Elihu had for Job. (The three frauds have had their say.) And now we have the Lord's message for them and we don't have to say it all by heart. The Lord is *so good* to have the *whole message so beautifully* and *attractively* told in *Life.* No doubt he will give us credit for the same if we are joyfully, faithfully, taking it to the people; and we know the message *must go* before the great Jehovah speaks to humanity in the whirlwind. (This seems to me to be the great voice out of the temple of heaven from the throne, saying, "It is done," just before the thunders, earthquake, etc.—Rev. 16:17.)

I can in my imagination hear all the faithful say, 'Here am I, dear Lord, send me.'

Be comforted, dear brother, and *feast on the Lord's feast.* He is with you, and the faithful are too.

Yours, thanking the Lord for *Life,* I do thank you for the precious little book, the best *yet!*

W. F. MCLENDON, *Mississippi.*

"YE THAT ... MENTION ... JEHOVAH, KEEP NOT SILENCE"

DEAR BRETHREN:

A familiar scripture often quoted by Bible Students is that found in Matthew 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

In the past some Bible Students have used this scripture as an excuse for not speaking the truth about God's Word under certain conditions. When one has been known to oppose the truth vigorously and does so in the presence of others, some have thought that the Bible Student should meekly refrain from presenting the truth or should even go so far as to commend the opposer for his honest conviction. They thus make a compromise rather than take a stand for the truth, holding that to present the truth under these circumstances would seem to be 'casting pearls before swine'.

On other occasions the witness for God has refrained from presenting the truth, even when the opportunity presents itself, because 'in his judgment' the person or persons under consideration were not in the right heart attitude and would be "dogs" or "swine" in the meaning of the scripture. Briefly, the belief has been that this scripture discouraged any attempt to boldly witness in the presence of God's enemies, and

encouraged rather a compromising attitude than speaking of God's beautiful truths among the evil-minded.

It is always best to exercise good judgment in presenting the truth, but I believe the scripture quoted has been misapplied and used as an excuse by many who fear man and not God. The pearls are beautiful ornaments to be worn where they are exposed to view. They are always readily seen by others, and in such positions that they could hardly escape notice. The pearls represent the truth of God's Word, and particularly his message which is given to his witnesses to proclaim. God's witnesses are to wear this beautiful truth where the people can see it; in other words, God's faithful ones make known the truth that they receive; and the pearls, like a garment, identify one. In this case, the pearls reveal to others one's absolute faith in God's Word and a desire to show all who will see the beautiful gifts of the truth.

If one appears among "swine" he should at all times, with the spirit of a sound mind, remember that he is a witness of God. He should maintain his bold, unswerving stand for Jehovah, and by so doing many will glorify and honor God in the day of visitation. He can maintain this attitude only by continuing to wear his pearls where they can be seen.

If one has not a complete devotion for God, and fears man, he may desire to compromise and to meekly sit by, fearing persecution from the enemy. By so doing he would be casting his pearls before the swine, trying to appease them, to compromise with them, to save himself. This would be selfish, and God's Word reveals that he who attempts to save his own life is likely to lose it for good.

It seems, therefore, that 'casting pearls before swine' means to hide one's bold stand for God under the cloak of "spiritual meekness", piety, sanctimoniousness, and to compromise with the enemy, and does not mean, as many have thought, to speak the truth at the wrong time. One speaks the truth by keeping the pearls on, not by casting them off.

We have six beautiful pearls to wear now; they are nearly all the colors of the rainbow too: *Life* (red), *Reconciliation* (orange), *Government* (yellow), *The Harp of God* (green), *Creation* (blue), *Deliverance* (indigo).

With appreciation to Jehovah for his gracious gifts, I am

Your fellow servant in Christ,

J. C. HOGAN, *Arkansas.*

SPURRED ON

DEAR BROTHER RUTHERFORD:

I know that you will be interested to learn of the success of our four-day service convention, July 4 to 7, at Newark, N. J.

This can only be the result of Jehovah's special blessing and overruling power, enabling his ambassadors to tell the people here that Jehovah is God.

As you know, the system used throughout the northern New Jersey district was adopted in carrying on this larger convention and has proven very successful, not only in securing reports, but also in getting the workers out in the field early in the morning.

I am inclosing a sample of the cards now used in connection with our monthly conventions. In reporting this way the sale of books can be determined ten minutes after the reports are turned in by each director.

Our sales during the four days of the Newark convention are as follows:

Bound volumes	2,514
Booklets	6,261
Total	8,775
Number of workers, average	707
Number of calls or canvasses	19,399
Number of homes supplied literature	4,660
Number of hours worked	2,873
Average number of canvasses per hour	6.7

One in every 4.1 homes canvassed received literature.

Surely the above figures are gratifying, and it only spurs us on to greater zeal and joy.

I am extending to you the love of all the Newark friends, and our prayers are daily on your behalf.

With much Christian love, I am

Yours in the Master's service,

HAROLD C. SCHIEMAN.

ACTIVITY BRINGS JOY

DEAR BROTHER RUTHERFORD:

Permit me to acknowledge, with thanksgiving, receipt of the new book, *Life*, which I am sure will accomplish the purpose designed by our loving heavenly Father, through his anointed King, Christ Jesus.

I am grateful to the Lord for the share it is my privilege to have in the pioneer field of the King's work and can sincerely state that this field of activity gives me joy such as the Devil's crowd can not even offer to any of its most ardent supporters.

Praying the Lord's richest blessing upon you as you continue to fearlessly and courageously discharge, to Jehovah's honor, the duties of the privileged office you hold, I remain, with much Christian love,

Your brother in the King's ranks,

E. W. BETLER, *Pennsylvania.*

WHAT A PRIVILEGE!

DEAR BROTHER RUTHERFORD:

Greetings of love in the name of our Lord and Savior.

Your latest book, *Life*, has been received and I am enjoying it immensely. To have such a short name, the book certainly contains a storehouse of knowledge. It will certainly be a joy to present this latest book, with the other five you have already supplied us, to the people.

I am satisfied that the people will devour *Life* as starved waifs offered places at a banquet table. What a privilege the Lord has extended to his anointed ones, and I feel honored to have a place in the company!

Thank you for the book, and may the Lord continue to shower his blessings upon you and upon those who with you labor together in the Lord's service at Bethel.

Your brother in his service,

WILLIAM K. JACKSON, *Texas.*

'SURELY THE LORD DIRECTED'

DEAR BROTHER RUTHERFORD:

As an auxiliary colporteur going from door to door, I have much opportunity to hear the comments of the people on the Bible Students, radio lectures, and on yourself. You will kindly excuse me if I take a few moments of your time to tell you about them.

One dear old lady said, "If I had the money I would buy every book you have, and I would just like to see Judge Rutherford once and shake him by the hand, and tell him how I love him for the beautiful explanation of the Bible."

A Sunday school teacher called me back after I had left a notice of next Sunday's [August 25] lecture and said, "I want to tell you how I love and enjoy your lectures. I get them every Sunday evening." I suggested that she get some one to substitute for her Sunday morning next and listen to you.

Judge Locke, of our city, said: "Yes, I hear Judge Rutherford over the radio and consider him a very fine speaker."

The Jews, almost without exception, love you, dear brother, for your message. Another lady, "Yes, indeed, I am delighted with the lectures and I want the set of five books."

The people generally made this remark as I left notice of lecture on Sunday, "Oh, Judge Rutherford himself? Sure I'll tune in! We get it every Sunday." You are taking a warm place in their hearts, and so as I go from door to door I can see the little smile which starts at the mouth and spreads all over the face when they learn what I've got; they are glad, brother.

I write you this not to flatter you, for the Lord's people 'know not how to give flattering titles, for in so doing our Maker would take us away', but to let you know how we benefit in our work through you, and how the people are delighting in the word of Truth. Surely, indeed, no one but the Lord directed you in the early days of the radio to use it to magnify Jehovah's great name. I thank the Lord for the *Watch Tower* articles coming through you, every one of them grand.

With continual prayers to our Father to keep you and to give a special blessing of grace and his spirit for Sunday morning,

Your fellow servant,

M. BAILEY, *Virginia.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Repub. Grove, Va.	Sept. 30	East Bradford, Va.	Oct. 16
South Boston, Va.	Oct. 1	Clifton Forge, Va.	" 18, 20
Crewe, Va.	" 2	Waynesboro, Va.	" 21
Keysville, Va.	" 3	Dayton, Va.	" 22, 23
Danville, Va.	" 4, 6	Front Royal, Va.	" 24
Hurt, Va.	" 7, 8	Berryville, Va.	" 25
Lynchburg, Va.	" 9, 10	Winchester, Va.	" 27
Roanoke, Va.	" 11, 13	Hagerstown, Md.	" 28, 29
Wytheville, Va.	" 14, 15	Philadelphia, Pa.	Oct. 31-Nov. 3

C. W. CUTFORTH

Lamont, Alta.	Oct. 1	Wadena, Sask.	Oct. 15, 16
N. Battleford, Sask.	" 3, 8	Invermay, Sask.	" 17, 18
Spruce Lake, Sask.	" 4, 7	Kamsack, Sask.	Oct. 19, 20, 24
Paradise Hill, Sask.	" 5, 6	Yorkton, Sask.	" 21, 22
Saskatoon, Sask.	" 9, 10	Gilbert Plains, Man.	" 26, 27
Quill Lake, Sask.	" 12, 13	Grandview, Man.	" 28, 29
Clair, Sask.	" 14, 15	Dauphin, Man.	" 31

G. H. DRAPER

Waynesburg, Pa.	Sept. 29-Oct. 1	Oakland, Md.	Oct. 17-19
Rices Landing, Pa.	Oct. 3-5	Cumberland, Md.	" 20-22
Leckrone, Pa.	" 6-8	Hagerstown, Md.	" 24-26
Uniontown, Pa.	" 10-12	York, Pa.	" 27, 28
Lonaconing, Md.	" 13 15	Philadelphia, Pa.	Oct. 31-Nov. 3

M. L. HERR

Sanford, Me.	Oct. 3-5	Hallowell, Me.	" 20-22
Springvale, Me.	" 6-8	Pittsfield, Me.	" 24, 25
Portland, Me.	" 10-12	Abbott, Me.	" 26, 27
Yarmouth, Me.	" 13-15	Bangor, Me.	" 28, 29
Lewiston, Me.	Oct. 17-19	Philadelphia, Pa.	Oct. 31-Nov. 3

W. M. HERSEE

Medicine Hat, Alta.	Oct. 1, 2	Shaunavon, Sask.	Oct. 20, 21
Maple Creek, Sask.	" 3, 4	Aneroid, Sask.	" 22
Swift Current, Sask.	" 5, 6	Assiniboia, Sask.	" 23
Herbert, Sask.	" 7, 8	Viceroy, Sask.	" 25
Chaplin, Sask.	" 10, 11	Roche Percée, Sask.	" 27
Moose Jaw, Sask.	" 12, 13	Estevan, Sask.	" 28
Mossbank, Sask.	" 14, 15	Weyburn, Sask.	" 29
Mazenod, Sask.	" 17, 18	Earl Grey, Sask.	" 31

DWIGHT KENYON

Phoenix, Ariz.	Oct. 1-6	San Die o, Calif.	Oct. 17-20
Yuma, Ariz.	" 8-10	Oceanside, Calif.	" 22-24
El Centro, Calif.	" 12-14	Los Angeles, Calif.	" 26-31

A. H. MACMILLAN

Dallas, Tex.	Sept. 29, 30	Lincoln, Nebr.	Oct. 14, 15
Fort Worth, Tex.	Oct. 1, 2	Omaha, Nebr.	" 16, 17
Oklahoma City, Okla.	" 3, 4	Cedar Rapids, Iowa	" 19, 20
Tulsa, Okla.	" 6, 7	Chicago, Ill.	" 21
Arkansas City, Kans.	" 8	Luna, Ohio	" 22, 23
Wichita, Kans.	" 9	Mansfield, Ohio	" 24, 25
Hutchinson, Kans.	" 10	Duquesne, Pa.	" 27
Topeka, Kans.	" 12, 13	Philadelphia, Pa.	Oct. 31-Nov. 3

H. S. MURRAY

Syracuse, N. Y.	Sept. 29-Oct. 1	Gloversville, N. Y.	" 17-19
Cortland, N. Y.	Oct. 3-5	Johnstown, N. Y.	" 20-22
Rome, N. Y.	" 6-8	Glens Falls, N. Y.	" 24-26
Utica, N. Y.	" 10-12	Ticonderoga, N. Y.	" 27-29
Watertown, N. Y.	Oct. 13-15	Philadelphia, Pa.	Oct. 31-Nov. 3

E. D. ORRELL

Worcester, Mass.	Sept. 30-Oct. 8	New York, N. Y.	Oct. 17-27
Springfield, Mass.	Oct. 10-15	Philadelphia, Pa.	Oct. 28-Nov. 3

J. C. RAINBOW

Berlin, N. D.	Sept. 29-Oct. 1	Bay City, Mich.	Oct 17-19
Vulcan, Mich.	Oct. 3-5	Port Huron, Mich.	" 20-22
Marquette, Mich.	" 6-8	Monessen, Pa.	" 24-26
Manistee, Mich.	" 10-12	Brownsville, Pa.	" 27-29
Midland, Mich.	" 13-15	Philadelphia, Pa.	Oct. 31-Nov. 3

E. B. SHEFFIELD

Johnstown, Pa.	Sept. 29-Oct. 1	Harrisburg, Pa.	" 17-19
Altoona, Pa.	Oct. 3-5	Norristown, Pa.	" 20-22
Alexandria, Pa.	" 6-8	Lansdale, Pa.	" 24-26
Lewistown, Pa.	" 10-12	Chester Springs, Pa.	" 27-29
McClure, Pa.	Oct. 13-15	Philadelphia, Pa.	Oct. 31-Nov. 3

W. J. THORN

Kittanning, Pa.	Sept. 29-Oct. 1	Pottsville, Pa.	Oct. 17-19
McGees Mills, Pa.	Oct. 3-5	Hazleton, Pa.	" 20-22
Sunbury, Pa.	" 6-8	Wilkes-Barre, Pa.	" 24-26
Shamokin, Pa.	" 10-12	Scranton, Pa.	" 27-29
Mahanoy City, Pa.	" 13-15	Philadelphia, Pa.	Oct. 31-Nov. 3

S. H. TOUTJIAN

Vineland, N. J.	Sept. 29-Oct. 1	Linfield, N. J.	Oct. 17-19
Bridgeton, N. J.	Oct. 3-5	Pottstown, Pa.	" 20-22
Atlantic City, N. J.	" 6-8	Bangor, Pa.	" 24-26
Lakewood, N. J.	" 10-12	Kunkletown, Pa.	" 27-29
Camden, N. J.	" 13-15	Philadelphia, Pa.	Oct. 31-Nov. 3

J. C. WATT

Brockton, Mass.	Oct. 3-5	Byfield, Mass.	Oct. 20, 21
Quincy, Mass.	" 6-8	Lawrence, Mass.	" 22, 23
Waltham, Mass.	" 10-12	Lowell, Mass.	" 24-26
Lynn, Mass	" 13-15	Leominster, Mass.	" 27-29
Beverly, Mass.	" 17-19	Philadelphia, Pa.	Oct. 31-Nov. 3

THE PHILADELPHIA CONVENTION

Reports received at the office of the Society indicate there will be a large attendance at the Philadelphia convention, to be held October 31 to November 3 inclusive. Many, from different parts of the country, are signifying their purpose of attending. All the regional service directors will be present.

The annual meeting will be held at 10 o'clock on Thursday morning, and the convention will begin at 2 o'clock in the afternoon.

The brethren at Philadelphia will render all assistance possible in securing desirable accommodations at a reasonable rate. We advise all who contemplate attending to write immediately to the secretary, George G. Calhoon, 6019 N. Tenth St., Philadelphia, Pa.

The convention will continue from Thursday afternoon until Sunday evening. Sunday morning the chain radio program will be broadcast from a Philadelphia station, and then the entire convention will participate in the field service. The first meeting on Sunday will be at 4 o'clock in the afternoon. There will also be a meeting Sunday evening.

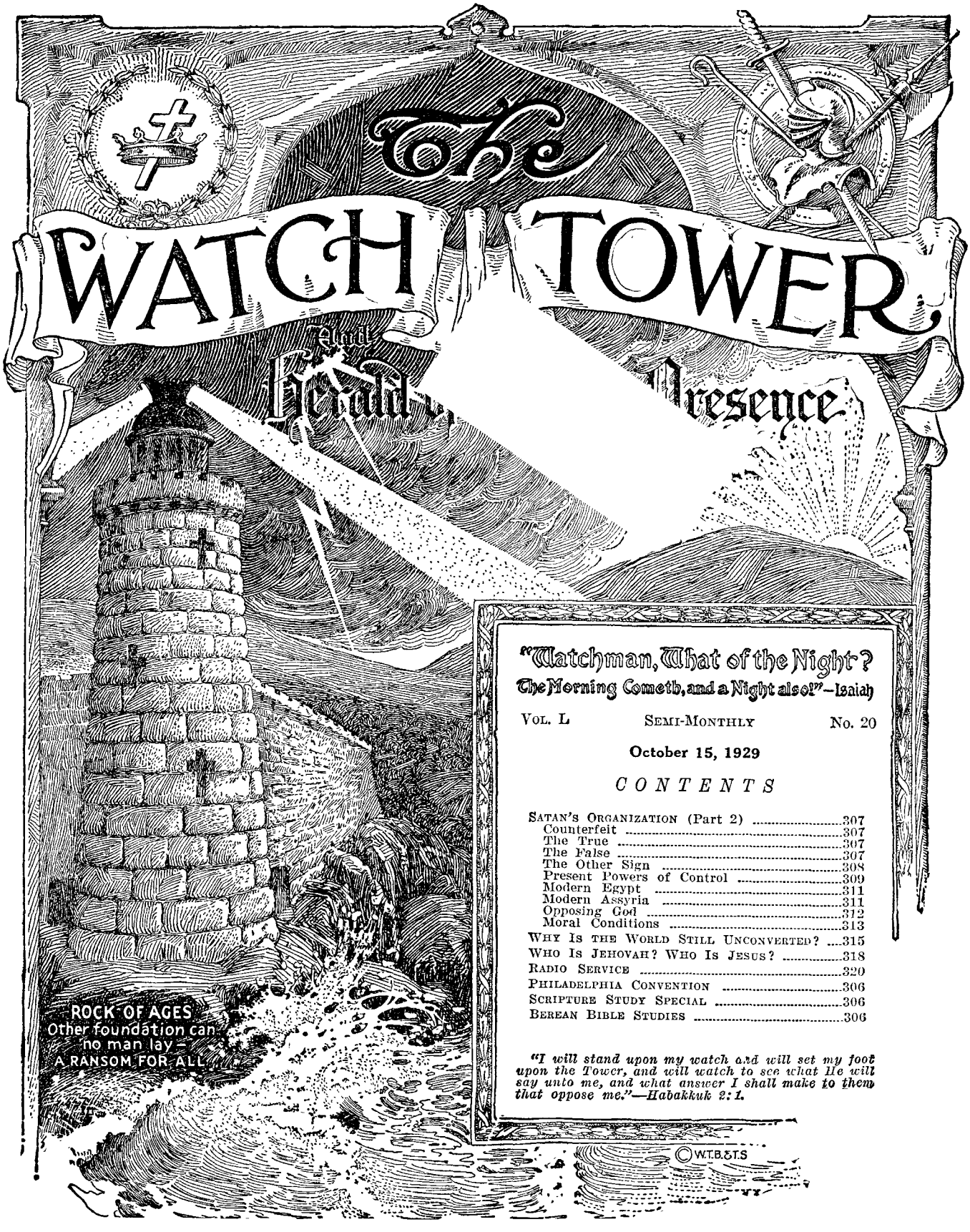
Let all who are devoted to Jehovah and who can attend this convention present the matter before the Lord for his blessing, and come with a heart devoted to him, determined to be a blessing to others, to receive a blessing and to be an honor to Jehovah's name. The convention will doubtless be a great stimulus to the brethren who are in the Lord's army.

SCRIPTURE STUDY SPECIAL

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

VOL. L SEMI-MONTHLY No. 20

October 15, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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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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I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Ambassadors"
Issue of September 1, 1929

Week beginning November 3 . . . . . ¶ 1-32
Week beginning November 10 . . . . . ¶ 33-52

"Satan's Organization" (Part 1)
Issue of September 15, 1929

Week beginning November 17 . . . . . ¶ 1-32
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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L OCTOBER 15, 1929 No. 20

SATAN'S ORGANIZATION

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."—Isa. 24:20.

PART 2

JEHOVAH having declared that he made the literal earth and that it shall abide for ever (Eccl. 1:4; Isa. 45:12, 18), it is certain that the earth mentioned in Isaiah's prophecy first above quoted means that it is such an organization that it is opposed to God; and it is therefore used as the symbol of Satan's organization. Satan has already been cast out of heaven, and it now remains only for God through Christ to destroy his organization of the earth.—Matt. 24:21, 22.

[2] The three great earthly organizations, namely, Babylon, Egypt, and Assyria, were all Satan's organizations which show his wicked organization from different viewpoints. Babylon is the mother, and Jehovah in his Word represents her as "the great whore" and "mother of harlots". (Rev. 17:1-5) The Devil's organization is that which gives birth to all the other organizations that have opposed and still oppose Jehovah God and bring reproach upon his name and persecute his anointed. It is the Devil religion that has corrupted the political rulers and the commercial giants of the world and turned them against Jehovah. God's Word indicates that when the time comes the political and financial powers will awake and, learning a measure of the truth, will hate the old "whore" and make her desolate and every thing that is visible of that wicked organization. —Rev. 17:1-17; Isa. 10:5, 6.

[3] Assyria therefore more particularly represents the Devil's organization at a time when political rulers dominate the nations and work together with and under the direction of their commercial allies and support and uphold a false religion, and shows that they will so continue until the crash comes. Egypt, being the Devil's organization, particularly magnifies the commercial part as predominating, which produces and maintains the military power, while at the same time the politicians and the religionists work together to carry out its policies. Babylon stands as the "mother" of the whole wicked system, and specifically and primarily represents the Devil's organization; and all who become a part of her properly take her name and are designated as Babylon.

COUNTERFEIT

[4] The student of prophecy will find that every part of God's great organization has been counterfeited and duplicated by Satan, so far as it has been possible. It is apparent that Satan's purpose has at all times been to defy Jehovah God, mock and ridicule him, bring his name into disrepute and reproach before all creation, and turn all creation away from the great God. A comparison between the two will here be found of interest.

THE TRUE

[5] ALMIGHTY GOD: He is the Creator, the Father, and the "husband" of Zion, and is holy.

[6] ZION: The woman symbolizing God's organization Zion; the mother; the wife that gives birth to that which is holy and is approved by Jehovah.

[7] THE SEED: The anointed of God, Jesus Christ being the Chief thereof, to carry out God's purposes.

THE FALSE

[8] SATAN, THE FALSE AND MIMIC GOD: The creator and father of Babylon; the husband of that old "whore"; and the father of the wicked ones.

[9] BABYLON: The woman symbolizing the Devil's organization; the mother of Satan's organization; the wife; the harlot and "mother of harlots" organization.

[10] THE SEED: Satan's anointed rulers, that is to say, those whom he authorizes and uses to carry on the visible rule of his evil organization on earth, and particularly the religious leaders.—John 8:42-44.

[11] In the first great prophecy the Lord Jehovah God said: "And I will put enmity [hatred and hostility] between thee [Satan] and the woman [God's woman, his organization], and between thy [Satan's] seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) That prophecy must

be fulfilled, and is now in course of fulfilment; but the great climax is not yet, but in the future. The two seeds are now developed and made manifest. The hostility not only exists, but is also made manifest.

THE OTHER SIGN

12 "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." (Rev. 12:3) The other great sign or wonder mentioned in the text just above quoted is seen at the same time as the great wonder or sign mentioned in the first verse of the same chapter. The first sign or wonder is the woman ready to give birth to the man child; the second is the great red dragon ready to devour the man child. Both of the signs existed long before, but both *appeared* at the same time to those who were watching as Jesus had advised them to watch.—Matt. 24:42.

13 These two great signs or wonders are discerned after the opening of the temple in heaven, and are discerned by those who are devoted to Jehovah and who are privileged to be brought into the temple condition. It was in the year 1918 that the temple was opened in heaven; and after that time that the true followers of Christ on earth discerned the wonders or signs. The first duty of those seeing the signs is to call the attention of their fellow Christians thereto, and then to tell these truths to all who have a desire to hear. These signs are conclusive proof of the presence of the Lord and of the beginning of his kingdom, and of that which opposes his kingdom; and the truth concerning the same becomes of vital importance to every one who would know the truth.

14 Many professed Christians have failed to see either of the great signs or wonders. They fail to realize that Jehovah God has an organization. They do not see that the Devil has an organization, and therefore think it wrong to say anything about Satan and his organization and the agencies which he uses. Evidently such have been lulled into a sleep or semi-comatose state, and have therefore not been awake to the unfolding of the divine plan. Jesus prophesied that there would be just such a class of professed Christians on earth at this time, and he counsels such to 'anoint their eyes with eye salve [of light and truth], that they may see'. (Rev. 3:18) Failing to do so, these are evidently not permitted to enter the temple condition.

15 That such a condition of lukewarmness of professed Christians would exist in the very last days of the church's earthly experience, is made certain, because Jesus, the great Prophet of God, so stated. It is the hope that the truth herein set forth may aid some such lukewarm or sleepy ones to awake and avail themselves of the great privileges that the Lord has afforded them.

16 Now it clearly appears to those who are thoroughly awake and devoted to the Lord that the first great sign or wonder described by the Lord Jesus in the scriptures heretofore cited is God's organization, marking the beginning of the reign of Christ Jesus. It also appears that the other great wonder or sign is the Devil's organization, putting forth all its power and manifesting all its viciousness to destroy the "seed" of God's organization and to bring further reproach upon Jehovah's name.

17 That Satan began the forming of his organization in the day of Nineveh, the proof hereinbefore set out clearly shows. God caused the records of Babylon, Egypt, and Assyria to be made in his Word for the very purpose of aiding and enlightening his people at the time of the end of the world, where we now are. (Rom. 15:4; 1 Cor. 10:11) Therefore it is now God's due time for the understanding of the meaning of those records concerning the three great world powers above mentioned. It will not do to say that what is here recorded about these world powers is ancient history with which we have nothing to do. The fact that the sign or wonder is revealed to men only after the Lord builds up Zion in these modern times is proof that now is the time when God would have his people to carefully examine that ancient history and learn its meaning. That history is made prominent in the Divine Record concerning Babylon, Egypt and Assyria, manifestly for the purpose of enabling the student to see the hideousness and wickedness of the Devil's organization at and after the time when the "great red dragon" sign or wonder appears.

18 The Devil will make a strong effort to cause many to misunderstand what is here written, because it exposes him and his way of wickedness. Every thoughtful person should expect that very thing. Satan's methods have ever been fraudulent and marked by lies and deception, and are yet. He is the deceiver of men, the slanderer of all who try to do right, the opposer of God and all righteousness, and the devourer of everything that would bring honor to Jehovah God's name.

19 Satan will attempt to induce some to believe that what is here written is written to cause rebellion of the people against the respective governments of earth. That is not the purpose of what is here written. The people could accomplish nothing by rebellion or revolution. The people are now tied hand and foot and are powerless. They are in complete bondage to the Devil and his organization. There is no possible way for the people to free themselves. As the Israelites were in bondage in Egypt, so now are all the peoples of earth in bondage to the Devil's organization. God will set them free in his good way and time, as the Scriptures describe and as is herein set out. The sole purpose of calling attention to the

Devil's organization is that the people may flee from it and turn themselves wholly to the Lord God so as to have his blessings.

[20] The masses of the human race are held in bondage to the Devil's organization, but they are blind as to what is holding them. Without doubt many of the officials or rulers of the nations of earth honestly desire to see a better condition established among the people. Many honest endeavors are put forth by such men to better the government and the people, but God's time has come when the people and the rulers must know that there is no power that can bring relief and blessings except the power of Almighty God. It is therefore important for us to see and appreciate God's organization, and at the same time to see and understand the power and wickedness of Satan's organization.

PRESENT POWERS OF CONTROL

[21] The strongest nations on earth today jointly designate themselves as "Christendom", because they claim that their religion is the "Christian religion". Other nations, which make no pretense of worshiping God and Christ, but worship idols, are called "heathen". There are two great organizations existing, to wit, God's organization and Satan's organization. To which organization do the nations of the earth today belong? Surely all fair and honest persons would want to determine this question in the right way, because the vital welfare of all the people is involved. It could be of no lasting advantage to any one to blind himself to the truth. Let the facts be dispassionately and honestly weighed, and then let the question be answered according to the truth.

[22] The religion of the nations called "Christendom" is claimed to be Christian. But is it? To be a Christian one must be a true follower of Christ Jesus, and must recognize, serve, worship and obey Jehovah God. He must take God's Word as the truth, because the great Prophet Christ Jesus stated that God's Word is the truth. (John 17:17) The majority of the religious leaders of so-called "Christendom" today deny the truth of the Bible, and deny that the blood of Jesus furnishes the purchase price to redeem man from the bondage of sin and death. The very basis of Christianity is the great ransom sacrifice of Jesus Christ. There is no other means of salvation, as the Word of God plainly states. (Acts 4:12) Every modernist preacher on earth denies that God created man perfect, that man fell because of sin, and that the sacrifice of Jesus was to provide redemption for man; and yet these men claim to be Christians and are the leaders of the religion of Christianity.

[23] There can not be two classes of leaders in God's organization, because God is not the author of confusion. There are two, and more, classes of leaders in Christendom, namely, the Modernist and the Fundamentalist, the Christian Scientists, so called, and others. The Fundamentalists, without exception, teach that every man has an inherently immortal soul which therefore can not die, and that when that which is called death ensues, the soul continues to live either in bliss or in torment. Such is based upon Satan's lie, and Jesus declared him to be the father of lies. (Gen. 3:4; John 8:44) Every Fundamentalist leader denies that the blood of Jesus was shed that *every* man might have an opportunity for life, and denies that God will give *every* one an opportunity for such relief and restoration to life on earth.

[24] Jesus Christ, whose name Christendom adopts, restated his Father's commandment, "Thou shalt not kill," and specifically applied that commandment to all true Christians. He further taught that the man who hates his brother is a murderer. During the World War practically all clergymen, Modernists and Fundamentalists, taught and instilled into the people the spirit of hatred, and urged them to kill one another. There were two sides in that great war, and the clergymen of Christendom and the principal ones of their flocks were about equally divided on the respective sides; yet all of them urged the killing of their fellow men on the opposite side. Surely this could not be the spirit of God's organization.

[25] Jesus refused to have anything to do with the politics of the world. He was not of the world, even though he was in it. He overcame the world and told all his followers that they must overcome the world. (John 16:33; 8:23; 18:36-38) The reason he assigned was and is that Satan is the invisible ruler or god of the world. (John 12:31; 14:30) His true disciples, authorized teachers and representatives of God, told the followers of Jesus that they must keep themselves separate and distinct from the world and devote themselves to telling the truth about God's King and his righteous kingdom.—2 Cor. 6:17, 18; Jas. 1:27.

[26] Furthermore, they taught that he who claims to be the follower of Christ and who makes himself a part or friend of the world is an adulterer and the enemy of God. (Jas. 4:4; 1 John 2:15) All the clergy of all the denominations, both Catholic and Protestant, participate in worldly politics and diligently seek to control the political element of the governments of earth called "Christendom". All of them had to do with the carrying on of the World War. Such course is contrary to God's organization.

[27] But some one will say, 'Was not the Christian church organized by Jesus and his apostles, and are not these clergymen still holding to the Christian church?' Jesus and his apostles did organize the Christian church on earth, and for some time thereafter that organized body of men called Christians followed the teachings of Jesus. The church was then pure, and the apostle refers to the same as a pure

virgin espoused to Christ. (2 Cor. 11:2) Later that organization was overreached by Satan through his organization.

[28] It is also true that the Israelites took the name of Jehovah God, and were his covenant people and agreed to do his will. They were a prophetic people foretelling the Christian people of God. Because of the unfaithfulness of the Israelites God withdrew his favor from them, and they became the captives to Babylon. What happened to that people was prophetic, and foretold what would happen, and what did come to pass, with those who control the organization called the "Christian church".

[29] Many centuries ago the religion named the "Christian religion", and which was organized, ceased to be the true religion because the leaders and principal ones in the flock thereof fell away and became captive to Babylon, which is the Devil's organization. Their unfaithfulness to God and to Christ was the reason therefor. Satan therefore overreached and corrupted the organization and in due time controlled it. Satan blinded the people and drew them away from the truth of God's Word and from the study thereof, and since that time the organization has been Christian in name only, having within its folds some good, honest people, and many hypocrites.

[30] 'But,' another asks, 'surely it can not be denied that the religion of "Christendom" holds to the name of Christ and of God and publicly calls upon the name of God and of Christ and prays to God in public, and is not their religion therefore still the true Christian religion?' To such the answer is that Satan's method is always fraudulent. He induced men in the very dawn of man's history to hypocritically call themselves by the name of the Lord, and he has been doing that time and again since.—Gen. 4:26.

[31] The Israelites were God's chosen and covenant people and they called themselves by the name of the Lord, and because of their unfaithfulness God said to them: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart [devotion] far from me." (Isa. 29:13) To the same effect Paul wrote a prophecy concerning the very time in which we are now living, in which he said: "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-3.

[32] As men in the days of Enos were hypocrites and called themselves by the name of God (Gen. 4:26); as the Pharisees and other religious leaders of the Jews called themselves by the name of God and were hypocritical (Matt. 23:12-35); even so the religionists of Christendom are hypocritical, because they claim to be God's people and take the name of Christ and call themselves Christians, but by their very words and course of action deny that they serve God and follow Christ. Thus the old "whore", Babylon, has defiled and debauched that which is called "organized Christianity". Satan accomplished this evil result by his fraud and deception, and by turning the people away from Jehovah.

[33] Before the Lord came to his temple many students of the Scriptures believed and taught that the Catholic system is "Babylon" and "the mother of harlots". In that they were in error. Babylon is Satan's organization and gives birth to every evil organization. Babylon, being the harlot and mother of harlots, is the one that causes other organizations to commit harlotry. When the early church fell away from God and was seduced by the Devil and became a part of his organization, that organization then called the church took the name of the "mother" as well as of the father. The Catholic church became a part of the Devil's organization; and also the Protestant church, when it fell away and joined hands with Satan's organization and made an alliance therewith and thereby became guilty of adultery. Leaders of both the Catholic and the Protestant systems were blinded and led away into evil by Satan's fraud and deception.

[34] In both Catholic and Protestant church organizations there have been and are now honest and sincere persons; but they have failed to walk in the light of Christ, and therefore Satan has blinded them to the truth. Many of these are crying for relief because they are "prisoners" in the Babylonish or devilish organization, and the Lord has given his promise that in due time these shall be delivered.

[35] The clergy leaders of Christendom now bring into their pulpits politicians and financiers to teach the people, well knowing that such would-be teachers have no understanding of or faith in God and Christ Jesus. They also welcome in their pulpits the Jewish rabbis, who deny the blood of Christ. They also have in their pulpits the teachers of Hinduism, Buddhists and Christian Scientists, so called, and all manner of religious leaders; and they tell the people to 'believe anything they like, because they can be saved by one religion as well as by another'. Because of their attempt to follow a way of salvation contrary to the Lord God's provision, there has resulted confusion in all the organized systems of so-called "Christianity".

[36] It has been Babylon, the Devil's organization, working by and through the Devil religion, that has brought the politicians and the rulers of the world into the fold of so-called "organized religion" and caused these rulers to commit fornication with that unholy system. (Rev. 18:9) It has been this same Devil organization called Babylon that has opened her foul arms and received the commercial giants and profiteers and merchants of the earth into her fold, and has bidden them to partake of her illicit delica-

cies. These have been made the principal ones in the religious flock. (Rev. 18:3; Jer. 25:34) The history of ancient Babylon therefore clearly and prophetically foretold the present religious condition of so-called "Christendom" or organized Christianity.

MODERN EGYPT

37 Satan's organization is called "the world" because it consists of an invisible and a visible part, and the nations and peoples have for centuries been under Satan's control and therefore form a part of the world. For this reason it is designated in the Scriptures as the "evil world". Satan is the prince or god of this world. (John 14:30; 2 Cor. 4:3, 4) God caused the record of ancient Egypt to be made as a prophecy foretelling the conditions that would obtain on earth at the time of the coming of Christ and his kingdom. Therefore ancient Egypt more particularly magnified the commercial and military part of the modern satanic organization. Jesus Christ was crucified in the world, and the place is therefore mentioned by the Scriptures as "Egypt". (Rev. 11:8) This is another proof that Egypt was Satan's organization and that his organization still persists on earth.

38 Egypt was noted for her wealth and for her military power. The wealth of the world was never so great as it is today, particularly in the nations called Christendom. There are a few millionaires and billionaires, but there are hundreds of millions of paupers, in Christendom. The latter are oppressed by the ultra-rich, even as the poor of ancient Egypt were oppressed. It is the commercial power that makes wars, and this in turn opens the way for them to greatly increase their material wealth. All the great transportation systems; all the great banks and financial institutions; all the light and power corporations; all the great buildings in the cities; and almost all the food-producing lands and nearly all the material wealth of the world today, are owned and controlled by the great commercial giants of Christendom. All the great battleships, submarines, aircraft, explosives, guns, and other weapons of war, are held and owned by the rich governmental powers of Christendom. Does this great material wealth, and do these instruments of destruction, form a part of God's organization? Does Jehovah God's organization, of which Christ is the Head, have any need of such weapons and instruments of destruction? It is so manifest that all these are owned by Satan's organization that no one should doubt.

39 The commercial giants of earth today accept the so-called "Christian religion" because they can pay the purchase price thereof, and they hope to be saved thereby from dire penalties that might be brought upon them for evil-doing. By reason of the Devil's fraudulent religion the merchants of earth have waxed rich and enjoyed many delicacies. They have paid for religious protection and consolation, but the time rapidly approaches when they will awaken to the fact that they have been duped by the Devil's arrangement or organization named Babylon, and particularly by the religious part thereof.

MODERN ASSYRIA

40 Ancient Assyria was a powerful political organization, with the political rulers in the van. The great power, however, was really exercised by the commercial interests. The political power or representative was in fact the spokesman for the commercial power. Great military organizations were formed and employed to enforce the decrees of the rulers. The Devil religion furnished the camouflage for the bloody and cruel operations of that organization. This was done, as the prophet says, "because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts."—Nah. 3:4.

41 "Christendom," so called, is modern Assyria, corresponding so exactly that it seems certain that God caused the record of ancient Assyria to be made prophetically foretelling the condition on earth at the present time. Today the politicians of the nations of earth are in the van and are speaking great swelling words of their ability to adjust the difficulties of the world and to establish a satisfactory condition. The power behind these political rulers and spokesmen is the great commercial factors of the world. It is the latter that really provide the means for the mighty military machines to enforce the decrees of the rulers.

42 As the political and financial element of ancient Assyria adopted the Devil religion of that time, even so the religious element of Christendom today ably supports the political and financial factors in world policies. Catholics and Protestants, Jewish rabbis and all other "approved" religionists, join today in extolling the virtues of the modern ruling powers, and boast of the ability to establish peace on earth and good-will toward men.

43 Ancient Assyria was a bloody organization. There is more human blood properly charged up to modern Assyria, otherwise called "Christendom", than any other period of the world's history. In the World War millions of people poured out their life-blood, and many more millions have been the prey of the great military powers of Christendom.

44 Ancient Assyria was "full of lies and robbery". (Nah. 3:1) The ten years immediately following the World War have been made prominent by the divers fraudulent and false schemes to exploit and rob the people. The farmer has been exploited and robbed by schemes of the financiers, in which the other two ruling factors have rendered aid in wrong-doing. The burden of taxation has been greatly increased, and

many persons have lost their homes and lands by reason of exorbitant and unreasonable tax burdens placed against their property for public improvements. Public officials have become the bosses of the people instead of being servants of the people. The great financiers name the political candidates and permit the people to go through the form of voting for them, and then elect those whom the financial power desires. This is particularly true in America. The great financial institutions control the food and raiment supply that the people must have for their maintenance and support.

45 Material wealth was never so great as it is in modern Christendom, but this wealth is held by a few. Every nation is bristling with guns, warships, aircraft and high explosives, and other means for the destruction of human life. The political rulers are making peace pacts and thereby claiming that they will outlaw war, while at the same time every nation of Christendom is making greater preparation for war than at any time past. In this policy the political element is strongly supported by the commercial and the religious element.

46 The religious element of Christendom, while claiming to follow Christ, deny his second coming and his kingdom, and refuse to hear and to obey the Word of God. The clergy and religious leaders are proud, haughty, boasters, false accusers of those who serve God, and despisers of all who diligently seek to tell the people the truth in the name of the Lord God. Being a factor of Satan's organization, the religionists are supported by the other ruling factors because the latter believe it expedient for them so to do.

47 Paul wrote a prophecy which is in this very day coming to pass, even as he said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-5.

48 Babylon, Egypt and Assyria emphasize, therefore, the three elements of Satan's visible organization. Thereafter the three ruling elements were manifested in all succeeding world powers. Medo-Persia, Greece and Rome followed in the order named. Each of those world powers practised the Devil religion. The religion of ancient Rome was called pagan. In the course of time the stronger political rulers of Rome adopted the "Christian religion" and carried into that organization, so formed, many of the ceremonies practised by the pagans. Rome became a great military power and her commercial and political and religious interests walked hand in hand in oppressing the people.

49 Then came the British Empire as a mighty world power, and in this the three elements, commercial, political and religious, formed the ruling factors, and continue to rule. It too has become a tremendous commercial power and a great and cruel military power, and the religionists form a part of the government. Surely it would not be said that any one of these world powers is any part of God's organization. Since there are but two great organizations, this empire must of necessity be of Satan's organization.

50 Exactly the same is true concerning America, where the three elements of Satan's organization rule the people.

51 The World War produced a condition making possible the formation of the eighth world power, to wit, the League of Nations, and that was foretold in prophecy. (Isa. 8:8-10; Rev. 17:9, 11) That alliance or pact was formed by the political element, aided and supported by the financial and military factors, and fully supported and approved by the religionists of Christendom. The latter openly declared in 1919 that 'the League of Nations constitutes God's kingdom on earth and substitutes therefor'. Can it be honestly contended that the League of Nations constitutes any part of God's organization? If not, then certainly it is of Satan's organization.

OPPOSING GOD

52 In 1914 Christ Jesus was placed upon his throne by Jehovah. That same year the World War began, and during that war the hatred of combined Christendom was made manifest against all who sincerely served Jehovah God. The great Prophet of God foretold that condition when he said: "And ye shall be hated of all nations for my name's sake." (Matt. 24:9) It was in 1918 that all the nations of Christendom involved in the World War openly expressed and manifested a hatred against those who insisted on serving God and telling the people of his coming kingdom for their blessing. Those humble followers of Christ were haled into court, were tried upon false charges and perjured testimony, and were wrongfully convicted. Many were imprisoned, others beaten, and others killed. They were thrown into military prisons and grossly ill-treated because they humbly asked the privilege to serve God and tell his Word of truth and obey his injunction not to kill. Such hatred could have been expressed only by Satan's organization and instigated by Satan himself.

53 The "seed of Satan" and the "seed of the woman" were at that time brought forth and made manifest, and Jehovah said that there would be enmity between them, and that the 'seed of Satan would bruise the heel of the seed of the woman'. Christ is the 'seed of the woman', and his last faithful fol-

lowers on earth constitute the "feet of him", including the heel. That prophecy long ago uttered began to have its fulfilment in 1918.

54 The other great wonder or sign, which appeared after 1918 to those who by the grace of God have been enabled to see heavenly things, is Satan's cruel, blood-guilty organization standing ready to devour the kingdom of God, represented by the man child which was born. (Rev. 12:1-4) It is well known to all that the clergy and religious leaders of "Christendom", so called, hate and violently oppose those who insist on telling the people that Jehovah is God, that Christ is King, that his kingdom is here, that Jehovah has set him upon his throne, and that shortly he will establish a righteous government and destroy all evil. The Devil hates those who faithfully represent Jehovah, and seeks to devour them; and the clergy and religious leaders of Christendom also hate them, because they do the will of their father whose children or "seed" they are.—John 8:42, 44.

55 Satan has made Christendom a part of Babylon, and therefore the name Babylon applies to Christendom because it is of Satan's organization. Through the false religionists of Satan's organization, the political and commercial rulers of earth have been drawn into that evil system. The Lord makes it evident that they have been deceived, because he says that in his due time these shall awake to the truth, in a measure at least, and rid themselves of the vile religious system.

MORAL CONDITIONS

56 Prior to the World War the moral conditions of the earth were bad enough, but all will agree that since the World War the moral degeneracy is far worse. There is great corruption in public official places. The exploiting of the people is boldly carried on; the public press is full of accounts of crime and scandal. Even among the young students the vice has become such that it is appalling and causing great concern to parents. Many honest persons join in the effort to prohibit the manufacture and use of intoxicating liquors, believing that in so doing they will aid in the moral status of the people. The facts show that the Devil has seized upon this condition to increase immorality and debauchery.

57 Prior to the World War it was thought to be wrong for men to indulge in the use of tobacco and liquor. Since the war women use both tobacco and liquor, even more freely than men, and this is extended even to young girls and boys in the public schools. Because of these alarming conditions many good people are now seeking earnestly to find the remedy. There must be a reason for this terrible condition. There is a reason, and the Lord's great Prophet assigned that reason, and it is this:

58 In 1914 Jehovah placed his King upon his throne. (Ps. 2:6) There followed a war in heaven, with Christ Jesus and his angels on one side against Satan and his angels on the other side, which resulted in the casting of Satan out of heaven. (Rev. 12:7-9) Then it is recorded that, because Satan was cast out of heaven, there was great rejoicing; and at the same time it was announced, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." (Rev. 12:10) Then says the prophet of God: "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) Thus the prophecy shows that the Devil is now devoting his entire attention to the things of this earth. The "inhabiters of the earth" are those who control the affairs of the earth; and, in fulfilment of this prophecy, at this time there is great perplexity and distress among those who rule, and they are unable to ascertain the reason why. (Luke 21:25, 26) The "sea" in this prophecy represents the masses of restless humanity, the condition of which grows worse day by day. This explains the reason why there has been such a great moral degeneracy during the past ten years.

59 The evidence is conclusive that Satan's organization is now in control of the affairs of earth. The great Prophet of God foretold this condition, and it has now come to pass. Carrying out his well-laid plan, Satan is now desperately trying to turn all the peoples of earth away from Jehovah God and to plunge all humanity into the depths of wickedness. He knows that the climax is at hand; hence his desperate deeds of corruption and debauchery.

60 The politicians and commercial giants may try to reform the conditions; the clergy may talk of bringing about ideal conditions on earth; and all together they may make peace pacts and declare that they will bring about lasting peace, but the joint efforts of all will fail.

61 There is no power on earth now that is able to remedy earth's evils. Satan's organization is in control, and the people's hands are shackled. There are many people of good will, in the church denominations and outside thereof, who by their combined efforts will try to remedy present conditions; but they can not.

62 There *is* a remedy, and it is complete. It is the only remedy; and it is of much vital importance that the peoples of the nations of earth now be given an opportunity to know what that remedy is. *To give such information is the very purpose of this publication.* It is of vital importance that the people know the cause of the evil, before they can appreciate how the evil can be eradicated. When we see what constitutes Satan's organization, how cruel, wicked,

harsh, bloody, immoral and powerful it is, then we can begin to see the necessity of a greater power to destroy it. At once it becomes apparent that no human powers could accomplish this end. When we see also that the so-called "Christian religion" or "organized Christianity" upholds, aids and supports in carrying on this devilish and oppressive system, then we may know that "organized Christianity", so called, is not God's religion, but the religion of the Devil; and we may know it is a part of the Devil's organization. It is therefore apparent why the clergy and religious leaders of today oppose the truth that is being promulgated by a company of humble Christians who are generally known as Bible Students.

63 Never was it so important as now that the people know the truth. Satan is putting forth all his efforts to prevent the people from knowing the truth. Many of the rulers are deceived and blinded by Satan, and likewise the people are blind to the truth. What, then, shall be done that the people may know the truth?

64 Through his prophet Isaiah, and in many other places in the Bible, Jehovah plainly expresses his determination to destroy Satan's organization, that it shall fall and not rise again, and that this will clear away every evil thing in the earth and make ready for the reconstruction work under Christ to begin.

65 Jesus commanded the anointed that just preceding this final overthrow of Satan's organization there must be a great witness to the nations, and declared that then the end shall come. (Matt. 24:14) It is therefore apparent that the anointed now must see the clear distinction between the enemy organization and that of Jehovah and must keep themselves in exact line with God's organization and show their full and complete devotion to him.

QUESTIONS FOR BEREAN STUDY

¶ 1. Harmonize the statement that "the earth abideth for ever" with that in our text, that 'the earth shall reel and fall and not rise again'.

¶ 2, 3. Explain the relation of Babylon, of Egypt, and of Assyria to Satan's present organization. What prominence is given to Babylon, and why? What is her judgment?

¶ 4-10. Show, by parallel comparison, how Satan has duplicated in counterfeit the prominent features of God's organization. What is here apparent as to Satan's constant purpose?

¶ 11. What is the present situation with respect to fulfilment of Genesis 3:15?

¶ 12, 13. Describe the two "wonders" appearing in heaven. When are they discerned, and by whom? Point out the significance of these signs.

¶ 14-16. Describe the circumstances calling for counsel to "anoint thine eyes with eyesalve, that thou mayest see". What is to be seen?

¶ 17. What was God's purpose, manifestly, in giving a record of Babylon, Egypt, and Assyria, and of its being now brought so clearly to the attention and understanding of his people?

¶ 18-20. What may be expected from the Devil in this connection, and why? Compare the present condition of the people with that of the Israelites in Egypt, as indicating the importance of the witness to be given at this time.

¶ 21, 22. To what do the terms "Christendom" and "heathendom" apply? Prove whether Christendom is Christian.

¶ 23, 24. Point out the prominent doctrinal errors of Christendom. Account for the confusion. Show whether its conduct is in line with its claims.

¶ 25, 26. As to participating in the affairs of the world, Jesus' course presents what lesson? Where have the clergy stood in this respect?

¶ 27-29. Draw a parallel between Israel and the Christian church, as to (a) organization, (b) regard for their covenant relationship, and (c) result of their course of action.

¶ 30-32. Show from scriptures and by illustration whether openly calling upon the name of God and of Christ identifies a people as approved of God.

¶ 33, 34. What is designated by "Babylon"? Trace her relationship as "the mother" in 'harlotry' of other religious organizations.

¶ 35, 36. Point out her relationship as such also to the political and commercial systems of the world.

¶ 37. Why is Satan's organization called "the world"? How are the nations and peoples related thereto? The record of ancient Egypt serves what purpose in prophecy? What is indicated in the statement that 'our Lord was crucified in Egypt'?

¶ 38, 39. Describe Christendom as pictured in Egypt's wealth and military power. What does this clearly indicate as to the headship of such organization? Account for the general acceptance of the so-called "Christian religion" by the commercial element of today.

¶ 40-42. Show how ancient Assyria pictured particularly the political factor of Christendom. What is pictured by Assyria's adoption of the Devil religion at that time?

¶ 43-45. Describe how ancient Assyria's being a "bloody" organization and "full of lies and robbery" illustrated the duplicity and selfishness of Christendom in these last days.

¶ 46, 47. What does the Apostle Paul say of the 'perilous times that shall come in the last days'? How does his description thereof apply to the religious element of Christendom?

¶ 48. To what extent have the three ruling elements emphasized in Babylon, Egypt, and Assyria been manifest in succeeding world powers? Explain why Roman "Christianity" is so peculiarly and distinctly pagan.

¶ 49-51. Show whether Britain, America, or the League of Nations is any part of God's organization.

¶ 52, 53. Point out the fulfilment of Matthew 24:9.

¶ 54, 55. How have the activities of the "red dragon" been manifest since 1918?

¶ 56, 57. Describe how the World War has affected the moral conditions of the earth.

¶ 58. When did the "war in heaven" take place? What was the result? How was this received in heaven? What does it mean to "the inhabiters of the earth and of the sea"?

¶ 59-61. Of what avail are human efforts to stem the rising tide of evil in the earth? Why?

¶ 62. Is the situation of the people hopeless? What is evident as to the greatness of that power which will bring deliverance to the people?

¶ 63, 64. How important, then, is the proclaiming of Jehovah's purpose to destroy the enemy's organization and deliver the people from oppression?

¶ 65. Who will now proclaim the tidings of deliverance? Why is it essential that the anointed have a clear vision of the situation?

WHY IS THE WORLD STILL UNCONVERTED?

[Thirty-minute radio lecture]

NEARLY all Christian people believe that eventually the world will be converted. Evidently they base their expectations on certain Scripture texts which in most clear and positive language describe a condition of peace, righteousness, justice and love prevailing all over the earth. These texts warrant the conclusion that eventually all peoples of earth will be in fullest harmony with and doing the will of Jehovah God. These texts picture this happy condition as existing right on this earth of ours. There are many of such texts. We quote but a few, however.

In Isaiah 45:22, 23 we read: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Again, in Psalm 150:6 we read: "Let every thing that hath breath praise the Lord." Still again, in Psalm 98:1-3 it is recorded that "his right hand, and his holy arm, hath gotten him the victory", and that "all the ends of the earth have seen the salvation of our God".

In Isaiah 11:9, also, we read: "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Still again, in Isaiah 2:4 we read: "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more"; and to this is added the testimony of David, who said: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire." (Ps. 46:9) Then to all this Jesus himself adds the climax to the picture, in these words: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Many other texts corroborate these thoughts. Indeed it is impossible for the human mind to properly grasp all the blessings which God has in store for those who will eventually come into full harmony with him; and it is utterly impossible for words to describe the same.

In sharp contrast with these texts depicting peace, liberty, health, prosperity and happiness, are many other texts which describe great trouble in the earth, "such as never was since there was a nation," which speak of the "wrath of God" and "the day of vengeance of our God", which speak of the elements melting with fervent heat and 'the earth and the things that are therein being burned up', of the whole earth being consumed with the fire of God's jealousy. These texts seem to picture great desolations all over the earth.

The question before us now is, How can we harmonize these scenes of destruction and desolation with the other texts picturing peace and blessings for all the people? When properly understood, these seemingly conflicting texts are thoroughly consistent with each other. It should be self-evident that if wars are to cease on the earth, and righteousness and peace and happiness are to prevail, then there must be a stupendous change, not only in earth's affairs, but in the hearts of men. It is self-evident that all oppression, tyranny, graft, profiteering, selfishness and greed must end, if such conditions are to exist.

Jehovah God knew this fact, and so has arranged to rid the earth of evil and all evil-doers before he will even begin to try to convert the world. Hence the Bible tells us of the "day of God's wrath", of the "great and terrible day of the Lord". This will cause 'a time of trouble such as was not since the world began'.

The great trouble in the earth must precede the era of blessing and peace which the Scriptures describe as covering the entire earth. It must occur before the world is converted.

But why must the trouble come first? The answer to this is that Satan has a wicked, corrupt kingdom on the earth; a kingdom that has blinded and deceived the people with false doctrines about God and the Bible; a kingdom that has oppressed the people with wars, poverty and distress and that has filled the earth with crime, graft, profiteering, lawlessness and violence. All the sin and wickedness on the earth result from the fact that Satan has a well-organized, world-wide and very popular kingdom that is working to the injury of the people and for the destruction of their God-given rights.

This kingdom must be destroyed before the work of converting the world begins; and the Devil must be bound, placed under permanent restraint before the world can possibly be converted. The Bible repeatedly tells us that the Lord will destroy this kingdom, and that it will be the first work of the kingdom of Jesus Christ. This is why a "day of wrath" is mentioned in the Bible. It will be a manifestation of God's wrath or vengeance against evil and all evil-doers.

Let us examine some of the many texts on this point. In Psalm 2:9 we are told that the nations shall be dashed in pieces as a potter's vessel. Again, in Isaiah 34:2 we read: "The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter."

In Isaiah 30 is recorded a most remarkable picture of the destruction of the Devil's organization, and then in verses 27 and 30 are these words: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are

full of indignation, and his tongue as devouring fire. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones."

These texts and many others picture, not the destruction of the earth itself, but the complete and everlasting destruction of the kingdom of Satan on the earth that has oppressed and injured the people for many centuries.

According to the Bible, the time is coming when the world will be converted and when there will be no sin on the earth. Most Christian people, however, claim that this will not occur in our day, but at some far distant future time; and nearly all clergymen agree to this thought. On the surface of the proposition this would be the natural conclusion for any one to draw, because the world today is farther from being converted than ever before. One hundred years ago there were about 500,000,000 heathen on the earth, but today there are at least 1,000,000,000; and there are at least a thousand heathen born where there is one converted. Any one can see that by present methods the world would never be converted.

What has just been said refers to the heathen nations. But are the so-called Christian nations of earth really converted? Let us look at the facts. The vices of tobacco-using, whiskey-drinking, rum-smuggling, white slavery, bribery, graft, war, divorce and scandals, murder and immorality are peculiarly the vices of so-called Christian nations. Any thoughtful person can see that these vices are rapidly increasing; so much so that it is impossible to build prisons and penitentiaries enough to properly care for the law-breakers that are convicted, to say nothing of the many thousands of instances where convictions are not secured and the offenders go scot free. Then again, clergymen are increasingly complaining of empty pews and the resultant empty collection boxes. Statistics show that there are over 30,000 churches in the United States without a pastor. Indeed, in order to show an increase in membership, many churches have had to resort to what is called the "cradle roll", which means that when a child is a few days or few weeks old, it is placed in the cradle which is kept in the church and is thereafter counted as a member of the church. All these things tend to show the lack of interest in religion which characterizes our day.

To be converted a person must come to have faith in God; must believe that Jesus is the Son of God; that Jesus was separate from sinners; that he died for the sins of the people; that he was raised from the dead; and that salvation comes only through faith in his shed blood. It means to believe in the Bible as the Word of God, and that its message is the truth; and also to obey the teachings of that word. No man can be a Christian, neither can he win everlasting life, unless he thus believes and obeys.

But why have clergymen and others failed to convert the world? One reason for their failure is that they lack both the power and the wisdom to do it. They lack the power to bind the Devil and restrain evil, and the Scriptures teach that it is necessary to bind the Devil in order to convert the world. Hence the reason for their failure is that the Devil is not yet bound.

Another reason is that it is not God's due time for converting the world. When men learn the lesson that God has times and seasons for doing all the various features of his work, and that he has set the times and seasons in his own power, they will have learned a good lesson. The Apostle Paul says, "God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) Ah, yes! Jehovah God has appointed a great day of judgment, one thousand years long. He has also ordained a particular man, the Lord Jesus Christ. The world will be converted when the work of that judgment day is finished. During that judgment day of a thousand years Satan shall be bound.

For nearly 1900 years Jesus has been waiting for God's due time, God's appointed time for him to begin his work of converting the world. During those 1900 years, while Jesus has been waiting, clergymen and missionaries have been very active in trying to convert the world. God had foreseen the result of their many efforts, and had it all recorded in the Bible over eighteen centuries ago. Let us read the record, and then each one can judge as to whether the statements are true or not.

2 Timothy 3:13: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verses one to five of the same chapter: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Since the Bible clearly teaches that the world is to be converted, a proper question to ask at this point is, *How* does God intend to do the work? The answer is found in the Bible. In 1 Corinthians 1:21 we read: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." In plain phrase this means: After the wise men have failed to convert the world, God purposes to do it by the simple and seemingly foolish method of preaching. It is comforting to know that the time has come, and the work of preaching has begun.

Another proper question to ask at this point is, What must be preached? Let us note particularly what the Bible says must be preached. Isaiah 61:1: "Jehovah hath anointed me to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Jesus said: "I must preach the kingdom of God to other cities also: for therefore am I sent." (Luke 4:43) In Luke 9:2 we read that Jesus sent the twelve apostles out to preach the kingdom of God. Paul says: "Christ sent me not to baptize, but to preach the gospel; . . . we preach Christ crucified." (1 Cor. 1:17, 23) Again, Paul says, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) And again, "If any man preach any other gospel, let him be accursed."

Thus we have seen that the preaching of the truth, which will show to the people that God is love, is God's way of converting the world. In harmony with this thought are the many Scripture texts which tell us that the knowledge of the Lord shall fill the whole earth as the waters cover the sea.

But *when* is this to be done? Again we go to the Bible for the answer. In Acts 17:31 we read: "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Let us get this thought. God has appointed a day, foreordained it, tells us that it is a thousand years long, and tells us that Satan shall be bound during that day; and it is during this day that the world will be converted.

This text says that God will *judge* the world; which means he will give the people the truth, and each must decide whether he will accept it or not, whether he will bring his life into harmony with it or not. Those who do will get everlasting life, and those who do not will get everlasting destruction, or second death. Thus the truth will be the judge, as Jesus said, "The word that I have spoken, the same shall judge him in the last day." (John 12:48) Again, in Isaiah 26:9 we read: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Thus we see that the judgment day and the kingdom of Christ are one and the same thing. The kingdom of Christ is ordained for the purpose of doing a judgment work; and that is why Jesus said, "The Father judgeth no man, but hath committed all judgment unto the Son."—John 5:22.

Another feature of this judgment work is that Jesus will have the church with him in glory, to aid him in this judgment work. The apostle says: "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) The saints are the true church; they are the ones whose names have been written in the Lamb's book of life all down through the Christian era. According to Revelation 14:1-4, there are to be only 144,000 members.

These saints are called the bride, the Lamb's wife, also the church of God; they are to be joint-heirs with Jesus in the kingdom; and they are to reign with him a thousand years. John says that "they shall be priests of God and of Christ, and shall reign with him a thousand years". (Rev. 20:6) God has not been trying to convert the world during this Christian era. He has been engaged exclusively in the work of finding this church class. The conversion of the world will be accomplished during the reign of Christ, during the kingdom of Christ, during the world's great judgment day, by Jesus Christ and his church.

Will Jesus and the church succeed in converting all the people? According to the Bible, those who will be living on the earth when the kingdom is fully established, and all those in their graves, will share alike in this work of blessing at the hand of the Lord. They will have to learn that God's purpose was to people the earth with a race of perfect and sinless human beings. They will have to learn that by the one sin of Adam the entire human family was condemned; and that this condemnation came upon them by the operation of God's law of heredity. They will learn that this penalty meant their death, and that it would have been a perpetual death unless God had arranged to ransom the race; that God in his love and pity gave to death the dearest treasure of his heart, namely, his only and well-beloved Son, that the race might be ransomed from the power of the grave. They will have to learn that Jesus died for their sins, and that God raised him from the dead on the third day; that whosoever will accept these facts, believe them and be grateful for them, to the extent of ever afterward trying to live to the pleasement of Jehovah God, will be given the right and the privilege to live on the earth for ever, in perfect happiness and health. Every one *must* come to a knowledge of these truths, as the apostle tells us: "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3, 4) We notice that this text says that the people will first be *saved*, and later brought to a knowledge of the truth. This is exactly in harmony with the facts. The people are first saved from the Adamic death, because of the ransom price paid by Jesus. Then they are brought to a knowledge of the truth.

But will everybody come to the point of believing on Christ Jesus and acknowledging him as their Savior? The Bible answers, No. It tells us that there will be some who, when they learn the truth, will be so stubborn and wilful that they will refuse to accept Jesus as their Savior. These will not be converted; for true conversion means a change of heart, as well as a change of conduct. The apostle mentions this wilful class, saying that 'if we sin wilfully after we have re-

ceived an accurate knowledge of the truth, there remains no more a sacrifice for sins'. (Heb. 10:26) This means that the sacrifice which Jesus made for all mankind will not avail for such wilful sins.

A wilful sin is a wilful and premeditated rejection of the truth, when it is seen to be the truth; and for such a sin there is no forgiveness. Such a heart is wicked beyond the power of words to describe. Such a person is unfit to enjoy the blessings of life which God intends for all. Such a person would always be a menace to the life, liberty and happiness of others; and God has decreed that such shall never have eternal life, but that they shall die the second death, which the Revelator pictures as a lake of fire and brimstone. A fire of brimstone is utterly destructive; hence a lake of fire and brimstone is a perfect picture of the second death, destruction. Those who will be left will be soundly converted. Then everything that hath breath shall praise the Lord.

Clergymen, evangelists, missionaries and others are not to blame for their failure to convert the world, for several reasons: First, God did not want it converted until during the thousand years. Second, they did not have the wisdom or power to do it. Third, their method has been entirely wrong. Fourth, the Devil has not been bound.

WHO IS JEHOVAH? WHO IS JESUS?

[Fifteen-minute radio lecture]

IT IS a deplorable fact that the majority of people know very little about the two greatest beings in the universe, Jehovah God and his Son Jesus. The Bible gives us a clear revelation of both, yet very few people are sufficiently interested in the Bible to read it, and the number who study it is far less.

The purpose of this lecture is to review briefly what the Bible has to say about Jehovah God and his Son Jesus. Who are they, and what is their relationship to each other?

Let us first consider Jehovah. What does the Bible say about him? It teaches, first, that he is not a created being, but that he has always existed and hence is without beginning or ending, from everlasting to everlasting. In Psalm 90:2 we read: "From everlasting to everlasting, thou art God." It further reveals that all life, either animate or inanimate, comes from Jehovah God. Paul says that there is but *one* God, and that he is the Father of all. (Eph. 4:6) We are further told that he is all-wise, all-powerful, loving and just, and that his mercy endures for ever. He is the creator of all things; and says James (chapter 1, verse 17), 'Every good and perfect gift cometh down from the father of lights.'

His name is Jehovah, and he declares that he will not give his name or honor to another. In Isaiah 42:8 we read: "I am Jehovah; that is *my name;* and my glory will I not give to another." He has lovingly and benevolently purposed that all who will obey his law, when once they understand it, shall have everlasting life, and through his holy prophets he repeatedly assures us that his purpose shall ultimately be fully accomplished.

Isaiah 45:23 reads: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Again, in Isaiah 55:11 we read: "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 whereto I sent it."

There is no other being in the wide universe who can speak with such positiveness. He is the almighty and supreme One. His wisdom and power are limited only by his justice and love. He can and will do anything that justice and love will approve.

Jehovah God declares that *he* is the *author* of the book known among men today as the Bible; that he inspired holy men to write it. We read in 2 Peter 1:21 that "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". The Bible is preeminently a book of prophecy, in which God has recorded his purposes concerning the earth and the human family; it declares that God has set due times and seasons for the fulfilment of these prophecies, and that each prophecy will be fulfilled exactly on time, not before or after God's foreordained time.

Many prophecies were fulfilled at the first advent, enough to prove to a person who gives the matter careful thought, that no *man* could foretell these things without divine inspiration. The Bible is the *only* book written by inspiration; therefore it is the only book that contains the truth. In providing this record God was careful to arrange it in such a way that his enemies could not understand it. Jesus himself is authority for this statement.

On one occasion Jesus' disciples asked him why he always spoke in parables when addressing the multitudes. His answer was: "Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and

hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:13-15) This means simply that the people did not want to hear the truth, and closed their eyes and ears to the same.

No one who loves unrighteousness, who is hypocritical, dishonest, or prejudiced, can understand the Bible. Such a person will resist the truth and close his mind to it. Such person, when confronted with a text which does not please him or conform to his creed, invariably exclaims: 'Well, you can't make me believe that!'

Any one who criticizes, contradicts or denies the statements of the Bible is not only presumptuous, but thereby discloses the fact that he has too high an opinion of himself. To understand the Bible, one must approach it with honest heart, a reverent mind, and in prayerful mood. He must be willing to be taught.

No human being can fully grasp the grandeur and majesty of Jehovah God. When properly appreciated, however, every human being will render to God his heart's most loyal devotion; his tongue will sing God's praises for ever, and his life will be spent in God's service.

Now let us consider briefly the second great being brought to our attention in the Bible. His name is Jesus. Who is he? Over and over the Bible declares that Jehovah God is the Father of Jesus, and that Jesus is the Son of God. Notwithstanding this, the majority of people believe the nonsensical idea that God and Jesus are one and the same person. They close their minds to the fact that a *father* and a *son* can not be one and the same person. How foolish it is to think of a son as being his own father, and of a father as being his own son! Many people have failed to see that while God had no beginning, Jesus did have a beginning. The Bible tells us repeatedly that he is the *only begotten* Son of God. The word "beget" means to *begin*.

While God was never created, we are told that Jesus was "the beginning of the creation of God". (Rev. 3:14) Again, had Jesus been God himself when he died on the cross, it would mean that there was no God in the universe for three days; because Jesus was dead, and buried in the tomb of Joseph of Arimathæa for three days, and on the third day God raised him from the dead. In 1 Corinthians 15:4 we read that Jesus was raised on the third day; and in Acts 2:24, as well as in sixteen other texts, it is clearly stated that *God* raised Jesus from the dead. This proves that God was *alive* and that it was *Jesus* who died. It further proves that Jesus was really dead, and that it required the omnipotent power of Jehovah to raise him from the dead.

The doctrine of the "trinity" teaches that God and Jesus are one and the same person, and that when Jesus died, it was really God that died. This doctrine is found in creeds and song books, but is not supported by a single text of the Scriptures. It is now known that in the text found in 1 John 5:7 which says that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one", the words "the Father, the Word, and the Holy Ghost; and these three are one" are not found in any original manuscript, and are therefore a forgery, and hence no part of the Bible.

The words of Jesus, found in John 10:30, which read, "I and my Father are one," do not prove the doctrine of the "trinity". They do not prove that God and Jesus are one and the same person. Jesus prayed to his Father in behalf of his disciples, saying, 'I pray that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.' (John 17:20, 21) Surely Jesus did not pray that the eleven apostles might be one in person with Jesus and God. The oneness here mentioned is a oneness of purpose and effort, and not a oneness of person.

Thus the doctrine of the "trinity" falls, unsupported by a single text of Scripture; and surely it is unsupported by common sense.

Who then is Jesus? The answer is: He is the Son of Jehovah God, and is God's first begotten and only begotten Son. This means that he was the only one whom God ever directly created. After creating his Son, God committed the work of creation to his Son, and delegated to him the power and authority to create all other beings and things. The Scriptures are most clear and positive on this subject.

In Ephesians 3:9 we read that "God . . . created all things by Jesus Christ". Again, in Colossians 1:15, 16 we read of Jesus that he "is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible". Still again, Jesus said, "My Father is greater than I." (John 14:28) And again, Jesus said: "I can of mine own self do nothing: as I hear, I judge."—John 5:30.

On one occasion Jesus said: "Before Abraham was I am." What did he mean by this statement? Surely he did *not* mean that he was God, but did mean that he existed before Abraham did. In John 1:1 we are plainly told that Jesus had a beginning. The corrected translation of the Greek reads: "In the *beginning* was the Word, and the Word was with *the* God, and the Word was *a* god." Thus do the Scriptures show that there were two gods, or mighty ones: Jehovah God, the Supreme and Almighty One; and Jesus, another mighty one, to whom God delegated great power and authority, and who was the Father's agent in all his creative work. Thus do the Scriptures teach that God and Jesus are two separate and distinct beings, and are always referred to as the Father and the Son. In 2 John 9 we read: "He that abideth in the doctrine of Christ . . . hath *both* the Father and the Son." Those who claim that God and Jesus are one and the same person deny this doctrine.

International Bible Students Association

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Sun pm 9-10
Hamilton, Ont. ..... CKOC
Sun am 10-11*
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Sun am 9.45-11; pm 12-2.30, 6-7.45, 9.15-10.30
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Tue Thu Sat am 8-9, 11-12; pm 1.30-6, 7-8.30, 9-11

COLORADO

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Denver ..... KLZ
Sun am 10-10.30
Pueblo ..... KGHF
Mon pm 8-8.30

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville ..... WJAX
Sun (Oct. 20) pm 7.30-9
Sun (Nov. 10) am 11-12
Miami ..... WIOD
Sun am 11-11.30
Tampa ..... WDAE
Mon pm 7.40-8

ILLINOIS

Chicago ..... WORD
Sun am 9-12*; pm 1-7.30
Mon Tue Wed Thu Fri Sat am 10-11; pm 7-8

INDIANA

Evansville ..... WGBF
Sun am 9-10*
Fort Wayne ..... WOWO
Sun am 9-10*
Indianapolis ..... WKBF
Sun am 9-10*
Terre Haute ..... WBOW
Sun pm 1-1.40

IOWA

Cedar Rapids ..... KWCR
Sun am 9-10.30; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun pm 10.15-10.45
Muscatine ..... KTNT
Sun am 9-10*

KANSAS

Milford ..... KFKB
Fri pm 5.30-6
Wichita ..... KFH
Sun am 9.30-10.15

KENTUCKY

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

LOUISIANA

Shreveport ..... KTSL
Thu pm 8-9

MAINE

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

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Gloucester ..... WHDH
Sun am 10-11*
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Tue pm 7.45-8.15
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Sun pm 5-5.30
Flint ..... WFDF
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Grand Rapids ..... WOOD
Sun pm 9-10
Jackson ..... WIBM
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Sun pm 12.30-1
St. Joseph ..... KFEQ
Sun am 9-10*
St. Louis ..... WIL
Sun pm 6.30-7

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30

NEBRASKA

York ..... KGBZ
Sun am 9.45-10.45

NEW JERSEY

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

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 2-3
Jamestown ..... WOCL
Sun am 11-12 (first and third, monthly)
Long Island City ..... WLBX
Fri pm 7-8
New York ..... WBBR
Sun am 8.30-11*; pm 5-9
Mon am 10-12; pm 2-4
Tue pm 12-2; 6-8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WOV
Sun am 10-11*
New York ..... WWRL
Sun pm 5-6
Thu pm 9-9.30
Poughkeepsie ..... WOKO
Sun am 10-11*
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 10-11*
Tupper Lake ..... WIDL
Sun pm 3.30-4

NORTH CAROLINA

Charlotte ..... WBT
Sun am 10-11*
Greensboro ..... WNRC
Fri pm 7-7.30
Raleigh ..... WPTF
Sun am 10-11*

NORTH DAKOTA

Fargo ..... WDAY
Sun pm 2-3

OHIO

Akron ..... WFJC
Wed pm 7.30-8
Cincinnati ..... WFBE
Sun pm 5-6
Cleveland ..... WHK
Sun am 9.30-11*; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 8-8.30; Thu pm 7.45-9
Columbus ..... WAIU
Sun am 10-11*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Dayton ..... WSMK
Sat pm 5.30-6
Mansfield ..... WJY
Sun pm 9-10
Toledo ..... WSPD
Sun pm 1.30-2
Youngstown ..... WKBN
Sun am 10-11*

OKLAHOMA

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

OREGON

Portland ..... KTBR
Sun am 10-11**
pm 8.30-9 (Greek or Ger.)
pm 9-9.30 (English

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 9-9.30
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 5.30-6
Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8.30-9.30
Reading ..... WRAW
Sun pm 7-8
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

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

SOUTH DAKOTA

Sioux Falls ..... KSOO
Sun am 9-10*; pm 2-3 (German and Norwegian occasionally)

TENNESSEE

Knoxville ..... WNOX
Fri pm 7.30-8
Memphis ..... WREC
Sun pm 2.30-3

TEXAS

Dallas ..... WRR
Sun am 10-11; Fri pm 7.30-8
Houston ..... KPRC
Sun pm 1.30-2
San Antonio ..... KGRC
Sun pm 1-2
Waco ..... WJAD
Sun pm 6.45-7.30

UTAH

Salt Lake City ..... KSL
Sun pm 1-1.30

VIRGINIA

Norfolk ..... WTAR
Sun am 10-11*; pm 7-7.30
Petersburg ..... WLBG
Sun am 10-11*; pm 3-4, 4.30-5.30

WASHINGTON

Aberdeen ..... KXRO
Mon Wed Fri pm 7.30-8
Bellingham ..... KVOS
Sun am 10-11**
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Seattle ..... KXA
Daily (except Sun) am 8.45-9
Spokane ..... KHQ
Sun am 10-11**

WEST VIRGINIA

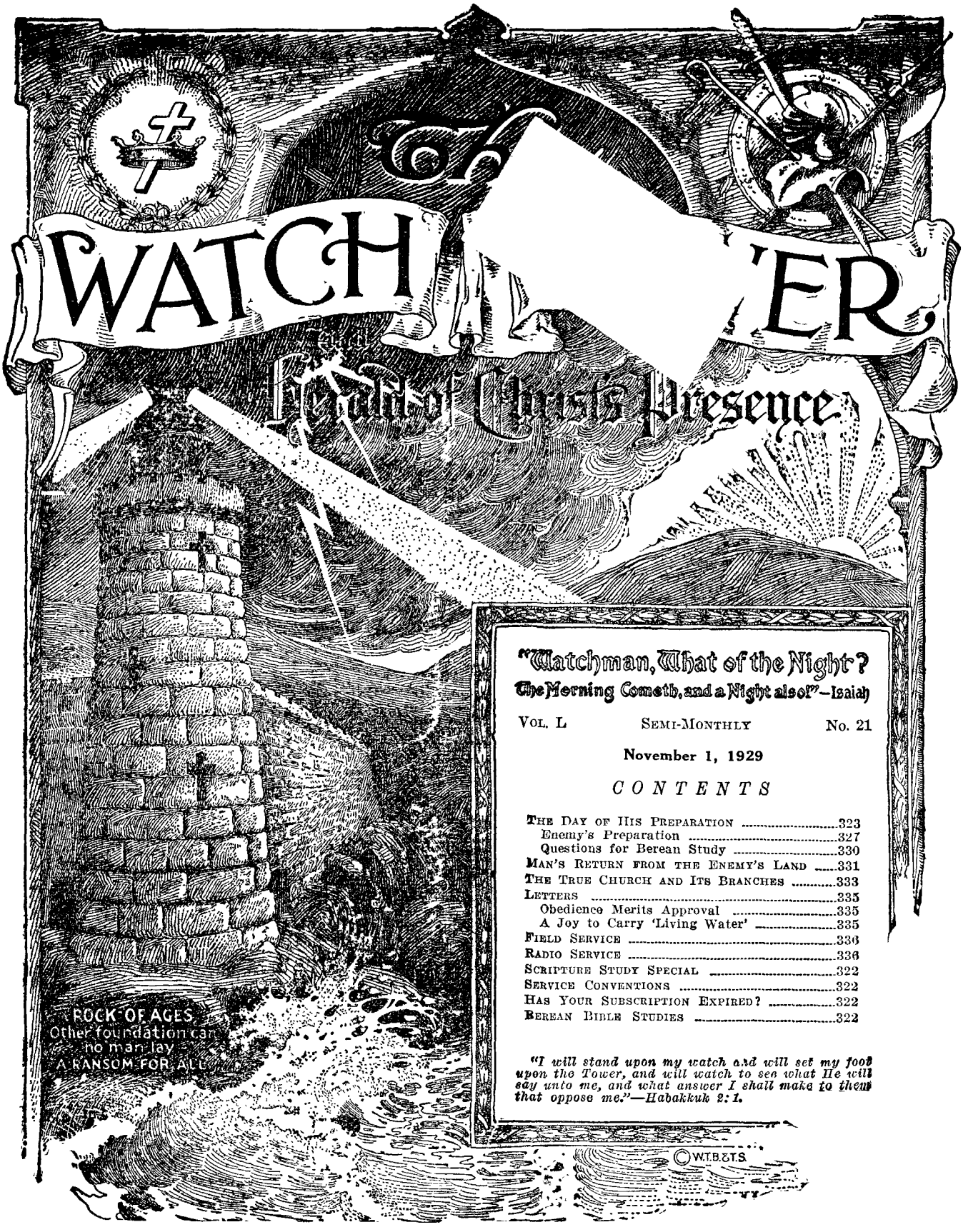
Charleston ..... WOBU
Sun pm 7-7.30
Wheeling ..... WWVA
Sun am 10-11*

WISCONSIN

Madison ..... WIBA
Sun pm 12.15-12.45 (fourth monthly)
Milwaukee ..... WISN
Sun am 10-11
Sun am 9-10 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

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* WATCHTOWER chain program.
** Northwest network program.



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

VOL. L SEMI-MONTHLY No. 21

November 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

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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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SCRIPTURE STUDY SPECIAL

Those who desire to find an excuse to oppose the Society's work make the charge that we are not putting the *Studies in the Scriptures,* written by Pastor Russell, in the hands of the people. The Society has decided to designate the week beginning November 10 as a special drive week for the sale of *Studies in the Scriptures.*

Consignments are being shipped to the classes. The price of the full set of seven volumes of *Studies in the Scriptures,* for that week, will be $1.25 in the United States and Canada, and a corresponding price in other countries. Let all the class workers, pioneers, and colporteurs prepare for this special drive.

Immediately following this special drive week, canvassers will all return to the sale of the other volumes.

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointment to some of the larger classes. These conventions are for the convenience of the classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Hartford, Conn. . . . . November 30, December 1
R. D. McLean, 26 Buckingham St.

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I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Satan's Organization" (Part 2)

Issue of October 15, 1929

Week beginning December 1	¶ 1-13
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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L NOVEMBER 1, 1929 No. 21

THE DAY OF HIS PREPARATION

"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."—Nah. 2:3.

JEHOVAH'S lightnings now make it plain that the periods of time mentioned in the Scriptures as "the day of his preparation" and the time of "preparing the way before the Lord" are not the same. In his own due time God sends his beloved Messenger to prepare the way before him. (Mal. 3:1) That period of time began about 1878 and continued until 1918, and there ended. Thereafter the period of time designated "the day of his preparation", as described by another prophet, began, and is still in progress. (Nah. 2:3) The latter prophecy has its fulfilment when 'Michael the great prince stands up'. (Dan. 12:1) It is the same time when "he that dasheth in pieces is come up before thy face". (Nah. 2:1) The prophecy of Nahum is now in course of fulfilment and we are in the time of "the day of his preparation" described by that prophet.

[2] 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 announced his decision when he directed 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, 16, 26.

[3] 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.

[4] 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.

[5] 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.

[6] 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 relates to the day of God's preparation for the expression of his vengeance against his enemy, and incidentally refers to Satan's preparation also.

[7] Assyria, as heretofore published in *The Watch Tower*, pictured 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.

[8] 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 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.

[9] 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 the political rulers are in the saddle, Big Business and the preachers are in the chariot, and the entire combine moving on to the great climax. All the facts show that Nahum's prophecy is now in course of fulfilment.

[10] The vision of Nahum can now be understood and is understood by those who are devoted to the Lord, because its fulfilment has begun and is progressing. The name Nahum means "comforter", and his prophecy contains words of comfort to the people of God. The anointed are told that Jehovah is slow to anger and great in power; that he will not acquit the wicked, but that he will have his own way in the trouble, and that he has in mind those that trust him. (Nah. 1:1-7) These are words of comfort to those who are in "the secret place of the Most High".

[11] Then the Lord tells his own that he will make utter end of the wicked and that affliction shall not arise the second time. (Nah. 1:8, 9) The prophet tells how the elements of the enemy organization are folded together like thorns and 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.

[12] Jehovah calls his people Judah, because Judah means praise, and they praise his name; and in this connection, for the further encouragement and comfort of his own people, he says to them: "O Judah, keep thy solemn feasts, perform thy vows [having been brought into the covenant by sacrifice, be faithful to it]: for the wicked shall no more pass through thee." (Nah. 1:15) The faithful remnant has been cleansed that the members thereof might "offer unto the Lord an offering in righteousness", which is the praise of their lips and their full heart devotion to him. (Mal. 3:1-3; Heb. 13:15) They appreciate the fact that they have been taken into the covenant by sacrifice, and joyfully perform their part. (Ps. 50:5, 14; 24:4; Rom. 12:1) This is another proof that whatsoever is written in the Scriptures aforetime was written for the benefit and encouragement of those who devote themselves wholly to the Lord God and prove faithful to him in the last days.

[13] 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.

[14] 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.

[15] 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 [Jehovah] 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 good courage. Up to this time "plunderers have plundered" those of God's anointed. (*Rotherham*) They have emptied out God's people and marred their vine branches; but now from henceforth and for ever God will protect them and keep them night and day.—Nah. 2:2; Isa. 27:2, 3; Ps. 125:1-3.

16 Then, says the Prophet Nahum: "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." (Nah. 2:3) This and the subsequent verses of the prophecy have been heretofore understood and described to mean the "chariots" for rapid transportation in this day. While the words of the prophet do well describe the modern means of fast travel, yet the prophecy surely has a deeper meaning than that. That deeper meaning could not be understood until the coming of the Lord to his temple and the building up of Zion, and until God's lightnings flash, illuminating the prophecy. Instead of criticizing any interpretation heretofore given this prophecy, rather should God's people rejoice because of the greater illumination that the Lord puts upon it in his own due time.

17 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 strongholds. . . . There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts."—Nah. 3:14, 15.

18 Jehovah's 'mighty man' now commanding all of 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.

19 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 Zechariah 10:5.

20 A shield wards off or turns aside the blows of the enemy. Jehovah is the Shield to the members of Zion: "Thou hast also given me the shield of thy salvation." (Ps. 18:35) Jehovah is the right-hand support of his mighty officer, Christ Jesus, in the battle. (Ps. 110:5) Describing the faithful of the Lord who "finally" or at the end are equipped for the war, the apostle mentions the *shield of faith* which turns aside the fiery missiles of the enemy. (Eph. 6:16) The abiding *faith* of the anointed in the shed blood of Christ and the faithful keeping of the covenant by sacrifice into which they have been graciously brought well represent the shield "made red".

21 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?" 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 Nahum; 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, and 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.

22 Again, God's prophet speaks of these faithful followers and calls them volunteers who joyfully obey the commandments of the Lord "in that day". (Ps. 110:3) Those who are of Zion occupy the position of favor with the Lord, and concerning them it is written: "Through God we shall do *valiantly.*" (Ps. 108:13) It is important to note that both of these prophecies are made to apply "in that day", which is the day of God's preparation.

23 "The chariots shall be with flaming torches in the day of his preparation." "Chariots" represents 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.

24 That record was made for the benefit of God's people. 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.

25 Throughout the earth today there are small militant groups of the remnant of God's organization, who are active for 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. The words of the prophet do not convey the thought of a burning torch, as is well shown by other translations of the text which are here given: "The chariots flash with steel in the day of his preparation." (*R. V.*) "On fire are the chariot-steels." (*Rotherham*) God's chariots or divisions of his organization are *fired* with a zeal peculiar to his house, and are illuminated by Jehovah's lightnings and by the beams of light arising from "the Sun of righteousness" now present and in command of the forces of Jehovah.

[26] It is "the day of his preparation", because it is the day which God has made for the accomplishment of his great work. (Ps. 118:24) The word "preparation", used by the Prophet Nahum in this text, is from the Hebrew word *kūn*. It is interesting to note the manner in which this word is used in the prophecy. It means "to prepare, to perfect, to establish or be established". "The path of the just is as a shining light, that shineth more and more unto the perfect [*kūn*] day." (Prov. 4:18) This would indicate that the day of Jehovah's preparation is the beginning of "the perfect day". Other texts in which the same Hebrew word is used are: "The house of the Lord shall be established [*kūn*] in the top of the mountains." (Mic. 4:1) "God will establish [*kūn*] it for ever."—Ps. 48:8; 87:5.

[27] The conclusion is, therefore, that "the day of his preparation" must be the day in which Jehovah's chariots (divisions of his organization) begin to receive the light of "the perfect day" because of the presence of the Head of Zion in his temple and because of the flashes of Jehovah's lightnings. It is the time when the Lord lays "the Stone" before the members of the temple class and when the perfect light shines thereupon.—Zech. 3:9.

[28] To be sure, Jehovah is always fully equipped to engage his enemy in war; therefore "the day of his preparation" seems more particularly to refer 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.

[29] "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.

[30] 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.

[31] Other translators render these words thus: "The chariots shall flash with steel in the day of his preparation, and the cypress [or fir] spears are brandished." (*A.R.V.*) "And the lances are put in motion." (*Rotherham*) God's anointed are likened unto polished shafts or spears. A spear made of a fir tree or cypress, polished, and brandished in the sunlight, flashes and reflects the light. It is written concerning the "servant" class by the prophet of the Lord: "He hath . . . made me [as] a polished shaft."—Isa. 49:2.

[32] With the coming of the Lord to his temple, and the judgment that followed, there was a great shaking among the consecrated. The approved ones, like polished spears, were put in motion by the great zeal manifested by them for the witness work in which they have participated and which is still in progress. This further suggests that God's preparation is to fortify his people for "that great and terrible day"; and before the battle he sends them forth to serve, upon the enemy and upon the people, notice of his intention to lay siege to the enemy organization and bring about its destruction. The prophet describes the great war and its preparation, and some of God's instruments therein are mentioned as his "glittering spear". (Hab. 3:11) Throughout the nations of the earth there are numerous groups, called ecclesias, who are consecrated and devoted to the Lord, and who therefore form parts of his organization; and they may properly be spoken of as divisions of God's organization, a number of whom are polished, like a shaft, ready for the service of the King.

[33] 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 aware of the fact that he is now 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

34 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 peoples 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.

35 The three unclean spirits here mentioned are likened unto frogs. A frog swells up, is bombastic, and boasts of what he is going to do and makes much noise about it. The noise of a bullfrog strikes terror to the mind of one who does not know whence the noise emanates. The Devil has the whole world in fear and distress because his 'bullfrogs' are bellowing forth their noise. The "dragon" in the text represents the entire satanic organization, while the "beast" is symbolic of the visible part of that organization, and the "false prophet" particularly represents the fraudulent religions. With one accord all these elements of Satan's organization boast and make much noise of what they are doing and are going to do.

36 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.'

37 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 both houses of the law-making body of the nation for ratification of the peace pact and also 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.

38 Within a few days after the United States Senate ratified the Paris Peace Pact by an almost unanimous vote, the law-making machinery provided for the building of a more powerful navy than has ever before been had, and provided for the expenditure of $275,000,000 for new war vessels, to say nothing about the great expenditure for other military preparations. Public press dispatches, dated February 13, 1929, announced that 'the president today signed a bill to authorize the construction of fifteen modern warships', and within a few minutes thereafter the building program was begun.

39 The clergy and the religious leaders loudly applaud the action of the political and commercial powers, and say to the people in substance: 'There will be no more war, because we have outlawed war. At the same time we must prepare by building more ships.' It is rather difficult for the common people to understand the consistency of such actions and declarations. The building of war machines proceeds upon a gigantic scale in every nation called Christendom. The political factors, in the saddle, make the legal provision; the commercial giants arrange for the money; and the clergy provide the sanctimonious smoke-screen which their "father" employs to blind the people to the truth. Just as the prophet says, all three are like bullfrogs making a frightful noise, but the loudest one, and the most sanctimonious among the three, is the "false prophet" religion.

40 The preparation goes on and Satan causes his agents, the rulers of the earth, to take counsel together against God and against his anointed, and to say in substance: "Let us break their bands asunder, and cast away their cords from us [and fix the world to suit ourselves]. He [Jehovah] that sitteth in the heavens shall laugh; the Lord shall have [hold] them in derision."—Ps. 2:3, 4.

41 Returning now to the consideration of Nahum's prophecy relative to preparation, it is found to be exactly in accord with the prophecy of Revelation above quoted. Jehovah speaks through Nahum and says: '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."—Nah. 2:4.

42 The chariots mentioned in this last quoted prophecy 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 self or to boast", and is also rendered "to show oneself foolish". (Young) Thus the "chariots" of Satan's organization that

"rage" in the streets means 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.

43 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, of war organizations and war lords, who are preparing for war? It is the raging of Satan's agents 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!

44 One translator renders the text thus: "They rush along in the broadway." (*Rotherham*) Thus they do, because among the people they can make better speed by boasting of their power and claiming that they are making the world safe for democracy. Another translator renders the text: "They rush to and fro in the broad ways." (*A. R. V.*) The thought of friction is absent. By means of diplomacy they avoid friction, and thereby keep the real meaning hid from the eyes of the people. Such is always Satan's method. Then adds the prophet: "They shall seem like [have the appearance of (*R. V.*)] 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 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.

45 God foretold that exactly this condition would exist which does now 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 21:25, 26.

46 God's prophet proceeds: "He shall recount his worthies [margin, *gallants*]: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." (Nah. 2:5) The word "worthies", or "gallants", in this text is in the *Revised Version* rendered "nobles". The same Hebrew word is rendered "*principal* of the flock" (Jer. 25:34-36), and also "famous". (Ps. 136:18) It is Satan's nobles or principal ones of the flock of the religious organization who are here meant. He has them in mind and *recounts* them. He takes a census of his chief agencies, and measures the strength of his fighting force as well as his bellowing "frogs". Those men are of Satan's world; hence Satan gives consideration to them. (John 15:19) Those who carry out Satan's purposes are his favored ones, hence called his worthies or nobles or famous ones.

47 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 the 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 and 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.

48 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.

[49] 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 in Babylon" (the religious part of the organization), and they swagger about and content themselves with boasting words, and secretly bring to bear their influence upon the political factors to torment God's witnesses until the day the great battle will be fought.—Jer. 51:30.

[50] 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.

[51] 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 covering 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 the Almighty". 'He shall cover these with his feathers, and under his wings shall they trust.'—Ps. 91:1, 4.

[52] 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 delivery 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 about 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.

[53] 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.

[54] Notice must be given to the world, because God does not take action in secret. Through his prophet Jehovah says: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Let the heathen be wakened, and come up to the valley of Jehoshaphat [the place and time for Jehovah to pronounce and execute judgment]: for there will I sit to judge all the heathen round about."—Joel 3:9, 10, 12.

[55] Satan marches his great army into "the valley of decision" for war. With blaring bands of military music and flying banners his officers approach. In the van march the kings, the princes, the presidents, the governors, and the smaller political rulers; the judges and the attendants upon the great judicial systems; the parliaments, the congresses, and all others having to do with the political machinery of the world. More bands and banners, and on come the financial giants of the world, comparatively small in number, but great in power. More music, banners and floats, and then appear in the line of march the mighty ecclesiastical pontiffs, the bishops, the cardinals, the priests, the rabbis, the doctors of divinity, the right reverends and all the other clergy, each wearing an apparel that identifies him, and accompanied by lay leaders and those who serve and receive the collections. Proud, haughty, cold, calculating and severe, and with heavy dignity, each one of the three great governing factors of the visible part of the Devil's organization takes his respective position in the line of march. Self-importance is written upon their countenances, and self-praise is upon all lips.

[56] March! March! March! And on they come! In the line there are great magazine owners and publish-

ers, who use their columns to extol the virtues of the mighty worldly organization. There are the owners and publishers of the great metropolitan newspapers that mold public opinion in favor of the ruling heroes. More bands of music, and on come the chariots and horses of war. These are no part of the ruling factors, but they are instruments employed by the ruling factors.

[57] Tramp! Tramp! Tramp! Will they ever cease to tramp? All the nations must come, because they must assemble to drink of that cup of wrath which God has poured for them, and none can refuse.—Jer. 25:28.

[58] There are more than sixty nations that are putting forth their best endeavors to equip for war. Some idea of the number of poor souls that are prepared for the slaughter, and which form a military instrument of the Devil's organization, may be gathered from the statement published *September 24, 1928,* by the United States War Department.

[59] It will be observed that the total military manpower set forth in that report is, to wit, 124,192,440 men. For all of these men there must be war equipment, such as guns, swords, knives, knapsacks, gun carriages, tanks, ammunition, bombs and all other instruments of destruction used by men of war.

[60] Then add to the above the tremendous navies of the countries, which are not here set forth, including torpedoes and numerous submarines. To this add the enormous aircraft that fly through the air and drop deadly missiles upon men. To this add poison gases, a comparatively small quantity of which can destroy a whole city in less than a day. These are all marching into "the valley of decision", and the mass of them are ignorant of why they are going there. There are multitudes upon multitudes of people who are no part of this organization, but who are either indirectly or directly affected thereby. These include the drivers of motors, the hospital corps, those who supply and convey the food necessary to feed the armies, the doctors and the nurses. And then there are multitudes upon multitudes of people who are indirectly affected, because their necessities of life must be curtailed in order to supply the military organization. And then, over and above all this visible organization, unseen by all and known by a very few, rides the *Devil, its mighty god,* flanked and supported by hordes of evil angels.

[61] In view of all this array of organized power, some who claim to be Christians scorn the thought of a Devil's organization. It might here be asked, Whose organization is it that is above described? Surely God does not need such; and while these come in the name of the Lord, they come hypocritically in his name, but in fact in the name of Satan the Devil.

[62] The visible part of God's organization is really small and insignificant, so small, in fact, as to hardly deserve notice. They are on the other side of the valley of decision, under the banner of the Lord. They bear no weapons of warfare; only their trumpets do they have with which to sound the praises of Jehovah God. The visible members of Satan's organization look upon this small and insignificant company of trumpeters with contempt. They are the only visible foes of Satan, and they refuse to compromise with any part of his organization. They persist in singing forth Jehovah's praise and in declaring the wonders of his works. Satan incites the clergy to destroy the little band of trumpeters, or singers, because the great ecclesiastics are annoyed by their singing.

[63] To the little company of the remnant of God's people there has been committed the testimony of Jesus Christ, which it must deliver. In obedience to God's commandments this little company is giving that testimony. Not because of coercion, but because of love for God do the members thereof unitedly sing forth his praises.

[64] Because these have completely separated themselves from the Devil's organization and have taken their stand wholly on the side of Jehovah, and because they are the anointed witnesses of God, they stand with the Lord Jesus on Mount Zion and, having learned the song, they are singing as it were a new song. As they sing they march on to the battle and the Almighty God throws around them a cordon of complete protection and they are safe. Jehovah is the shield, the buckler, the high tower and the power of their salvation.

QUESTIONS FOR BEREAN STUDY

¶ 1. Distinguish between "the day of his preparation" and the time of "preparing the way before the Lord".

¶ 2. Show, with scriptures, whether the great battle against the enemy could have been or can yet be averted.

¶ 3. Define the "wine cup" here mentioned. Who shall drink of this cup?

¶ 4, 5. Show that events since 1914 are in fulfilment of prophecy. What do they indicate as now impending?

¶ 6, 7. What was pictured by Assyria? Explain the significance of Nahum's directing his prophecy against Nineveh.

¶ 8, 9. Point out the correspondency of conditions existing today with those of the time of Assyria.

¶ 10, 11. Show the timeliness of an understanding of the prophecy of Nahum by the Lord's people of today.

¶ 12, 13. Apply Nahum 1:15. What evidence is there of the nearness of the great battle in which the enemy's organization will be overthrown?

¶ 14, 15. What do the Scriptures say as to the success of the League of Nations and other peace pacts? What counsel and assurance does the Lord here give to his anointed?

¶ 16-19. Identify the 'mighty and valiant men' here referred to. What challenge is given to the enemy?

¶ 20, 21. Explain the terms "shield" and "spear", and 'garments made red'.

¶ 22. Identify the "volunteers" who shall "do valiantly" in "that day".

¶ 23, 24. Apply the term "chariots". Describe Elisha's experience at Dothan, as further assuring God's people of his protection.

¶ 25-28. What are the 'flashing chariots' in the day of his preparation? Why is this time called "the day of his preparation"? What is the nature and purpose of the preparation?

¶ 29, 30. What is meant by the statement, "The fir trees shall be terribly shaken"?

¶ 31, 32. What are the "shafts" or "spears" here mentioned? In what sense "polished" or "glittering", and for what purpose?

¶ 33. Why should God give notice to the enemy concerning his purposes? Why inform the people?

¶ 34, 35. Why are the "three unclean spirits" likened to frogs? From where do they come? How do they work, and what is their purpose?

¶ 36-38. Apply Nahum 3:2. What facts prove the duplicity and hypocrisy of the rulers?

¶ 39, 40. Describe the method of operation of the three factors of Satan's organization. What is their ultimate purpose?

¶ 41-43. Explain, "The chariots shall rage in the streets." How do they 'justle one another in the broad ways'? In what sense do they "seem like torches"? Why is the religious element made so prominent?

¶ 44, 45. What is the necessity for diplomacy in their operations? How do they succeed in blinding the people as to their real purpose?

¶ 46-49. Who are the "worthies" here mentioned? How and why are they "recounted"? How do they "stumble in their march"? How "hasten to the wall"?

¶ 50, 51. What is Satan's real purpose in preparing for battle, and how does he proceed? Explain, "The defense shall be prepared."

¶ 52, 53. What is significant in the facts that Jonah's prophecy against Nineveh was given after his deliverance from the whale and that the destruction of the city was deferred until the day of God's preparation?

¶ 54. What is this that is to be 'proclaimed among the Gentiles'? Justify the proclamation.

¶ 55-60. Describe the array and equipment of Satan's army, on its march to "the valley of decision".

¶ 61. What need has Jehovah of such an organization as is here described? Account for any one's scorning the though of a Devil's organization.

¶ 62-64. Contrast the visible part of Satan's organization with that of Jehovah's. How does each regard the other? Account for the confidence, joy, and uncompromising persistency of the latter.

MAN'S RETURN FROM THE ENEMY'S LAND

[Fifteen-minute radio lecture]

NO OTHER place is so dear as a homeland. Yet, at God's call, the patriarch Abraham left his native country and went into a land wholly unknown to him, where at length he died. While he dwelt in Canaan, "as in a strange country," he never had the desire to return to his native land, although he 'might have had opportunity to return'. Why not? Because it was the enemy's country: although his homeland, it was in possession of the enemy. The Apostle Paul says that Abraham desired "a better country, that is, an heavenly". (Heb. 11:15, 16) This does not mean that Abraham desired to get off this earth and go to heaven. Abraham had no promise, desire, or hope of ever getting to heaven, and there are no scriptures to show that he ever will get there. God promised to give Abraham, not heaven, but what is now called "the holy land". (Gen. 12:7; 13:14-17; 15:7, 18-21) But he died without coming into possession of it. (Acts 7:5) However, Jesus said: "Abraham rejoiced to see my day: and he saw it, and was glad."

Abraham did not have a glimpse of heaven, but as a prophet of God (Gen. 20:7) he foresaw the day of Christ's kingdom, when this earth should be made new and when "new heavens", that is, Christ Jesus and his church, as new heavenly rulers, should reign over man and God's will should be done in earth as it is done in heaven. So Abraham desired "a better country, that is, an heavenly", in that he desired this earth to pass from under the great enemy's control and the control of sinful and imperfect human kings and rulers over to the control of Christ, the heavenly King, who represents the great God of heaven, Jehovah. Abraham realized that he was dwelling in the enemy's land. At his death he went still deeper into that land, and from that land he must some day return in order for God yet to make good the promise to give Abraham the land of Palestine.

Patriotic people may joy in the fact that they dwell in the land of their birth, amid long-time friends, and under an earthly government that represents them; but for all that, they and all people, without an exception, have for more than six thousand years been pining away and dying in "the land of the enemy". At heart, they too, like Abraham, are really looking for a better land: no, not heaven, but for this earth to be under a righteous government and with heart-satisfying living conditions prevailing. Today they desire this "better country" more than ever previously. As a picture of their present distressful condition, long ago Jehovah God, who knows the end of his arrangement for deliverance and salvation from its very beginning, staged a tremendous real-life drama on earth. The heroes in the drama were all Hebrews. It is written: "Now all these things happened unto them for ensamples [or, *types*]: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) For eighteen hundred and forty-five years Jehovah showed the Hebrews exclusive favor and used them to act out types or prophetic pictures for the instruction of true Christians and of all teachable people who should be living now at the end of the Christian era.—Amos 3:2.

Over eighteen hundred years before Jesus came to earth the Hebrews had, under God's providence, taken up residence in Egypt. Psalm 105:23-38 graphically tells what happened: "Israel also came into Egypt; and Jacob sojourned in the land of Ham. And [God] increased his people greatly; and made them stronger than their enemies. He turned their [enemies'] heart to hate his people, to deal subtilly with his servants. He sent Moses his servant, and Aaron whom he had

chosen. They shewed his signs among them, and wonders in the land of Ham. . . . He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Egypt was glad when they departed; for the fear of them fell upon [the Egyptians]."

By this deliverance of the Hebrews from Egypt the Lord God pictured how he will bring all mankind out "from the land of the enemy". The Pharaoh who so cruelly oppressed God's ancient people both served and pictured mankind's great enemy. That enemy is God's chief opposer, and his name is Satan, for the name "Satan" means enemy or opposer. He had once been a highly-favored son of God named Lucifer, "the shining one," and had been set in Eden, the garden of the Lord, as "the anointed cherub that covereth", that is, as the guardian angel to look after the interests of Adam and Eve. (Ezek. 28:13-15) But Lucifer, having yielded to ambitious self-will, turned enemy to God, betrayed his God-given trust, and seduced Adam and Eve so as to bring them under his satanic control. Hence, when Adam and Eve, now condemned to death as sinners, were driven out of the paradise garden, they went out into the enemy's land; not that Lucifer (now Satan) owned the earth, but that God did not at that time depose Lucifer from being the invisible overlord of man. Thus in time Satan became what the Apostle Paul calls "the god of this world", and the period of time, or age, in which Satan has thus deceived and oppressed our race the same apostle calls "this present evil world". (2 Cor. 4:3, 4; Gal. 1:4) Thus the entire human family, which sprang from Adam, has been born into "the land of the enemy".

What a miserable country it has been! A devilish invisible ruler not caring for man's interests; selfish, greedy, militaristic, imperfect, unrighteous human governments; want, hard labor in the sweat of brow, wars, calamities, oppressions, sorrows, pain, sickness, sin, and finally the unavoidable necessity to face that "last enemy", Death! "The land of the enemy" has become the burial ground of all our ancestors who have died; and today the human race groans under hard bondage, just as the Hebrews groaned under the truculent taskmasters of Pharaoh. Those of them who look to God for any aid cry out: "How long, O Lord?" 'Not long now,' the Word of Jehovah answers; for we have reached "the end of the world", the end of the age of Satan's overlordship and his wicked world-organization.

Jesus' prophecy, recorded in Matthew 24, fulfilled to the very letter since the year 1914, proves this. Deliverance from the great symbolic Egypt is at hand! Just as the passover lamb was slain in Egypt and its blood became the sign of deliverance to the Hebrews, so nineteen hundred years ago Christ Jesus, as "the Lamb of God", submitted to death and his blood provided the price of man's liberation from sin and death. God's inspired Record says that Jesus died "that through death he might destroy him that had the power of death, that is, the devil". (Heb. 2:14; John 1:29, 36) Not only did Jesus die, but Jehovah his Father raised him from the dead to be the great Prophet like unto Moses, to lead the human race out "from the land of the enemy" into the freedom and perfect life to be enjoyed on this earth under God's kingdom.

The great Pharaoh of pharaohs, Satan, shall be despoiled of his power and be bound for the thousand years of Christ's rule (Rev. 20:1-3), and the ransomed and redeemed race shall be returned to Paradise, "the land flowing with milk and honey," here upon our mother earth. Thus under the controllership of their Friend and King, Christ Jesus, this earth will become the "better country", man's own homeland; for man is "of the earth, earthy", and God 'created the earth not in vain, but formed it to be inhabited' for ever by man perfected.—Isa. 45:12, 18.

Like the Hebrews of old, millions of people now alive will march out from 'spiritual Egypt', that is, "this world" of which Satan is "prince" (Rev. 11:8; John 12:31), into the promised land of Paradise restored to earth, without their having to go down into the grave. But God's promise is also that all the dead shall be released from the enemy country; 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: repentance [that is, a change of purpose on my part] shall be hid from mine eyes." (Hos. 13:14) Hence we know that this all-necessary deliverance shall surely come. Even the babes and innocent little children whom fond parents lost in death shall return to the broken family circle. These little ones are not in a friendly land, in heaven with Jesus, as many people think. They are in the enemy's country, in death's domain. They too have been redeemed from death and ransomed from the grave by the life which Christ so freely laid down for every man, woman, child, and babe.

Long centuries ago Jeremiah prophesied of their return. Rachel, Jacob's beloved wife, had died at "Ephrath, which is Bethlehem" (Gen. 35:16-19), near Ramah, hence the prophet used these appropriate names, saying: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not [hence were not in heaven, but dead in the grave]. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17.

The gospel-writer Matthew tells us that when King Herod had the babes of Bethlehem slaughtered, "then was fulfilled that which was spoken by Jeremy the prophet" about the lamentation and weeping over the slain children. But not yet has been fulfilled what the prophet also said about the return of these murdered babes "from the land of the enemy" to "come again to their own border" and to their grief-stricken parents. This part of the prophecy will be completely fulfilled during the thousand-year reign of Christ. Of Christ Jesus it is written: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26) Abraham also shall return from the land of death that he may inherit Palestine, the land God promised him. Under inspiration the Prophet Isaiah says: "The earth shall cast out the dead."—Isa. 26:19; Dan. 12:1, 2; John 5:25, 28, 29.

Only the incorrigible and rebellious among men will ever be returned to the dust again, but then in "everlasting destruction". (2 Thess. 1:9) The remainder of the ransomed race shall receive the treatment of the great Physician and be cured of all of sin's effects and of all traces of imperfection, sickness, and dying, and thus be completely 'redeemed from death'. Thus "the last enemy" death shall receive its plagues, and then it shall be said: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin .... But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:55-57.

THE TRUE CHURCH AND ITS BRANCHES

[Fifteen-minute radio lecture]

WHAT constitutes the true church and its branches? The usual answer to this question is that the true church consists of all the different denominations as a collective body, and that each denomination is a branch of the true church. This theory is instilled into the minds of children at an early age by their parents and religious instructors, and hence, in later life, they never question the theory, but accept it as a proven fact.

Jesus said: "I am the vine, ye are the branches" (John 15:5); and these words of the Master are used to support the thought that the denominations or creeds of Christendom (of which there are approximately 160) are the branches of the true church.

Even a cursory reading of the fifteenth chapter of John will convince the most skeptical that Jesus did not have any reference to denominations when he uttered these words, but that he referred to individuals, to men and women who had become his followers. Let us read some of his statements, and note that they refer to individuals and not to denominations. In verse four we read: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Most surely this does not refer to denominations. Verse six also reads: "If a *man* abide not in me, he is cast forth as a branch"; and then (verse eight) Jesus adds: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Jesus was addressing *men, his disciples,* when he spoke of the vine and branches. He was illustrating the close relationship that exists between himself and his followers, and also the fact of their dependence on him. On another occasion, Paul referred to this same close relationship and dependence, but used the figure of a human body and its head. His words were: "God ... gave him [Christ] to be the head over all things to the church, which is his body." Both of these illustrations mean the same thing. The branches are individuals, dependent on the vine for support and sustenance. The members of the body are individuals dependent on the head for instruction and direction.

That the denominations are not branches in the vine, and hence not branches of the true church, is further proven by the fact that the denominations came into existence many centuries later. The Catholic church came into existence five hundred years after Jesus spoke these words; the Lutheran church about fifteen hundred years afterward. Later came the Episcopal, the Presbyterian, the Baptist, the Methodist, and others.

What, then, is the true church? The answer is that it is an organization of men who accept Jesus as their Head and look to him for guidance and instruction. They also accept the Bible as the Word of God, and its teachings are their only creed. Speaking of the true church, Paul says: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Eph. 4:4-6) The true church has only one faith and only one baptism, while the denominations have about 160 faiths, represented by 160 different creeds, and also have several different baptisms.

Only the Lord himself knows who are members of the true church, and the membership roll is kept only in heaven. Jesus himself says that their names are written in the Lamb's book of life; and Paul speaks of the "church of the firstborn, which are enrolled in heaven".—Heb. 12:23, margin.

The reason that the records are not kept on earth

is that 'the world knoweth us not, even as it knew him not'. No human being can tell who is a member of the true church; hence it would be folly to try to keep an earthly record. Jesus organized the true church. During his ministry he gathered together those who were looking for the Messiah, and before his crucifixion he told them to tarry at Jerusalem until they were endued with power from on high. Fifty days after his resurrection they were all gathered together in the upper room and the holy spirit came upon them all, and there the true church had its beginning. From that time on it is written: "And the Lord added to the church daily such as should be saved."

All the promises made and all the hopes set forth in the New Testament are exclusively for the church. As proof of this we note that all of Paul's letters are addressed to the "church of God", "those called to be saints," "the sanctified in Christ Jesus," "the elect," etc. We note also that when Jesus prayed to his Father he did not pray for the world, but did pray specially for the saints. An instance is found in John 17:6-9. Jesus' words are: "I have manifested thy name unto the men which thou gavest me out of the world: . . . I pray for them: I pray not for the world."

Jesus promised these "*saints*" that they, if faithful, would come up in the first resurrection. He told them that if they overcame the world they would sit down with him in his kingdom, and that they would live and reign with him a thousand years. (Rev. 20:6) The entire work of the past nearly nineteen hundred years has been to find and instruct and test and prove this church class. When this work of proving and testing is completed they will be the first ones to be raised from the dead, as Paul said: "The dead in Christ shall rise first."—1 Thess. 4:16.

When the first resurrection shall bring this church together in the kingdom, as divine, immortal beings like the Lord, a united and unbroken company, that will be "the general assembly and church of the firstborn, which are enrolled in heaven". (Heb. 12:23) John refers to this same completed church, united with her Lord and Head, saying as follows: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." (Rev. 14:1) Only a foreordained 144,000 in the true church; but the denominations claim a membership of several hundred millions. Many who expect to go to heaven when they die will be disappointed, and that is why Jesus said: 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom, but only he that doeth the will of my Father which is in heaven.' Only the faithful overcomers will be there: only those who have followed in Jesus' footsteps. Jesus said of these, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The work of the true church has been to act as God's representatives, his witnesses, his ambassadors, in the ministry of preaching the truth; to show forth the praises of him who has called them out of darkness into his marvelous light; and to defend the name of Jehovah God and the Bible against the slanders and misrepresentations of their enemies. For their faithfulness and loyalty in doing this work, Jesus said that they would be persecuted, reviled and reproached; but he gave to them a most precious and comforting promise in these words: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, . . . for great is your reward in heaven [the kingdom]."

When the church is completed, and glorified together in the kingdom, they will be the great 'seed of Abraham that will bless all the families of the earth'. It will then be their privilege and work to cooperate with Jesus in the work of resurrecting all the rest of the dead and of giving them peace, happiness, liberty and everlasting life right here on this earth, until God's will shall be done on earth as it is in heaven.

According to the Bible, the true church has no branches, and such a thought only reveals confusion on the part of the one expressing it. The true church is *one* church, of 144,000 members. It is proper to speak of individuals as being *members* of the true church, but it is improper to speak of the *members* as being *branches* of the true church. Our Lord's use of the figure of a vine and branches was to illustrate the necessity for the various members of the church to keep in close relationship to *him*. These members would wither away and die except for the sustenance furnished by the Lord.

In the days of the apostles the true church had no such things as synagogues or church buildings. They met in private homes and held little study classes. In writing to the church at Rome, Paul says, "Greet Priscilla and Aquila . . . . Likewise greet the church that is in their house." (Rom. 16:3-5) In 1 Corinthians 16:19 the same expression regarding the church is found; and again, in Philemon 2, Paul greets the church which meets in the house of Philemon. Each little class was called "the church"; and when all the classes met together, it was still *the church*, and not an assembly of *various* churches, as a united meeting of the various denominations would be called in our day.

We read much about church "*union*" today. In the days of the apostles there was no necessity for church union, because there was no such thing as a divided church. There was not the spectacle of one church founded on Luther, another on Wesley, and others on Calvin, Knox, Campbell, and Miller. The one true church was founded on Jesus Christ.

On one occasion Jesus asked his disciples, "Whom

say ye that I am?" Peter replied: "Thou art the Christ, the Son of the living God." Jesus then said to Peter: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:16-18) What rock did Jesus have in mind in this statement? The answer is, the great fundamental truth uttered by Peter, namely, that Jesus is the Christ. The true church is built on this *rock* foundation truth. No one can be a member of the true church except he acknowledge that Jesus is the great Messiah, the great Christ foretold by the prophets. This is the rock upon which the true church is built.

One can not be a member of the true church and be friendly with the world. The Apostle James says: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." (Jas. 4:4) The reason for this is that the true church are all declaring the gospel of Jesus Christ, and this is diametrically opposed to the interests of the world. The Lord has commissioned them to be his witnesses in the world, and the message which they declare is a constant rebuke and reproof to the world; hence the world resents it and persecutes them for giving it.

The true church follow in Jesus' footsteps in this work of preaching the gospel of the coming kingdom. They preach it whether people hear or whether they forbear. The message which they give is a message of hope, comfort and blessing. It is a message of deliverance from all oppression, from sin, sickness and death, and from the power of Satan. In delivering this message they follow the example of Jesus and the apostles, and go from house to house and tell the people about the good times so soon to come to all the peoples of earth. In Acts 5:42 we read that the apostles "ceased not to teach and preach Jesus Christ" daily in every house. Also in Acts 20:20 we read that they taught publicly and from house to house.

Thus we see that not only is the message of the true church different from that of the denominations, but its methods of putting forth that message are different also. The different message, the different methods of promulgating it, and the zeal and energy manifested by those putting it forth, bring scorn and reproach from the world; but the Lord, through the apostles, says of them that they are "a peculiar people, zealous of good works".—Titus 2:14.

LETTERS

OBEDIENCE MERITS APPROVAL

DEAR BROTHER RUTHERFORD:

Loving greetings in the name of the Lord! As the days, the months, and the years go swiftly by, and we hear from time to time of the determination expressed by ecclesias throughout the earth to support and follow you in the magnificent lead you have given to the Lord's anointed remnant, we feel constrained to add our quota from this, the principal city of Wales. We should like to express to you our complete approval of the course you are taking, and we are whole-heartedly with you, in your determination, to be the Lord's witnesses in the earth.

We greatly appreciate, also, the messages in *The Watch Tower*, which we believe are from the Lord himself, and that he has graciously used you to bring these things to our attention.

We are grateful that service is being emphasized so much, so that we get that necessary urge and inspiration without which we might become lukewarm and maybe fall completely away, as some have done. We believe that obedience to the Lord's expressed commandments and faithful witness is the only course which merits the Lord's approval and by which we may have a part in his kingdom.

As an evidence that a double portion of the spirit is being poured out upon all the faithful we should like to submit the following:

Year	Workers	Calls	Books	Booklets
1926	51	20,209	160	148
1927	27	127,480	331	1002

(The 1927 record is for only a half-year, and after separation.)

Dear brother, our prayers ascend to heaven on your behalf on every occasion we meet, and we pray that the Lord will continue to bless you and keep you firm, steadfast, and unmovable, until Babylon's walls are shattered and the Devil's kingdom becomes as the chaff of the summer's threshing floor. Oh, hail that happy day!

With much Christian love to you,

Yours by his exceeding grace and favor,

CARDIFF ECCLESIA

P. HALL, *Secretary*.

A JOY TO CARRY 'LIVING WATER'

DEAR BROTHER RUTHERFORD:

The Tonawanda ecclesia wishes to express to you their gratitude for the many helpful services rendered to us.

The *Watch Tower* articles make wonderfully clear the meaning of Jehovah's name; and how can we keep from singing!

We would particularly mention, too, the great help received from the *Life* book. It surely has put new life into the remnant! What a joy to carry to the poor, sick and dying world the 'living water'! Truly, "He shall come down like rain upon the mown grass; as showers that water the earth."

Brother Toutjian's visit here was a wonderful inspiration to faithfulness. We all feel more determined to 'seek *first* the kingdom of Jehovah'!

May the gracious King continue to use you to his glory and to the strengthening of the Gideon band.

TONAWANDA (N. Y.) ECCLESIA

ISABELL CAMPBELL, *Sec'y*.

FIELD SERVICE

THE regional service directors report that they sometimes find in classes brethren who are old and feeble in body, who have been faithful to the Lord for a number of years, and who now believe that because they are physically unable to get out in the service and go from house to house the Lord disapproves them. *The Watch Tower* desires to reassure these brethren and to encourage them. Jehovah does not expect any one to do more than his physical condition will permit. Where a brother is physically incapacitated to do house-to-house work, but his heart is devoted to the Lord and he takes occasion when he can to speak to the Lord's glory, surely that is all that the Lord would expect or require of him.

None of such brethren should be discouraged. They should have in mind that those who are compelled to 'stay behind with the stuff' have the Lord's blessing. Instead of being sorrowful because of their condition, let all such rejoice that the Lord permits them to see his purposes, and that they are still in harmony with him and his work. Merely going from house to house is not what the Lord requires. That which is pleasing to Jehovah is a full devotion to him, and then taking advantage of such opportunities as come to one to serve God and magnify his name.

Those who are crippled, infirm, and bodily weak, let them not be discouraged but rejoice and take advantage of opportunities to speak the name of the Lord when any one comes to their home and on other occasions when they can. Where one is physically able to participate in the service and refrains from so doing because of self-esteem or pride, or because he wants to find some excuse, that is entirely different. When the Scriptures speak of "old men", that does not mean old physically, but means those who wish to rest on their oars and mentally feed upon what they learned heretofore. A person old in body may be young in his heart devotion to the Lord.

No one should attempt to drive another into the Lord's service, because that would not be pleasing to the Lord and is therefore not right. It is the business of the regional service directors to encourage every one who is consecrated to the Lord to take advantage of opportunities to serve Him, but it is not the prerogative of any one, whether a service director or other, to attempt to force anybody into God's service.

It is reported that sometimes a regional service director attempts to tell the class who shall or who shall not partake of the Memorial. No one has a right to do that. The regional service directors are sent out to encourage and comfort the brethren and to show them their privileges of now magnifying Jehovah's name. If this policy is always pursued and love is always the moving cause, there will be a better cooperation and less friction. The greatest privilege any one can possibly have is to serve the Lord, but it is not the privilege of any one to try to compel another to serve the Lord.

There are no bosses in the earthly division of the Lord's army. We are all coworkers. Let love be the prompting motive and each and every one try to help and encourage the other.

IN THAT DAY *shall ye say, Praise Jehovah, proclaim his name, declare his doings among the people, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things: this make known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. . . . Ye that make mention of Jehovah, keep not silence.—Isaiah.*

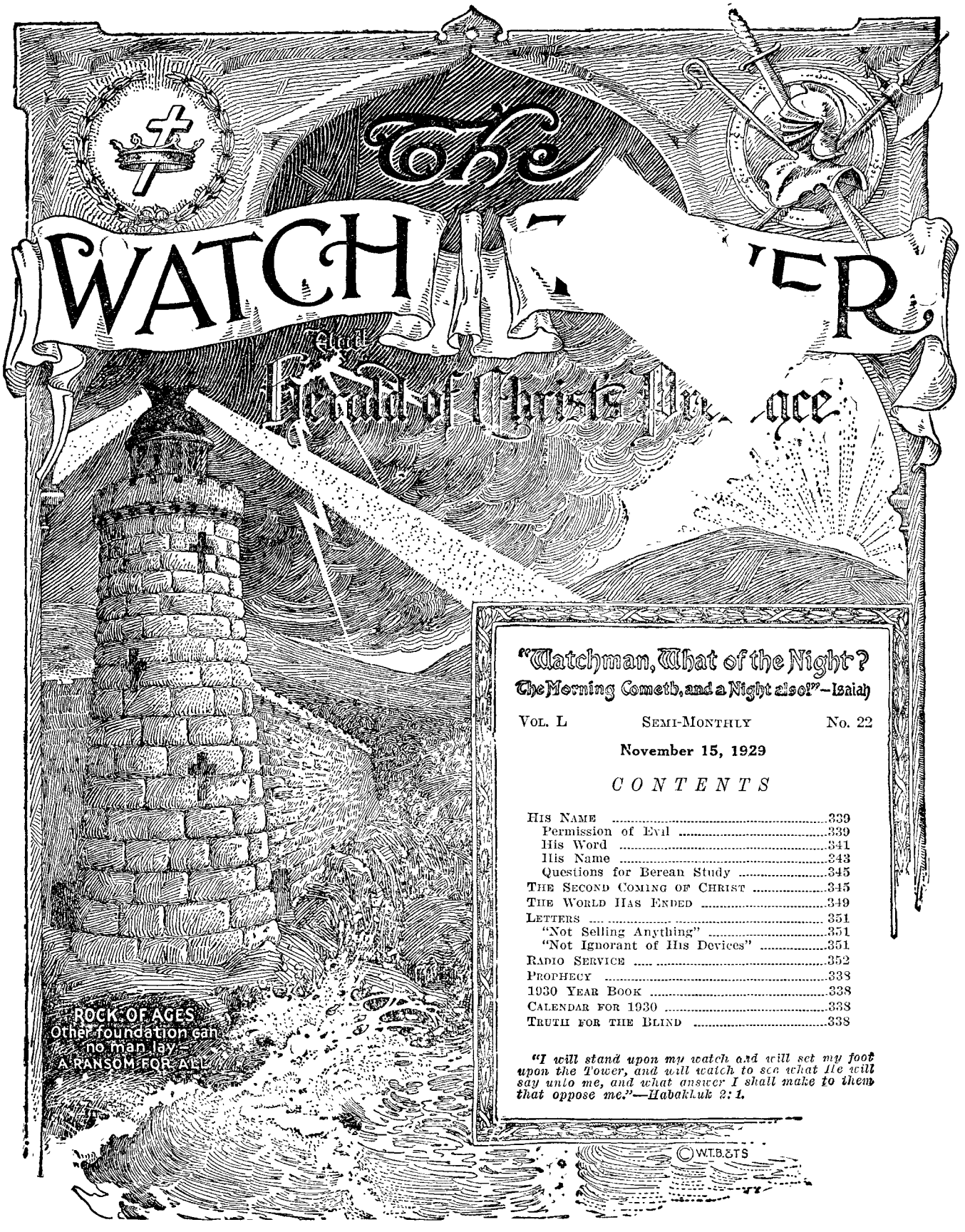
RADIO SERVICE

EFFECTIVE beyond all comparison with the old method of holding public meetings in halls, the presentation each Sunday of the message of the kingdom of Jehovah in the WATCHTOWER chain program is being recognized enthusiastically by classes in territory where the program can be heard. It brings definitely into view at this time the much-discussed opportunity for all individuals and classes to unite their energies and resources in 'lifting up the voice with strength', clearly and in no uncertain tone.

The less effective method of independent broadcasts over many smaller stations also is being discontinued by such classes, and all effort is concentrated upon the task of thoroughly and regularly advertising the Sunday chain program. We commend this action of the classes to the earnest consideration of all.

Every one engaged in the house-to-house work in territory now served by this weekly broadcast is invited to make thorough preparation at once to share in the work of telling the people that this unique service is available to listeners.

An attractive announcement folder, supplied by the Society at cost, is described more particularly in *The Watch Tower* for March 1, 1929 (page 66). Colporteurs and class workers now using this folder find it to be a convenient and effective method of continually reminding the public of this chain program.



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

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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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

PROPHECY

That is the title of a new book now being published by the Society. Jehovah's wonderful provision for his people is again manifested in giving them this remarkable explanation of the prophecies of the Bible. Not only will the anointed receive enlightenment and joy in the study of this book, but the Lord has put in their hands another means of witnessing to all the people that he is God.

A prompt and careful study of *Prophecy* will fill all of Jehovah's witnesses with enthusiasm and eagerness to carry it to the people.

We are making a limited first-run, or author's edition, for the consecrated. This edition will contain a personal message to each one of the anointed. We shall consign to each class a sufficient number of these just as soon as they are ready for shipment. Readers of *The Watch Tower* not located where there are regularly organized classes may order direct from the Society. The charge of fifty cents for this first-run edition will cover the expense of original typesetting and plate-making.

Our plans for distribution of *Prophecy* to the public will be sent to all ecclesias, through their service directors, as soon as we have printed a sufficient stock.

1930 YEAR BOOK

About the middle of December we expect to have the new *Year Book* ready for distribution.

The conventioners recently assembled at Philadelphia, after hearing the president of the Society read a portion of his annual report, were so thrilled by the evidence of the Lord's rich blessing on the work done by his devoted people during the past year, that they unanimously requested that the report be put in print as has been the custom. In addition to the complete report, there is a text of Scripture and explanation thereof for each day of the coming year. It will assist us greatly in determining how many copies of the *Year Book* to print if the classes, through their stockkeeper or secretary, will send in their orders as early as possible. The limited edition makes necessary the usual price of 50c a copy.

CALENDAR FOR 1930

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

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

TRUTH FOR THE BLIND

Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L NOVEMBER 15, 1929 No. 22

HIS NAME

"I am Jehovah; that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. 42:8.

JEHOVAH'S name is the most vital issue before all creation. A few have settled the question by taking an unequivocal stand on the side of Jehovah and now give all honor and glory to his name. All who will ever enjoy life everlasting must do likewise. Speaking by his prophet concerning his anointed, to whom he will give the divine nature and the highest position in his organization, Jehovah says: "I will set him on high, because he hath known my name." (Ps. 91:14) As the same anointed ones approach the consummation of their hopes the prophet of God foretells their saying: "In that day shall this song be sung in the land of Judah [the condition of those who give their unstinted praise to Jehovah's name]: We have a strong city [organization]; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isa. 26:1, 2) Then, addressing Jehovah God, the same anointed ones, in the language of the prophet, say: "The way of the just is uprightness: thou, most upright, dost weigh the path of the just."—Isa. 26:7, 8.

2 There is a mutual love between Jehovah and the anointed ones of his organization. These have fought against all opposition and triumphed in righteousness, and will witness the downfall of the enemy organization. Referring thereto the prophet of Jehovah says: "In that day the Lord [Jehovah], with his sore and great and strong sword [his mighty executive officer], shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea [amidst the restless elements of the world]. In that day sing ye unto her [Zion, God's blessed organization], A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." (Isa. 27:1-3) Thus does the prophet speak of and concerning them that are 'taken out for God's name' and who show forth his praises by declaring his name.—Acts 15:14; 1 Pet. 2:9, 10; Isa. 2:4.

3 Those who have trusted in Jehovah and his provision for salvation through the blood of his beloved Son; who have devoted their lives exclusively to him, and who have overcome the world, rejoice and say: "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." (Ps. 124:7, 8) Appreciating the precious privilege of knowing his name they say: "Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations."—Ps. 135:13.

4 When Jehovah God gives a name to a creature, that name is significant. With stronger reasoning, when he reveals himself by a name, that name is of the greatest importance to his creatures. He reveals himself by his name *God,* which means the Creator of heaven and earth and of all things that are good, and the Giver of life to all that obey. He reveals himself by the name *Jehovah,* which means his purposes concerning his creation.

5 He reveals himself by the name *Almighty God,* which means that his power is unlimited and that none can stand against it.

6 He reveals himself by the name the *Lord of hosts,* which means the Almighty God of war that destroys those that persist in wrong-doing.

7 When Jesus came to earth Jehovah revealed himself as the *heavenly Father* of the new creation, meaning that he is the source of life to all who live for ever in the heavenly realm.

8 He reveals himself by the name *Most High,* which means that he is above and over all, is moved always by love, and rules the universe in justice and righteousness. Understanding these truths, then man begins to appreciate the force of the words of Jesus, who said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

PERMISSION OF EVIL

9 Evil has been active in the world for many centuries. Satan is the very embodiment of evil, and the one who has persisted in carrying on evil. He has builded a powerful organization, drenched the earth with human blood, caused crime and wickedness to run riot, and has dragged down men and angels to

the depths of woe. Almighty God is supreme, as his name implies, and could long ago have destroyed Satan and all other workers of iniquity. Why has he not done so? By not destroying the evil workers and not preventing the operation of evil, God has permitted evil to persist. What is the reason?

[10]The answer often given is, 'That man by experience might learn the exceeding sinfulness of sin, and that angels also might learn by observation.' That answer does not assign an adequate reason for the permission of evil. The statement: "That through the commandment sin might become exceedingly sinful" occurs only one time in the Bible. The statement was made by Paul concerning the relation of the Jews to the law covenant, which statement was made approximately four thousand years after man had been going into death and evil had been in operation.

[11] It is true that man learns by experience that wrong-doing leads to suffering and death; but those who have put forth their best endeavors to do good have also suffered and died. A very large proportion of those going into death have died as infants, without the mental capacity to learn the effect of sin, and therefore they could not have learned. A large proportion have died infants mentally, even though mature in years, and they have learned nothing by experience. When these are awakened out of death and learn of God, and then any disobey, they will be destroyed, and therefore their experience will have brought them no profit. As to the angels, many of them have had experience with sin, and yet there is no scripture to prove that they will profit by their experience or observation.

[12] While it is true that those creatures who are granted life everlasting because of full obedience to God will learn that wrong-doing leads to death, that does not seem to be an adequate reason for the permission of such great wickedness as Satan has wrought during the centuries past. There must be a more potent reason.

[13] A reason for the permission of evil, more potent, and consistent with the Scriptures and supported thereby, appears to be this: That Jehovah, in his due time, might fully demonstrate to all intelligent creation his own supremacy in power, his exact justice, his perfect wisdom, and his complete unselfishness, and thereby open the way, to all who love him and who maintain their integrity, for a full opportunity for faith and confidence in him and for gaining and receiving the blessings of life everlasting. His word and his name are the great questions involved, and the vindication thereof must be the paramount reason for the permission of evil.

[14] The rebellion of Lucifer at once raised the issue: Who is the supreme God? The word and name of Jehovah were necessarily involved in that issue. God created the perfect man and told him that death would be the penalty for the infraction of his law. Lucifer was appointed man's overlord and immediately set up his own wisdom and power as equal to that of Jehovah God. Lucifer concluded that he was wise enough and powerful enough to prevent the death of man, or that, should God kill the man, God would thereby demonstrate his own imperfect wisdom, because the infliction of the death penalty would prove God's inability to create a man that would maintain his integrity with God. The Bible record concerning Job is strong proof in support of this conclusion.

[15] To be sure, God could have immediately killed Adam and Lucifer, created another perfect man, and placed another spirit being in Eden as man's overlord, and have begun anew to people the earth. Had he done so, that would have demonstrated only his supreme power and his justice. Other creatures in his realm would have insisted that the failure of man was evidence of imperfect wisdom on the part of the Creator, and the basis for complete faith and confidence would have been shaken. There would have been no opportunity to show that God is both 'just toward man and the justifier of man'. Neither would there have been opportunity to demonstrate the complete unselfishness of Jehovah, that creatures might know that "God is love".

[16] Satan pitted his own wisdom and power against that of Jehovah God. Satan, after his rebellion, was devoid of justice and love; therefore he could not pit his justice and love against that of Jehovah. If Satan could convince others of creation that Jehovah is not supreme in wisdom and power, then he would destroy the confidence of such creatures in Jehovah; and when these suffered, they would become unfaithful to God and turn from him. The indisputable facts show that Satan has convinced the greater number of men that God is not supreme in power nor the possessor of all wisdom. He has also convinced the major portion of men that God is unjust and that he is not loving. He convinced many of the angels to the same effect and induced them to follow his course of wickedness.

[17] Satan has used various methods to accomplish his purposes. He has caused many to believe the first lie, to wit, that man has an immortal soul and therefore can not die, and by this he has made God appear to be a liar and imperfect in wisdom and power. Satan has caused many to believe that God has prepared a place of torture wherein he will eternally torment multitudes of mankind, and by this Satan has intended to prove, and has proved to many, that God is void of justice and love.

[18] At any moment since the rebellion, God could have destroyed Satan and all his works and all other wicked creatures. The fact that he has not done so is no proof that God is at all responsible for the evil in the world. God is in no wise responsible for the sorrow, suffering, sickness, calamities and death that have fallen upon humankind. These things are the

natural results that flow from sin, which is the violation of God's law. He has permitted the operation of evil and wickedness in that he has not prevented it. That, however, is no argument that he will not end it in his own due time. It is not the slightest argument that God favors evil for a moment. On the contrary, his Word declares that he hates evil and the workers of iniquity. (Ps. 5:5; 45:7; Prov. 6:16-19) The proof of his Word is plain, that in his due time God will destroy all the wicked and completely annihilate the workers of iniquity.—Ps. 145:20; Nah. 1:9.

19 The great ransom sacrifice of the man Christ Jesus is not involved in the question of the duration of the permission of evil. The ransom sacrifice is God's loving provision made for the recovery of man. The ransom sacrifice could have been made available for the restoration of man immediately following its presentation as a sin-offering in heaven, as well as later, and yet evil has gone on until now. From the time of the presentation of the ransom price as an offering for sin, God has been selecting and gathering his church, which is the body of Christ. The duration of the permission of evil has not necessarily been affected by the selection of the church, but the church has been selected in spite of the evil. What God has done is this: He has permitted Satan to pursue his own course of wickedness, but in his own due time God will cut Satan and his evil agencies short in exact justice. The course of Satan has at all times been a challenge to Jehovah God. Satan said to God concerning Job: 'Put him to the test of suffering and he will curse you to your face.' God permitted Satan to try his hand on Job and to put Job to the test, and amidst all the suffering Job remained stedfast in his integrity and held the confidence of Jehovah God.

20 Satan knows that God has said that he created the earth for man, and man to have dominion over the earth. He knows that it was God's announced purpose to fill the earth with a perfect race of human beings, and that God had declared that the condition was that man must be obedient to him. (Isa. 45:12, 18; Gen. 1:28; 2:17) In substance he said to Jehovah: 'You can not put a man on earth who will maintain his integrity, and who, according to your law, will receive your blessing of life everlasting on earth.' Satan therefore put in issue the word of Jehovah God. God declares: "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." (Isa. 55:11) Therefore the issue upon the word of God was joined; and with what result? Otherwise stated, God said to Satan: 'You may do your worst and I will prove my word is true.'

HIS WORD

21 Jehovah's faithful servant and prophet wrote: "I will bow down towards thy holy temple, and thank thy Name for thy lovingkindness and for thy faithfulness, for thou hast magnified above all thy Name thy word." (Ps. 138:2, *Rotherham*) From the very beginning of man's experience God gave his word that he would raise up a "seed" that would destroy Satan and his works. That word he will keep inviolate. God called Abraham and gave to him his word and promise that he would raise up a "seed" by which he would redeem and bless all the families of the earth. To Moses Jehovah gave his word that he would raise up a great Prophet, foreshadowed by Moses, who would be the Deliverer of the people. He sent forth his prophets to whom he committed his word, and they faithfully declared the word of God, prophesying that there should come to earth a man who would be faithful to God; who would be subjected to great persecution because of his faithfulness; who would bear the sins of the people; who would suffer an ignominious death, and that not for his own wrong; who would be raised up out of death and exalted to heaven; and who by his death would provide the redemptive price for man and open the way for the justification of men to life. (Gen. 22:17; Deut. 18:15-18; Hos. 13:14; Mic. 5:4; Ps. 16:10; Isa. 53:1-12; 55:1-4) These prophecies have been fulfilled in Jesus Christ, the beloved Son of God.—John 3:16; Matt. 20:28; John 10:10; 1 Tim. 2:3-6.

22 To say that God permitted evil in order that by experience man might learn the exceeding sinfulness of sin would necessarily mean that evil has been carried on by the consent of Jehovah. If by his consent, then there would attach a responsibility to God for the practice of evil in the world. Such could not be true, because he has no pleasure in wickedness, neither does evil dwell with him. (Ps. 5:4) He hates evil, and he can not consent to that which he hates.

23 Paul said nothing about God's permitting evil that man might by experience learn the exceeding sinfulness of sin. Paul was discussing the law and the commandment of God. (Rom. 7:7-13) To Israel God had given his law and his commandment. The statement of the Lord's law is embodied in these words: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—Exod. 20:3, 4.

24 The commandment of first importance Jesus declared to be this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."—Matt. 22:37, 38.

25 The law and the commandment of God made manifest what great sinners men are who attempt to divide their allegiance between God and the Devil. The Jews were under obligation to obey God's law and commandment, because they had agreed so to do. They had not been faithful thereto, and because of their unfaithfulness God cast them away. Paul's ar-

gument is that he would not have known the evils of sin except by the law, but that now the law and commandment had manifested how exceedingly evil those are who claim to know and do God's will and yet who do contrary thereto.

[26] God would have it understood that he approves no one who divides his allegiance between him and the Devil, because Jehovah is the only true God. He who loves God with his whole heart, mind and being, is unreservedly devoted to Jehovah God. The rule that Paul was laying down is that those who are pleasing to the Lord God are the ones who love him without reservation and serve him joyfully. That rule, then, would mean that every one must in due time come to a knowledge of the truth and have an opportunity to take his stand unreservedly on one side or the other, either for Jehovah or against him.

[27] It will not do to say that God willingly permitted the operation of evil, and therefore assented to it, in order that he might provide redemption through the sacrifice of his beloved Son. The wisdom of Jehovah, being perfect, was sufficient to enable him to meet any contingency that might arise; and when sin entered into the world by the disobedience of man, God's wisdom was equal to the occasion, and did provide for all such conditions.

[28] The facts, as shown by the Scriptures, are these: Adam was a perfect man, and he was told that a violation of God's law would be punished by death. Lucifer challenged that statement by saying: 'You shall not surely die if you violate God's law.' Because of Adam's selfishness and lack of love for his Creator, he followed the advice of Satan, and did so knowingly. Satan now reasoned: 'If God kills Adam, he admits his imperfect wisdom and his inability to make a man that will maintain his integrity. If he does not kill him, he is a liar.' The word of God was therefore put at issue. The word of God and his name, and the vindication thereof, are more important than all the lessons that creatures might learn by experience.

[29] The course of action taken by Jehovah, and which is shown by the Scriptures, is this: Satan had rebelled and put evil into operation, and challenged God's word and name. God said: 'Satan has challenged my word and my name; let him do his worst; my Son the Logos loves me and will gladly do my will. By and through him I will provide the redemption for man. He shall be made a man and be given the opportunity to sacrifice himself to provide the redemptive price for man.' That is exactly what came to pass. It was the love of God that moved him to take action and to exercise his wisdom in carrying out his purposes in providing for the ransom sacrifice. He knew of his ability to raise Jesus out of death; and he did so.

[30] All men, by reason of Adam's sin, inherited death. (Rom. 5:12) In the exercise of his love God gave his beloved Son to die, that those who believe on him might live for ever. (John 3:16) In due time the knowledge of this loving course taken by Jehovah shall be given to all men, that all through Christ may have the opportunity of obeying the Lord, and receiving the free gift, and being justified to life.—Rom. 5:18; 6:23.

[31] Centuries before the coming of Jesus to earth, God gave his word that Jesus would come, and what he would do. He has kept that word and magnified it. This proves conclusively that Jehovah knew from the beginning that he would put the man Jesus on earth, who would stedfastly maintain his integrity at all times and under all conditions. Thereby God would prove and did prove his word true and right, and settled entirely on the side of Jehovah the issue which Satan raised.

[32] Satan was permitted by Jehovah to go the very limit in his effort to cause Jesus to fall and prove unfaithful to Jehovah, even as he had caused Adam to do. Adam was in every respect a perfect man, and Jesus also was in every respect a perfect man. One was exactly equal to the other. Otherwise Jesus could not have become the ransom sacrifice for Adam. Adam failed to maintain his integrity, and that without any excuse. Jesus did remain stedfast in his integrity, and Jehovah made him the Savior of the world and exalted him to the highest place in his universe.

[33] Jehovah thereby proved his word; proved that his power is supreme; proved that he is just and the justifier of them that believe in his provision for salvation; proved his complete and perfect wisdom, and gave the greatest exhibition of love that can ever be given. Those who trust in Jehovah God know that he has proven his word true and that the issue which Satan raised concerning the word of God is settled in God's own favor and to his eternal glory.

[34] Jehovah first spoke by his prophets, and then, when he sent Jesus his great Prophet, by him he declared his word of truth, which was fully corroborated in what the prophets had previously testified. (Heb. 1:1, 2) Since then God has taken out from the world a class of men and women who have devoted themselves willingly unto God by being taken into the covenant of sacrifice with Christ Jesus, and because thereof they have been the object of great persecution by Satan and his agencies.

[35] Of those called, many fell away to Satan, but the required number of those called have maintained their integrity and have held fast to God's word and his name, and have the confidence of and protection from Jehovah. Now these faithful ones joyfully say: "Sing unto him [Jehovah] a new song . . . For the word of the Lord is right; and all his works are done in truth." (Ps. 33:3, 4) "The grass withereth, the flower fadeth; but the word of our God shall stand for ever."—Isa. 40:8.

[36] From Abel to John the prophet there appeared on earth a few men who were made the servants and

prophets of Jehovah, and to whom he committed his word. Those men were subjected to all manner of persecution by Satan and his agencies, and yet amidst all they maintained their integrity and held stedfastly to God. They believed his Word and trusted implicitly in him. Those men God will make the visible rulers in all the earth, while Christ Jesus rules invisibly and brings blessings to humanity. (Heb. 11: 1-40; Ps. 45:16; Isa. 32:1) Thereby God again proves his word and magnifies it and settles the issue concerning his word in his own favor and to his own glory.

HIS NAME

37 Jehovah's name has been reproached by Satan from the very beginning. In derision and mockery Satan caused the people to call themselves by the name of the Lord. (Gen. 4:26, margin) Satan organized Babylon, Egypt, Assyria, and all other world powers, and saturated them with his Devil religion, and has used them, and particularly the false religious element, to bring reproach upon the name of Jehovah God. Today every organized religion under the sun either openly or covertly reproaches the name of Jehovah God. The holy prophet wrote: "Blessed is the nation whose God is Jehovah." (Ps. 33:12, *A.R.V.*) But where is there a nation on earth in the year 1929 whose God is Jehovah and which nation and people are devoted wholly to God and to the honor of his name? Let the people answer. The answer must be that there is not one. The religion and politics and commerce of the world are united to rule in every nation under the sun; and they have Satan for their god, even though outwardly calling themselves by the name of the Lord.—2 Cor. 4:3, 4; John 14:30; Gen. 4:26, margin.

38 In times past God has magnified his word above his name, but the time has come for him to exalt his name as well as his word. Both his name and his word are now exalted in Zion, which is his own organization. (Ps. 102:16; 132:13) Upon earth there is now a remnant of those whom the Lord God has called, and to such he has committed his word and the honor of bearing testimony to his name. These God has taken out as "a people for his name". (Acts 14:15) To such Jehovah says: "I have put my words in thy mouth, and I have covered thee in the shadow of *mine hand*, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. 51:16.

39 The time is at hand when the great issue, Who is the Almighty One? must be for ever settled. Jehovah has permitted the evil one to carry on his evil work throughout all the centuries. At given times, and for the benefit of those who love God, he has brought his own name prominently to the fore. (2 Sam. 7:23; Isa. 37:1-36) Today men who claim to be Christians and teachers of the Christian religion deny the Word of God concerning his creation of man, the disobedience and fall of man, and the provision for redemption through the blood of Christ; and in doing so they cast reproach upon the name of Jehovah God. They teach doctrines that dishonor his name, and openly declare their allegiance to Satan's organization. Their course of action is a mockery and a reproach to the Lord. "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith," because Satan is their god. Jehovah says concerning them: "But they shall proceed no further; for their folly shall be made manifest unto all." (2 Tim. 3:8, 9) There is a limit to the practice of evil, and that limit has been reached by Satan and his agencies. The issue of the almighty Name is now to be settled for ever. Who, then, is the Almighty God?

40 Jehovah says: "I am the Lord [Jehovah]; that is my name; and my glory will I not give to another." (Isa. 42:8) Jehovah will now make known to the blinded people his supreme power, his wisdom, justice, and love. He causes all the people and nations to be gathered together, and demands that the Devil's witnesses speak and justify their course of action or else acknowledge the truth that Jehovah is the only true God. Then addressing his faithful remnant he says: "Ye are my witnesses, . . . that I am God; . . . before me there was no God formed, neither shall there be after me."—Isa. 43:8-12.

41 This great issue will now be settled finally, and Jehovah declares that he will settle it by destroying Satan and his evil organization. Before that great war of destruction, he causes his faithful witnesses to serve notice upon the nations and peoples of the earth of his purpose to end the practice of evil. Jehovah assembles the nations of earth for decision. (Joel 3:14) The nations are now assembled. He pronounces upon them his judgment, and then pours upon them his righteous indignation and destroys Satan and his organization. (Zeph. 3:8) That is the end of the permission of evil.

42 Instead of destroying Satan at the very beginning, God has permitted him to pursue his course of wickedness and do everything within his power to oppose God. In the meantime God has kept his Word and his name before those who have sincerely desired to know and to do righteousness, and such he has preserved from the assaults of the enemy. When Satan has done all that he can possibly do to dispute the supremacy, the power, the wisdom and justice, and the love of Jehovah God, then Jehovah, in the great war, stops Satan's operations of evil in the earth. Jehovah thereby proves himself to be supreme in power, the Almighty Eternal God, the Most High, besides whom there is none other. By so doing, Jehovah stops for ever the mouths of all creatures from saying that there is another like unto Jehovah God. This is the most effective way to teach creation that there is but one Almighty God.

43 Jehovah removes the blindness of the people, that they may know him and that they may know that there is no way of obtaining everlasting life besides the way which Jehovah God has prepared, and that that way is through the sacrifice of Jesus Christ his beloved Son. By this course of action Jehovah opens the way for full faith and confidence in him, that all creation may come to know that he is the Almighty God, that he is perfect in wisdom, that he is just and has made provision for the justification of men, and that he is love because he is the perfect expression of unselfishness.

44 All creation will then come to know that Satan is the enemy of God and of every creature that wants to do right, and that Satan is the one who has been and is responsible for all the evil and wickedness that has been practised in the world. Concerning him the Lord God long ago caused his prophet to write: "Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evildoers shall never be renowned." (Isa. 14:15-20) "All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."—Ezek. 28:19.

45 The people will come to know that Jehovah is the only true God and that he is their true and Almighty Friend. Through his prophet he says to the people: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—Isa. 45:22, 23.

46 The prophet wrote foretelling also what the people shall say when they come to know the truth: "And it shall be said [by the people] in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9) "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." —Zech. 14:9.

47 The prophet represents those who have come to know God, and who have full faith and confidence in him, as saying: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." (Isa. 25:1-4) Thus will the people manifest their appreciation of the almighty power, the perfect wisdom, the exact justice, and the unfathomable love of the Almighty God.

48 As further proof that the vindication of God's Word and name is the chief reason for the permission of evil and the recovery of the human race therefrom, his prophet wrote: "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, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."—Ezek. 36:22, 23.

49 It was Satan who caused Israel to prove unfaithful to God, and it was the same wicked rebel that is responsible for the evil amongst all the nations and peoples of the earth. The Israelites were God's chosen people, and therefore necessarily dear to him. If he would recover them not for their own sakes but for his name's sake, then with stronger reasoning has he permitted evil in the world, not merely to teach his creatures the exceeding sinfulness of sin, but that he might establish for ever his glorious name before creation. When this is accomplished, then the lovers of righteousness will join with the prophet in saying: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Ps. 29:1, 2.

50 It is the name of Jehovah that the faithful remnant of the followers of Christ now on earth exalt and praise. (Isa. 12:4-6) It will be the name of Jehovah, the Almighty God, that the people will honor for ever when they know him and learn of his love. God's prophet foretold the song of praise that will flow from the lips of the people to the glory of his name when they are settled in peace in his kingdom: "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."—Ps. 66:1-4.

51 The present is the most blessed time since the days of Jesus that a Christian has ever been permitted to live on earth. It is now the blessed privilege of those who are wholly devoted to God to be witnesses for and to the name of Jehovah the Most High. Another great prophecy is now in course of fulfilment, to wit: "The spirit [Jehovah the great Spirit, and his Beloved Son of the same spirit (2 Cor. 3:17)] and the bride [in the temple giving praise to God

(Ps. 29:9)] 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) And now let all the peoples of earth who love that which is right come and take their stand on the side of Jehovah God. Let those who love Jehovah God tell others about him and his wondrous works. "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord."—Ps. 105:1-3.

QUESTIONS FOR BEREAN STUDY

¶ 1-3. What is now the most vital issue before all creation? How important is a proper conclusion as to this issue? How do the faithful anointed respond to the prospect and privilege set before them? Psalm 91:14 contains what promise to them? What is the song that these shall sing 'in the land of Judah in that day'? What is the work which Jehovah will perform? How does he care for Zion, as described in Isaiah 27:2, 3?

¶ 4-8. What is peculiar of the names which God gives to his creatures? Give the significance of the different names by which he reveals himself.

¶ 9-12. Where lies the responsibility for the operation of evil in the earth? To what extent has it prevailed? In what sense only may it be said that God has permitted evil to persist? What is the reason sometimes assigned for the permission of evil? Explain whether it serves such purpose, and whether the reason is adequate.

¶ 13, 14. State a reason apparently more potent and consistent. What is the issue supporting this reason? Account for such issue's having been raised.

¶ 15. What different action could God have taken? Point out the inherent limitations of such a course.

¶ 16, 17. Which of the attributes of God had Satan now challenged? What were Satan's limitations in this respect? To what extent has Satan adversely influenced others as to the supremacy of God? What are some of the methods Satan has used to accomplish his purpose?

¶ 18. Explain whether God's not destroying Satan makes God responsible for the afflictions and death of mankind.

¶ 19, 20. Show whether the permission of evil has been essentially related to the availability of the ransom sacrifice or to the selection of the church.

¶ 21. When and how did God make known his purpose to provide for man's redemption? How were these prophecies fulfilled?

¶ 22-25. Did God permit evil that by experience man might know the nature and results of sin? What, then, is to be understood from the statement, 'that through the commandment sin might become exceedingly sinful'?

¶ 26. How important is full allegiance to Jehovah? How and to whom will the test of allegiance come, and when?

¶ 27-29. Did the entering of sin into the world modify the purposes of Jehovah? What position did Satan assume on this occasion? How did Jehovah meet the challenge?

¶ 30. How far-reaching has been the effect of Adam's sin? The knowledge of God's purpose of redemption and restoration, and the opportunity for justification to life, will be extended to whom?

¶ 31. Show whether God foreknew the ministry and fidelity of Jesus.

¶ 32, 33. Compare Adam and Jesus (a) as to nature and perfection; (b) in point of fidelity, and the result thereof to themselves and to others and in vindicating the power, justice, wisdom and love of Jehovah.

¶ 34-36. Whom did Jehovah use as his witnesses prior to his sending Jesus into the world? Who have been his witnesses since then? Compare these two classes of witnesses as to their testimony, their fidelity, their experiences, their being used in proving and magnifying the word of Jehovah, and in their future inheritance as God's expression of his ultimate approval.

¶ 37, 38. To what extent has Jehovah's name been recognized and honored among men? Account for such condition. What momentous change is now due in this regard? By what means will the glad news thereof be heralded to the world?

¶ 39. Point out from the Scriptures that Jehovah has at given times brought his name into prominence. Why has he done so? How has the great issue been obscured? What is the importance of the present time in this respect?

¶ 40-43. What is Jehovah's purpose in gathering together the peoples and nations? How will the issue be settled, finally? How will this redound to the glory of Jehovah's name and the blessing of the people?

¶ 44. Describe the abasement of Satan (Lucifer), and his ultimate portion, as foretold through God's prophet Isaiah.

¶ 45-47. When the people shall be given a knowledge of the truth, what will be the response of those who come to know God and have faith and confidence in him?

¶ 48, 49. What evidence is found in Ezekiel 36:22, 23 as to the reason for the permission of evil? Account for Israel's and Christendom's profaning the name of Jehovah.

¶ 50. How do the remnant now regard the name of Jehovah? How will his name be received among the people when they see his kingdom of righteousness in operation?

¶ 51. What is the position of the true Christian at the present time? How important to him is a proper appreciation of his privilege and responsibility?

THE SECOND COMING OF CHRIST: WHY NECESSARY?

[Thirty-minute radio lecture]

JEHOVAH God never does anything without some good reason for doing it, and the Bible never makes a statement without some good reason for making it. This explains why the Lord spoke these words by the mouth of his holy prophet: "Come now, and let us reason together, saith the Lord." (Isa. 1:18) The reasons *why* God says and does certain things are always recorded in the Bible; and consequently when God invites us to reason together with him, it is an invitation to study the Bible. Jesus said: "Search the scriptures; for . . . they are they which testify of me"; and Paul said that 'the scriptures are able to make us wise unto salvation'.

However, the Scriptures clearly teach that a wicked man can not understand the Bible even if he does study it. Let us note just a few of the many texts on this point. Daniel 12:9, 10 says: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Paul the apostle says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) Another very pointed text is found in

Psalm 50:16, 17, which reads: "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee."

But who are the wicked people of earth? Of course, the thief, the liar, the murderer, the adulterer, the hypocrite, and those who oppress, deceive and defraud their fellow men are acknowledged to be wicked by everybody. But there are many people who are wicked in God's sight yet highly esteemed among men. The man who teaches doctrines contrary to the doctrines of the Bible is a wicked man, because he misrepresents both God and the Bible. The man who denies the inspiration of the Bible is a wicked man, for the reason that he charges God with misstating facts, or denies that God is the author of the Bible.

The man who is so indoctrinated in creeds that he will not believe those texts of Scripture which contradict his creed is either stubborn or dishonest, and therefore a wicked man. Many of those high in the councils of men, and loved and honored by men, are an abomination in God's sight. The reason for this is plainly stated by the Lord in these words: "Man looketh on the outward appearance, but Jehovah looketh on the heart." This means that God judges people by their motives, and not by their deeds, while men judge almost entirely by what people do. Let us bear in mind, then, that the Lord says, "None of the wicked shall understand."

Who, then, can understand the Bible when they study it? Most emphatically do the Scriptures answer this question. Let us consider a few of these answers. Psalm 25:14: "The secret of the Lord is with them that fear him." Proverbs 3:32: "The froward is abomination to the Lord; but his secret is with the righteous." 1 Peter 3:12: "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

In view of these texts, we can see that only those who love the Lord, who are righteous, honest, reverent; those who study the Word of truth and believe it implicitly, the Lord will honor with an understanding of his purposes and his truth.

Now let us approach our subject in this reverent, honest, and teachable frame of mind. Why is the second coming of Christ necessary?

To answer this question properly, we must first ascertain why the first coming was necessary, because both comings stand related to each other, and yet both are for different purposes. There could have been no *second* advent had there been no first advent.

Many texts refer to the second advent. Among them is John 14:2, 3: "I go to prepare a place for you. And if I go . . . I will come again." Also Luke 12:37, which reads: "Blessed are those servants, whom the lord, when he cometh, shall find watching." Hebrews 9:28: "Unto them that look for him shall he appear the second time"; and Matthew 25:31, "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." Special attention is called to the fact that this last text says that it will be at his *second* coming that Christ will sit upon the throne of his glory. Many more texts could be cited, but these suffice to prove the point.

Some people claim that the second coming of the Lord took place when he was raised from the dead, three and one-half years after his first coming. This is a mistake, and in this lecture proof will be given that it is a mistake. Several years *after* our Lord's resurrection, the Apostle Paul said that the second coming was *far* in the future. In 2 Thessalonians 2:1, 3 we read: "Now we beseech you, brethren, [concerning] the coming of our Lord Jesus Christ, . . . Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." According to the Bible, the second coming of the Lord is definitely and positively foretold, and is to occur at some time future from the first advent. Over sixty years after our Lord's death, Jesus himself, speaking by the mouth of his servant John, said, "Behold, I come quickly."—Rev. 22:12.

But why was the first advent necessary? God's purpose was to fill the earth with a race of perfect human beings and give them everlasting life on the earth. He did not intend to take them to heaven. Therefore he told Adam to multiply and increase and fill the earth. (Gen. 1:26) Adam, however, committed sin and brought condemnation on himself and his unborn posterity, and so failed to beget perfect children. On the contrary, by the law of heredity, his children were born imperfect and dying, as a result of Adam's sin. This is proved by many texts, only two of which are quoted here. Romans 5:18: 'By the offence of one condemnation came upon all.' 1 Corinthians 15:22: "In Adam all die." This last text tells us that before they were born they were condemned to die, while they were still in Adam. Thus the entire race came under a curse.

God did not propose to let Adam's sin interfere with the carrying out of his purpose, and so, through the prophet, God had said: "My counsel shall stand, and I will do all my pleasure." Noting the failure of the first Adam, God decreed that there should be a second Adam, who would carry out the divine purpose, namely, fill the earth with a race of sinless and perfect men and women. He decreed that the second Adam should resurrect and regenerate the children of the first Adam and give them life on the earth.

But who was to be the second Adam? The apostle answers in most emphatic language. In 1 Corinthians 15:45, 47, we read: "The first man Adam was made a living soul; the last Adam . . . a quickening spirit.

The first man is of the earth, earthy; the second man is the Lord from heaven." Thus seen, the second Adam is the resurrected, glorified Lord Jesus, after his ascension, when he was given all power in heaven and in earth.

Having in mind the fact that all the dead would be resurrected and the obedient would be given life on the earth, God inspired all his prophets to foretell this fact hundreds of years before it would occur. A few of these prophecies are now quoted. Psalm 37: 29, "The righteous shall inherit the land, and dwell therein for ever." Proverbs 2: 21, "The upright shall dwell in the land, and the perfect shall remain in it." And Isaiah 60: 21 says, 'All thy people shall be righteous; they shall inherit the land for ever.' Addressing the nation of Israel, God said: "I will open your graves, and cause you to come up out of your graves, and bring you into . . . your own land." But who is to do this great work? The answer is, The resurrected, glorified Lord Jesus Christ, the second Adam.

But before this resurrection work can begin, the race must be ransomed, redeemed from that condemnation which the first Adam brought on the entire race. And so God had his holy prophets foretell the need of a ransom. In Hosea 13: 14 we read: "I will ransom them from the power of the grave; I will redeem them from death." Yes, the entire race were under condemnation, under the sentence of death, and could not deliver themselves, as the prophet had said: "None of them can by any means redeem his brother, nor give to God a ransom for him."—Ps. 49: 7.

What is meant by the word "ransom"? It is used many times in the Bible. It means, in the original, a price to correspond; that is, an exact equivalent. To illustrate: If a bullock had sinned, an exact equivalent would be another bullock. If an angel had sinned, it would require another angel to be an exact equivalent, a ransom. In this case it was a man that had sinned, and it would require another man; and to be an exact equivalent, he must of necessity be a perfect man, just as Adam was before he sinned. There was not such a perfect man in all the wide universe, and that is why God said that 'no man can by any means redeem his brother or give to God a ransom for him'. No man was perfect, and therefore there was no exact equivalent.

It took divine wisdom and love and power to provide the ransom. No man could do it. There was no other way for the race to be released from the Adamic condemnation. Another perfect man must be found who would voluntarily give his perfect life for the stricken race. Most plainly does the Bible declare that "without shedding of blood is no remission". (Heb. 9: 22) Again, the apostle tells us that "since by man came death, by man came also the resurrection of the dead". (1 Cor. 15: 21) Since there was no perfect man, God himself provided one.

The Bible reveals the fact that the only begotten Son of God, that One who later came to earth and by his parents was named Jesus, had an existence with the Father before the world began. (John 17: 5) By him God created all things. (Col. 1: 15, 16; Eph. 3: 9) Jehovah laid the matter before this obedient and well beloved Son, and *he* consented to come to earth and be man's redeemer, a ransom price.

Speaking of the love and condescension which Jesus manifested in laying aside his heavenly, spiritual glory, and coming down to earth to be man's redeemer, the apostle says: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9) Again concerning Jesus, the apostle says: "Who, being in the form of God, . . . took upon him the form of a servant, . . . humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 6-11.

Let us note the wonderful way by which Jesus became a man.

God chose a noble woman, Mary, and by the power of the holy spirit begat a child in her womb. This child was born, and was named Jesus. At thirty years of age Jesus was a full-grown, mature man, the exact equivalent of Adam. He was a human being because he was born of a human mother; for, says Jesus himself, "That which is born of the flesh is flesh." He was a sinless man because his life proceeded and came from God, and did not come from the fallen and sinful Adamic race. At thirty years of age he was the exact equivalent of Adam, and immediately went to Jordan and offered his life for the race. At the cross he completed the sacrifice, and cried, "It is finished; and he bowed his head, and gave up the spirit." He was the Lamb of God that taketh away the sin of the world. Jehovah laid on him the iniquity of us all. He tasted death for every man. What an act of love it was! Reviled, jeered, persecuted, crucified, that the race might have life, and that they might have it more abundantly. He said that he could call twelve legions of angels to protect his life, but refused to do it. Instead, he gave his life a ransom for all. The Apostle John said, "The Father sent the Son to be the Saviour of the world"; and again, Jesus said, 'I am come that I might give my life a ransom for many.'

Now we can see very clearly the necessity for the *first* advent of the Lord. It was to give his life as a ransom. He finished this work at the cross. They took him down from the cross, dead. They buried him in the tomb of Joseph of Arimathæa, and there he remained for three days, dead. But if Jesus should remain dead, his death would not avail for the race. They would get no benefit from his dying. Knowing

this, God had provided that he should be raised from the dead. On the third day after his burial, God raised him from the dead. Here let it be specially noted that *God* raised Jesus from the dead. He could not raise himself. Read the following texts, which say that God raised him: Acts 2:24-32; Acts 3:15, 26; Acts 4:10, 33; Acts 5:30. And there are fourteen other texts.

Now we come to an important question. Did God bring Jesus forth from the tomb as a man again? Many conclude that Jesus was a man again, because he appeared several times in human form after his resurrection. This is a mistake; for if he was again a man, then the ransom price was not given. More than this, the Scriptures are explicit in their statements that he was no longer a man, but a divine, immortal, spirit being, just like his Father. The proof is found in Hebrews 1:3, which says that Jesus is now 'the brightness of the Father's glory, and the express image of the Father's person'. In 1 Corinthians 15:45 we are told that "the last Adam was made a quickening spirit". And in 1 Peter 3:18 we read that Jesus was 'put to death flesh, and made alive spirit'.

Several times Jesus appeared in human form after his resurrection, but always with different bodies and different clothing. His purpose was to convince his disciples that he was alive. There was no other possible way to convince them. Spirit beings have this power of materialization, and angels had appeared in a similar manner many times before this. These appearances do not prove that Jesus was then a man; rather they prove to the contrary, for had he been a man he could not have *dis*appeared again, as he did.

It is this highly exalted Jesus, exalted above angels, principalities, powers, and every name that is named (except Jehovah's), who is the second Adam. He has all power in heaven and in earth. He said: "I am the resurrection, and the life." The apostle says that "there is none other name under heaven given among men" whereby we can get life; and still again, the apostle says that the Father hath "given to us eternal life, and this life is in his Son". Jesus said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

If any man ever gets life it must be through Jesus Christ. He must believe in Jesus Christ to be saved. To believe on him means to believe that he died on the cross for our sins, and that he was raised for our justification. It will not do to believe that he did *not* die, but only *seemed* to die. This would deny the ransom; for if he did not die for our sins, then the Bible is untrue and we are yet in our sins, without any possibility of escape.

Thus seen, the *first* advent of Jesus was that he might give his life a ransom price, and the second advent is to resurrect and regenerate the race, and fill the earth with a happy, sinless and perfect race of human beings. For this work God has set apart one thousand years, during which Satan will be bound, that he may deceive the nations no more. The second advent of the Lord is to do a judgment work, as the apostle tells us, saying, "The Lord Jesus Christ, . . . shall judge the quick [living] and the dead at his appearing and his kingdom." (2 Tim. 4:1) The judgment work is a judicial determination as to whether or not people are worthy to live for ever. To arrive at such a decision it is necessary that God shall give to every man an understanding of what is required of him. In other words, each person must know the truth. Very few people on earth have ever known the truth. Hundreds of millions have died without having seen a Bible or without having heard of Jehovah God. They could not do his will, because they never knew what his will was.

The second advent of Jesus is to bring them to an accurate knowledge of God's will, and then to apply certain tests, which will determine whether they will love and do that will, or will be wilful and obdurate for ever. If the tests develop the fact that they will be obedient and loyal, they will get the gift of God, eternal life, but right here on the earth, and not in heaven, as most people suppose.

Let us now consider a text that has been overlooked by most people. It tells us of God's purpose to deliver the race from the Adamic sin first, and later to give them a knowledge of the truth. It is found in 1 Timothy 2:3, 4, and reads: "God . . . will have all men to be saved, and to come unto the knowledge of the truth." This text states the matter correctly, exactly as God intended it. Since all came under condemnation as a result of the one sin by father Adam, God purposed to ransom all from that condemnation and later awaken them from the sleep of death and give every member of the race an accurate knowledge of the truth. Let us read this text again, exactly as it is given in the original Greek: "God . . . desires all men to be saved, and to come to an accurate knowledge of the truth."

After having come to an accurate knowledge of the truth, responsibility begins; and each member of the race will be held strictly to account for the way he will honor the truth and obey it. If any one should dishonor it, and refuse to obey it, and persistently do this, he will die again, which in the Bible is called "the second death". There would be no hope for such a sinner, because his sin would be wilful. There would be no resurrection for him, for the reason that Christ will not die to ransom the race a second time.

The apostle refers to this second death, in Hebrews 10:26, 27, saying, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries"; not torment

them, but devour them, destroy them, in what Paul calls "everlasting destruction from the presence of the Lord".—2 Thess. 1:9.

On the contrary, all who will learn to love righteousness and hate iniquity; all who will obey the Lord; all who will profit by the experience with sin and the Devil which they have had in this life; all who will prove loyal and faithful will get just what God promised the first Adam, namely, 'dominion over the beasts of the field, over the fowls of the air, and over everything that passes through the sea, and over the earth.'

The accomplishment of this work is the work of Christ at his *second* advent, and this is why a second advent is necessary. The first advent was to ransom the race from sin and death and the grave; the second advent is to deliver the race from the tomb, from death and from sin, and to give them the truth; or, as the prophet puts it, to 'write God's law in their inward parts and engrave it on their minds, until all shall know him from the least of them unto the greatest of them'. When this work of enlightening the minds of the people is completed, says the prophet, 'the knowledge of the Lord shall fill the whole earth as the waters cover the sea'; and, eventually, every knee shall bow and every tongue confess, both of things in heaven and things in earth.

Having shown the necessity for the two advents of the Lord, there remains yet one other question to be answered. Why did not the Lord begin the work of awakening the dead and giving them the truth at his first advent, or at least as soon as he was raised from the dead?

There are several answers to this question. The first answer is that it was not God's due time to do the work. God had foreordained that it should be done during a certain one thousand years, when the Devil would be bound; and that time was not at hand. A second reason is that not enough people had been born to fill the earth. When enough shall have been born, the resurrection will begin; and then, as Jesus said, they will neither marry nor be given in marriage in the resurrection. This means that births will cease, because the command given to Adam to multiply and fill the earth will have been fulfilled.

But the very best reason is that God has foreordained that Jesus shall have a bride, a church of 144,000 associated with him, having his nature, the divine nature, to assist him in doing this work. These associates are to be chosen from among men. They must be tested and proved and found worthy. These will come up in the first resurrection and reign with Christ during that thousand years. They are mentioned in Revelation 20:6, in these words: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The blessing of the world has had to wait until this church, the bride of the Lamb, has been completed. This explains the seeming delay of nearly nineteen hundred years since Jesus ransomed the race.

THE WORLD HAS ENDED

[Fifteen-minute radio lecture]

WHAT a depth of meaning is wrapped up in that simple statement, "The world has ended"! What a thrill of joy would surge through every human heart if all understood exactly what it means! Because mistaught, most people have the "shivers" when the subject of "the end of the world" is broached, and look forward to that time with their minds filled with fear and foreboding.

The consensus of orthodox opinion is that the end of the world means the destruction of the earth by fire, accompanied with indescribable suffering incident to such destruction, and also involving the destruction of all life then existing on earth. With such a thought in mind it is no wonder that people shudder, and refuse to discuss the subject, and inwardly hope that it will not occur in their day, and ofttimes pray to Jehovah God that the event may be postponed until after they are dead.

The great fault with the teaching just mentioned is that it is the teaching of orthodoxy, and not the teaching of the Bible. It is a teaching that discredits both the Bible and the wisdom, justice, love and power of God. It brings reproach on his name. Millions of people refuse to worship Jehovah God because they think he is the author of this scheme. They can not see how God is worthy of their devotion if he brings them into the world of sin and woe, without their consent, handicapped with appetites and cravings for which they are not responsible, and then at some future time will plunge the whole race into such a terrible calamity as is supposed to be pictured by the phrase "end of the world".

The Scriptures declare that God is love; that "his mercy endureth for ever", and that he is kinder to his children than earthly parents are to theirs. These, and many other like statements, discredit these views of orthodoxy, and so does our common sense.

However, there are many texts that speak of the end of the world, both in the Old and in the New Testament. Without further discussing the teachings

of orthodoxy, let us examine this subject in the light of the Scriptures. Just what is meant by "the end of the world"? And when, and how, will the world come to an end?

Bible lexicons define the word "world" as meaning "order", "arrangement," etc. But this definition leaves us in the dark as to what is meant by "order" and "arrangement". The Bible clearly reveals what the word "world" means, and shows that it consists of organizations of men, religious, political and financial, under the control of an invisible overlord. This radio audience is well aware of the fact that all the religious, political and financial organizations of men are permeated with hypocrisy, sham, fraud, graft, bribery and corruption. All good men and women deplore this fact and wish that it were otherwise.

But why, we ask, are man-made organizations so corrupt? The answer, given in no uncertain terms in the Word of God, is that Satan is the overlord of the world. This means that Satan is the one who, using imperfect, selfish and wicked men, organizes, directs and controls these man-made organizations called in the Scriptures "this present evil world". When Satan tempted Jesus one of his temptations was, 'If you will fall down and worship me I will give you all the kingdoms of this world, and all the glory of them, for they are mine and have been delivered unto me.' Satan offered to Jesus the man-made satanic organizations of earth, of which Satan was the overlord, provided Jesus would pledge his talents and powers to the service of Satan. Jesus spurned the offer, not because Satan could not deliver the goods, but because he recognized that Jehovah God was the only one in heaven or in earth who was worthy of his worship and service. He refused to cooperate with Satan in any sense or to any degree.

According to the Bible, then, the word "world" includes men, but refers more particularly to men as they are associated together in various organizations. Men claim that these organizations are for humanitarian and benevolent purposes, but the history of the ages shows that they fall into the hands of selfish men who use them for selfish purposes, and as a consequence these organizations become saturated with graft, corruption, fraud, hypocrisy, oppression; and instead of being blessings to mankind, as intended, they injure and oppress the race.

When, therefore, the Bible speaks of the "end of the world", it simply means the end of this present evil "order" or "arrangement", which consists of man-made organizations controlled and directed by Satan to the injury of the human race. The Bible further assures us that the destruction of the "old world" will be followed by the introduction of a new world; hence the Bible speaks of a *world to come*, and assures us that it will bring untold blessings to the race. The "world to come" will consist, *not* of man-made organizations, but of entirely new organizations, under a new overlord, and that overlord will be our Lord Jesus Christ.

Satan has had *one* great kingdom on earth, made up of all the organizations of men and controlled by selfishness. The kingdom of Satan is to be destroyed, and Christ's kingdom is to take its place. The original Greek text of Revelation 11:15 reads thus: "The kingdom of this world has become our Lord's and his Christ's, and he shall reign for the ages of the ages." The "end of the world", therefore, means the end of human organizations, civil, religious and financial; it means the end of all human effort to bless mankind; the end of selfishness; the end of war, of graft, of corruption. And more than all this, it will mean the end of Satan's power over the people, a power which he has exercised in the past to blind and deceive them as to what God's purposes are. The "end of the world" does not mean the destruction of the planet on which we live. In Ecclesiastes 1:4 we read: "The earth abideth for ever."

Now let us examine some texts and see how they harmonize with these presentations. In 1 John 5:19 we read: 'The whole world lieth in the wicked one.' This means that selfishness, which is the spirit of Satan, controls all man-made organizations. Again, in 1 Corinthians 3:19 we read: "The wisdom of this world is foolishness with God." This means that while man-made organizations and human efforts to bless the race through these organizations may seem ever so wise to mankind, yet in God's sight they are foolish and vain. God foresaw that they would fail to accomplish their intended purpose for the reason that Satan is controlling the race through selfishness.

On one occasion Jesus said: "My kingdom is not of this world." What did he mean? He meant that his kingdom was not made up of the evil, selfish organizations of men. He meant that Satan controlled this world and that he could have no part nor lot with Satan. When Christ's kingdom is established on earth there will be but one government on earth, a world-wide government, with Christ as King. This is the explanation of Psalm 2:9 and Revelation 2:27, which say that the nations shall be dashed in pieces as a potter's vessel. With only one nation on earth, wars will automatically end, because all causes of friction will be removed. There will be no such questions as boundary lines, free trade or protective tariff, or who shall be mistress of the sea, or who will own the coal mines, gold mines, diamond mines or oil wells.

With Christ's kingdom in power, there will be one universal way of worshiping God. This will do away with about 160 different denominations with conflicting creeds. Then John Chinaman can decide which church is Jesus' church. This will automatically end the religious bigotry, prejudice, persecution and intolerance, which has filled countless thousands of graves with those slain to satisfy a religious hatred. Profiteering, graft and bribery will cease, and man

will speedily come to love God supremely and his neighbor as himself. What a wonderful world this new world will be! Everybody will be glad the old world has ended.

James says that "the friendship of the world is enmity with God"; and that one can not be the friend of the world and the friend of God.—Jas. 4:4.

This statement was spoken to real Christians, those who love the Lord. It means that a Christian can not sympathize or cooperate with any organization that promotes graft, corruption, hypocrisy, oppression or anything that injures his fellow men. In his day Jesus took no part in world politics, finance, or religion. He confined his efforts to preaching the good tidings of a coming kingdom, and healing the sick, and comforting those who mourn by pointing them to the better things to come when his kingdom will be established on earth.

In 1 John 2:15 we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This simply means that a Christian can not love or even have sympathy with anything that is false, hypocritical, cruel or oppressive. The Christian must take his stand for the Lord, and be the uncompromising and fearless foe of all unrighteousness. This is why Jesus said to his followers: 'Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you.' Again he said: 'Come out of the world; . . . touch not the unclean thing.'

In John 16:33 we read that Jesus said: "Be of good cheer; I have overcome the world." What did he mean? He meant that he had overcome the temptation of the Devil, to join with him and perpetuate the evil, unrighteous conditions that then existed. This same temptation presents itself to every Christian. He is tempted to cooperate with the present evil organizations of earth, and not to wait for the new world with Christ as King, which is the only way that blessings will ever come to the race.

How it should thrill every heart to hear that "the world *has* ended"! When Christians have prayed as Jesus taught them to pray, saying, 'Thy kingdom come; thy will be done on earth as in heaven,' they have really been praying for the present wicked world to end and a new world to take its place, whether they have known it or not.

Time prophecies, Bible chronology, and the signs of the times all combine to show that the old world ended in the year 1914, when the great World War began, which fulfilled Jesus' words found in Matthew 24:7. There we read: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Every detail of this scripture has been fulfilled.

Jesus uttered these words in answer to the question by his disciples, who asked him: 'What shall be the evidence of your presence and the end of the world?' In 1914 Jesus began ouster proceedings against Satan's world. Legally it ended there. Soon it will actually and for ever be destroyed from the earth. All texts of the Bible that speak of the world's coming to an end, and of the world's being on fire, and that depict scenes of desolation and destruction, refer to the destruction of every wicked oppressive system that is in any way connected with Satan and his organization. The heart of every good man and woman on earth will rejoice when they realize that "*the world has ended*".

LETTERS

"NOT SELLING ANYTHING"

DEAR BROTHER RUTHERFORD:

Just a few lines to remind you of my love, and also Sister Pittenger's. How much we enjoy the fellowship with you, being in harmony with you and the *Watch Tower* articles, seeing eye to eye the precious truths contained in God's Word and made plain in *The Watch Tower!* Your courage, boldness and loyalty at this time is an inspiration to us to press on in the race. Surely, as the Apostle Paul writes, 'Be you followers of me, even as I am a follower of the Lord,' could apply equally to you, as your devotion to the Lord is an inspiration to all who love the Lord to do with their might what they find to do in singing forth the praises of Jehovah God.

Yesterday we were at Pen Argyl, Pa., canvassing, when the chief of police drove up to the curb where I was canvassing and inquired of me what I was selling, seeing I had my grip with me. I told him I was *not selling anything;* that if he would listen I would tell him what I was doing. I took the books, one by one, and gave him our canvass; told him what they contained; explained to him that this is our way of preaching the gospel of Jesus Christ, leaving a message of comfort for the people and giving them a share in the work if they cared to donate the cost of printing the books; told him the cost, etc. Brother Rutherford, here is where the Lord came in and blessed him. He apologized for stopping me; said that this must be a good work, and shared in it by taking three booklets.

Surely all things work together for good to those who love the Lord and are called according to his purpose.

Your brother in his name,

LEWIS PITTENGER, *Pennsylvania.*

"NOT IGNORANT OF HIS DEVICES"

MY DEAR BROTHER RUTHERFORD:

I was so impressed with the article on "Satan's Organization", in September 15 *Watch Tower,* that I felt I must write and tell you how much I enjoyed it. That is a masterpiece; also the book *Life,* the best ever.

Any one who, after reading that article, can not see the working of the adversary in the world power and ecclesiasticism, and the part the clergy and the principal of the flock have played in this great drama, must be blind.

May the Lord's richest blessings be yours in your labor of love for the brethren and the vindication of Jehovah's name.

Your brother in the service of our King,

T. E. BARKER.

International Bible Students Association

RADIO SERVICE

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

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* WATCHTOWER chain program.
** Northwest network program.



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

VOL. L SEMI-MONTHLY No. 23

December 1, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, 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 Orders 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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THE PHILADELPHIA CONVENTION

The annual meeting and convention was held at Philadelphia October 31 to November 3 inclusive. The largest attendance at the convention was approximately 1,500. On the first day, the president submitted the annual report. It is entirely too voluminous to set forth in *The Watch Tower*. Suffice it to say that it is, by the Lord's grace, the best report we have yet had, showing an increased interest and zeal in the Lord's work throughout the earth. This report will be published in full in the *Year Book*, which will be out and ready for distribution by the last of December. It is hoped that all the brethren will read the report with much interest.

The convention proceeded to vote upon a board of directors and officers, and the following were nominated: For the board of directors, J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, R. J. Martin, A. H. Macmillan, H. H. Riemer, E. J. Lueck. For officers of the Society: J. F. Rutherford, president; C. A. Wise, vice-president; W. E. Van Amburgh, secretary and treasurer; H. H. Riemer, assistant secretary and assistant treasurer.

The greater portion of the time was occupied in listening to discourses by the various brethren, and particularly the field regional service workers. It was a most blessed convention, resulting in upbuilding and comforting those who were there and encouraging them to press on with greater zeal.

The field service yielded splendid results, and all who participated in it manifested great joy in the privileges they had.

THE TORONTO CONVENTION

A convention was held at Toronto, Canada, beginning Friday evening, November 8, and continuing until Monday afternoon, the 11th. About 800 attended the convention.

A good portion of the time was spent in field service, particularly on Sunday and on Monday morning, and with a splendid result. The brethren all greatly rejoiced in the part they had in the work and in their coming together and encouraging one another to press on in the Lord's service. The Lord is pouring out his blessings upon his people at this time, even as he promised, and as is to be expected.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"The Day of His Preparation"

Issue of November 1, 1929

Week beginning January 5 . . . . . ¶ 1-33

Week beginning January 12 . . . . . ¶ 34-64

"His Name"

Issue of November 15, 1929

Week beginning January 17 . . . . . ¶ 1-26

Week beginning January 24 . . . . . ¶ 27-51

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L DECEMBER 1, 1929 No. 23

LOCATING THE TIME

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

JEHOVAH gave Daniel a vision of events that must come to pass, and caused him to make a prophetic record thereof. That Daniel did not make this record for his own benefit is quite sure, both from the facts and from the Scriptures. Daniel was wholly devoted to Jehovah, was one of God's holy prophets, and therefore stood for or represented God's anointed people who also are wholly devoted to Jehovah and who are on earth at the fixed "time of the end".

2 Students of prophecy are well aware that the facts often show more than one fulfilment of a prophecy. Some prophecies are fulfilled in miniature, and later on a far greater scale. Some prophecies have a partial fulfilment which illustrates the more complete fulfilment. For a long while it has been understood that "the time of the end" began with 1799 A.D. and continued until 1914, and that the beginning thereof is specifically marked by the fact that Papacy at that time received a severe blow. While many facts seem to support that conclusion, the proof is not by any means conclusive. Such may have been a miniature fulfilment.

UNDERSTANDING

3 When Daniel had received the vision he sought the meaning thereof. Concerning that he said: "Behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." (Dan. 8:15, 16) The understanding of the vision was what Daniel greatly desired. The time of understanding, and the understanding thereof, was the important thing. In his account of the vision he further says: "So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at *the time of the end shall be the vision.* And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." (Dan. 8:17, 19) It must be true that the meaning of these words are that at "the time of the end" the meaning of the vision would be understood, and that it would be understood by those persons on earth whom Daniel represented and who would be on earth at that fixed time. That Daniel did not understand the meaning thereof is made certain by his own words: "I heard, but I understood not."—Dan. 12:8.

4 In further proof that the vision could not be understood until the 'appointed time of the end', it is written: "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." (Dan. 12:9) Even when the appointed time should arrive not every one would be permitted to understand this prophecy, and that conclusion is supported by the words: "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10) "The wicked" must mean those who at one time had some enlightenment concerning God's purposes but who at "the time of the end" would be wicked by reason of having become unfaithful to the covenant; and they, therefore, would not be permitted to understand. "The wise" seems certainly to refer to those who take a wise course of being diligent in keeping the terms of the covenant and who are faithful unto God and are joyfully obedient unto his commandments. This would mean, not merely hearing the Word of the Lord, but putting forth the best endeavor to do his will.

MEANING

5 The phrase "time of the end" is therefore of great importance, and that time must correspond with the time of the understanding of the vision. It was at the time of the overthrow of Zedekiah and the carrying away of Israel into Babylon that Satan became the god of the entire world. Babylon, of which Nebuchadnezzar was the ruler, there became the dominant world power. That marked the beginning of the Gentile times. Daniel was particularly desirous of having more light upon the course of the Gentile powers and the duration of the times of the Gentiles. He prayed God for more light. God heard his prayer;

but the answer given Daniel was a mystery which Daniel could not understand.

6 The angel of Jehovah at that time informed Daniel that he was greatly beloved and should understand; and this is further proof that what was then and there written was written for the benefit of God's beloved ones upon earth and upon whom the end of the world comes, and that the understanding thereof would be for the aid, comfort and encouragement of God's beloved people. (Rom. 15:4; 1 Cor. 10:11) When the angel spoke to Daniel of "the time of the end", manifestly he was speaking of the time when God's people should be delivered; that is to say, of the end of the Gentile times, or end of Satan's world, when God's anointed people would be completely separated therefrom.

7 Papacy is a part of Satan's organization, and therefore of the Gentile powers, and it may be well said that the facts show a measure of fulfilment upon Papacy which illustrates the real fulfilment at 'the appointed time of the end'. A distinction must be made, in the consideration of prophecy, between that which illustrates its fulfilment and the true exposition of the prophecy showing a fulfilment. Papacy does not seem to be specifically mentioned in the book of Daniel. It is true that 1799 A.D. marks an important point in the history of the world. The French Revolution, the things that came to pass in connection therewith, and the great blow that the Papacy then received, are facts of importance; but these do not seem to be sufficient to mark the real fulfilment of this great prophecy. To fix the beginning of "the time of the end" by the breaking of the Papacy's domination, power, and sway in the earth, therefore, seems to be giving Papacy more prominence than the Scriptures warrant. It may be further said that the facts recorded in history concerning Napoleon's campaigns, Papacy, and other attending circumstances were leading up to 'the appointed time of the end'; but "the time of the end", which is a time definitely fixed by the Lord, can hardly be said to be fixed by these facts of profane history.

'MICHAEL STANDS UP'

8 Specifically referring to the fixed "time of the end" it is written: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1) "Michael" signifies "who is as God", and is therefore one of the names applied to Jesus Christ, God's great executive officer. The fixed "time of the end", therefore, corresponds with the time that Michael stands up or becomes active as God's great officer. Upon this point the Scriptures are explicit.

9 When Jesus ascended on high, it is written of and concerning him, at that time "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool". (Ps. 110:1) Therefore "the time of the end" is a definitely fixed time and must mean the time when Jehovah sends his executive officer forth to put down the enemy. It would definitely mark the end of Satan's uninterrupted rule. That does not mean the immediate destruction of Satan and his power, but does mean that at that specific time God would begin action to oust Satan from power. From the beginning of the Gentile times until the end thereof Satan held sway as the god of the world, without interference or restraint from Jehovah. When God's due time came, however, that would be fulfilled which is written of and concerning that time: "The Lord [Jehovah] shall send the rod of thy strength [his great executive officer] out of Zion [God's organization, saying]: Rule thou in the midst of thine enemies." That would mark the beginning of the activities of Christ Jesus against Satan.

10 Concerning the same period of time it is written: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned." (Rev. 11:17) Then there immediately followed "a time of trouble such as never was since there was a nation even *to that same time*". Mark, however, that the scripture does not say that such is the end or last of all trouble. The words of Jesus indicate that the final trouble comes later. (Matt. 24:21, 22) This latter trouble is specified as "the battle of that great day of God Almighty", in which Satan's organization in the earth shall be completely destroyed.

11 The disciples of Jesus Christ were Israelites, and they, with other Israelites, would be hoping for the end of the oppressive dominion of the Gentile powers. Jesus had taught them concerning the end of the world, which, evidently, they would understand to mean the end of the Gentile times and therefore "the time of the end" mentioned by Daniel the prophet. His disciples addressed Jesus to know what would be the proof of that time, and, among other things, he said that there would be a great trouble of world war, famine, pestilence, and distress of nations. He told them that such would mark the beginning of the trouble; and his words definitely settled that point. Jesus told his disciples, in substance, that the beginning of the trouble would mark the events of the end of the Gentile times, or Satan's world, and that then there would be a cessation of trouble for a time, during which time of apparent peace "this gospel of the kingdom shall be preached in all the world for a witness unto all nations". Then Jesus adds that after such witness is completed the final end would come in a time of "great tribulation, such as was not since the beginning of the world to this time, no, *nor ever shall be*". His words therefore indicate the complete

destruction of Satan's organization at the time mentioned by him.—Matt. 24: 8, 14, 21, 22.

12 Taking all these scriptures together, and knowing that they must be in exact harmony with one another, and taking the well known facts in connection therewith, it is easy to be seen that the definitely fixed "time of the end" was and is 1914 A.D. Nothing came to pass in 1799 that corresponds so well with these prophecies as did in 1914.

13 God having told Daniel that the prophecy was sealed up and closed even until "the time of the end", it does not seem reasonable that the seals thereof would be broken and the prophecy concerning the exact fixed "time of the end" made clear until after the date 1914. Prior to that time some might, and some did, apply the historical facts that had come to pass in an honest endeavor to solve this mystery, and their efforts in so doing would be pleasing to the Lord because it showed a disposition to know God's will. The facts might be taken as a partial fulfilment illustrating the deeper and more complete fulfilment and the understanding thereof when the due and definitely fixed "time of the end" should arrive. The historical facts prophetically recorded by Daniel show what would lead up to the fixed "time of the end" at which fixed time the vision would be made clear. It must be kept in mind that the understanding of the vision, as it relates to God's chosen people, was and is the important thing. It was important to Daniel, but of much more importance to God's anointed people whom Daniel represented. The vision was not given for the benefit of the world or those outside of God's chosen people. It is noticed that there is nothing to show that in 1799 Michael stood up and that then a great time of trouble followed. On the contrary, all the facts show that in 1914 Michael did stand up, take his power and begin his reign, and that there immediately followed a time of great trouble.

'RUNNING TO AND FRO'

14 At the same time God told Daniel that the prophecy would be sealed up "even to the time of the end [when] many shall run to and fro, and knowledge shall be increased". For a long while students of prophecy have limited the fulfilment of these words last quoted to the fact that men travel up and down through the earth by means of rapid machines, such as locomotives, steamships, automobiles, airplanes, and other like means; and that the great increase of knowledge relates to things of scientific investigation which synchronizes with the development of rapid transit in the earth. *Apparently* such interpretation is correct and full, because the physical facts seem to support that conclusion. That is to say, in recent years there has been great advancement in science, and at the same time much rapid transit.

15 But be it noted that it has not been God's people that have been particularly connected with scientific development or the invention of machines. A careful reading of the context of this prophecy, however, shows that the prophecy must have a deeper meaning than that which has been given to it. This text has been repeatedly used to prove that Daniel was a true prophet of God, because there has been so much 'running to and fro' and advancement in science. It does not seem to be God's purpose, however, to prove to his anointed ones who is a true prophet by any such means. There lived in modern times a woman named Mother Shipton who gave a somewhat similar prediction, and none of God's anointed would be expected to receive her as a true prophetess. It seems proper, therefore, that we should look for a deeper and more significant meaning to these words of Daniel.

16 What is the meaning of the words "run to and fro"? Do they mean that men are hurrying from place to place by means of rapid transit? Everybody in the world could see that. Could it therefore be of any special meaning to God's anointed? The identical words are used in 2 Chronicles 16: 9, wherein it is written: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." Surely the words here can not mean that the Lord is in a hurry in his examination of some of those in whose behalf he might show his strength! On the contrary, clearly the thought is that God scrutinizes those who have been brought into the covenant with him. To this end his eyes carefully search out all those who are his, in whatsoever part of the earth they may be. It would, of course, be unnecessary for Jehovah to move at all; but, casting his eyes about, he would consider all people and would manifest his strength in behalf of those who are devoted to him.

17 Again, Jeremiah was caused to say: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." (Jer. 5: 1) Without a doubt the meaning of these same words used in this text is that diligent search should be made and all carefully scrutinized to the end that one might be found that is approved by the Lord. There is no thought in this text of making haste by rapid travel, yet the words used are exactly the same words used by the Prophet Daniel relative to "the time of the end".

18 The Prophet Zechariah makes this record by God's direction: "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. For who hath despised the day of small things? for they shall rejoice, and shall 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: 9, 10)

Here again the same words, "run to and fro," are used, and there is a complete absence of any thought of hurrying from one place to another, or even of a hurried glance and a cursory examination. The plain thought is that of supervision, with an exact knowledge and a careful scrutiny and examination. It means knowledge perfectly applied, and suggests knowledge that is entirely applied in the right way. This begins to indicate a deeper meaning of the words of the Prophet Daniel.

19 The Prophet Amos (8:11, 12) tells of a time when there would be a famine in the land, not of material food, but a famine "of hearing the words of the Lord". This would not mean a famine to those who would hear; but the famine would be on the part of those who do not hear. Then says the prophet that during such time "they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it". In recent years, as is well known, many professed Christians, led by their unfaithful clergy, have sought for knowledge everywhere except in the Word of the Lord, and have had their ears closed to the hearing of the Word of the Lord. Those, however, who have diligently sought the Word of the Lord have found it in that same time more than in any other. In this text the words "run to and fro" are used, but manifestly they do not indicate any rapid travel from one place to another or even in a hurried search. The words plainly indicate diligence, and not speed, in searching for something satisfying; and yet those who search other than the Lord's Word find it not.

20 The German translation of Daniel 12:4, according to the Elberfeld edition, reads: "Viele werden es durchforschen, und die Erkenntnis wird sich mehren," which, being translated into English, reads: "Many will make thorough study [or examination, search] of it, and knowledge shall be increased." The Scandinavian Bible also renders this text in the same way.

21 Seeing the plain use of the phrase "run to and fro" by other prophets, we see also that the words of Daniel, both in the text and in the context, indicate an earnest and careful study of the Word of God at "the time of the end" by those who are devoted to the Lord God, because the time has come for the opening of the words of the prophet to God's servant class. Since the Word of God was written for his covenant people (Rom. 15:4), and not for unbelievers, and since the prophet says that at "the time of the end" many shall "run to and fro, and knowledge shall be increased", we should expect that the increase of knowledge mentioned would be had by those who are God's anointed people, rather than that it would be an increase of knowledge by worldly persons.

22 **The deeper meaning** of the words of the Prophet Daniel seem to be this: At the stated and fixed time, to wit, "the time of the end," God's anointed people shall exercise diligence in searching the Word of God, then and there to be opened because God's due time has come for them to understand, and his flashes of lightning will illuminate his Word and reveal his purposes; and thereby there is a corresponding increase of knowledge by and on the part of his anointed people. This exactly corresponds with the facts that those who have been devoted to the Lord have in this "time of the end" received a clearer vision of prophecy. The parable of the virgins supports this conclusion.—Matt. 25:1-8.

23 This conclusion is fully supported by the words of the Prophet Amos above mentioned. The prophecy of Amos was written 250 years before Daniel's prophecy was written. Amos foretold the time coming when there would be a famine of the hearing of the words of the Lord, at which time many would run to and fro in search for something satisfying. Daniel's prophecy written later must be *consistent* with that which the Lord had spoken by Amos. Amos referred to a specific time. Daniel's prophecy covers the whole period of time concerning the times and seasons of the Gentiles, even to "the time of the end" of the Gentiles. When at the end of that specific time, not only would the prophecy of Amos be understood, and the prophecy of Daniel, but the meaning must be that until "the time of the end" none of the prophecies would be clearly understood, but that when the due time had arrived the prophecies of Amos, Daniel, Job and others would be understood. Who, then, would be privileged to have that understanding?

THE WISE

24 Daniel answers that question in these words: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:10) These words of the prophet limit the understanding of the prophecy to the "wise", and the time thereof is 'at the appointed time of the end'. The words of the prophet also show that those who would be wise and understand must first be "purified, and made white, and tried". It necessarily follows, then, from the prophecy, that the following things must exist at the same time, to wit: the standing up of Michael; the running to and fro; the cleansing or purification of God's people; and their understanding of the prophecies.

25 Without a doubt Satan used the Papacy to defile the professed people of God. Many attempts were made by good men to cleanse the people of God from such defilements. The so-called reformation by Martin Luther was doubtless prompted by good intentions, but the movement did not reform. The organization led by Luther became a part of Satan's organization,

and continued therein. Those who entered the organization, though then sincere, soon gave flattering titles to men, and God pushed them aside. The reformation movements led by such men as Wesley, Campbell, Miller and others, collapsed; and those making up such organized movements fell into the same trap of Satan and became a part of his organization. Surely it will not be insisted by any one who is devoted to the Lord that the organization of the Evangelical Alliance, in 1846, accomplished a complete reformation or cleansing and purifying of the people of God.

[26] The greatest reformation amongst God's professed people ever led by any man was that in which Brother Russell engaged, and both the facts and the Scriptures show that even that did not accomplish the complete cleansing of the people of God. The words of God's prophet give a reason therefor, to wit: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." (Ps. 127:1) Without a doubt the Lord has been pleased with the honest and sincere efforts put forth by good men to bring about reformation and cleansing, but that work could not be made complete by men; it could be accomplished only by the Lord himself.

[27] Daniel tells of a purifying work that must be done at the end of the world. Other scriptures show when it will be done and who does it. God, through his prophet Malachi, discloses that for some time prior to 1918 the Lord Jesus, as God's Messenger and special representative, was 'preparing the way before Jehovah'. At the proper and appointed time he 'suddenly comes to his temple'. For what purpose does he come to his temple? The Scriptures answer, for the purpose of judgment and cleansing. "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."–Ps. 11:4-7.

[28] Malachi corroborates this last statement by showing that when he comes to his temple is the time of fiery trials and testings upon the professed peoples of God, "for he is like a refiners fire, and like fuller's soap." He sits to purify the truth, represented under the symbol of silver, in order that the truth may be made clear and understandable. Then the vision is to be understood. He sits to try, to purge and purify, those who are in the covenant with God by completely separating them from every part of Satan's organization, that they may be wholly and completely devoted to Jehovah's work. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." —Mal. 3:3.

[29] Those who come through the fire and are cleansed and approved and made white are made members of the servant of God. This work follows a fixed "time of the end"; and is done by the Lord, and not by man. It is apparent to all that man could not do this work, but that it must be done by the Lord himself. Compare the words of Malachi 3:3 with the words of Daniel 12:10, and it will be seen that they must refer to the same time and the same cleansing work. The Scriptural proof, taken together with the physical facts, shows beyond any doubt that the fixed "time of the end" means the time of the end of the Gentile dominion without interruption, and therefore the end of the world, or Satan's uninterrupted rule, and is fixed at the end of 1914. It was then that God set his beloved Son upon his throne and sent him forth to begin ouster proceedings against the god of the Gentile powers. (Ps. 2:6; 110:2) It was thereafter, to wit, in 1918, that the Lord came to his temple and began the judgment or purifying work upon his professed people. The "wicked" mentioned by the Prophet Daniel would necessarily embrace those who had made a covenant with the Lord, who had received some enlightenment, and who upon examination would be disapproved by the Lord; and the verdict is: "None of the wicked shall understand." The purified received the approval of the Lord, and, being wise, were permitted to understand, because it is the wise that understand.

[30] Who are the wise? "My son, attend unto my wisdom, and bow thine ear to my understanding." (Prov. 5:1) "He that hearkeneth unto counsel is wise." (Prov. 12:15) The wise is strong in the Lord and increases his strength. (Prov. 24:5) The wise man is he who hears the words of the Lord and heeds and joyfully obeys them. He diligently searches the Scriptures, scrutinizes the proofs, and thereby, within the meaning of the prophet, "runs to and fro"; and his knowledge of God's purposes is increased. Such are the ones that Daniel declares will understand the unfolding of prophecy, and that after the purging which the Lord does at his temple.

[31] The words of Daniel and of Jesus show that the wicked class is made manifest at the temple trial. (Dan. 12:10; Matt. 24:48; 25:26) "None of the wicked shall understand." "Fools despise wisdom and instruction." (Prov. 1:7) Such are wise in their own eyes. (Prov. 3:7; 26:12) Such foolish ones scorn knowledge and are an abomination unto men and unto the Lord. (Prov. 24:9; 15:9; 16:5) In this connection it might be said that *The Watch Tower* is far from being perfect, but the Lord has used it as a means to communicate with his own people. It has enabled them to more diligently search the Word of

God and to study the truth. No member of the Society on earth is perfect, and yet the Lord uses them that are devoted to him to be his witnesses.

82 Men who hold the privileged position of elders and counselors of the ecclesias are in a position of responsibility to the Lord, and for these to scorn *The Watch Tower* and to say it is "rotten and contains nothing but foolishness" shows a bad condition of heart. Some have taken exactly the position here described with reference to God's means of feeding his people. Their offense is not really against *The Watch Tower,* but is against the Lord, who knows how to do his own business and employs his own selected means. Those who thus become offended and pursue a lawless course the Lord says shall be gathered out from amongst his people at "the time of the end". (Matt. 13:41, 42) It follows, then, that they would not understand. The words of Daniel concerning the wicked's not understanding could not apply to peoples of the world or of Satan's organization, who have never been in the covenant with Jehovah, but must of necessity be limited to those who once made a covenant and have been unfaithful thereto.

83 Referring again to the prophecy of Amos (8: 11-14): The language used implies a time of judgment upon God's people and a disapproval of the unfaithful. The prophecy had a fulfilment, in a measure, upon natural Israel, but its full and complete fulfilment is upon spiritual Israel. Such fulfilment was and is emphasized by the attitude of those judged by Jehovah: "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again."—Amos 8:14.

84 The sin of Samaria was the sin of Jeroboam, who made golden calves and placed them at Dan and at Bethel. It was the sin of setting up a rival organization to that which God was using. Jeroboam made the golden images and then said to God's chosen people, the Israelites: 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' (1 Ki. 12:28) Jeroboam professed to serve Jehovah, but at the same time set up a golden image to represent Jehovah; therefore the prophet describes this as "the sin of Samaria".

85 Following the judgment that began in 1918 there have been and are those who have broken away from the Lord's organization, and have scorned the Society and *The Watch Tower,* and yet who claim to serve Jehovah God. They say: 'There has been no truth in *The Watch Tower* in recent years.' They profess to still worship and serve Jehovah, but say that this can be properly done only through and by the teachings of that 'faithful and wise servant' who they claim is one man, and who they claim brought the people of God up out of antitypical Egypt. They give this credit to man, rather than to Jehovah God. They set up their way of worshiping God by and through a man-appointed way, and therefore their course is likened unto "the sin of Samaria". They have suffered under the famine of hearing the Word of God, and do not understand. God had caused to be written in his Word by one representing his faithful people, "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man; for I know not to give flattering titles; in so doing my Maker would soon take me away." (Job 32:21, 22) It is manifest that God is not pleased with any one who gives flattering titles to any creature; and that which was said by Elihu applies to all who take a similar position.

86 In brief, "the time of the end" may be summed up in this manner: The Gentile times began in 606 B.C., and must end at a time certain, which time marks the end of the world under Satan as the god thereof. The year 1914 marked the end of the Gentile times, and therefore the end of Satan's world, and there began ouster proceedings against him by Jehovah through Christ Jesus. "The time of the end" is, both by the facts and by the Scriptures, definitely fixed at, to wit, 1914 A.D. It was then that Michael stood up, and there followed a time of trouble such as there never was before that time. Then it was that in the earth nation rose against nation, and kingdom against kingdom, as never before.

87 Thereafter, to wit, in 1918, the Lord came to his temple and began the purging and purifying of those who claimed to have made a covenant with Jehovah; then there were many running to and fro by diligently and earnestly searching for the truth, and carefully and with godly fear scrutinizing the truth brought to them by the grace of the Lord. As a result thereof there has been a great increase of knowledge amongst the truly anointed people of God. The wise have received this increase of knowledge joyfully, have heeded the counsel of the Lord, and have delighted to obey the commandments of God and put forth their best endeavors to glorify Jehovah God's name by actively participating in his service. Being wise they understand and obey the Lord and shine forth as his witnesses.—Dan. 12:4, 10; Matt. 13:43.

88 One of the works of this anointed class has been, and is, to turn the prisoner class to a devotion to the Lord, that they might receive Jehovah's approval; and therefore says Daniel: "They that turn many to righteousness [shall shine] as the stars for ever and ever." If such continue to act wisely, by faithfully and joyfully giving witness to the name and works of Jehovah God, and thereby turning many others to righteousness, they shall shine for ever. The fixed "time of the end" marks the time when the prophecy must be unveiled, because the Lord so stated. God's lightnings continue to flash and illuminate his purposes, as set forth in his Word, and in full harmony

with his promise; and the wise see it and rejoice, and they respond by unstinted service, devotion and praise to the great Jehovah God.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. Who was Daniel? Whom did he represent? What is the nature and purpose of the record contained in the book of Daniel? What has been observed as to the manner of fulfilment of some of the prophecies of the Bible?

¶ 3, 4. Relate what took place after Daniel's receiving the vision. Explain the meaning of the messenger's words, as to when and by whom the vision would be understood.

¶ 5, 6. Describe the events marking the beginning of "the times of the Gentiles". What was it that Daniel there particularly desired? What information was given him? For whose benefit was it given?

¶ 7. How are the events of 1799 related to 'the appointed time of the end'?

¶ 8-10. What is meant by the expression, 'Michael shall stand up'? How is the time thereof related to the fixed "time of the end"? How is this related to that which is recorded in Psalm 110: 1, 2 and Revelation 11: 17?

¶ 11-13. Give the substance of Jesus' answer to his disciples' question recorded in Matthew 24: 3. In what manner, then, is the definitely fixed "time of the end" ascertained?

¶ 14, 15. State the application hitherto given Daniel 12: 4. Show whether it meets the requirements of the context.

¶ 16-20. By illustration with other texts in which "run to and fro" is used, show the true significance of the expression.

¶ 21-23. Quote another translation, and state the facts verifying the explanation here presented. How does the prophecy of Amos 8: 11, 12 serve to confirm the correctness thereof?

¶ 24. Quote Daniel 12: 10 to show when and by whom the prophecy would be understood. How would this class first be qualified? What are the circumstances necessary at that time to constitute fulfilment of this prophecy?

¶ 25, 26. Point out the chief instrument used by Satan to defile the professed people of God. What was clearly the purpose of the reformation movements? To what extent did they accomplish a cleansing of God's people? Account for the measure of success or failure attending those efforts.

¶ 27, 28. Show the correspondency of Daniel's and Malachi's prophecies and Psalm 11: 4-7 in regard to a purifying work to be done at the end of the world, and the results of that work of cleansing.

¶ 29. State the time at which this cleansing work would be done, and give proof thereof.

¶ 30, 31. Quote scriptures to show who are the "wise", and account for their understanding the prophecy. Likewise show who are the "wicked", to account for their failure to understand.

¶ 32. Who, particularly, are in danger of falling into the "wicked" class, and why? How is it doubly important for these to have and manifest the spirit of complete devotion to God and his truth, and to the channel and means which God is using to communicate with his own people and through which the kingdom witness is being given? Point out the danger in taking offense and opposing the means which God has used and is using to feed his people.

¶ 33-35. What is meant by "the sin of Samaria"? Point out the fulfilment of Amos 8: 11-14.

¶ 36-38. In summary, briefly define or explain the following (and give time or duration thereof): "the times of the Gentiles"; "the time of the end"; Satan's "world"; 'Michael shall stand up'; "nation shall rise against nation, and kingdom against kingdom"; "my messenger . . . shall prepare the way before me"; "the Lord . . . shall suddenly come to his temple"; "many shall be purified, and made white, and tried"; "many shall run to and fro"; "knowledge shall be increased?"; 'the wicked shall do wickedly, and shall not understand'; "the wise shall understand"; "they that turn many to righteousness"; "shall shine as the stars."

IS THE HOLY SPIRIT A PERSON?

[Thirty-minute radio lecture]

IN 1 JOHN 5: 7 we find these words: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Nearly all professing Christians believe that this text mentions three separate and distinct persons or individuals, "the Father" referring to God Himself, "the Word" referring to Jesus, and "the Holy Ghost" referring to a third person. This interpretation is made the basis of one of the most revered doctrines held in common by all the denominations of Christendom, namely, the doctrine of the "trinity".

The "trinity" doctrine assumes that three distinct persons are mentioned in this text and that yet in some unexplainable way these three are one person. Just how three persons can be one person, is acknowledged to be a mystery. Strange as it may seem, it is nevertheless a fact that most people admire and love that which is mysterious and hoary with age; and since the doctrine of the "trinity" comes down to us from the beginning of the "dark ages", it is revered and venerated as no other doctrine is.

This doctrine is often mentioned as "the holy and blessed trinity", "the triune God," and "the three persons in one godhead". None of these expressions are found in the Scriptures, but they abound in sermons, theological works and hymn books. The majority of people, however, have been taught to believe that these are Bible expressions, and become very much excited and angry when any one attempts to show them that they are not Scriptural statements.

The word "trinity" is not found in the Bible, neither is there any word having the meaning of "trinity", which meaning is "three persons in one".

The idea that three separate and distinct persons can be one person, is unreasonable, unscriptural and utterly impossible. Yet to deny the doctrine, or even to question its reasonableness, is considered heresy, and will bring persecution on one daring to do so. During the "dark ages" many who dared to deny or question the doctrine lost their lives for so doing.

The "trinity" doctrine first came into existence about five hundred years after Jesus was on earth, and about four hundred fifty years after the Bible was completed. It originated at a time when the common people were forbidden to read the Bible, on pain

of death or other horrible punishment, and those who inflicted these punishments of torture and death were the authors of the doctrine. While *not* found in the Bible, it is one of the most *important* of the "creeds" of Christendom, and originated during the same period in which all other "creeds" were formed, a period characterized by unparalleled prejudice, ignorance, superstition, bigotry, intolerance and persecution.

Bible Students agree with all professing Christians that "the Father" and "the Word" refer to two separate and distinct persons, namely, Jehovah God and the Lord Jesus. The student of the Bible can not agree, however, that these two persons are one, for the reason that it is impossible for two persons to be one, and for the further reason that the Bible clearly sets forth the fact that they are *not* one.

In the Scriptures, God is called "the *Father* of our Lord Jesus Christ", and Jesus is called "the *Son* of God". These words "Father" and "Son" are a most positive and emphatic contradiction of the doctrine of the "trinity", for, if Jesus was the "Son of God", "the only begotten of the Father," then it follows that he was not "from everlasting to everlasting" as was God. Jesus was a begotten being, "the firstborn of every creature" (Col. 1:15), "the beginning of the creation of God." (Rev. 3:14) If Jesus was begotten, created and born, as these texts state, then it follows that he could not be God, who was never created or born and *never* had a beginning.

Just now, however, we are considering the *so-called third* person of the "trinity", called the "holy ghost". Is the "holy ghost" a person? The word "ghost" is found ninety-four times in the Bible, eleven times in the Old Testament and eighty-three times in the New Testament.

Examining the eleven instances in which the word "ghost" is found in the Old Testament, we find that in no instance is there *any* reference whatever to God, but in every instance the reference is to men about to die. In Genesis 25:17 we read that Abraham "gave up the ghost and died". Again, in Genesis 35:29 we read: "Isaac gave up the ghost, and died." Strong, a Methodist authority, says that the word "ghost" means to "breathe out or expire". What Abraham, Isaac and others really gave up was the invisible power supplied by God for the purpose of keeping a person alive. This God-given, invisible power which keeps a person alive, is called "the breath of life", "the spirit of life," and is what the wise man referred to in Ecclesiastes 12:7 when he said that "the spirit shall return unto God who gave it". God supplies to every person the *right* to live, the privilege to live, and the power to live. When a person dies, this right, privilege and power return to God again. In *not one* of the eleven texts of the Old Testament does the word "ghost" mean a person.

In the New Testament we find the word "ghost" eighty-three times. The same Greek word is also translated "spirit" 246 times in the New Testament. The word "ghost" is a mistranslation. It should always be rendered "spirit". The translators of the Bible were taught and believed the doctrine of the "trinity". They used the word "ghost" because it has the idea of a person connected with it. It was a little piece of deception used to lend color to an unwarranted and unscriptural doctrine. Substitute the word "spirit" for the word "ghost" every time you find it in the Bible, and you will have a correct translation. The word "ghost" is absolutely *incorrect*.

To prove that the word "ghost" does *not* mean a person, and can not refer to one of a trinity of gods, let us note some of its uses in the New Testament.

In Matthew 27:50 we read: "Jesus, when he had cried again with a loud voice, yielded up the ghost." By no possible stretch of the imagination can this text be used to prove the doctrine of the trinity. It simply means that Jesus died, expired, ceased to live. His spirit of life, the privilege of living and the power to live, which he had received from God had returned to God who gave it.

In Luke 23:46 we read Jesus' own words, as follows: "Father, into thy hands I commend my spirit"; and the record is that "having said thus, he gave up the ghost". Jesus committed his right to live to his Father; and on the third day thereafter God restored to him the right to live and the power to live, by raising him from the dead. He gave back to Jesus his *spirit* or breath of life, *not* his "ghost".

In Mark 1:8 we read the words of John the Baptist, as follows: "I indeed have baptized you with water: but he shall baptize you with the holy ghost." Most surely no one would claim that Jesus baptized any one with the third person in a trinity of gods. Correctly translated, John's words mean that Jesus would baptize his followers with the holy spirit, *not* with the "holy ghost". The holy spirit which comes on the followers of the Lord Jesus simply means the holy and invisible power of God.

John's words were fulfilled on the day of Pentecost, ten days after the resurrection of Jesus, as recorded in Acts 2:1-4, which reads: "And when the day of Pentecost was fully come, they were all with one accord in one place. . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy ghost, and began to speak with other tongues, as the spirit gave them utterance."

Surely the waiting disciples of Jesus were not filled with a person. They were filled with the holy spirit or invisible power of God, which enabled them to speak languages unknown to themselves. It will be noticed that the text reads that "they were all filled with the holy ghost", and then adds that 'they spoke in other

tongues as the *spirit* gave them utterance'. Thus we see that the "holy ghost" and "the spirit" are the same thing.

Another text where the words "holy ghost" and "spirit" mean the same thing is found in John 7:38, 39. Jesus had said: "He that believeth on me, . . . out of his belly shall flow rivers of living water." The next verse (39) explains this statement, as follows: "But this spake he of the *spirit*, which they that believe on him *should* receive: for the holy ghost was not yet given, because that Jesus was not yet glorified." Ten days after Jesus was glorified he sent the holy *spirit* (not the "holy ghost", for there is no such thing) on the waiting disciples as they were gathered in the upper room.

After Jesus' resurrection he appeared to the disciples who had met in a room and locked the doors for fear of the Jews. Jesus then spoke these words: "Peace be unto you. . . . And when he had said this, he breathed on them, and saith unto them, Receive ye the holy ghost." (John 20:19-22) It is manifest that Jesus did not mean that they should receive a person, a third person of a trinity of gods. We get the correct thought when we understand Jesus to say, "Receive ye the holy spirit."

What is meant by the holy spirit? It is the invisible power of God, which he uses in a great variety of ways. Whatever God does, the power which he uses to accomplish his purpose is called the holy spirit. Primarily, the word "spirit" means "wind", "air"; and since the wind or air is both powerful and invisible, it was used by the sacred writers to picture the invisible power of Jehovah God.

In Acts 2:38 we read that Peter, speaking to Jews, said: "Repent, and be baptized every one of you . . . and ye shall receive the gift of the holy ghost." Here again, it would be foolish to think of this gift as a person. But what gift was given to those who repented? The answer is found in Acts 1:8, which reads: "Ye shall receive *power*, after that the holy ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, . . . and unto the uttermost part of the earth." The special power of the holy spirit (not the "holy ghost") enabled them to be *witnesses* for the Lord.

In Acts 19:1-3 it is written: "Paul . . . came to Ephesus; and finding certain disciples, he said unto them, Have ye received the holy ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy ghost." How foolish it would be to think that Paul asked them if they had received a person; but how reasonable, when rightly understood. Paul really asked them as follows: 'Since you have accepted the Lord, have you received the holy spirit; that is, have you been given special *power* from on high?'

Still another text that refutes the "trinity" nonsense is found in 1 Corinthians 6:19 and reads thus: "Know ye not that your *body* is the temple of the holy ghost which is *in you*, which ye have of God?" Most surely, if the bodies of the Lord's people are a temple of the holy spirit (not the "holy ghost") then it is self-evident that the "holy ghost" is not a person, much less *one* member of a trinity of gods.

In 2 Timothy 1:14 is a similar text, which reads thus: "That good thing which was committed unto thee, keep by the holy ghost which dwelleth in us." Here again the holy spirit (not the "holy ghost") is something that *dwells in* a devoted servant of the Lord.

There are many other texts which can be cited, but we believe that these will suffice to show that the so-called "holy ghost" is not a person; that this term is an incorrect translation; and that the reference is to the invisible power of Jehovah God, acting either upon a person or upon a thing. This being true, another *human theory* called a "creed" is exploded; another mystery explained, and the Bible vindicated and cleared of the charge of being the source of such a misleading doctrine.

The holy spirit is often spoken of as "the spirit of truth", the "spirit of promise", "spirit of wisdom," "spirit of understanding," "spirit of counsel," "spirit of God," and is contrasted with the spirit of Satan, which is called the "spirit of error", the "spirit of the world", and the "spirit of antichrist".

In John 16:13, and in other texts, the holy spirit is referred to by the pronoun *"he"*, and many suppose that this is proof positive that the holy spirit is a person. John 16:13 reads: "Howbeit when *he*, the spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of *himself;* but whatsoever *he* shall hear, that shall *he* speak; and *he* will shew you things to come." How is this to be harmonized with what we have heretofore considered? There are two answers, both of which are Scriptural. The first answer is this: The holy spirit is God's spirit, and since God is masculine, it would be entirely proper to speak of the holy spirit as *"he"*. The second answer is that the Greek pronoun which is translated *"he"* can properly be translated *"he"*, *"she"* or *"it"*. Therefore it would be correct to translate the verse as follows: 'When *it*, the spirit of truth, is come, *it* will guide you into all truth: for *it* will not speak of *itself*, but whatsoever *it* shall hear, that shall *it* speak.' Either of these explanations is correct.

The question might be asked, Why has God permitted these mistranslations to be in his Word, and who is to blame for their being there? The answer is that God has an enemy, a wicked, malicious creature called Satan. For many centuries Satan has been misrepresenting God. His one purpose is to make God and the Bible appear ridiculous, foolish, unwise and cruel. He knows that if he can succeed in this, sensible people will recoil from worshiping God. Hence Satan has charged God and the Bible with setting forth cer-

tain doctrines repugnant to common sense. Satan has falsely charged God with being the author of the doctrine of eternal torment, and the Bible as setting it forth; and thus multitudes of thinking, intelligent people have been driven away from the Bible. Satan put forth the doctrine of the "trinity", because it belittles God in the eyes of reasonable, thinking men and women.

If the "trinity" doctrine were true, Jehovah would necessarily divide the honor of being the *one* and *only* God with two other persons.

If the "trinity" doctrine were true, people would be asked to believe that which is nonsense, namely, that three persons can be one person. Only those who love the mystical and the superstitious would believe any such doctrine.

It is the "creeds" which set forth these doctrines. The "creeds" are *not* found in the Bible. Satan is the author of the creeds. He formulated them during the "dark ages", when the Bible was not circulated and read as it is today; when there were no Bible helps, such as lexicons, dictionaries or concordances, to aid the student. In *our* day we have the help of hundreds who have spent a lifetime in Bible study and have given us the benefit of their studies in the form of lexicons, concordances and dictionaries, and these are found in millions of homes.

People are *studying* the Bible today with the aid of these helps, and are rapidly rejecting the creeds and repudiating those who hold to and teach the creeds. They are finding out that they have been deceived, and refuse longer to submit to the deception. We are today living in that time mentioned by Jesus, who said: "For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad." (Luke 8:17) The "dark ages" are mentioned in the Scriptures as a dark night. The Bible tells us that the night is to be followed by a day; and we are *now* living in the dawning of that new day. The Lord is now turning on the light, and the fogs and mists and darkness of ignorance, superstition and falsehood are rapidly fleeing away. The wood, hay and stubble of human traditions and creeds are now being consumed. The people are being disillusioned, and the reaction is turning them away from everything religious and, unfortunately, away from the Bible.

This explains why so few people go to church in our day. They have lost all confidence in the institution, as well as in their leaders. They know they have been deceived, and they resent it.

There was never a time in the history of the world when the trend of religious thought was so much toward doubt, skepticism and infidelity as at the present time. The people never needed help so much as at the present. Evolution, higher criticism and modernism are with united voice denying the inspiration of the Bible, the virgin birth of Jesus and the necessity for his death; denying the story of creation, and the miracles of both the Old and the New Testament, and exalting nature as god instead of the one and only true God, Jehovah, the Most High.

The trend of nearly all religious thought and study of our day is along the line of a destructive criticism of the Bible and an effort to exalt the opinions of men and to magnify the names of human leaders. The name and power of Jehovah God is belittled. His Word is openly ridiculed. Men openly and brazenly declare that they could write a better book than the Bible.

The worst feature of these attacks on God and the Bible is that they come from within, from those who claim to be servants of God and teachers of his Word. This fact makes the attacks more insidious and harmful than they otherwise could be.

To profess to be a servant of God and a teacher of his Word, and then to indulge in destructive criticism of God and his Word, is hypocrisy and treason. The result is that the masses of the people repudiate everything in the nature of religion; churches are empty; and crime, lawlessness, pleasure, folly and sin flourish as never before.

Who is to blame for the existing conditions? We answer that, primarily, Satan is to blame. He is the one who desires to reproach God and his Word. He desires to alienate men and women from the worship of Jehovah and to get them to worship himself. Secondarily, those men are to blame who, instead of preaching the Bible, have perpetuated and preached the creeds which have misrepresented both God and the Bible. Creedal doctrines, such as "eternal torment", "trinity," and "human immortality", are so unjust, unwise, unloving and unreasonable that they have driven people away from the Bible into skepticism and infidelity. It is claimed that the Bible supports these wicked teachings; and the people, believing this, have repudiated the Bible. These are exactly the results that Satan planned and expected.

The people need help in order that they may be delivered from the doubts with which their minds have been poisoned. The proper help will be something that will restore their confidence in the Bible; something that will show that the Bible does *not* teach the creedal doctrines, and that will show that the Bible is harmonious and beautiful in its teachings; that it magnifies truth, righteousness, love and justice; that it foretells blessings for all the race. The work of the International Bible Students is to help the people out of the bog of error, doubt and infidelity into which the creeds have led them. This lecture is given for that very purpose. Every week Bible Students use over 120 radio stations for the same purpose.

In closing, let us consider one more proof that the creedal doctrine that "the holy ghost is a person" is

unscriptural and therefore untrue. It is this: In the text used at the beginning of this lecture, found in 1 John 5:7, and which reads, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," the words "in heaven, the Father, the Word and the Holy Ghost: and these three are one", are not found in any of the old manuscripts. The *Emphatic Diaglott* translation, Rotherham's translation and the *Revised Version* all omit these words. A footnote found in the *Diaglott* reads as follows: "This text concerning the heavenly witness is not contained in any Greek manuscript that was written earlier than the fifth century."

Thus we can see that the only text that gives color to the "trinity" doctrine is a spurious one, added by some writer about five hundred years after the Bible was written. Answering the question, then, we say without fear of successful contradiction that the "holy ghost", or, properly speaking, the holy spirit, is *not a person.*

THE LANGUAGE OF THE BIBLE

[Fifteen-minute radio lecture]

MANY conscientious people try to interpret the statements of the Bible *literally.* Others, equally sincere, try to "spiritualize" everything in the book. Strict adherence to either rule results in confusion and the loss of many blessings. The literalist, who believes that 'the Bible means just what it says', finds great difficulty in explaining statements like the following: "The heavens, being on fire, shall be dissolved." Taken literally, this would mean that the physical heavens were to be destroyed.

There are other texts which speak of "war in heaven"; "armies" in heaven; horses in heaven; a river in heaven; trees in heaven; a city in heaven, with walls, gates of pearl, and streets paved with gold, and in form a perfect cube 12,000 furlongs long, wide, and high; also the two great wonders in heaven, "a woman" and a "great red dragon". There will be found Paul's statement that he was caught up to the third heaven; also the parables of Jesus, wherein he mentions "wheat", "tares," "chaff," "fish," "vine" and "branches", a "camel" going through a needle's eye, and numberless other like statements. Interpreted literally, these would be foolish statements.

On the other hand, those who spiritualize everything get into the same difficulty with other texts. They try to think of death as having a symbolic meaning. They call it a "spiritual death" and speak of everlasting punishment as meaning everlasting torment, while the Bible calls it "everlasting destruction". They can not grasp the thought that when Adam died he was really dead, and that the "second death", mentioned many times in the Bible, really means dying the second time; hence they try to think of this as some kind of "spiritual death".

To properly understand the Bible one must realize that some of it is written in literal and some of it in symbolic language. Revelation, in the New Testament, and Job, Ezekiel, Daniel, and some of the minor prophets, in the Old Testament, are written chiefly in symbolic language. It is written of Jesus that "without a parable spake he not unto them". In Revelation 1:1 we read that God "signified" the book by his angel unto his servant John. The word "signified" means 'expressed in signs' or 'expressed in symbols'.

But why is part of the Bible written in literal or plain language and part in figurative or symbolic language? The answer is that there were some things that God *wanted everybody* to know, and he stated these in plain language so that they would have no excuse for not knowing. He wanted everybody to know that when a person dies he is really dead, and so he plainly stated that "the dead know not any thing". (Eccl. 9:5) Again, he plainly stated that when a man dies his thoughts perish. (Ps. 146:4) It would be impossible to make symbolic language out of either of these texts. Let any one try it and see if it can be done.

God wanted men to know that he purposed that a human family should live on the earth for ever; so he stated that "the earth abideth for ever". (Eccl. 1:4) Repeatedly do the prophets and apostles tell us that the earth is to become like the garden of Eden; that God's will shall be done on the earth as it is in heaven, and that every man shall sit under his own vine and fig tree and none shall molest or make afraid. These are plain statements and easily understood. God also stated plainly that all the dead would be awakened to life again. Ezekiel says that God will 'open the graves and bring people up out of the graves and plant them in their own land again'. (Ezek. 37:13, 14) Jesus also said: "All that are in the graves shall hear [the voice of the Son of man] and shall come forth; they that have done good, . . . and they that have done evil."—John 5:28, 29.

God wanted people to know about the second death and that it is the final and irrevocable penalty for wilful sin, and hence has so stated in plain language. He wanted people to know that the true church consists of only 144,000, and so stated in Revelation 14:1-3 in plain language.

But *who* was to bring about the destruction of sin and death, and the resurrection of the dead, and do the work of filling the earth with a happy race of human beings, and *when* and *how* this will be done, are

things that God did *not* want *any one* to know until *his due* time to begin the work. So when writing and speaking of these things the inspired writers wrote or spoke in symbolic, figurative, and parabolic language. The Bible reveals the fact that God has certain secrets which can not be understood until *he reveals them,* his own due time. Neither wisdom, nor learning, nor piety can find them out beforehand.

The Bible speaks of the "mystery of God". (Rev. 10:7) And Paul repeatedly mentions a mystery which had been hid from other ages and other men, but which was then made known to the *saints.* (Rom. 16:25, 26; Eph. 3:3-5; Col. 1:26) What is this great mystery which God has been so jealously guarding and which he reveals to his saints, his elect, *before* he reveals it to the world? In the Old Testament are found repeated references to a coming Messiah, a coming Deliverer. This Deliverer is spoken of as the 'seed of the woman'; 'the seed of Abraham.' He is called "Shiloh", "Saviour", and "The Branch". Other texts tell us that this great Deliverer would deliver the people from their sins, resurrect the dead, bind the Devil for a thousand years and afterward utterly destroy Satan and destroy the wilfully wicked in the second death.

Who is this Deliverer? and *when* and *how* will he do the work foretold? This is the mystery. At the first advent of Jesus he revealed this mystery to his disciples but not to the rest of the world. *Now* his second advent is at hand, and he is revealing this mystery to his elect *now living,* and a little later will reveal it to the world of mankind.

God has a due time to reveal his secrets, and does not reveal them before his due time. Jesus said to his disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7) In Daniel 12:8, 9 we read that an angel delivered a message to Daniel; and Daniel said, "I heard, but I understood not." Daniel asked for an explanation, and the angel said: "The words are closed up and sealed till the time of the end . . . none of the wicked shall understand; but the wise shall understand."

In Matthew 13:35 it is recorded that Jesus said: "I will utter things which have been kept secret from the foundation of the world." On another occasion he said: "I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The wise and prudent were the educated scribes and Pharisees, and the babes were the "unlearned" disciples of Jesus. The cynical, the skeptical, the proud and the stubborn can not understand the Bible even if they possess all the learning and wisdom of the world.

Speaking to his disciples again, Jesus said: "Blessed are your eyes, for they see: and your ears, for they hear. . . . many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13:16, 17) This explains why there is so much of parabolic, symbolic, and figurative language in the Bible. God used it to hide certain features of his purposes and work until a certain time.

'But,' some one might ask, 'how can we tell which statements are literal and which are symbolic?' The answer is that the plain, literal statements of the Bible are *easily understood* and, of course, *must mean* just what they say. A literal statement is one that can not be interpreted in a symbolic way. For instance, Ecclesiastes 9:5 is a literal statement, and it reads: "The dead know not any thing." It is impossible to interpret this as a symbolic statement. The words mean exactly what they say. God did not want to hide this truth from anybody, and therefore stated it plainly. Only by perverting language and misrepresenting the truth can this text be made to support the popular and unscriptural idea that dead people are more alive than ever.

When any text seems to contradict the plain, literal statements of the Bible it is invariably a symbolic or parabolic statement, and an explanation should be sought that harmonizes with the plain statements.

Most of the seeming contradictions in the Bible result from misinterpreting the symbols and parables. For instance, in Luke 16:19-31 is the record of a parable uttered by Jesus concerning a certain rich man and a beggar. This parable is used to teach that the dead are more alive than ever; thus it is made to contradict the plain statements that dead people know nothing, and that their thoughts are perished. What does this indicate? It indicates that the parable is incorrectly interpreted. A Scriptural and reasonable explanation is found in Judge Rutherford's booklet entitled *Hell.* When properly translated and understood the Bible does not contradict itself.

Other instances are found in the following texts. In Ecclesiastes 1:4 is the literal statement that "the earth abideth for ever". In 2 Peter 3:10 is a statement that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up". We know the latter is a symbolic statement, for several reasons. First: It contradicts the plain statement that "the earth abideth for ever". It also contradicts the many other texts which tell us that the knowledge of the Lord shall cover the whole earth and that God's will shall be done on earth as it is done in heaven. Second: Taken literally, it says that not only is the earth to be destroyed but the heavens also are to pass away. This is unthinkable. A most beautiful explanation of Peter's symbolic language is found in Judge Rutherford's book called *The Harp of God.* The explanation there given

not only is beautiful but harmonizes with all other texts and with reason.

In the book of Revelation mention is made of a "lake of fire and brimstone". This is sometimes interpreted to mean that the wicked are suffering in eternal torment, contrary to the plain statement that the dead know not anything. Another case of misinterpreted symbols. Again we recommend Judge Rutherford's book for an explanation of these symbols. In the meantime any one who so desires can read Revelation 9:17, which tells us that "fire and smoke and brimstone" issued out of 'horses' mouths'. This statement should convince the most skeptical that fire and smoke and brimstone are used as symbols.

According to the Bible, the time for an understanding of these symbols and parables is now here, and true to his promise the Lord is making known their hitherto hidden meaning. It has taken years of intensive study and a diligent comparing of scripture with scripture. When properly understood they agree fully with the literal or plain statements of the Bible and refute the age-old charge of the infidel and skeptic that the Bible is full of contradictions. Soon all the people will understand its secrets and will glorify and praise the great Jehovah God, because his purposes and his Word of truth will be fully vindicated in the minds and hearts of a grateful world.

LETTERS

JOYFULLY ACTIVE

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah and his dear Son. When I read the book *Life* I thought I could not be happier in this world; but when I read of your trip in Europe and the wonderful work being done there I was so rejoiced I could hardly contain myself and I thought I must write you a line to tell you how much good it did me to have a little part in so wonderful a work and to be a little part of this wonderful organization and to sing forth the Lord's praises.

I have refrained from writing you, not because I did not want to, but because I know you are very busy; and I am glad to be the same, serving in the name of our King, and I shall be very glad to meet you at the Philadelphia convention. May the Lord continue to bless you, as I know he has in the past. Sister Draper joins me in love and best wishes.

In the bonds of love,

GEO. H. DRAPER.

"UNEQUALED PRIVILEGE"

DEAR BROTHER RUTHERFORD:

Realizing the importance of the great witness work now being done by the anointed and the unequaled privilege and honor now offered to the Lord's people in being called into partnership with the Lord Jesus Christ in bearing testimony to Jehovah's name, and realizing also that Jehovah has now called into action the mighty power of the radio and that this instrument is sounding forth his praises in a manner hitherto undreamed of, the Toronto ecclesia take pleasure in presenting you their contribution in support of this work amounting to at least Three Hundred Dollars every three months, and they beg that you will accept this as a small token of their esteem for yourself and their loyal support in the work you are doing to the glory of Jehovah's name.

TORONTO ECCLESIA.
Per A. G. CAMERON.

FIGHTING SHOULDER TO SHOULDER

DEAR BROTHER RUTHERFORD:

Greetings in the service of Jehovah God. At a general assembly of the undersigned ecclesia a motion was made and passed unanimously that we send our Christian love and our appreciation of your strenuous efforts in our heavenly Father's service, which have been very inspiring and encouraging to the brethren of this ecclesia, and we desire to pledge our loyal cooperation and continuous faithfulness to Jehovah and his channel. We realize more and more that the Truth belongs to Jehovah and he gave it through his beloved Son to the remnant.

With the great Kingdom work to be done in the immediate future we wish to express our joy and gratitude to the Lord for the privilege we have to be members of "God's organization" and to fight shoulder to shoulder with our brethren against the organization of Satan.

We wish also to convey our appreciation for being permitted to have Brother Van Amburgh of Bethel with us at our two-day district service convention of September 7 and 8. The zeal and enthusiasm of those remaining increases day by day; 98 workers participated in placing 400 bound books and 194 booklets in the hands of the people.

Brother Van Amburgh is always a source of great inspiration, and contributed in no small measure to the success of the convention.

We hesitate to take a few moments of your consecrated time, but having all those things and blessings in mind, we decided by the raising of hands to obey and cooperate with you in serving Jehovah and in exalting his glorious name.

Accept our earnest love in Christ.

Your colaborers,

AKRON (Ohio) ECCLESIA.
N. L. GOLDSBERRY, *Cor. Sec.*

JEHOVAH GUIDES

BELOVED BROTHER RUTHERFORD:

I am very glad that I can write to you that the whole Berne class at the time of the annual business meeting expressed joyfully and unanimously their conviction that the Watch Tower Bible and Tract Society is the organization by which the Lord is carrying on his work on earth.

It is a wonderful privilege to recognize that Jehovah, our great God, through his Son, our King, has organized this wonderful work and that it is he who guides everything. He has favored us in allowing us to have a small part therein.

Moreover, we are very thankful to our heavenly Father that he has given us such faithful leaders in the managers of the Society, and particularly in your person. Daily we remember you in our prayers.

I greet you with heartiest love as

Your fellow servant by His grace,
On behalf of the Berne (Switzerland) class,
PAUL ZESIGER, *Secretary.*

JEHOVAH'S WORK SEEN

DEAR BROTHER:

Just a line to say how I appreciate the *Watch Tower* articles. They seem straight from the Throne of Grace. Just received the October 15 number. Those who doubt the truth therein surely do not see Jehovah's work among the children of men, or the adversary's deceptive, slanderous ways, or the great fight over the "seed". Words would not express my thankfulness to the dear heavenly Father or to Jesus Christ, whom he has sent. I know that as part of God's organization I am remembered in your prayers, as I pray daily for all. Don't bother to reply. I can imagine your busy life.

Your sister by his grace,
KATHARINE WILLIAMS, *Quebec.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Enfield, N. C.	Dec.	1, 2	Birmingham, Ala.	Dec.	13-16
Chapel Hill, N. C.	"	3, 4	Stroud, Ala.	"	17
Salisbury, N. C.	"	6, 7	Auburn, Ala.	"	18
Asheville, N. C.	"	8, 9	Atlanta, Ga.	"	20-22
Chattanooga, Tenn.	"	10, 11	Cope, S. C.	"	23, 24

CLAUDE BROWN

Boston, Mass.	Dec.	1-3	Dayton, Ohio	Dec.	19-21
Buffalo, N. Y.	"	5-7	*Columbus, Ohio*	"	22-24
Cleveland, Ohio	"	8-10	Cincinnati, Ohio	"	26-28
Detroit, Mich.	"	12-17	Indianapolis, Ind.	"	29-31

G. H. DRAPER

Mounds, Ill.	Dec.	6, 7	Bellmont, Ill.	Dec.	17, 18
Carbondale, Ill.	"	8, 9	Evansville, Ind.	"	20, 21
White Ash, Ill.	"	10, 11	Owensboro, Ky.	"	22, 23
Swanwick, Ill.	"	13, 14	Elizabethtown, Ky.	"	24, 25
Dix, Ill.	"	15, 16	Louisville, Ky.	Dec.	27-Jan. 1

M. L. HERR

New Britain, Conn.	Dec.	6-8	Park Ridge, N. J.	Dec.	17, 18
Kensington, Conn.	"	9	Paterson, N. J.	"	20-23
Cromwell, Conn.	"	10, 11	Dover, N. J.	"	24, 25
Waterbury, Conn.	"	13, 14	Easton, Pa.	"	27-30

DWIGHT KENYON

Birmingham, Ala.	Nov. 30-Dec. 3		St. Petersburg, Fla.	Dec.	12-16
Dothan, Ala.	Dec.	4	Miami, Fla.	"	18-22
Jacksonville, Fla.	"	5	Sanford, Fla.	"	24, 25
Orlando, Fla.	"	7-10	Jacksonville, Fla.	Dec. 27-Jan. 1	

A. H. MACMILLAN

Pittsburgh, Pa.	Dec.	2	St. Petersburg, Fla.	Dec.	13-15
Greensboro, N. C.	"	5	Fort Pierce, Fla.	"	17
Orlando, Fla.	"	6-8	W. Palm Beach, Fla.	"	18
Avon Park, Fla.	"	9	Miami, Fla.	"	20-22
Tampa, Fla.	"	10, 11	Jacksonville, Fla.	"	27-29

G. Y. M'CORMICK

Richmond, Ind.	Nov. 29-Dec. 2		Kokomo, Ind.	Dec.	13, 14
Muncie, Ind.	Dec.	3, 4	Elwood, Ind.	"	15, 16
Marion, Ind.	"	6, 7	Anderson, Ind.	"	17, 18
Peru, Ind.	"	8, 9	New Castle, Ind.	"	20, 21
Logansport, Ind.	"	10, 11	Indianapolis, Ind.	"	22-30

H. S. MURRAY

York, Pa.	Dec.	1-4	Linfield, Pa.	Dec.	15-17
Harrisburg, Pa.	"	6-9	Norristown, Pa.	"	19-21
Pottstown, Pa.	"	10-12	Lansdale, Pa.	"	22-24
Boyertown, Pa.	"	13, 14	Wilmington, Del.	"	26-30

E. D. ORRELL

Cumberland, Md.	Dec.	4	Crooksville, Ohio	Dec.	20, 21
Wheeling, W. Va.	"	6-9	Shawnee, Ohio	"	22, 23
Bellaire, Ohio	"	10, 11	Glouster, Ohio	"	24
Cambridge, Ohio	"	13, 14	Marietta, Ohio	"	26-28
Coshocton, Ohio	"	15, 16	Zanesville, Ohio	"	29, 30
Dresden, Ohio	"	17, 18	Newark, Ohio	"	31

J. C. RAINBOW

Baton Rouge, La.	Nov. 29-Dec. 1		Beaumont, Tex.	Dec.	12-16
Harleson, La.	Dec.	2	Port Arthur, Tex.	"	17, 18
Pride, La.	"	3	Devers, Tex.	"	20, 21
Folsom, La.	"	4, 5	Galveston, Tex.	"	22-25
Bogalusa, La.	"	6, 7	Dickinson, Tex.	"	26, 27
New Orleans, La.	"	8-10	Houston, Tex.	Dec. 28-Jan. 5	

W. J. THORN

New Castle, Pa.	Dec.	1	Waynesburg, Pa.	Dec.	14-16
Duquesne, Pa.	"	3, 4	Brave, Pa.	"	17, 18
McKeesport, Pa.	"	6, 7	Clarksburg, W. Va.	"	20, 21
Monessen, Pa.	"	8-10	Parkersburg, W. Va.	"	22-24
Bentleyville, Pa.	"	11, 12	Marietta, Ohio	"	26-28

S. H. TOUTJIAN

Erie, Pa.	Nov. 28-Dec. 1		Jackson, Mich.	Dec.	14-16
Niles, Mich.	Dec.	3, 4	Ann Arbor, Mich.	"	17, 18
Benton Harbor, Mich.	"	6, 7	Plymouth, Mich.	"	20
South Haven, Mich.	"	8, 9	Willis, Mich.	"	21
Kalamazoo, Mich.	"	10, 11	Royal Oak, Mich.	"	22, 23
Battle Creek, Mich.	"	13, 14	Detroit, Mich.	"	24-30

J. C. WATT

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Kitchener, Ont.	Dec.	2, 3	North Bay, Ont.	"	17, 18
Hamilton, Ont.	"	4, 5	New Liskeard, Ont.	"	19-22
St. Catharines, Ont.	"	6, 7	Timmins, Ont.	"	23-25
Toronto, Ont.	"	8	Nakina, Ont.	"	27
Barrie, Ont.	"	9, 10	Fort Williams, Ont.	"	29, 30
Orillia, Ont.	"	12, 13	Kenora, Ont.	"	31

PROPHECY

That is the title of a new book now being published by the Society. Jehovah's wonderful provision for his people is again manifested in giving them this remarkable explanation of the prophecies of the Bible. Not only will the anointed receive enlightenment and joy in the study of this book, but the Lord has put in their hands another means of witnessing to all the people that he is God.

A prompt and careful study of *Prophecy* will fill all of Jehovah's witnesses with enthusiasm and eagerness to carry it to the people.

We are making a limited first-run, or author's edition, for the consecrated. This edition will contain a personal message to each one of the anointed. We shall consign to each class a sufficient number of these just as soon as they are ready for shipment. Readers of *The Watch Tower* not located where there are regularly organized classes may order direct from the Society. The charge of fifty cents for this first-run edition will cover the expense of original typesetting and plate-making.

Our plans for distribution of *Prophecy* to the public will be sent to all ecclesias, through their service directors, as soon as we have printed a sufficient stock.

1930 YEAR BOOK

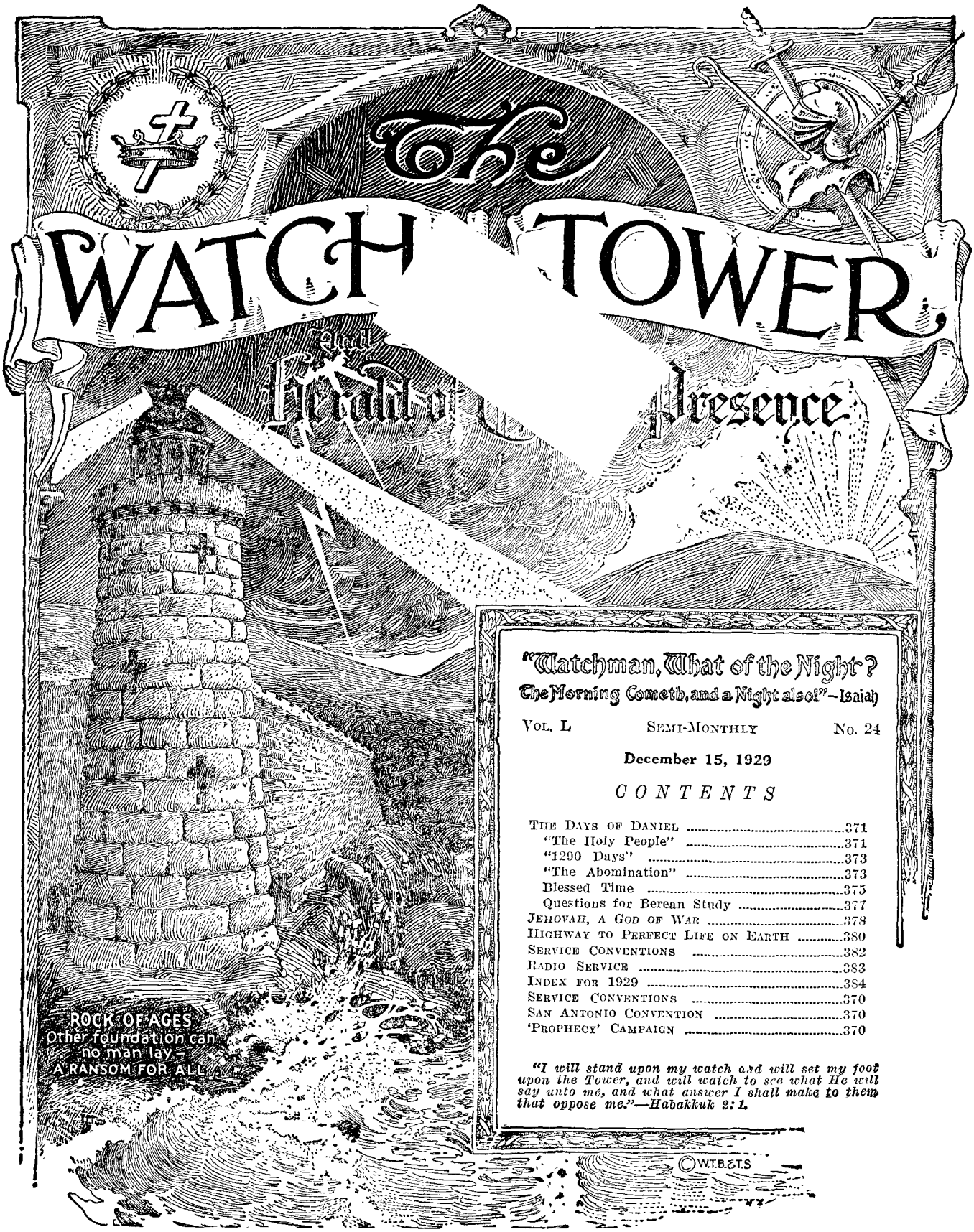
About the middle of December we expect to have the new *Year Book* ready for distribution.

The conventioners recently assembled at Philadelphia, after hearing the president of the Society read a portion of his annual report, were so thrilled by the evidence of the Lord's rich blessing on the work done by his devoted people during the past year, that they unanimously requested that the report be put in print as has been the custom. In addition to the complete report, there is a text of Scripture and explanation thereof for each day of the coming year. It will assist us greatly in determining how many copies of the *Year Book* to print if the classes, through their stockkeeper or secretary, will send in their orders as early as possible. The limited edition makes necessary the usual price of 50c a copy.

CALENDAR FOR 1930

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

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



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

VOL. L SEMI-MONTHLY No. 24

December 15, 1929

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

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. 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, 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 plan 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 the families of the earth shall be blessed.

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

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

YEARLY SUBSCRIPTION PRICE

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

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Washington, D. C. December 13-15
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Greek: Sotirios Konstantin, 1630 Fourteenth St., NW.

Miami, Fla. December 20-22
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Jacksonville, Fla. December 27-29
Fred L. Boyer, 1929 Pearl St.
Colored: A. W. Perry, 1618 Jefferson St.

Houston, Tex. January 3-5
H. A. McElvy, 1518 Stanford St.
Colored: Jas. Baily, 2917 Conti St.
Spanish: Jos. Renteria, 1807 Congress Ave.

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W. G. Ridgway, Route 7

Denver, Colo. January 17-19
F. B. Wilkinson, 4876 Quitman St.
Greek: John Contant, 1530 Glenarm
Polish: W. Tomkowicz, 4614 Logan St.

SAN ANTONIO CONVENTION

Service conventions will be held in Texas in January, but the chief convention for the winter in Texas will be that of San Antonio January 10 to 12 inclusive. Brother Rutherford expects to be at the San Antonio convention. Several other speakers will be there to serve the brethren. Information concerning the convention and accommodations may be obtained by writing to I. R. Peoples, 616 Hollywood Avenue, San Antonio, Texas.

'PROPHECY' CAMPAIGN

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

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

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

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. L DECEMBER 15, 1929 No. 24

THE DAYS OF DANIEL

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Dan. 12:7.

JEHOVAH "alone doeth great wonders". (Ps. 136:4) Daniel had been specifically directed by Jehovah's message to "shut up the words, and seal the book, even to the time of the end". In the last preceding issue of *The Watch Tower* the Scriptural proof is set forth to show that the fixed "time of the end" mentioned by Daniel, as quoted above, was 1914 A.D. Seeing that Daniel spoke, not for himself, but for God's covenant people, whom he represented, then we may with propriety place Daniel at "the time of the end" when he utters the words that follow: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"—Dan. 12:5, 6.

[2] It was in 1914 that Michael stood up when God directed him to arise and to take his place of authority and power upon the holy throne in Zion and to begin his reign. (Ps. 2:6) That marked the birth of the kingdom, or the holy nation. The vision of Daniel had disclosed beastly world powers that must continue until Christ should take his power as King and begin his reign, and that then the supremacy of these wicked world powers would be disputed, which would result in trouble. Neither Daniel nor the people whom he represented could understand the vision until after that time. The great event looked forward to by all of those devoted to the Lord God has been and is the coming of the Lord Jesus, his kingdom, and the beginning of his reign. When Jehovah placed him upon the throne and the holy nation was born, that was one of the great wonders seen but not understood by Daniel. There was a great battle in heaven, resulting in the casting out of Satan from heaven. Later the temple was opened and there appeared to the class represented by Daniel the two great wonders, to wit, the wonder of God's kingdom organization and the other wonder of Satan and his organization. (Dan. 12:6; Rev. 12:1-3) The opening of the temple marks the beginning of the time to understand. To be sure, these wonders *existed* before they were made to *appear* unto the anointed of God whom Daniel represented.

[3] Concerning these wonders Daniel asked: "How long shall it be to the end of these wonders?" Having in mind that the understanding of the vision is the important thing, Daniel's words must mean, 'How long before these wonders are due to be understood?' The answer which he received was: "It shall be for a time, times, and an half; and when he [the enemy] shall have accomplished to scatter the power of the holy people, all these things [days] shall be finished." That would mark the beginning of the time to understand. The word "things" appearing in the *Authorized Version* of the above-quoted text is in italics, showing that it is a word supplied by the translators. In the light of present truth we can better supply the vacant place by inserting the word "days". The end of the 1260 days is therefore definitely indicated.

[4] Daniel, meaning God's anointed people, saw standing on each side of the river, or great flood, a creature. That river, or flood, served to divide the two inquirers concerning the fulfilment of prophecy, and it may well represent the fixed or dividing point in history, to wit, the year 1914, when Satan would no longer be permitted to rule without interruption. There Satan's rule came to an end and Christ's rule by right began. Approximately October 1, 1914, seems to be the date marked, and therefore is the beginning of the three and one-half times mentioned as "a time, times, and an half", otherwise stated, 1260 days.

"THE HOLY PEOPLE"

[5] The controlling words, which plainly fix the end of the three and one-half times, or 1260-day period, are these, to wit: "And when he [the enemy] shall have accomplished [finished or completed, *Strong*] to scatter the power of the holy people, all these [days] shall be finished." The persecution of the followers of Christ began in the early days of the period desig-

nated as the Christian era. It could hardly be said that all of those persecuted were God's holy people. That persecution continued without interruption over a period of many centuries. It is true that the Papacy exercised supremacy from the year 539 A.D. to 1799, when it received a severe blow. It could not be truly said, however, that the persecution of God's holy people was completed in 1799. It could hardly be contended that the reformation movements before or after 1799 were carried on entirely by the anointed of the Lord. From time to time there was persecution of professed Christians, and reformation movements, but even those fighting for reformation soon united with Satan's organization. Even though this was done by them because of ignorance, that does not alter the matter.

6 If the three and one-half times covered a period of 1260 years, and began with Papacy's supremacy in 539, then with the ending of 1799 the work of scattering God's holy people must be finally ended or completed. The indisputable facts do not agree with this conclusion, that 1799 saw the end of the scattering of God's holy people. Furthermore, a careful reading of Daniel shows that "the time of the end" and the end of the 1260 days are not the same by any means.

7 But, as above observed, the proof shows that the three and one-half times of Daniel began at the "time of the end", to wit, October 1, 1914. At that time there were on the earth a number of persons consecrated to God and wholly devoted to his cause. They had entirely separated themselves from and broken off all alliance with worldly organizations. They were putting forth their best endeavors to preach the truth of God's kingdom. The Scriptures and the facts then, and those which follow, show that this class exactly fits the prophet's description of "the holy people".

8 Just exactly three and one-half literal years, or 1260 days, by Biblical method of calculation, after the time of the end, there began, to wit, 1918, a great persecution of these holy people of God. Early in February, 1918, many of "the holy people", or God's anointed, in Canada were arrested and thrown into prison. In the same month the books of account and private papers of the Society's office at Brooklyn headquarters were seized. A few days later the officers of the Society at Brooklyn were arrested. They were indicted at the instance of Satan's representatives and were tried, convicted, and sentenced to long terms of imprisonment, and were, on the 20th day of June, 1918, confined in prison. At the same time many others of like precious faith and devotion to God, and in different parts of the earth, were arrested and imprisoned. The main office of the Society was completely dismantled, all communication between the main office and branch offices was cut off, and the work of giving the witness to the truth throughout the earth virtually and effectually stopped. It was at this climax of the experiences of the church 'when he [Satan the enemy, by and through his agencies] accomplished [that is to say, completed and finished] the work of scattering the power of God's holy people'. This work was the wicked expression of Satan, who had been expelled from heaven and who was wroth with God's holy people.—Rev. 12:13-17.

9 As many of the numerals in Revelation appear to be literal, even so the same appears to be true in the prophecy of Daniel. According to Biblical method of calculation of time, a year of 360 days is "a time". Therefore "a time, times, and an half", or three and one-half times, is equivalent to 1260 days, or three and one-half literal years. The beginning of this period, which must be at "the time of the end", to wit, October 1, 1914, would necessarily end in the spring of 1918. The Scriptural statement and the physical facts as they are well known to exist are therefore exactly in harmony and show that 1260 days are literal in time and began October 1, 1914, and ended practically the first of April, 1918.

10 The aforementioned 'scattering the power of the holy people' seems to be the last scattering, as the Scriptures indicate. The coming of the Lord to his temple at the time of the accomplishing of this scattering of the power of his holy people marked the beginning of the time when he gathered the approved ones under the robe of righteousness and into the temple, therefore into the secret place of the Most High. The promise is that those thus gathered and abiding in the secret place of the Most High shall be saved from all harm. (Ps. 91:1-3) "The Lord doth build up Jerusalem [his holy people]; he gathereth together the outcasts of Israel." (Ps. 147:2) The facts show that this work began in 1918. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."—Ps. 125:1, 2.

11 "Before she [Zion] travailed, she brought forth; before her pain came, she was delivered of a man child." (Isa. 66:7) This marked the birth of the kingdom, or nation, by the placing of Christ the King upon his throne. (Ps. 2:6; 110:2) After the birth of the nation Zion travailed and brought forth her children. (Isa. 66:8) This has a peculiar significance concerning the end of the persecution of his holy people. "Therefore will he 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) "Henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. 52:1) "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60:18) "And the residue [remnant] of the people shall not be cut off from the city."—Zech. 14:2.

12 If these scriptures apply now, and from and af-

ter 1918, then to a certainty Satan accomplished the scattering of the holy people of God for the last time, in his persecution of 1918. That corroborates the above conclusion and marks the end of the strange things or great wonders seen by Daniel, and the time for understanding, and shows that the end of the 1260 days, according to the facts, came with the coming of the Lord to his temple in 1918. It is a further assurance to the people of God that the kingdom has actually begun. (Dan. 12:6) The evidence therefore seems to fix conclusively the beginning of the 1260 days, and the end thereof, and that this period of time has no relationship to the Papacy except so far as the Papacy forms a part of Satan's organization and participated in the persecution of God's holy people as above mentioned.

[13] It seems certain that God's way of revealing prophecy to his people is to set forth the prophecy by his prophets and afterward permit the coming to pass of events fulfilling that prophecy, and later to permit his anointed to see the fulfilment thereof. If this conclusion is correct it further supports and definitely shows that no man is entitled to any credit for the understanding of prophecy.

"1290 DAYS"

[14] Two other fixed times are set down in the prophecy of Daniel, one of which is designated as 1290 days and the other as 1335 days. There does not seem to be any Scriptural reason why these two latter periods of time should begin at the same time that the 1260-day period begins. Rather the Scriptural proof and the facts support the conclusion that the 1290-day period followed the 1260-day period in sequence or in the order given by Daniel the prophet. With this conclusion in mind let us now proceed to the examination of the Scriptures and the facts.

[15] After speaking of the time of the purging and purifying of God's people, then Daniel makes the following further report: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. 12:11) There are two things mentioned in these words of the prophet that must exist at the same time and within that period of time, which two things are, to wit, (1) the taking away of the daily sacrifice, and (2) the setting up of the abomination that maketh desolate. In considering the prophetic utterance here quoted it will not do to take into consideration only one part of Satan's organization to the exclusion of the other. It should always be kept in mind that the great controversy is not between Jehovah and the Papacy, but between Jehovah and Satan, his adversary, the enemy. That the Papacy is a part of Satan's organization can not be denied; but it is not *all* of his organization, by any means. It is not even all of the religious part of his organization. It would therefore hardly do to give Papacy all the credit for what the Devil through his organization accomplishes in connection with this prophecy.

[16] The sacrifice of Christ Jesus was for once and for all, and there is no more sacrifice for sin. (Heb. 10:26) The false doctrine and practice of the mass, in effect, sets aside this complete sacrifice of Christ Jesus. The false doctrine is that the bread and wine used by some ceremony of the priest officiating is changed into the actual body of Christ; and therefore such teaching and practice takes away the efficacy or completeness of the sacrifice of Christ Jesus. Such practice began many centuries ago and continues to this day. It may well be said, then, that the taking away of the daily sacrifice began centuries ago. But the Papacy is not the only part of the religious element of Satan's organization. Doubtless the Catholic church was organized in good conscience, but Satan soon got control thereof. Likewise the Protestant system of religion was sincerely and honestly organized for a good purpose and in due time Satan got control of that system.

[17] The time came when not only had Papacy taken away the daily sacrifice, but the Protestant system did the same thing in an even more glaring and blasphemous way. Today the majority of the clergy of the Protestant system openly deny that there is any beneficial result from the sacrificial blood of Jesus Christ and declare that it has no purchasing value whatever. The teaching of the doctrine of evolution, which now prevails in the Protestant systems, as well as elsewhere, is an open, flagrant, and blasphemous taking away of the daily sacrifice. But this is not all that must exist at the time of the fulfilment of Daniel's prophecy.

"THE ABOMINATION"

[18] The establishment of God's kingdom through Christ has ever been the desire and hope of the people of God. Both Catholics and Protestants have led the people to believe that there would be some kind of setting up of a kingdom of God, but both take a position different from what the Bible says the meaning of the setting up of the kingdom is, and they say that it means some action performed by men. Satan's policy has ever been to turn men away from God, and such is an abomination in the sight of God. To accomplish his purposes he has turned the minds and thoughts of men away from the Creator to the creature. In harmony with what is here said, Jesus stated: "For that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) Referring to the things that are an abomination, it is written: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that

speaketh lies, and he that soweth discord among brethren."—Prov. 6:16-19.

19 The clergy and the principal ones of their flocks in every division of the religious element of Satan's organization are guilty of all these abominable things. They are proud and haughty, resort to lies concerning God's purpose, urge men into war to shed innocent blood, and especially put forth efforts to turn the people away from the true God. Their wrongful course of action in this regard reached a climax when the Federation of Churches issued the following blasphemous statement:

> The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is "Peace on earth, good will toward men". Like the gospel, its appeal is universal.
>
> The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.
>
> The church [nominal] can give a spirit of good will, without which no League of Nations can endure.

20 Proud and boastful in word and in manner this combined element of the religious part of Satan's organization set up in place of God's kingdom under Christ that man-made thing, highly esteemed among men, the League of Nations. The whole tendency of the League of Nations is to turn the people away from God and from Christ, and it is therefore a desolating thing, the product of Satan, and an abomination in the sight of God. One of the translators renders the text "the horrid abomination"; and that is what the counterfeit of Christ's kingdom is.

21 That the League of Nations is highly esteemed among men is shown by the facts that, according to the public press, 140,000 pastors of denominational churches in the United States alone engaged in a united drive to force the United States legislative body to approve that compact and enter the League. They lauded and praised the League of Nations as that which will establish peace on earth and good will toward men, thereby wrongfully and blasphemously appropriating the words sent by Jehovah God through his angel to the peoples of earth. This act upon their part meets every requirement of the Scripture concerning "the abomination that maketh desolate", because it would turn the peoples of the earth away from Jehovah and turn their devotion entirely to a man-made thing.

22 The Papacy took the lead in the vicious doctrine and practice of taking away the daily sacrifice, and when "the time of the end" had been reached the Protestants had adopted the same devilish doctrines expressed in a more pointed way and direct manner by denying the sacrificial blood of Jesus Christ. The Protestant clergy took the lead in setting up the "horrid abomination which maketh desolate", and all the religious systems have joined hands in support thereof. All are therefore a part of Satan's organization. Satan, acting through his agencies, has caused the "abomination that maketh desolate" to "stand in the holy place", that is to say, in the place and stead of Jehovah's kingdom with Christ as King. There is now but one class of people on earth that stands separate and aloof from that "horrid abomination", and that people is God's anointed ones, or "holy people", who are his witnesses.

23 Jesus, approving those who are devoted to Jehovah and to his King, said: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains." His plain statement is that "the abomination" would be seen after the end of the world. He tells the faithful that they must bear the message of the gospel of Jehovah and his kingdom to the nations of the earth as a witness. The faithful have joined in doing this, and all such are therefore in Judæa (meaning the condition of "praise" to Jehovah's name), and in obedience to the words thus uttered by Christ Jesus they have turned themselves wholly to the kingdom of God and to his Christ. Now the question is, How do these indisputable facts fit the period of time of 1290 days as spoken by Daniel the prophet?

24 Seeing that the two things, to wit, 'the taking away of the daily sacrifice' and 'the setting up of the abomination that maketh desolate' must be fully accomplished facts at the time of the beginning of the 1290-day period, then we must look at the facts showing when this was actually accomplished. If we find the date when it was actually accomplished, then it is easy to count forward 1290 days and find the end thereof. It was in the latter part of January, 1919, that the Federation of Churches set up a substitute, the League of Nations, as 'the expression of God's kingdom on earth'. The period of 1290 days (Biblical method of reckoning) is equal to three years and seven months. Counting three years and seven months from and after January, 1919, brings us to the beginning of September, 1922. Since the Scriptures and the facts show that the 1260 days is a period of literal time, we are warranted in concluding that the same rule applies to the other days mentioned in this same connection.

25 It seems certain that the fulfilment of the 1290-day period and that which immediately follows must be for the benefit, encouragement, and comfort of the people of God; otherwise there would have been no reason to make a record thereof. "The time of the end" is therefore of special interest, aid and comfort to the church because it marks the beginning of Christ's kingdom; the end of the 1260-day period, and that which immediately followed, was of special interest, aid and comfort to the church because it marked the end of the complete scattering of the power of

God's holy people. We must therefore expect that the end of the 1290-day period, and that which immediately follows, must be of special interest, aid and comfort to the holy people of God. This must be true, because whatsoever is written in the Scriptures is written for the benefit, aid and comfort of God's anointed people.—Rom. 15:4.

[26] As above stated, the period of 1290 days, according to the undisputed facts, had its beginning with the end of January, 1919. Three years and seven months thereafter must of necessity end with the beginning of September, 1922. What immediately followed that time that was of aid, encouragement, and comfort to the church of God? At the beginning of September, 1922, there assembled at Cedar Point, Ohio, a convention of the consecrated people of God made up of men and women who spoke many different languages. The program and other arrangements for that convention were made in advance, with no knowledge that the date or dates were at all important. At that convention, amidst great enthusiasm, at the general assembly of those of many languages, was made the first announcement of the slogan "Advertise the King and the Kingdom". From that time forward there has been greater activity in the service of Jehovah, and a more earnest and organized preaching of the gospel of the kingdom, than previously. It has been suggested, and with force, that it was that time which marked the second outpouring of the holy spirit as mentioned by the Prophet Joel. That convention, at the general assembly of those speaking various languages, also unanimously adopted a resolution, and sent it forth by the millions to the peoples of the world, announcing, among other things, that Jehovah is the only true God; that Christ Jesus is the Redeemer and Deliverer of man; that the clergy and the principal of their flock have denied the value of Christ Jesus' sacrifice and have otherwise repudiated the Lord and his kingdom by endorsing and approving the League of Nations, which is the product of Satan, is disapproved of Jehovah, and must therefore completely fail. (See *The Watch Tower*, November 1, 1922.)

[27] Exactly 1290 days after the accomplished facts of 'taking away the daily sacrifice and the setting up of the abomination that maketh desolate', to wit, the substitution of a man-made thing for God's kingdom, God's anointed people were permitted to announce that Christendom, so named, had openly declared unfaithfulness to Jehovah and had become abominable in his sight. That was certainly a time of encouragement, aid and comfort to the anointed of the Lord. All the consecrated who approved the action taken at the Cedar Point convention above mentioned were greatly benefited, aided and comforted thereby, which benefit proceeded from the Lord. There must be something more than a coincidence in what the Lord had foretold and what he brought to pass at that time. It is a small thing, but it may here be mentioned as important, that the day the announcement of the slogan advertising the King and his kingdom was made was designated on the program as "The Day", and was a day of rejoicing. God, through his prophet, had said: "This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118:24.

[28] That the aforementioned resolution was regarded by others than the anointed as an important point in history the following editorial from the Bridgeport (Conn.) *Herald* is of interest:

> With Mustapha Kemal thundering at the gates of Constantinople, demanding the return of the Dardanelles control to Turkey, while the British lion is rushing her warrior breed to the Golden Horn, with the revolutionary spirit of "red" Russia threatening to Bolshevikize all Europe, with the American public murmuring fiercely at atrociously high prices of coal and other necessities caused in part by two costly national strikes, it is interesting to note what one of the largest and most active Christian organizations in the world thinks of this crisis in history.
>
> Upward of 20,000 ardent churchmen attended the meetings of the International Bible Students Association at Cedar Point, Ohio, during its recent convention. That they are disgusted with the morals and spirit of our world, statesmen, and even the ways of the League of Nations, is obvious in their unanimous resolution on world affairs.
>
> We submit that, regardless of what the individual reader may think of its philosophy, the ensuing resolution deserves incorporation in history as a vivid reflection of what many of our churchmen think of these times.
>
> What a documentary study it affords for psychologists—this modern discourse on that eternal duel between God and Satan!
>
> How we would like to note the expressions of Lloyd George, Clemenceau, Venizelos, Lenin, Hughes or Root, could we but see them reading the resolution.

BLESSED TIME

[29] Then Daniel was caused to write down these words: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:12) Without a doubt this was written for the aid, comfort and encouragement of God's anointed ones because those remaining faithful at that time are the only ones that would really be in a blessed condition. The word "waiteth", in the above text, is from the Hebrew word meaning "to entrench as in the fortification, to adhere, stick fast or remain stedfast and fixed". This meaning seems to be specifically significant. The coming of the Lord to his temple in 1918 marked the beginning of tests upon God's people and the falling away of many who had claimed to be in the covenant with God. It is from that time, however, that those who have continued to stand stedfast and fixed in the Lord have been so marvelously blessed, and they have continued to talk of the blessed time and to sing the praises to Jehovah's name. They see eye to eye and together lift up the voice and sing and tell of the excellent things Jehovah has done and is doing.—Isa. 52:8; 12:2-6.

[30] According to the Biblical method of reckoning, 1335 days equals three years eight and one-half months. Understanding that the period of 1290 days ended with September 1, 1922, and marked a time of

encouragement to the church, we should expect that the period of 1335 days would mark a time in which God's people would begin to have special blessings. From September 1, 1922, a period of three years eight and one-half months brings us to the middle of May, 1926. Immediately following thereafter there came to pass events of special interest, aid and comfort to the people of God. On the twenty-fifth day of May, 1926, a great convention of God's anointed people assembled in London, England, and was in session for seven days. That convention unanimously adopted a resolution which, among other things, announced to the rulers of the world that London, which is the capital of the British Empire, is the "seat of the beast"; that the British Empire is the greatest among the world powers; that Satan is its god; that Satan is the father and the British Empire the mother of the League of Nations; that Jehovah has made Christ earth's rightful King and has placed him upon his throne and calls upon the rulers of the nations of earth to give their allegiance and devotion to Christ, who is earth's rightful King. (See *The Watch Tower*, July 15, 1926.)

[31] At that convention ecclesiasticism, which breeds hypocrisy and which to a large degree had obtained amongst the brethren, was given a deathblow. The brethren realized as never before their duty and privilege to throw off formalism and boldly and plainly speak the truth to the glory of God. The field service of carrying the message to the people was the greatest ever known up to that same time. Many brethren, even elders attending that convention who had prior thereto failed and refused to enter the service, went out in the field service with great joy and with splendid results and freely expressed the great blessedness and joy therein. The number of books and booklets put in the hands of the people by brethren at that convention totaled 120,900 volumes. *The Watch Tower* (1926-217) carried the report of that convention, and from the last paragraph thereof the following is quoted:

Nothing like this had ever been known on Service Day at a convention.

[32] The friends were bubbling over with enthusiasm. They felt that they had done their best to obey the commandments of Jehovah: "Ye are my witnesses, that I am God." It was a blessed time, and those who had stood firm up until that time rejoiced and gave God thanks that they were still in his favor.

[33] Ever since that time until now has been a blessed time for those who are in Christ. Jehovah's lightnings have continued to flash, revealing to his people a clearer vision of his purposes, and he has continued to feed them upon his Word; and, showing diligence in his service, his people have enjoyed the blessed assurance of the love and approval of God. From that time forward God has continued to reveal to his anointed the meaning of many things not before understood. Among the blessed things that have been made known to them by the grace of God are these, to wit: the temple of God; the servant; the wine press; the stone laid in Zion; the prisoners; the secret place of the Most High; sure mercies of David; God's lightnings; the altar in Egypt; the higher powers; meaning of the book of Job; and many other precious things.

[34] Since then the Lord has caused the building of factories to manufacture books, giving a greatly increased production thereof; and has sent an army of devoted ones into the field to put the message in the hands of the people, and has widely used the radio to open the way therefor. Never before have the anointed had such a blessed time. The field service has taken on an activity since then as never before, and all the anointed of the Lord delight in having a part in preaching the gospel of the kingdom and magnifying the name of Jehovah God in obedience to his commandments.

[35] Seeing that at the fixed time of the end Michael must stand up and a great time of trouble begin, and that a careful scrutiny of the Word of God and an increase of knowledge of God's people must follow, there does not seem to have been anything that came to pass in 1799 to fulfil this prophecy. The facts do show, however, that many things have come to pass from 1914 onward in fulfilment thereof. Seeing that the 1260 days must end with the 'scattering of the power of the holy people' and the purifying of many, that they might understand the prophecies of God, there does not seem to be anything that came to pass in 1799 or in 1829 in fulfilment of this prophecy. The two periods, to wit, the "time of the end" and the "1260 days" could not be the same. Seeing that the 1290-day period must end at the time when both the taking away of the daily sacrifice has been accomplished *and* the abomination that maketh desolate is set up and stands in the holy place, there appears to be nothing that came to pass in 1829 that fulfilled this prophecy. But the facts, as above stated, do show many things in fulfilment thereof from 1919 to 1922. Seeing that the 1335-day period must end with a blessed time to the people of God, it does not appear that anything came to pass to show a fulfilment thereof in 1874, even though the latter date marks the beginning of the Lord's presence and the beginning of his work in preparing the way before Jehovah. The time of blessedness could not come until after the purifying took place, when the Lord came to his temple; and that did not occur until 1918. But when we understand from the Scriptures and the physical facts that the "time of the end" was a definitely fixed time and must come when God places his King upon his throne, and that this occurred in 1914, then the other prophecies and the facts fit exactly as herein stated. Briefly, then, these prophecies and the dates of their fulfilment are as follows, to wit:

[36] The fixed "time of the end" is October 1, 1914 A.D.

[37] The 1260-day period ended in April, 1918.

[38] The 1290-day period ended September, 1922.

[39] The 1335-day period of blessedness began May, 1926, and goes on for ever.

[40] Another fact in corroboration of the above is this: Since 1918, when the Lord began judgment at his temple, there has been a shaking and a falling away of those not approved by the Lord. From these the foretold "wicked servant" has been formed. These have not understood the grand and progressive unfolding of the prophecies, which unfolding Jehovah has given to his people. They have rebelled against God and his Christ, have spurned and scoffed at the truth he has given to his people, have opposed the service of giving a bold and fearless witness to the name of Jehovah, and have gnashed their teeth upon those who have joyfully gone forth in the service; they have hated instruction and cast God's words behind them; they have given their mouths to evil and have slandered their own mother's (covenant's) son. And they have not understood the truth, for the reason God gave through Daniel: "None of the wicked shall understand."—Ps. 50:17, 21; Dan. 12:10.

[41] On the other side, those who have been brought under the robe of righteousness and into the temple have understood and have greatly rejoiced in the Lord, and have said: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10) They have been made members of Zion, have taken a wise course in obedience to God's commandments, and have shone forth as God's witnesses. (Ps. 50:2) Such have been purified by the Lord and have offered an 'offering in righteousness unto the Lord', even their unstinted service and joyful praise to the great Jehovah God. (Dan. 12:10; Mal. 3:3; Heb. 13:15) They not only have understood the unfolding of prophecy, but have delighted and continue to delight in praising Jehovah and in 'declaring his doings among the people'. Theirs is a blessed lot!

[42] The book of Daniel concludes with a personal message from the Lord to Daniel himself. He was not permitted to understand the prophecy, but the Lord said to him: "Go thou thy way till the end [that is, the completion of the class whom Daniel represented] be; and [margin] thou shalt rest [sleep in death], and stand [rise again] in thy lot at the end of the days." Clearly this means that when the church is complete and raised to heavenly glory, Daniel, the beloved, shall be resurrected and stand as a perfect man on earth to the vindication of the word and the gracious and glorious name of

JEHOVAH GOD.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What had Daniel been directed to do regarding that which in revelation and vision was given to him for record? Point out the importance of the year 1914 (a) with respect to fulfilment of Daniel 12:1; (b) in regard to the kingdom of God; (c) as to the state of affairs in Satan's dominion. What did 1918 bring in relation thereto?

¶ 3, 4. What did Daniel then see? Explain the question, and the answer thereto, which Daniel then heard spoken.

¶ 5, 6. Show whether 1799 marked the fulfilment of the prophecy regarding 'the scattering of the holy people, and the end of the 1260 days'.

¶ 7-9. Describe the conditions and events which fit the prophecy, and verify the application of the time feature thereof.

¶ 10-12. With scriptures and facts, show conclusively when that 'scattering' took place, and whether it was final.

¶ 13. What is now manifest as to God's way of revealing prophecy? What has man himself to do with his coming to an understanding of prophecy?

¶ 14-17. Point out the two events which mark the beginning of the "one thousand two hundred and ninety days". What is meant by 'the taking away of the daily sacrifice'? Describe the parts taken therein by the Catholic and Protestant divisions of the religious element of Satan's organization.

¶ 18-20. Explain the meaning of "the abomination that maketh desolate". Describe how it was "set up".

¶ 21, 22. Point out the parts taken by the Catholics and Protestants in fulfilment of this condition of the prophecy. Identify "the holy people", as here made manifest.

¶ 23. Who would 'see the abomination of desolation stand in the holy place'? Identify "them which be in Judæa", and explain how they would "flee into the mountains".

¶ 24-28. Point out, then, the period of 1290 days. Describe the significant event which marked the end of that period. Give some of the evidence of the importance of that event.

¶ 29. The statement in Daniel 12:12 was, doubtless, recorded for what purpose? Who are they that 'waited', and how were they 'blessed' while waiting?

¶ 30-32. Describe the event of May, 1926, as part of the 'blessedness' of those who had 'waited'.

¶ 33, 34. Point out some of the many things with which the Lord's faithful people have been blessed in fulfilment of this text (verse 12).

¶ 35-39. Summarize the evidence as to the periods referred to in Daniel's record as "a time, times, and an half", "one thousand two hundred and ninety days," and "one thousand three hundred and five and thirty days".

¶ 40. Show whether the evidence foregoing is supported by the statement that 'the wicked shall do wickedly, and shall not understand', and its fulfilment.

¶ 41. What has been the blessed condition and privilege of the obedient?

¶ 42. Explain the personal message to Daniel, with which his record concludes.

Long in bondage we have waited
For the dawning of the light;
Error's chains we've felt and hated
Through the long and weary night.

Now the blessed light appearing
Fills our hearts with joy and peace,
Doubt and fear for aye dispelling;
Oh, what rest in this release!

JEHOVAH, A GOD OF WAR

[Fifteen-minute radio lecture]

THE word "god" as used in the Bible means simply "a mighty one", and is applied to many different beings and things. In John 1:1 it is applied to the Lord Jesus, because he is the Son of God and therefore a *mighty* one. Heathen people apply the name to their deities because they consider them mighty and powerful. Satan is also called "the *god* of this world", for the reason that he is a mighty and powerful being. In Psalm 82:6 and John 10:34 men of prominence and power are called gods, while other texts speak of "graven images", a golden calf, idols of gold and of silver, as being gods. The name "god" is applied to a person or thing because it is supposed to possess some great power which entitles it to be reverenced and worshiped.

The Bible reveals the fact that the name "God" can properly apply only to Jehovah God and his Son, our Lord Jesus Christ. Jehovah is entitled to be reverenced because he is the *Almighty* God. Jesus Christ is entitled to be reverenced and worshiped because, while not *the almighty* God, he is a mighty one and both Jehovah and Jesus use their power lovingly, justly and wisely.

Not appreciating the power and might of Jehovah and his Son, and their wise, just and loving use of the same, mankind have made gods for themselves. Some worship their fellow men; others worship gold and silver; others graven images; still others the host of heaven, or birds and beasts; and some worship a god which they are pleased to call "Nature".

In this lecture, however, we are discussing Jehovah God. Who is he? Whence did he come? and why does he command his creatures, saying, "Thou shalt have no other gods before me"? Is he worthy to be worshiped?

The Bible sets forth the fact that Jehovah is "from everlasting to everlasting"; that his power is unlimited. It declares that "God is love"; that "his mercy endureth for ever"; that he created everything in the universe; that all "his work is perfect"; that "he is holy"; and that "every good gift and every perfect gift is from above, and cometh down from the Father of lights". He is the Author of the book called "The Bible", and in this book makes the astounding claim that eventually there shall be 'peace on earth and good will to men', that the time is coming when 'every knee shall bow and every tongue shall confess'; a time when "there shall be no more death", "no more sin," and when "sorrow and sighing shall flee away". If these claims are true, then surely Jehovah is entitled to the worship and praise of all his creatures.

No other being is entitled to the name Jehovah. In Psalm 83:18 we read: "Thou, whose name alone is Jehovah, art the Most High over all the earth." In 1 Corinthians 8:6 we read: "To us there is but one God, the Father." Thus does the Bible present to us the fact that there is but *one* great, eternal, almighty and everlasting being, who is worthy to be worshiped, and that his name is Jehovah. He is declared to be the Father of the God called Jesus Christ.

While the Bible thus sets forth Jehovah God as a God of love, wisdom, justice and power, it also declares him to be a God of vengeance. It speaks of his wrath and declares him to be a God of war. In Exodus 15:3 we read these words: "Jehovah is a man of war: Jehovah is his name." On many occasions he fought the battles of Israel and gave them marvelous victories over their enemies and destroyed entire armies in his wrath.

Skeptics, higher critics, and modernists seize upon these texts to prove that God is unjust, cruel, merciless, and therefore not worthy of our reverence and worship. Militarists and others seize upon these texts and use them to attempt to convince many that God approves of war, and that it is right to murder millions of our fellow men in time of war. Thus the Bible is apparently made to contradict itself in its description of the great Jehovah. The *true* Bible student and the *true* lover of Jehovah God desires and seeks to harmonize both sets of texts. This is the purpose of this lecture. A proper question, then, is this: In what sense is Jehovah a God of war?

The wars of men are always waged for selfish purposes. One nation, with covetous eyes, seeks to possess the oil wells, coal fields, or iron mines of another, or to enlarge its own domain. Hence some pretext for war is sought, and usually found. Financiers and profiteers desire to make millions of money and see an opportunity to do so by furnishing shot, shell, powder, cannon and other war supplies; and so they see to it that a pretext for war is found.

However, God does not approve of wars based on selfishness, that inculcate hatred of our fellow men, or that profit the few at the expense of the many. These man-made wars are *condemned* both in the Old and in the New Testament; and the time is coming when God will destroy them from the earth.

Let us note some texts. Isaiah 34:2 reads: "The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them." 1 Samuel 17:47: "All this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's." Again, in Hosea 1:7 we read: "I . . . will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

In Hosea 2:18 we read, "I will break the bow, and the sword, and the battle out of the earth." Still again, in Isaiah 2:4 and Micah 4:3 we read: "They shall beat their swords into plowshares, and their

spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." And again, in Psalm 46:9 we read: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder." And, finally, in Jeremiah 49:26: "All the men of war shall be cut off in that day, saith the Lord of hosts."

According to the New Testament, Jesus taught that even to hate an enemy is murder; and when Peter would defend Jesus with the sword, he said to Peter, "Put up again thy sword into its place: for all they that take the sword, shall perish with the sword." *Nowhere does the Bible encourage either preparedness or militarism.* Neither does it encourage hate or murder. It always inculcates principles of righteousness, truth, justice, peace and love.

This being true, how can Jehovah be called a God of war? and in what kind of wars does he engage? To understand the matter it is necessary to grasp the thought that Satan is the enemy of God and has been an enemy ever since he deceived Adam in Eden. Satan has led some of the angels in heaven to be the enemies of God, and he has deceived multitudes of men into being God's enemies. All men who are controlled by selfishness, or who believe and teach false doctrines about God, are his enemies. Also all those men who injure the people of God, by cruelty and oppression, are his enemies. When Satan and his armies, either angels or men, unite to oppose or misrepresent God or to injure his people, it is *then* that God becomes a God of war. He defends his people against their enemies, both seen and unseen. He fights for them. He also fights for those principles of righteousness and truth which he promulgates; and he will continue this fight until, ultimately, victory shall crown his efforts, and righteousness, peace and love shall prevail over all the earth.

Under the master hand of Satan, wickedness was great in the earth in Noah's day. (Gen. 6:5) Noah and his family of eight persons were the only just ones on earth. (Gen. 6:9) In defense of his faithful Noah and of righteousness and truth, God destroyed the race in the flood. It was a merciful death. This was a justifiable battle and was not prompted by selfish motives.

Pharaoh and the Egyptians, who were enemies of God, controlled by Satan, wickedly and cruelly oppressed and persecuted God's chosen people; and finally God arose in his wrath and took vengeance on them by drowning them in the Red Sea. Here again Jehovah was defending his people and warring for truth, justice, equity and righteousness, and the death of the Egyptians was a merciful death. They did not have to die by long lingering processes of disease and pain. It ofttimes occurred that God's chosen people Israel broke their covenant with Jehovah, and worshiped Baal, and burned their own sons and daughters with fire to appease a false god. Thus they united with God's enemy, the Devil; and in righteous indignation Jehovah permitted their enemies to take them away captive and to destroy them with great slaughters.

These experiences were for their good, and were intended to teach them lessons which will be helpful to them when God brings them all forth from the tomb and plants them again in their own land, as he has promised to do. There is no selfishness in the battles which God wages; there is no hatred in them; and since the people were already condemned to death, and would all have a resurrection in the future, God was not injuring them. Unlike the wars of men, the death of the Egyptians, the Sodomites, and those who perished in the flood was *quickly* accomplished, and there were no millions of maimed and wounded, and war-gassed living wrecks to suffer on for years in agony untold. In mercy he put them all to sleep until such time as he would awaken them to life again and they could profit by their experiences.

In the near future Jehovah is to wage another battle, called "the battle of that great day of God Almighty". The Bible assures us that God will win this battle and that Satan shall be bound a thousand years so that he shall deceive the nations no more, until the thousand years are ended. It further reveals that the cruel, wicked armies of Satan, together with all their war weapons, including cannon, shot and shell, poison gas and liquid fire, battleships and submarines, will for ever be destroyed.

Jehovah will then awaken all who have gone down into the graves, and will write his law on their inward parts until all shall know him from the least to the greatest. Those who perished in the flood will be there; so will the Sodomites and the Egyptians. The curse of death will be removed, because Jesus Christ has tasted death for every man; and then mankind will be given an opportunity to gain life, liberty, peace and happiness under the just, loving, and wise reign of Jesus Christ, who is *the God* to whom Jehovah has committed this work.

After the thousand years are ended, we are told, Satan shall be loosed for a little season and will gather his forces again for another battle against the Lord, against truth and righteousness; and the record in Revelation 20:7-10 says that 'fire shall come down from God out of heaven, and devour [destroy] them', and that Satan will be cast into the lake of fire, which will mean his destruction. From that time on for evermore Jehovah God will not be a God of war, for the reason that all enemies, all opposers of God and his people and of truth and righteousness, will have been for ever destroyed.

HIGHWAY TO PERFECT LIFE ON EARTH

[Fifteen-minute radio lecture]

EVEN with the coming of the airplane the value of good highways to any country is now well recognized. They are built chiefly by the government, local or national, and contribute to the convenience, prosperity, freedom, health and life of the people. But no earthly government as yet has built or can build a highway to bring earth's weary travelers to the blessed destination of everlasting life in perfect health, liberty, happiness and peace in a perfect community on this earth.

The Bible has much to say about roads and highways, both literal and figurative ones. God Jehovah, who by his spirit inspired the writing of the Bible, pictures as a grand highway his arrangement for the people and the course of action they must take to gain eternal life on earth. Jesus, his faithful Son, said: "I am the *way*, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) He said also: "I am the resurrection, and the life." (John 11:25) These sayings of Jesus mean that Jehovah God has provided the way for dying and dead human beings to get life, and that way is through the Savior Jesus as the channel or God's agency; and that man's hope of attaining life is, not through a supposed immortality of the human soul, but through a resurrection of all the dead from their graves.

"The first man" on our earth was Adam, so 1 Corinthians 15, verse 45, positively states, and all the rest of the Bible backs up that divine statement. Adam was created perfect and was a pioneer in the way to everlasting existence in earthly happiness; but he blazed the trail or way to death for all of us. He disobeyed the supreme government of Jehovah God his Maker and left the course or way to life that the great Guide Jehovah had mapped out for him. God gave Adam a wife to be a helpmeet to him on the road, intending that all their children should be born in that glorious way to life unending in a terrestrial paradise. But, losing sight of his great debt to God, and abandoning faith and gratitude toward him, Adam yielded to selfishness and chose to please his wife and himself rather than God. Thus Adam caused the way to life to be blocked; he is now dead and his offspring have been dying off down to this very day. "The wages of sin is death." (Rom. 6:23) Lest Adam should try to evade the enforcement of the divine law against sin, God banished him and his wife from Eden's paradise; as it is written: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3:22-24) Thus the way to eternal youth was barred.

God had closed the way. No man nor any government of man nor any group of "brain age" scientists has been able or ever will be able to open up that way to the glorious prize of life. The unseen cause of it all was God's unfaithful heavenly son, Lucifer. (Isa. 14:12-14) Lucifer had been "perfect in [his] ways" (Ezek. 28:14, 15) until he yielded to the iniquity of selfish pride and ambition and transformed himself into the Devil or Satan, the opposer of God. Jesus stated that Lucifer, now the Devil, became a murderer by inducing Adam to take a course contrary to God's law and which brought death upon Adam and all his race. (John 8:44) In this manner 'the broad road to destruction' was opened, and Adam was the first human being to step thereinto. We, his children, have all been born to earthly existence on this broad road; hence we die. (Rom. 5:12) God's judgment against sin required him to turn man over to that road, as it is written: "From everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men." —Ps. 90:2, 3.

God's love, however, did not fail the occasion. All mankind should have "perished", that is, remained dead for ever; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". God's love provided a way for man to escape from the broad road and the destruction in which it ends, which way of escape lies through Jesus.

Christians, those truly consecrated to do God's will in following Christ during this Christian era, are the first creatures of earth to get off the broad road to destruction. To them Jesus said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14) God has provided "a highway" to life to accommodate the world of mankind; but this narrow way to life is for only Christ's true church to travel. A "little flock" he called it. This narrow way does not lead to perfect life here below: it leads to "glory and honour and immortality, eternal life" in the kingdom of heaven with Christ Jesus.—Rom. 2:7.

In mentioning the narrow way Jesus was giving an invitation to merely his disciples or prospective followers, for to them he had just said: "Lay up for yourselves treasures in heaven, . . . seek ye first the kingdom of God, and his righteousness." And he added: "Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 6:20, 33; 7:21) Those who thus keep the narrow way by doing the Father's will and are "faithful unto death" will receive "the crown of life" in heaven. They have part in "the first resurrection".

But the world in general do not want to go to heaven; not even the major portion of church-going people. Of course they 'want to escape purgatorial suffering or eternal torment if there is such a thing', but their fondest desire is for a life of peace and joy amid ideal conditions right here on this earth to which they are naturally adapted. Such never did find the strait gate into the narrow way, and neither have any of the heathen, the natural Jews, young children who have died, nor imbeciles and the insane, ever found that gate to life.

When Christ has received his faithful followers to himself in heaven and fully set up his kingdom, the narrow way will for ever close. (Luke 13:23-25) That does not mean that the heathen, dead infants, and all others who have never entered the narrow way are abandoned to endless destruction. No! Jesus "gave himself a ransom for all" (1 Tim. 2:5, 6), and all must therefore in justice have an opportunity to know of and accept the benefits of that ransom. That opportunity will come under the incoming kingdom of Christ. King Jesus will call forth all the dead from the graves to give them that opportunity, whereas those still alive "at his kingdom and appearing" will at once be able to take advantage of that opportunity. God's kingdom through Christ will, figuratively speaking, "cast up the highway" to life, and all the ransomed race, those still living and the awakened dead, may travel up that highway in holiness back to paradise and reconciliation with God through Christ as mediator.

Zion is the spiritual name of that government or kingdom of which Christ Jesus is Head, as many scriptures show; for instance, Psalm 2:6: "Yet have I set my king [Christ] upon my holy hill of Zion." And Micah 4:7: "The Lord shall reign over them in mount Zion." (See also Psalm 110:2; 146:10.) Natural Jews have never accepted Christ as their Messiah and King in Zion, but God's Word assures us that they shall duly seek to line up with Christ's government, Zion. Jeremiah (50:5) prophesies: "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." Jehovah God will show them, and not only them but also all the Gentiles, "the way to Zion," the righteous government of Christ. Though they never found the narrow way, they will then find and enter the highway to life.

After telling of God's coming indignation upon all nations and their armies (Isa. 34:1-8) and how God will deliver the people from Satan's wicked rule, the Prophet Isaiah beautifully pictures the highway to life, saying: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose [that is, paradise shall be restored on earth]. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. [Other scriptures tell us that even the dead shall be restored to human life.] And an highway shall be there, and a way [that is, a way to make progress up this highway to perfect life], and it shall be called, The way of holiness; the unclean [those who refuse cleansing from sin and unfaithfulness to God] shall not pass over it [they shall be destroyed in the second death (Rev. 20:15)]; but it shall be for those [that is, the redeemed ones who turn to the way of holiness]: the wayfaring men, though fools [that is, not versed in worldly wisdom], shall not err therein. [Therefore how unlike the narrow road it will be!] No lion shall be there [no, but Satan who now goes about as a roaring lion seeking to devour will be bound then (1 Pet. 5:8; Rev. 20:1-3)], nor any ravenous beast shall go up thereon, it shall not be found there [that is, no bestial government or organization operated by wicked men will be allowed to exist and molest]; but the redeemed [and whom did Christ redeem but all mankind?] shall walk there. And the ransomed of the Lord shall return, and come to Zion [Christ's incoming government] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Ye chosen Israel of God,
Rejoice and turn your faces t'ward
The King at God's right hand.
He's crowned! With sceptre he doth reign,
To rescue man from sin's domain.
His kingdom is at hand.

The mighty King of earth is here
To bring the boon that man holds dear,
E'en life for evermore.
On those who will his law obey
And walk in light of Christ's glad day
His blessings he'll outpour.

Though men The Stone have disallowed,
'Tis chosen, precious unto God,
'Tis set on Zion's hill.
O Zion, called of God, be strong!
Take up thy coronation song,
And bid thy King, All hail!

SERVICE CONVENTIONS

ALL of God's anointed on earth are a part of God's organization. All the work of his anointed should be orderly, that the best results may be obtained. Coming together for consultation and encouragement and to strengthen the organization is for the well-being of the anointed and the Lord's work. The fact that there are different languages spoken amongst the anointed in the same vicinity should not separate them in these conventions. The Society is therefore arranging for week-end conventions, to be held at stated intervals at certain points. Therefore all the anointed of all classes and languages within a radius of sixty miles of the city or point where the convention is held will please convene together so far as it is possible. It would be well if these meetings are attended by colporteurs, sharpshooters, class workers, and all others who have a real interest in the Lord's work. The great and important questions before the church will be considered and the brethren instructed how they can best perform the terms of their covenant unto the Lord.

Each one of these conventions will be under the general supervision of the Society. A chairman will be selected by the Society, and the programs made out by the Society. The chairman will have general supervision of the assembly, and the regional service director will direct the field work. Where there are various languages spoken and some can not understand the English, an effort will be made to have special meetings held for such and a competent brother speaking the language assigned to serve, or an interpreter provided to interpret the English speech.

Those desiring to communicate with the representative of the convention will please address their communications to the service director of the ecclesia where the convention is to be held, whose name and address will appear in *The Watch Tower* when the convention is fixed. The service director will work in conjunction with the regional service director in preparing for the convention and the activities in the field.

All these conventions will open on Friday evening, with an address by the chairman or some person assigned for that purpose; and then will be given instructions concerning the work in the field for the day following. From nine o'clock Saturday morning until 2:30 Saturday afternoon will be devoted to field service. At 3:30 Saturday afternoon there will be a talk to the assembly on some up-to-date subject, discussed as treated in a recent issue of *The Watch Tower*. A similar course of activity will be followed on Sundays.

When the suggestion is made that discourses be on subjects discussed in the recent issues of *The Watch Tower* the purpose is, not to take *The Tower* and read it literally, but to consider the matter in harmony with *The Tower* and to support what is set forth and explain it more fully. The brethren should remember that now the most important thing for consideration is God's kingdom. That involves a better knowledge of Jehovah and of his beloved Son as well as of the setting up of the kingdom. The conventions so arranged will enable brethren to get a better view of their privileges in connection with the kingdom interests. There is much to be done, and great is the privilege to have a part in that work.

The year 1930 should make the best record ever yet in giving the witness which the Lord has commanded shall be given. It is hoped that every one in the vicinity of these conventions will take a keen interest in seeing that the coming together is an honor to the Lord and a blessing to those who attend. Following are set forth a number of conventions that have already been arranged. Later another list will be published. We earnestly request that the brethren will avoid having other conventions or assemblies in these districts that will conflict with the ones herein named. Let us all work together to the glory of the Lord and to the advancement of his cause.

SERVICE CONVENTIONS

(C *Colored;* E *English;* X *German;* G *Greek;* H *Hungarian;* I *Italian;* P *Polish;* S *Spanish;* K *Ukrainian.*)

St. Petersburg, Fla.	E	December	13-15
Washington, D. C.	E, C, G	"	13-15
Miami, Fla.	E	"	20-22
Jacksonville, Fla.	E, C	"	27-29
Houston, Tex.	E, C, S	January	3-5
Chester, Pa.	E, K	"	3-5
San Antonio, Tex.	E, C, S	"	10-12
Richmond, Va.	E	"	10-12
Denver, Colo.	E, G, P	"	17-19
Spokane, Wash.	E	February	7-9
Wilkes-Barre, Pa.	E, P	"	7-9
Binghamton, N. Y.	E	"	14-16
Everett, Wash.	E	"	21-23
Tacoma, Wash.	E	"	28-Mar. 2
Portland, Oreg.	E	March	7-9
Buffalo, N. Y.	E, C, X, H, I, P	"	7-9
Medford, Oreg.	E	"	14-16
Oakland, Calif.	E	"	21-23
Syracuse, N. Y.	E, P	"	21-23
Fresno, Calif.	E	"	28-30
Los Angeles, Calif.	E, G, I, S	April	4-6
Schenectady, N. Y.	E, P	"	4-6
Pueblo, Colo.	E	"	11-13
Topeka, Kans.	E, C	"	18-20
St. Louis, Mo.	E, C, G, P	"	25-27
Indianapolis, Ind.	E, C, H	May	2-4
Poughkeepsie, N. Y.	E	"	2-4
Columbus, Ohio	E, C, G, H	"	9-12
Port Chester, N. Y.	E, I	"	9-12
Warren, Ohio	E, G, H, P	"	16-18
New Haven, Conn.	E, C, G, P	"	23-25

International Bible Students Association

RADIO SERVICE

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

AUSTRALIA

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

CANADA

Vancouver, B. C. ..... CJOR
Sun am 10-11
Brandon, Man. ..... CKX
Sun am 10-11 (second, monthly)
Winnipeg, Man. ..... CKY
Sun am 10-11.15 (first, monthly)
Sydney, N. S. ..... CJCB
Sun pm 9-10
Hamilton, Ont. ..... CKOC
Sun am 10-11*
London, Ont. ..... CJGC
Sun pm 2-3 (every other week)
Fleming, Sask. ..... CJRW
Sun am 10-11 (fourth, monthly)
Saskatoon, Sask. ..... CFQC
Sun pm 12.30-1.30
Yorkton, Sask. ..... CJGX
Sun am 10-11.15 (third, monthly)

NEWFOUNDLAND

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

ALABAMA

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

CALIFORNIA

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

COLORADO

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

DELAWARE

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

DISTRICT OF COLUMBIA

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

FLORIDA

Jacksonville ..... WJAX
Sun (Dec. 22) pm 7 30 9
Tampa ..... WDAE
Mon pm 7.40-8

ILLINOIS

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

INDIANA

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

IOWA

Cedar Rapids ..... KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Council Bluffs ..... KOIL
Sun am 10-11
Davenport ..... WOC
Sun am 10-10 30 or pm 6.30-7 (alternately)
Muscatine ..... KTNT
Sun am 9-10*

KANSAS

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

KENTUCKY

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

LOUISIANA

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

MAINE

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

MARYLAND

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

MASSACHUSETTS

Boston ..... WMES
Sun am 11-1 pm; pm 7.45-9
Thu pm 8-9.45
Lexington ..... WLEX
Sun am 10-11*; pm 6 30-8
Fri pm 7.45-8.15
New Bedford ..... WNBH
Tue pm 8-9

MICHIGAN

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

MINNESOTA

Duluth ..... WEBC
Sun am 9-9.45
Minneapolis ..... WRHM
Sun am 9 30-10.45

MISSISSIPPI

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

MISSOURI

St. Joseph ..... KFEQ
Sun am 9-10*
St. Louis ..... WIL
Sun pm 6.30-7

MONTANA

Billings ..... KGHL
Sun am 9.30-10.30
Butte ..... KGIR
Sun pm 2.30-3
Great Falls ..... KFBB
Sun am 9 30-10.30

NEBRASKA

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

NEW JERSEY

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

NEW YORK

Binghamton ..... WNBF
Sun am 11-1; pm 7-9
Thu pm 8-9
Buffalo ..... WEBR
Sun pm 2-3
Jamestown ..... WOCL
Fri pm 8-8.15
New York ..... WBBR
Sun am 8 30-11*; pm 5-9
Mon am 10-12; pm 2-4
Tue pm 12-2; 6-8
Wed am 10-12; pm 9-12
Thu pm 1-3, 8-10
Fri pm 2-4, 6-8
New York ..... WMCA
Sun am 10-11*
Poughkeepsie ..... WOKO
Sun am 10-11*
Saranac Lake ..... WNBZ
Sun am 10-10.30
Syracuse ..... WFBL
Sun am 10-11*
Tupper Lake ..... WHDL
Sun pm 3.30-4

NORTH CAROLINA

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

NORTH DAKOTA

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

OHIO

Cincinnati ..... WFBE
Sun pm 5-5.30
Cleveland ..... WHK
Sun am 8.50-11*; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7 8
Columbus ..... WAIU
Sun am 10-11*
Columbus ..... WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 11.30-12 noon
Thu pm 7.30-9
Dayton ..... WSMK
Sat pm 5.30-6
Mansfield ..... WJW
Sun pm 9-10
Toledo ..... WSPD
Sun pm 1.30-2
Youngstown ..... WKBN
Sun am 10-11*

OKLAHOMA

Chickasha ..... KOCW
Sun pm 6.30-7
Enid ..... KCRC
Sun am 10-10.30
Oklahoma City ..... KFJF
Sun am 9-9 30
Thu pm 8.30-9.15

OREGON

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

PENNSYLVANIA

Altoona ..... WFBG
Sun pm 7-7.30
Erie ..... WEDH
Sun pm 12 30-1 (Polish, first and third, monthly) (Slovak, second and fourth, monthly)
(Ukrainian, fifth, monthly)
Sun pm 9-9.30 (English)
Harrisburg ..... WHP
Sun am 10-11*
Oil City ..... WLBW
Sun pm 6 6 30
Philadelphia ..... WIP
Sun pm 2.30-3.30 (German, Greek, Italian, Polish)
Wed pm 3.45-4 (English)
Pittsburgh ..... KQV
Sun am 10-11*; pm 1-2, 7-8
Fri pm 8-9
Reading ..... WRAW
Sun pm 6.30-7.15
Scranton ..... WGBI
Sun am 10-11*

RHODE ISLAND

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

SOUTH DAKOTA

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

TENNESSEE

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

TEXAS

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

VIRGINIA

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

WASHINGTON

Bellingham ..... KVOS
Sun am 10-11 *
Everett ..... KFBL
Sun am 10-11**
Seattle ..... KOMO
Sun am 10-11**
Seattle ..... KXA
Daily (except Sun) am 8 4-9
Spokane ..... KHQ
Sun am 10-11*
Daily (except Sun) am 6.15-7

WEST VIRGINIA

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

WISCONSIN

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

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* WATCHTOWER chain program.
** Northwest network program.

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